A HOME FOR BENGAL WIDOWS.

Pandita Ramabai wrote three years ago as follows to a Bengali gentleman near Calcutta: "I have read through the account of your wonderful work, and was deeply impressed and interested. You deserve the most hearty thanks of Hindu womanhood for all that you have suffered and done for us. I hope your endeavour to elevate and enlighten our countrywomen will meet with perpetually increasing success."

Ramabai, as is well known, has devoted herself, with the support of her friends in America, to helping some of the widows in Western India, to become abler, better, and happier. Meantime, on the Bengal side, a similar effort—that referred to in Ramabai's letter—is being made by Mr. Sasipada Banerjee and his wife. Their institution is little known in England, although it was started a year before Ramabai's; but it well deserves encouragement and sympathy. In the hope of inducing some friends of social progress to take interest in it and to give it pecuniary support, the following short account has been prepared of this Widows' Home and School, which Pandita Ramabai has recognised to be so useful and so remarkable.

To begin with its founder. Sasipada Banerjee, a Kulin Brahmin, and therefore of high caste, belongs to Baranagar, a small place on the broad river Hooghly, a few miles north of Calcutta. He was born in 1840, and attended first a vernacular, and then an English school. Contrary to custom, he was not married until he was twenty years of age; his father having died when he was five years old, his mother selected for him a suitable wife. From that time he began to promote education and social reforms.
His wife was at first prejudiced against receiving instruction, but she yielded to his wishes, and soon learnt to read, and a widowed sister-in-law became her fellow-pupil. The inmates of the family-house were numerous, including seven generations, and by degrees several girls, and even elderly women, joined the class. Mrs. Banerjee now helped the others forward, under the direction of her husband, a few outsiders being also admitted. This continued for about four years, and now Mr. Banerjee went so far as to form a day-school, as the number of little girl scholars had increased beyond expectation. Before long, the school, notwithstanding its being such an innovation, included sixty pupils: not a child, it is true, was over ten, owing to the very early marriages that prevailed then even more than now; but it was something that the desirability of instruction for girls should thus be recognised. The school (as well as a branch school later established) is still in activity, and it affords opportunities of practice in teaching for the boarders in the Home. Other useful institutions were founded by Mr. Banerjee amongst his neighbours—a night school, a savings' bank, a club for working men, a temperance society, &c., and by means of contributions, partly from England, he succeeded in building a hall in his own compound as an Institute. The sad condition of widows also occupied Mr. Banerjee's mind at this time, and in the case of several, he helped to alleviate their troubles. His philanthropic earnestness attracted the attention of Miss Mary Carpenter, who visited Baranagar while at Calcutta in 1866, and who, in 1871, received Mr. and Mrs. Banerjee at her house in Bristol, when, by invitation, they came to England for a short stay, which proved very interesting and suggestive.

In this work of social reform, however, a great deal of opposition had to be encountered, especially as Mr. Banerjee openly gave up caste, and joined the Brahmo Somaj—a religious movement, towards which Raja Rammohun Roy gave the first impetus. On one occasion he found, on going to the schoolhouse in the morning, that all the furniture and appliances had been turned out into the courtyard. The owner of the house would no longer allow the use of the room for school purposes. With great difficulty another room was secured, and though an effort was made again to hinder, Mr. Banerjee was able to prevent further disturbance. His opponents then tried to dissuade the parents from sending their children; but, in the end, unsuccessfully. Another time he was taken into custody
on a charge of murder, but the next day was released on the very sufficient ground that the supposed victim was found to be alive. In helping to secure the re-marriage of a young widow in his family, he also had to encounter persecution. Showers of stones were cast at the house where the marriage was celebrated to disturb the proceedings, and on his return to Baranagar he found that the doors and windows of his own dwelling had been carried away, and the plants and trees of his garden uprooted. Through all this he was bravely supported by his wife, whom, however, he had the misfortune to lose in 1876.

By degrees a better spirit began to prevail in regard to Mr. Banerjee's educational and other undertakings, as an instance of which a rich Bengali gentleman built a commodious house for the branch school. He had also by this time a few good English friends, Sir John and Lady Phear especially befriended him in all his trials. The Lieutenant-Governor, Sir Richard Temple, too, showed that he thought well of the School, by presiding at the prize distribution in December 1876, when it had been carried on for eleven years, and the proprietors of the Jute Mills* were now among those who considered the school useful. Mr. Banerjee's means, however, have always been very moderate, and inadequate to the objects he has had in view.

We now come to the time when a definite plan was started for the training of widows as teachers, and in home duties. On several occasions the Baranagar house had given friendly shelter to several that needed help and counsel, but it seemed time to go further. It is well known how hard the life of Hindu widows is. They have to fast twice a month, they must give up wearing any ornaments during the rest of their lives, and in many parts they are looked on as the cause of misfortune to all with whom they come in contact. Hope and joyousness are no longer the share of these poor widows; many of them are mere children, they having been betrothed in infancy, and betrothal being considered equivalent to marriage. Their life is without aims and interests, and they are always liable to be dealt with harshly, as having been responsible, through sins in a former state of being, for the death of the

* At these Mills the Jute grown in the district is prepared and packed in bales to send to Calcutta for exportation to Dundee and elsewhere. Most of the villagers at Baranagar are employed in this industry.
husband. Mr. Banerjee, who, as his second wife, has married a widow, determined to receive a few boarders into his family, including widows, and to prepare them for usefulness in the future. The scheme was started in February 1887, of course in entire uncertainty as to its success. In the first year four adult pupils were entered, to whom scholarships were granted by the National Indian Association. The next year more scholarships enabled two widows to join for training as teachers. In 1889, eleven widows were in the home, one of whom was only nine years old. She had become a widow at the age of five, having been married at four and a-half. This child's widowed mother brought her to Baranagar, and remained herself as a pupil. Another, aged eighteen, was married at seven, and became a widow a year and a-half later. A third was only twelve years old. The latest account stated that there were thirty-nine boarders, twenty of whom were widows, while, in the day-school, upwards of a hundred girls were receiving instruction. A few widows have already left; four have obtained posts as teachers in schools, and several have re-married. One was re-married by her father's arrangement; another has married the principal of a native college in the Madras Presidency; another became a teacher, but afterwards married the head-master of a higher girls' school; while a fourth is married to a clerk in a Government office. The boarders are also taking to other lines of useful work; one, on finishing her education at Baranagar, joined the Campbell Medical School, Calcutta, where she passed her examination; another is now practising as a doctor in a Mofussil station; while one widow, at the close of her two years' course in the Home, has joined the Eden Hospital for being trained as a midwife. Two widows have returned to their families, and have opened schools for girls in their respective villages. These important particulars show the practical good that the institution is doing to the cause of women's progress in India, and on this account it fully deserves encouragement and support. More would like to enter, but not enough funds are available; they can neither pay for themselves, nor persuade their friends to let them have the training.

The Government Inspector's report for last year was satisfactory. He remarked: "The progress made by the adults during their short stay at the institution is creditable to them and the teaching staff. Indeed, since my last visit in September 1890, the adult class has made a
decided step in advance. The progress in English reading is all that can be desired. Mr. Banerjee showed me the house arrangements, which are satisfactory. There are two departments, one of which may be conveniently attended by Hindus of an orthodox type without fear of loss of caste.” Mrs. Colquhoun Grant, Hon. Sec. of the Bengal Branch of the National Indian Association, who has shown the greatest practical interest in the Home, has continually testified to its good management.

The routine of the daily life in the house appears to be well organised and suitable. The pupils rise at 5.30, and at 6 all assemble for a short religious service, including a short address from Mr. or Mrs. Banerjee on some practical point of life and duty. After a preliminary breakfast, there is preparation of lessons. At 8.30, the girls bathe in the garden tank; some are even able to swim. At 9 follows breakfast, those keeping caste preparing their food separately. School begins at 10.30, and goes on till 4, with an interval for tiffin. Besides the usual course of studies in English, Bengali, and Sanskrit, classes are held in science, biography, domestic economy, &c.; sewing and gardening are practically taught. After the school hours the girls enjoy various games, or gardening, or sitting on the terrace, until the evening meal at 5.30. Later, preparation is made for the next day’s studies, and at 9.30 all retire. Occasionally an excursion is undertaken, as, to the Calcutta Zoological Gardens, the Museum, or some other place of interest.

In order that the boarders may have experience in household duties they are divided into two groups, and to each girl some charge is entrusted. One manages the store, two attend to the distribution of the meals, others cook, and so on. At the end of three months the various kinds of work change hands, so that all may in turn have practice, and become accustomed to responsibility. Five in each group form what is called the Sisters’ Council, for superintending and advising the others. Even to the little children suitable tasks are assigned. In times of illness, girls are selected from the two groups for nursing. Mr. Banerjee has allowed the girls to have entire charge of the fruit and vegetables, and to sell them to him for the use of the home. The proceeds are applied for some charitable purpose decided upon among the boarders themselves. The widows and the unmarried girls are all treated by Mr. and Mrs. Banerjee as their children. They let them form part of the family, and share the affection and
confidence of a home in the same way as do their own daughters.

Thus the great aim of Mr. and Mrs. Banerjee is to fit these widows, and the other young girls, for usefulness in life, and to lead them to guide themselves by right principles. The practical character of the instruction has induced the benevolent Maharani Surnomoyi to take interest in the institution. In making a donation of Rs. 200 to the home, the Maharani wrote as follows: "It is indeed an interesting feature in the teaching arrangements of the school that, besides reading, writing, arithmetic, and sewing, the pupils are taught cooking and other household duties becoming their sex. I fully appreciate the motive which dictates the introduction of the latter arrangement."

The widows gratefully recognise the great change in their position. After experience of the neglect and hardships which fell to their lot, they find themselves in a peaceful, well-ordered home, with the interest of regular occupation, by means of which they are becoming more capable members of society.

The Institution is managed with the strictest economy. Each inmate costs from £12 to £14 a year, for all expenses—board, tuition, and clothing. Of course the arrangements are of the simplest, but this is consistent with the aim of encouraging the pupils to be industrious and thrifty, and indeed, Mr. Banerjee is obliged to consider every rupee—every anna—before parting with it. He gives liberally to the Institution by allowing his house to be freely used as the boarders' dwelling place, and also the Workmen's Hall, which stands within his compound, as a day-school, where they may learn and practice. Moreover, he and Mrs. Banerjee devote their time and energies to the management, and the two elder daughters are growing to a useful age.

But now as to the means of support. The Government grant was last year Rs. 900, nearly a sixth of the annual expenditure, which, allowing for continual repairs amounts to Rs. 6,000, or in English money (at the present rate of exchange), nearly £400 per annum. Another sixth is provided for by fees, partly paid by friends of the widows, partly by a society of Bengali ladies—who have placed two widows at the home. There remains £250, of which £100 is already contributed by the National Indian Association and the Carpenter Trustees. The other £150 it is now most important to secure, in order to place the School and House in an assured position of
permanent benefit to the community. And by what means? It is not to be expected at present that more than a few of the relatives of the widows will agree to pay for their training and maintenance, as much prejudice exists in regard to such a scheme as Mr. Banerjee's. By degrees the House ought to become more nearly self-supporting. But this is not likely to be the case for a long time, and it is of the greatest importance, both for the direct and the indirect good done, that the Institution should be carried on with success. An appeal, therefore, must be made to those who sympathise with social reforms in India. The amount asked is very moderate.

For the position of Hindu widows great compassion has been aroused in the West, partly by the touching pictures of their sorrows, presented in the book of Pundita Ramabai. Here is an opportunity of doing something practical on their behalf. It is not very difficult, by united effort, to collect £150 a year, and an earnest appeal is therefore made to the advocates of social reform among Mr. Banerjee's own countrymen, as well as to English friends to give the needed aid for this excellent philanthropic effort, "The scheme (as wrote the editor of a Calcutta paper) is doubly interesting. First, it helps Hindu widows, who, with the spread of education and better ideas, now feel it hard to continue subject to the austerities of a widow's life, and who wish to become useful members of society; and, secondly, it attempts to supply a long-felt need in the cause of native female education—the want of trained female teachers. Each of the two objects is in itself sufficiently important to deserve the attention and sympathy of persons disposed to help the cause of education and social progress in India."

Subscriptions and donations will be received by Lady Lyall, 18 Queen's Gate, S.W.; Mrs. Sheppard, 10 Chester Place, Regent's Park; the Rev. J. Estlin Carpenter, 109 Banbury Road, Oxford; or by Miss E. A. Manning (Hon. Secretary of the National Indian Association), 35 Blomfield Road, Maida Hill, W. In India, by Mrs. Colquhoun Grant, Kidderpore House, Kidderpore, Calcutta.
II.

The path from Delwada to Achalgarh runs at first through a beautiful gorge, with picturesque ranges of rocks on each side—to the left, all in sun; to the right, in deep shade. The joy of the bright May morning is everywhere: over the rocks and trees, the butterflies and birds. The “flame of the forest” (butea) is gorgeous with its orange-crimson pea-flowers, and conspicuous also is the Indian laburnum (cassia) with pendulous yellow racemes. Bamboos are common all over the hill, but especially common is the cactus-like euphorbia. The Corinda (carissa) and the Kánti (flacourtia) resemble one another in appearance, and both bear damson-like berries; but my guide informed me that the latter is sweeter and of better flavour than the former. Herein he differed in taste from Tod, who says that “though a pleasant and beautiful little fruit, the Kánti wants the refreshing sub-acid of the Karounda.”

Delwada is now a mile behind us, and a sudden dip in the hills to our left discloses a view of Páliri and the plains, lightly veiled with floating clouds. Presently, after a turn in the road, the village of Andára becomes plainly visible, with the old road from Aboo to Deesa running through it. The mass of Guru Shikar rising in front seems to block the way, but we leave him to the left and cross the broad valley in the direction of Achaleshwar, which now also comes in sight.

Achaleshwar is the name of the temple which stands on the brink of the Agnikünd, and above which rises the rock of Achalgarh.

Let us ascend the rock first. It is the old fortress-home of the ránás of Chitor. The boulder-made path by which we ascend leads through the old Hindoo Hánúman Pol, which closes the passage between walls of living rock on either side. This was the gate of the lower fortress. Passing the Kapúr Ságar—a pretty palm-fringed pond—and doubling round to the right up a short steep ascent of well-worn boulders, we reach the second gate-way, or Champá Pol, so-called from a champa tree growing near it. Hence, ascending the narrow street between com-
fortable red-brick houses inhabited mostly by wáñias, we enter on the right hand the house of a priest, in whose custody are three brazen equestrian figures representing old rátás now canonized as demi-gods. These statuettes, which are interesting specimens of ancient art, are surmounted by the royal chhatra, or umbrella, and behind them is a small canopied altar, on which are laid two saffron-daubed cocoanuts. The central figure is Ráná Kumbha, who reigned over Mewád for fifty years—from A.D. 1419 to A.D. 1469. The figures on either side of him are, the pujárí tells us, the Raja of Dungarpore and the Raja of Wanswarra. Tod, however, took these figures to be Ráná Mokal, father of Kumbha, and Ráná Ooda, Kumbha’s parricidal son. But what could Ooda be doing here? Ooda, who was known as hathiáro—“the assassin”—the assassin of his own father! who was so detested that his “name is left a blank in the annals of Mewár”; and who could not escape the just fury of heaven, for he was killed by lightning immediately after his assumption of the throne!

At the top of the street, on the left-hand side, we reach the Achalgarh temple itself. As compared with those of Delwáda, it is unworthy of any attention; but the trouble of ascending the steps on which it stands will be repaid by a very fine view, commanding the railway in the foreground, and tier behind tier of distant hills, over Keoli towards the south, and on the east towards Oodeypore.

The water supply of the old fort is found in the Shráwan-Bhádarvád tank, said to have been built by Kumbha ráná, or by his queen, Okha rání. The tank is double, divided by a rock: the northern part (which is shráwan) being shallow, the southern part (Bhádarvá) very deep. On the boulders, close to the brink, pilgrims have placed votive piles of stones. Farther on is enshrined an image of Chámdáji Mátá, dyed with vermilion, and regarded with great veneration by my Jaina conductor. On the top, the palace of Ráná Kumbha lies for the most part in fragments—there remain but foundations, and one roofless chamber, 20 feet long by 12 broad. But the whole building can never have been large. It is finely placed on the verge of the rock, commanding a grand panorama. A little below is the cave of a báwa, or ascetic, hollowed out in the cliff—a very peaceful retreat for meditation. And I envied the báwa his beautiful abode.

We return to the valley beneath us, which is all holy ground. Here the temple of Sántináth, sixteenth tīr-
thankar, is remarkable for its fine external carvings—groups of elephants, lions, and human figures—which of recent years have been damaged by British soldiers from Aboo. Turning from these wanton aggressions of the present to the mysteries of the past, we reach, after five minutes' walk, the Achaleshwar temple and the Agnikúnd.

The temple Achaleshwar ("immovable God"); or, as it should here be, "God of immobility") stands in the centre of an enclosure on the southern side of the Agnikúnd, wherein are several smaller shrines with nandás (sacred bulls), língams (emblems of Shiva), and images of Párvati. The mandap of one of these temples forms a sort of entrance porch, and contains the interesting and well-carved slab on which is represented "Naráyan floating on Sehesnág, the thousand-headed hydra, on the waters of Chaos." The god is reclined on the ocean of curds, surrounded by suppliant saints, while Lakshmi, his consort, is rubbing his foot. Tod notices that this shrine of Vishnu was desecrated by a heap of lime; and, sixty years later by a strange coincidence, I found the same thing in the same place.

Achaleshwar, as a building, is in no way remarkable, only it is of undoubted antiquity. This is the nursery legend of its origin, which also concerns the whole hill.

In the golden age of man's innocence, the ground where the Aravallis now stand was a fertile plain. Its inhabitants were holy sages, who spent their days in penance and prayer, and lived on milk and the fruits of the soil. The chief of these sages was Vashishta. It happened one day that Vashishta's cow fell into a bottomless pool, but a miraculous rise of the waters restored the animal to her master. Then Vashishta, wishing to fill up the pool, besought the aid of Shiva, who dwelt in Kailás on Himálaya. And Shiva had respect to the holy man's prayer, and called up the sons of the mountain (ar), and asked who among them would consent to abide in a foreign land. The youngest son, who was lame, volunteered; but as, through his lameness, he could not walk, the mountain-serpent (called buddha, or wisdom) carried him on his back. Thus together they came to the land of Vashishta, and together they leapt into the void and filled it, and over-filled it, so that a mighty mass rose on its site. At their request, this mighty mass was called by their joint names, Ar-buddha, or Aboo. But, for a while, the new mountain was restless—either the snake was uneasy and writhed, or the son of Himálaya had not established
himself in his new position. So Shiva, once more at Vashishta's request, thrust his leg up through the earth, until at last his toe emerged, and fixed the mountain at the point Achaleshwar, where the shrine of the temple now stands.

No Englishman may enter the shrine or any part of the temple, so that I could not see "the deep fissure termed the Brimh-Khar," to which Tod refers, "where the bright nail of Siva is visible, which has attracted homage from myriads of votaries from the remotest ages." But a Rájpút friend, who accompanied me, described the fissure much as Tod describes it: an "oval grey mark" representing the nail. All that can be seen from the entrance is a silver Párvti in the middle of the shrine, with marble slabs of Shiva on her right, and of a priest on her left.

Exactly facing the Achaleshwar temple is another, containing a great brazen bull, with a figure of a gavála also in brass. The flank of the bull is said to have been fractured by Mahomed Begarha's army, and there are evident traces of the violence which have been patched up.

Under the sweet-scented champa grove which shades the southern side of the Agnikund, we may meditate over the classic ground whence the four great Rájpút clans—the Chohan, the Purihar, the Solanki, the Parmár—were regenerated, as the legend tells us, out of the Bath of Fire.

We are told that, "when ignorance and infidelity had spread over the land, when the sacred books were trampled under foot, and mankind had no refuge from the monstrous brood," the holy sages who dwelt on Mount Aboo implored the help of Narayan, who (as represented on the Achaleshwar porch) was lying on his sea of curds. He bade them re-create the Kshatris, who had been exterminated by Parasrám. So to Aboo they returned, accompanied by Indra, Bramha, Rudra, Vishnu, and minor divinities. After purging the Fire-fount with Ganges water, each of these four gods formed an image, and cast it into the fountain, whence it emerged a living soul. Thus the Parmár was created by Indra; the Solanki by Bramha; the Purihar by Rudra; the Chauhán (four-armed) by Vishnu. These four warriors attacked the dytes (infidels), and great was the slaughter; but, as they fell, new demons arose, till the gods checked their increase by drinking their blood.

Who can separate the history from the allegory of this fable, or assert that it is historical at all? The "monstrous brood" are supposed to be Buddhists; and, because Aboo-
is west of Hindustan, the regeneration of the Rajput clans is supposed to mean an influx of warriors from the west. The Brahmans, helped by these warrior-tribes, are supposed to have driven out the Buddhists, at a time somewhat earlier than that of Vikram (B.C. 56), a descendant of one of these fire-born heroes. Tod thinks the warrior tribes were Scythians; Elphinstone thinks they were pure Hindoos. The origin of other warlike clans—e.g., the Kathis and the Jats—who are probably not Hindoos at all, is of equal uncertainty, and equal interest.

So, too, no one can certainly say when Buddhism ended and Brahmanism began; the transition, at any rate, must have been gradual. And, possibly, the fable of the Fire-fount does not refer to any religious, but rather to some political, innovation? Who can certainly tell? These are but a few of the impenetrable doubts which enshroud Indian history from Megasthenes to Mahomed.

The Agnikund, as we see it now, is a stagnant pool, overgrown with weeds, and paved all round with large stone slabs, somewhat sunken and displaced. In shape it is an imperfect rectangle, about 350 feet long by 150 feet broad.* In the centre stands "an insulated mass of rock," on which is a shrine, now ruinous and grass-grown, dedicated to Mata. Other small shrines are scattered about the pool, on the southern and western sides. Most of them are dedicated to Shiva.

The statue of Adipal, "the first of the Parmars," is a remarkable and instructive relic. It rests against the bank on the north side, on a small rectangular piece of ground jutting out into the tank, where once stood, and now lies in débris, the temple of the founder of the Parmar tribe. On this same piece of ground, towards the east, stands a row of three life-size stone buffaloes, against which the valiant Adipal is aiming his never-erring shafts. Tod considers the buffaloes to be of recent workmanship; but they have every appearance of antiquity. Local tradition asserts that originally there was a row of nine—a tradition which the position of the existing three would tend to confirm—but that six, one of whom alighted at Oojain, were so scared by the archers' darts that they vanished into air. Of the three which remain, each has a round scar on its right side—towards Adipal. Adipal is, in fact, the Hindoo Theseus warning against the Hindoo Minotaur, who vexes

* Tod (Western India) makes a mistake in saying that it is "about 900 feet long by 240 in breadth."
the children of heaven, and drinks and defiles the pure waters of the Fire-fount.

A small mausoleum, on the western side, contains two well-carved and interesting slabs. It is the shrine of Rao Mán of Sirohi, who was poisoned in one of the adjacent Jaina temples. His five wives were burnt with him, as satīs, close to this spot. Four of them are represented on one slab, and the fifth with Rao Mán on the other. Not far off, and northwards from the Agnikúnd, is the Bhartri cave, where Rájá Bhartri, of Oojein, is said to have lived as a hermit.

To ascend Guru Shikar, the culminating point of the Aboo range, we cross the valley, in a northerly direction, to the village of Oorya. Half an hour more will bring us to Jáva, thence the ascent begins, and takes an hour and a half. A guide is needed to conduct us over the rough, steep boulders, sometimes so worn by the passage of pilgrims as to be slippery and difficult of foothold. Resting under the shade of a jambol, before the ascent of the last steep ridge, we meet a báwa, clad only in ashes, who escorts us thence to the crest of the hill, just under the shrine-capped summit, where dwell several of his order in caves half natural, half artificial. These báwas are careless, good-natured impostors, pretending to be very scrupulous hermits, but having, in fact, no scruples of any kind, and with a remarkable partiality for brandy. I gave them what I had. But one of them, who did not ask for brandy, was performing tapṣi, or penance, of a very serious sort. He had vowed to hold a glass symbol of Shiva in his clenched right hand for twelve years. Of these, three years had now passed, and the effect on the poor hand was horrible. The distorted nails had pierced through the flesh till the whole was a mass of sores, in the middle of which the glass Shiva was visible. The fingers had so stiffened in their unnatural position that they could not be opened, and the penance was no longer voluntary. But at first a rare firmness must have been needed; and I wished the poor creature, who hopes hereby to win a kingdom in heaven, had turned his resolution to some nobler end.

Guru Shikar is 5,650 feet above the sea. Its summit is extended into a small temple, containing an upper and a lower chamber. In the latter, weary pilgrims repose; and, their journey being done, lay down their staves. The former contains Datátrí’s pádúká, or memorial feet. There is a small chunammed terrace on the summit, with a bell
on the northern side. And the prospect, of course, is extensive. Looking northwards, over Sirohi, we can dimly descry the fortress of Jhalor, whither, as Tod tells us, the avenging bees pursued Mahomed Begarha's army after the sacrilege he had committed in breaking the Achaleshwar bull. Sometimes, it is said, on a clear day, even Jodhpore, on the other side of the Looni, can be observed in this northerly direction.

One cannot but admire the natives of these beautiful wilds. They are well-grown in stature, and handsome in feature: with the dash and addiction to spirits and drugs which seem to possess hill-men everywhere. What whisky is to the Highlander, opium is to these Bheels. Our guide opened his opium-box, and, grinning through his beautiful teeth, offered each of us a small pill. He showed us the sort of pill in which he himself indulged daily—enough, as a first introduction, to send any ordinary mortal to eternal sleep. I believe it would have given him pleasure if we had accepted his hospitable, and really generous, offer. He himself, in spite of his opium, was the very ideal of agility and strength. Can it be said that opium in India is half as baneful as spirits in England?

One more survey of the subjacent prospect. The hills rise grandly on every side. To the north, Achalgarh and the valley of the Agnikund. To the west, the wide plain, dotted with hills, stretching far back towards Deesa. On a ridge behind Achalgarh, more to the west, is a conspicuous cone-shaped peak, under which lie the rich old ruins of Chandrávatí. Westerly still, the shrines of Delwáda nestle in their leafy bowers, with Aboo behind. Due West, the view is interrupted by the big, black boulders of Ansúi. North-west are Páli, Sanwáda, and Meda—all in Sirohi territory. Farther off, under Saranwár, is the town of Sirohi itself, its white palace gleaming conspicuous at the base of the hill. The ridge to the north-east is called Málákar, on which is the village of Shergaon. More eastwards, the plain stretches to Erinpúra; and the railway stations of Pindwárra and Rohra can be perceived on the Rájputána line. The hilly range eastwards, row behind row, is the Nausan-nair, which belongs to Oodeypore. The long afternoon shadows, and fleeting clouds, chequer the sun-lit slopes of the hills. But the valleys are flooded in dreamy haze,—a fitting emblem of the mystical veil which overhangs this beautiful land, whose former history can only be traced in a few inscribed tablets and fragments of ruin.

Chester Macnaghten.
WITHIN the last few decades, a small devoted band of pioneers has succeeded in wresting from the mysterious East its deep-seated secrets, which, spell-bound like the fabled treasures of nursery lore, had hitherto baffled the ingenuity of the seekers. In India, the hymns and other ancient writings of her people have been read and translated, chronologies have been discovered and subjected to the searching light of modern criticism, thousands of inscriptions have been deciphered, sculptures of the most varied kind have been discovered, giving as faithful a portraiture of the costumes, the manners, the domestic and religious life of the Indian people more than 2,000 years ago as can well be imagined. Then, too, their artistic forms, whether painted, carved, engraved, woven, or embroidered, have been minutely compared, analysed, and traced to their various sources. Much has been done, but much remains undone; and it is sad to reflect how much will inevitably perish ere the spade or some happy accident shall have revealed them to us.

Among these brilliant discoveries, those of Generals Cunningham and Maisey in Central India, occupy a prominent place; notably the sculptures on the rails enclosing dagobas,* or on the toranas (gates) leading to them. Rails, writes General Cunningham, are represented as not only surrounding topes† and bo-trees‡, but temples, pillars, and many other objects, such as balconies of city gates, palaces, state barges, capitals of columns, &c. The interest

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* Corrupted from dhātu-garbha, a receptacle for relics.
† Corrupted from stūpa, a pile of earth or mound; it is a kind of Tumulus, erected over relics of Buddha, or on spots consecrated as the scenes of his acts.
‡ Properly Bodhi, perfect wisdom; name given by Buddhists and Jainas to the pippala, the sacred fig-tree, Ficus religiosa, under which perfect wisdom is attained.
they excite is many-sided: in them is revealed as in a book the whole story of Buddhist mythology, and the knowledge is helped by inscriptions giving the title of the particular legend the sculptor has set out in a series of pictures, in which we can gauge how far the art was indigenous, how far influenced by alien cultures. It is an art which apparently knows not Egypt; but we scent Greece in certain forms of the disks that constitute the chief ornament of the rails at Buddh Gáya and Bharhut, whilst the remembrance of Assyria is no less marked in the bas-relief of our illustration (page 127), the honeysuckle ornament around the capital of the pillar at Allahabad, and the chevron moulding running a-top some of these rails, whilst certain details at Buddh Gáya, notably the bell-shaped capitals, bear a distinct likeness to those at Persepolis.

Be that as it may, no doubt exists as to the clean sharp outline of these sculptures: proving that the carver was no tyro, but one well trained, and with full command of the materials at hand. Such technique as is here displayed was not acquired at one bound; a hundred, nay hundreds of, years must have elapsed ere the carver could obtain so complete a mastery over the intractable sandstone. Moreover, the degree of perfection which we find here implies long familiarity with steel implements, and a good deal besides.

It must be confessed that the impression made upon the enquirer, when he first directs his attention to the art-productions of India, is apt to be disappointing: that a country he had deemed so old in all the master crafts, and cultured ways—as unquestionably it was—should possess no stone buildings before the time of Asoka, 272-236, B.C.—all those previously built, being of unbaked brick or wood, have been irretrievably lost—nor yet a national history worthy of the name, until the Arab conquest in the 13th century. On the other hand, from Asoka onwards, all is plain and clear, and the date of stone architecture, introduced by this prince, may be fixed almost to a day with the utmost certainty. Bas-reliefs, and images of an older date probably exist, and may turn up at any time, either by excavations of ancient sites, or accident.

There is a pretty general consensus that, perhaps, with the exception of the Bráhmanic Hindus, the fundamental creed of the populations of India up to the rise of Buddhism, if not tree and serpent worship pure and simple, was largely saturated with it. Its roots were so
widely spread and profound as to have baffled the efforts of other religious forms to eradicate it, and it keeps its hold on the imagination of the people to the present hour. The bas-reliefs that have been discovered at Buddh Gāya and Bharhut tell this tale very plainly. In them is frequently seen the great Nāga spreading his hood in the situation

later occupied by Buddha himself, and kings and commoners are represented kneeling before a wide-spreading tree. Such would be the bas-relief of our illustration (see Fig. 1) from Bharhut (200 B.C.), depicting a prince prostrated before an altar strewn with blossoms, behind
which is a tree of luxuriant foliage, hung with enormous garlands. Almost in the centre of the composition the Nāga is seen rising from the water. Other figures, amongst which are two queens with a single snake at the back of their heads, complete the picture. The inscription at the side runs thus: Irapātra the Nāga Rāja worships the deity (Bhagavat).* Elsewhere, at Buddh Gāya, for example (250 B.C.), we find a worshipper before an altar which supports a tree. In the background (see Fig. 2), the battlements of a fortified castle or town; above which hovers a god or goddess, with wings and streamers, in the act of letting fall a chaplet on the altar. On the plane with the goddess,

![Fig. 2.—Tree Worship. Buddh Gaya Rail.](From Fergusson's History of Indian and Eastern Architecture.)

a huge lotus flower, the personification of Buddha (?) Other bas-reliefs, in which casket-relics, vases—of pleasing shapes—ladders, state umbrellas, fire, and seven-headed nagas occupy the whole field, are not uncommon. Apart from their intrinsic merit, these sculptures are of immense interest to us, because they enable us to compare their story with the account given by the Macedonians, from whom we gather our first notions of what the country and its people were like, when they visited them. Then, too; these bas-reliefs bear out in the most emphatic manner the testimony of ancient records, to the effect that in the beginning, and for

* Divine, uncorporeal Buddha.
centuries afterwards, images of Buddha were non-existent. The nearest approach to the presence of Gautama as a divine being to be worshipped, are impressions of his feet, which occur on the triple ladder at Sānchisā, by which he was supposed to have descended from heaven, and the pillar of one of the toranas at Sānchī, entirely hung with garlands and emblems of Buddha, reproduced in Fig. 3. Impressions of eyes are likewise said to exist towards the top of the rails of the great tope at Sānchī.

The pillars uncovered by General Cunningham at Muttra, which formerly belonged to a rail, now disappeared, have lost their disks; but carved in high relief they still retain female figures, spirited and vigorous in aspect, firmly modelled withal and trenchantly relieved on the grey ground of the sandstone. Their only item of dress, if so it may be called, are strings of beads about the waists, neck, and middle. Crouching dwarfs serve them as footstools; above are panels each occupied by figures, male and female, drinking and making love, from which it is only charitable to suppose that the rail was formerly attached to a palace.

The great Buddhist centre of Sānchī, once the capital of a kingdom, is to-day nothing but a straggling village planted on the low spur of a hill on the left bank of the Betwa, about an hour's journey from Bhilsa. The ground within a certain area, is literally strewn with ruined temples, fallen columns, and fragments of bas-reliefs. The interest which attaches to these rails surrounding one, the base of the great tope, and the others decorating the toranas, appeals in a special manner.

Fig. 3.—Bas-relief on left-hand pillar, northern gateway, of tope at Sānchī.
(From Fergusson's History of Indian and Eastern Architecture.)
to the student; in that he can not only follow step by step the advance of the art disclosed in them, but gauge contemporary manners and customs. They all consist of octagonal pillars united at the top by a transverse stone, having between them three rails, cut on either side into lens-shaped holes. That the whole work was mortised together as a piece of carpentry, must be apparent to the most superficial observer. It proves, if proof were needed, that stone had not long replaced wood for architectural purposes.

The pillars supporting the rails at Amarāvatī exhibit a decided progress, being provided with disks and semi-disks top and bottom; whilst in the Gautamiputra cone at Nāsīk, pillars and rails disappear under a too lavish distribution of rosettes. In point of size, artistic merit, and elaborate treatment, no rail can compete with that which encloses the great tope at Sānchi. Measured one way it is 144 feet in diameter, and 151 feet from north to south. It had four entrances which faced the cardinal points. Though superior, the manner elaborated in these railings is very similar to the examples found all over India in Buddhist architecture. There are the usual octagonal pillars with disks and semi-disks; and the blank spaces are taken up with figures of unequal interest. The cross beams are enriched with three disks elaborately carved and all different. Above runs an undulating scroll, common to all ages in these rails; save that here figures and emblems in high relief, produce effects of light and shade more varied, subtle and profound than can be seen anywhere in the India of that period. The whole rests upon a plinth ornamented by a frieze of animals and boys, as a rule in whimsical and absurd attitudes. If from this we pass to examine the inner side, we shall find even greater variety in the decorative scheme: qualities of force, of imagination not void of delicacy, being joined together in a harmonious whole, in a manner eminently characteristic of the Hindu artist.

His ingenuity is no less marked at the returning angles of the rails, where the pillars being narrower would naturally cause the floriated rosettes to be smaller. This he redressed by making the blanks or intervening spaces the main field for his compositions. These consist of historical, mythical, and domestic scenes, so plainly and naively expressed as to be understood by all. The most forcible and assertive forms, heroic figures, and animals, are put at the level of the eye, whilst the several elements
assume greater reticence as they rise towards the upper part of the work, which is in repose; the predominating members being emblems of Buddha: the trisul (trident), the chakra or wheel—i.e., dharma (law), and the Bo-tree, representing the congregation (Sanga). Of course, these symbols date back long before the time of Sākyā Muni; and are referable to Sun and Nature worship. The fact that they are invariably represented on Dagobas either built, sculptured, or painted, shows that Gautama, like other great leaders of religious movements, was far too wise to interfere with popular beliefs, of long standing; by transferring them wholesale to his own system, he with one stroke won the great masses of the people to his side.

The presence of slabs in the inner rail, with sculptures at the back of a much earlier date than the work in which they are embedded, points to an older monument having stood on the site now occupied by the great Tope. Rails seem to have gone out of date in or about the fifth century A.D. From that time the plain exterior of the Tope was broken, as in Ceylon, by projecting faces, behind which rose the stairs that led to the top of the building. The recesses formed by these projections yielded convenient spaces for statues of Buddha, generally in a sitting attitude.

J. Gonino.

[Note.—The Editor begs to thank Mr. John Murray for his obliging loan of the blocks for the embellishment of this article.]

THE "Anāthalaya" AT JHANSI.

It is with no small interest that we read the minutes of the proceedings of a meeting on the opening of the Jhansi "Anāthalaya," or Poor House and Veterinary Hospital, which took place on the 5th September 1892.

There were present Mr. Wright, the Commissioner of the Allahabad Division, Mr. Jackson, the Magistrate and Collector of Jhansi, and upwards of 10,000 people.

In addressing the Chairman, BABOÖ JADU NATH CHAUDRI, the President and Manager of the Committee, said that the objects of the Anāthalaya were (1) to give shelter to orphans, bring them up in their ancestral faith, and to educate them in a way most befitting their position;
(2) to nurse such helpless people as were blind, lame, paralytic, &c.; (3) to help deserving widows of respectable families with monthly stipends; (4) to give a day’s food to actually needy strangers; (5) to lay by a certain sum of the Committee’s funds to help such other charitable institutions as may be approved by the Committee; (6) to afford shelter to half-fed and worn-out animals, and to have in connexion with the Anāthālaya a Veterinary Hospital, where not only the animals of the Institution would be treated, but where outsiders might bring their sick animals to be treated for a moderate charge. With regard to funds, Baboo Jadu Nath said that the Aratiyas of Jhansi had come forward most nobly to help the Committee. The officer known as the Chaudri, whose salary was derived from an impost on all merchandise coming into the town, was henceforth to be paid by the Mahājans, and the sum accruing from duty imposed on merchandise was now to be subscribed to the “Anāthālaya”—roughly speaking, the impost amounted to Rs. 1,500 a year. The Aratiyas had also promised to raise an additional amount by fixing an impost on goods imported from other districts, and on which no tax had hitherto been laid. Baboo Jadu Nath took that opportunity to thank the Aratiyas, for their substantial help. He also thanked the Maharājah of Tikanyah who had helped them materially, and was cooperating with the Committee to render the infant institution a success. Baboo Jadu Nath pointed out one salient feature of the Anāthālaya—viz., that it was absolutely non-sectarian, and that its charities would be dispensed, irrespective of caste and creed. He said it was based on two principles, one quoted from the Sanskrit being—

“He is a true philosopher who regards everything as his own self,”

and—

“A righteous man regardeth the life of his beast.”

To secure the success of the Institution, Baboo Jadu Nath said the Committee hoped to have the sympathy of the Jhansi public, and material assistance from them. That however energetic the Committee might be, they could not work single-handed; but they felt they would not be appealing in vain for an institution the objects of which were so manifestly deserving of recognition and encouragement.

Mr. WRIGHT, the Chairman, then replied to Baboo Jadu Nath’s very able speech, assuring the Committee of
the sympathy of the Government, and promising assistance in every way. He then declared the Anáthálaya open.

Any comment from us on this very praiseworthy effort of the Jhansi people is hardly necessary, since the Institution commends itself to all humane persons. We would, however, suggest that the children who are received into the Anáthálaya be trained to help themselves, and be educated in such a manner as to render them useful members of the community to which they belong.

We can think of no better way than making the Anáthálaya an Industrial Institution, where the arts of India may be fostered and developed; and that each child be put to learn the particular art for which he or she shows most aptitude.

In the Girls' department, care should be taken to avoid the introduction of Berlin wool work, unhappily so common in some schools, the designs when finished being fit for no other purpose than to feed a bonfire, round which the children should dance. The most important branch in a girls' school ought to be the embroideries for which India has so long been famous and, for these, purely Indian materials only should be used. Silks and satins woven in India are much better than inferior European manufactured silks, and satins with cotton backs. The same may be said as regards the silks with which the embroideries are worked. The untwisted Indian floss silks blend and work into the design in a manner that twisted filoselles never do. The twist makes a line of colour, which takes away from the soft imperceptible shading of really good Indian embroidery.

The Jhansi Anáthálaya might thus be a boon and a blessing not only to the fortunate individuals admitted under its hospitable roof, but to the art world generally.

Owing to the lamented death of the late Mr. Arthur Brandreth, the duties of Honorary Treasurer to this Society have been undertaken by Colonel Parry Nisbet, 138 Cromwell Road, S.W., to whom all subscriptions and donations should be sent.

New Members for S.E.P.I.A. since January: Colonel and Mrs. Parry Nisbet.
THE FUTURE BUDDHA.

SONNET.

In the famous Rock Temple at Dambool, Ceylon, there stands a central figure of "Narta," the future "Buddha"—i.e., "the enlightened," who is to appear in the Golden Age. All other images of Gautama Siddartha, the Sakya Muni, are carved in recumbent attitudes.

We stood before a shrine with veil o'ercast,—
"The Future Saint!—to Golden Age revealed"—
Erect he stood amidst the slumbering Past,
Waiting the last decade to darkness sealed:
Pillowed on couch of stone each Buddha slept,
While he alone his long-still vigil kept.
So,—when on sterile heights Age leaves us bare,
Never our youthful ardour to regain,
When Love, Ambition, Friendship all have failed,
And baffled hopes reverberate "Despair,"
Behind the gloomy Past may yet stand veiled
E'en by our losses—in the womb of Pain,—
Waiting the fullness of God's own good time,
Some imaged Future of a Golden Prime.

L. G. HOLLAND.
REVIEWS.

UNIVERSITY EXTENSION MANUALS. Edited by Professor Knight. *The Rise of the British Dominion in India.* Sir Alfred Lyall, K.C.B., D.C.L.

In this manual, Sir A. Lyall has found a task exactly suited to his peculiar gifts and powers. He has evidently a keen sense of the difficulty of making Indian history attractive to that somewhat perfunctory person, "the general reader." Avoiding, therefore, the undesirable office of condensation, with the snares of all sorts that most easily beset it, he has confined himself to setting before the extension-student a series of profound and original reflections on the causes and consequences of the remarkable empire that has been founded in India by the maritime adventure of our islands.

In doing so, Sir Alfred has been able to take a line of his own through a generally well-trodden field. Profiting, of course, by the labours of others, he has produced something distinctly his own. The celebrated criticism of Dr. Johnson has taught us that originality is not intrinsically reliable; and a hostile critic might, even in the present instance, point to things in which truth had been made secondary to emphasis. When, for example, the author affirms that the relations between India and England constitute a situation unprecedented in history, he is surely led into an exaggeration which may arrest attention, but cannot give strength to his case. He speaks of ancient Rome and modern Russia to show that these cases are not precisely similar. He might have added that of the French in Algeria, though it presents some features of considerable agreement. But what does he say to the position of the Dutch in Java, or the Spaniards in South America, to say nothing of that of the Portuguese on the Malabar coast? Of this last, indeed, he does make some mention in another part of his work; and he attributes the ultimate failure of the Indian enterprise of Portugal to the temporary union with Spain. But Spain herself held an immense American dependency from the end of the
sixteenth century to times within living memory; indeed, Cuba is hers to this day.

Apart from any little tendency to strong statement (of which, indeed, it contains no other such instance), the book is as calm as it is wise and earnest. Beginning with a luminous account of early commerce, Sir Alfred shows how the rivalry of the Dutch nearly expelled our ancestors from Continental India; how the latter gradually recovered themselves in the last quarter of the seventeenth century; and how the gradual collapse of the Mogul Empire left room for their further and fuller establishment. The Dutch disposed of, left the British face to face with the imposing aspect of the Bourbon monarchy of France. The masterly work of Captain A. T. Mahan, U.S.N.,* shows distinctly how the projects of Duplex and La Bourdonnais in the East Indies were calculated to arouse, if not alarm, British competition; while it demonstrates at the same time the difficulties which those able men encountered. Here, indeed, Sir Alfred thinks that no French official of that age could have surmounted those difficulties; and he cites letters of Clive and Conflans putting the siege of Madras in 1759 in striking and dramatic contrast. "The superiority of our squadron, and the plenty of money and supplies of all kinds . . . are such advantages as . . . cannot fail of wholly effecting their ruin." So wrote Clive. The despondent tone of the contemporary French officer is most suggestively compared: "Without money, without a squadron, the approach of the monsoon forcing us to expenses for subsistence while we have no means of procuring funds . . . what will become of us?"

Thus it was not to mere negligence on the part of La Bourdonnais, nor to the ill-temper or Celtic inefficiency that may be ascribed to Lally, that the French cause in India owed its ruin; but rather to the common—almost vulgar—Nemesis that waits upon want of earnestness and financial misconduct. Then came the attempts of the British to found commercial enterprise on treaties, and the friendship of "country-powers." It was only when all these attempts had failed, when ambition and avarice had bred scandalous corruption, and famine had exhausted territorial resources, that the machinery of the company underwent an organic change.

* "The Influence of Sea-power upon History." (London, N. D.)
The author throws on every page a cool brightness, as of electric light; which—even if it sometimes seems to alter the aspect of things in a startling manner—always gives occasion for thought. I do not know that anyone has ever pointed out, before Sir A. Lyall, that maritime superiority was not the only cause of England's success in the East, but that much was due to her finding—so to speak—the key of the back-door. Early invaders had invaded by Cabul and Candahar, where the barbican of the great gate completes the northern fortification. It is true that this outwork was often ill-defended, or not defended at all; but even then it was so strong that it did not invite attack, and those who got in could never be sure of being followed by reinforcements: nay, the gate itself might be barred by famine, or by the very warders. So, when Dupleix had acquired command of the Carnatic, he was, Sir Alfred thinks, no nearer the conquest of India; because he had only a lodgment—so to speak—upon the southern glacis. It was reserved for the skill or the good fortune of the British to find out the entry by the open delta of the Hugli river, occupied by a race of weaklings, stored with food, and leading into the very centre of the country.

Captain Mahar ends his chapter on the subject: "To sum up, France was forced to give up her conquests for want of a navy." This, too tersely put, appears to be not only a little exaggerated in the face of facts—for France had a navy under La Bourdonnais and D'Aché—but to require farther correction from Sir A. Lyall's new stand-point. If the French admirals had been better served by their captains and by their employers at home, they could still never have conquered Hindustan: and there is yet another advantage with which some people, following Professor Seeley, will be inclined to credit the British. Sir A. Lyall, indeed, offers a contrary opinion; but I do not think that the whole of his readers will be disposed to follow him. The meaning of so very clear a writer is hardly likely to be equivocally expressed; and most people will infer from what he says, that Sir Alfred attributes a part of the "rise of British dominion" to something like a distinct purpose on the part of our early adventurers. The older, and what some may still think the more accurate, opinion, is that not only was there no such purpose but that its absence was among the causes of success. It is quite true that the directors of the old Company had, as our author points out, written very strongly about the necessity of founding their power on a territorial base; and there is an even
In December 1687, the Company wrote to Fort S. George that they desired the new Presidency to "establish such a polity of civil and military power, and create and secure such a large revenue to maintain both at that place, as may be the foundation of a large, well-grounded, and sure English dominion in India for all time to come." This was, indeed, to strike the imperial chord; but it seems to have been little more than the premature enthusiasm of one man—Sir Josiah Child—and it was as ill-suited to the time as to the place. Sir Alfred's book presents proof of this: namely, that neither was the Carnatic the proper base of empire nor Aurangzeb the ruler under whom to attempt such things if it had been. In point of fact, the "polity" of Child and his brother—the so-called "first Governor-General"—ended in apparent failure; and it was more than half a century before the factories in the Bengal delta could become anything like the foundations of an Empire. It was still later before a great publicist pointed out the true terms of the problem: "To found a great empire for the sole purpose of raising up a people of customers, may at first sight appear a project only fit for a nation of shopkeepers." So wrote Adam Smith soon after the passing of the "Regulating Act" (13 Geo. III., c. 63). That measure was forced upon the "nation of shopkeepers" by the failure of all their attempts to procure customers otherwise than by "founding an empire."

What really seems to have determined the future of India was the fact that Dupleix followed the mistake of Child in attempting to found an empire at the wrong place and time. The French Company, whom, directly he served and represented, grew weary of a contest which yielded no dividends and promised no certain success: while the royal Government was unwilling to bear the continual strain upon its resources in men and money. The British gradually ousted the French precisely because their views were shorter and because they paid closer attention to the matters immediately before them. In familiar phrase, "they minded their own business," the said business being to promote the investments and keep their remote employers in good humour. Clive's letters abound in this sense. So late as 1762, Carnac had to decline the offer of the civil administration of Bengal, pressed upon him by the Emperor, Shah Alam. Mr. Vansittart, the then President of Fort William, was a disciple of Clive's, and had been
specially called up by him from Madras to enforce his policy, which may be briefly described as one of making as much money for the Company as could be made. He refused to allow the proposal of Shah Alam.

Before this time the Bourbons had dissolved the short dream of a Franco-Indian Empire by a cold douche. In 1754, Dupleix was recalled, on a charge of having deceived his employers by keeping false accounts. All his acquisitions were surrendered; and, though the quarrel of the Successions, which soon broke out, led to a renewal of war, the British held their ground and ultimately extended the borders of their possessions and influence. The French, as Captain Mahan points out, gave up the struggle altogether when Commodore D'Aché left the coast in October 1759; while the British continued to receive reinforcements from home, and to cultivate amicable relations with Arcot, with Haidarabad, and with Tanjore. In January 1761, Pondicherry was surrendered to Coote, and the fortifications were demolished. And “this was the end of French power in the East.” (Mahan, page 310.)

Not the least interesting part of this pleasant and suggestive little volume will be found the “Conclusion” (p. 278), where Sir Alfred, rising above his usual tone of judicial composure, allows himself a graceful but moderate expression of patriotic impulse. “Whatever,” he observes, “may be the eventual advantage to England from her possession of India, it seems already plain that the effect upon the general progress of the human family must be very great.” Our space will not allow further quotation; and Sir Alfred’s language is too clear and concise to bear abridgement. But those who will refer to the pages indicated will be rewarded by a brief and vigorous summary, reviewing the past, and looking forward to the future. The coming conflict in India is likely to be less one of arms than of ideas; and the wisest will not predict with certainty what is to be the ultimate product of occidental vigour in contact with oriental thought.

It need only be added that the manual is turned out in the usual impeccable style of the Clarendon Press, and is elucidated by a chronological table of contents, and by four maps, exhibiting the growth of British power.

H. G. KEENE.

COLONEL BROUGHTON'S Letters from a Mahratta Camp form the fourth volume of Constable's Oriental Miscellany. The selection is an admirable one, for there are few books better fitted to assist in an intelligent examination of the peculiar social conditions under which Indian history worked itself out during the period of the Mahratta Dominion. Although written in a somewhat sedate vein, these letters are full of descriptive power, and of that "local colouring" which presents a vivid picture to the eye. With our author for cicerone we are able to wander into a Mahratta camp of eighty years ago, view its medley of meanness and magnificence, of squalour and splendour; listen to its daily gossip; smile at the "singular absurdity" of its politics; and make ourselves acquainted with the faults and follies of its ruler, and the crimes and incompetence of his advisers. All the anarchy, the stupidity, and the atrocity of Mahratta Government are laid bare, and the often bewildering inconsistency of events recorded by graver historians, becomes intelligible. As one closes the book the catch phrase that rises to the lips, and assumes an interrogative form, is—"India for the Indians?"

For Colonel Broughton, in this journal of the year 1809, passed in a Mahratta Camp, describes very plainly what India was under the Indians, and in his manner of telling the story leaves us convinced of its truth and accuracy. Starting from Agra, he joined the camp of Daolat Ráo Sindhia early in January, and spent fourteen months therein, in his capacity of Commandant of the British Resident's Body-guard. During this period he traversed, by a circuitous route, about five hundred miles of country between Agra and Ajmere, in the course of which the Mahratta camp halted at some twenty-five places, passing at least half the time at three of them. This leisurely progress afforded ample opportunities for observing men and manners, camp customs and ceremonies, and the thousand and one affairs and events which went to make up the daily life of the Mahrattas.

It was the boast of the Sons of Sivaji that the founders of their race made their homes on the backs of their horses.
and there were those who considered it a sign of degenera-
tion when the nation became sufficiently civilised to adopt
tents, as it did about the time Madhoji Sindhia introduced
regular Infantry battalions, with their concomitant camp
equipage. Thereafter the Mahratta chiefs dwelt in cloth
cities. That of Daolat Ráo Sindhia is described by Colonel
Broughton as extending four miles in length and a quarter
of a mile in breadth—this proportion being invariably
observed in pitching it. The site for the Maharajah's tents
(collectively known as the *Deoree*) was first selected and
marked off with a white flag. From this, in a straight line,
rann a main street of shops, and behind them on both sides,
the encampments of the various chiefs, distinguished by
coloured flags, were "lumped down," without the smallest
attention to regularity, cleanliness, or convenience. Men,
elephants, camels, horses, and bullocks belonging to each
feudal following were "all jumbled together in a mass," and
surrounded by similar comfortless confusion. The
"shops" in the main street consisted of miserable cover-
ings of blankets or coarse cloth stretched upon bamboo
poles, under which the trader's goods were exposed for
sale, and he himself and his family resided throughout the
year, and for many years together. It is almost super-
fluous to add that the Mahrattas were "total strangers to
the comforts of domestic life."

The main street was divided into several bazaars, each
distinguished by its own name, and taxed to a very
considerable amount annually. Every calling and profes-
sion contributed its quota to the revenue, not even ex-
cluding duly licensed dancing girls and professional thieves,
Customs or octroi duties were levied upon all articles
exposed or brought in for sale, and strangers complimented
by being required to pay double rates. Amongst other
curious fines was one of "three fourths of such bags of
cash or valuables as may be carried off by boys while the
owner is looking another way." This by way of punishing
carelessness!

The Maharajah Daolat Ráo Sindhia was a grand
nephew of Madhoji Sindia, whom he succeeded in 1794.
He belonged to the worst type of Oriental Sovereign, and
at the age of thirty was a dissipated, vicious, worthless
prince, whose sole redeeming trait was a certain mildness
of temper. Amongst his subjects he was known as the
*Moti-wallah,* or Man of Pearls, from his affection for those
jewels and the number of them he displayed. Although
credited with possessing a privy purse of half a million
sterling (which he never dipped into on principle), he was always in pecuniary difficulties, borrowing money from camp bankers at 60 per cent. interest, confiscating property where he could, and "realising contributions"—a pleasant euphony for blackmailing—from the petty states over whom he tyrannised. The collection of this so-called tribute was, indeed, the main business of his perigrination through the Rajput country.

Colonel Broughton gives us an interesting account of the custom of sitting Dhurna—a curious method of enforcing payment of a debt in universal practice amongst the Mahrattas. Whenever a creditor desired to obtain his dues, he would proceed to the house of the debtor, and, sitting down in front of it, refuse to eat, drink, or be comforted till he enjoyed his own again. The laws of Dhurna were well regulated and defined, and it was generally a case of the strongest stomach carrying the day, for the code of honour required the debtor to undergo the same unpleasing personal inconvenience as his importunate financier. In parts of India, it was the custom to train Brahmins (whose life it is absolutely incumbent on the Hindoo to preserve) to abstain from food for a long time, and these were then hired out to sit Dhurna. The reflection forces itself that Signor Succi, of fasting fame, was born a century too late, for he would probably have found the Mahratta Dhurna a more profitable speculation than the Westminster Aquarium. He might possibly have touched the heart of Daolat Rao Sindhia himself, whose creditors were everlastingly sitting Dhurna at his doors; generally with the unsubstantial result of a promise to pay, which, it is needless to say, was never fulfilled, or of a thirty-six months' bill drawn against a problematical revenue, and costing 80 per cent. to discount.

Space will not permit of more than a passing reference to the many interesting descriptions of men and manners to be found in Colonel Broughton's book. Several pages are devoted to Muhammadan and Hindu ceremonies and festivals, including the Holi, in which it is edifying to note British officials took part, and were duly squirted and drenched with disgusting mixtures of coloured flour and water. Then we read a good deal of jugglers, wrestlers, natch girls, gamblers, thieves, sharpers, and adventurers of all descriptions, who infested the camp. Sindhia himself is constantly in evidence, generally flying paper kites—some at so many months' sight, others by a string, like the modern school urchin. Only the strings of the Mahratta kites were
plastered and fortified with pounded glass, and then sawn against each other—the object being to cut through the opponent's string, and heavy wagers depending on the issue. The love of gambling was as strong in Mahratta land as it is in modern England, and the same fascinating principle dominated the missing kite as the missing word. Returning to our reading we become acquainted with Meenas and other tribes, whose thievish depredations kept the camp constantly in alarm, and whose dexterity was such that they could lift Sindhia's horses and cattle from its very midst. There are pitiful descriptions of sickness and cruelty, of squalour, and famine (when parents sold their children for a few rupees to buy bread), of torture, and despotism, of the pillaging of villages, and the destruction of crops, and, in short, of the general barbarism and wanton brutality of Mahratta misgovernment.

Of men, we hear a good deal. There is Surjee Rao, Sindhia's father-in-law, and his evil genius—a drunken, debauched, insolent ruffian, described as "one of the most unprincipled, sanguinary, and daring public men of the time in Hindustan"; there is Ambaji Inglia, a millionaire prime minister, who was occasionally encouraged to finance his master by the expedient of oiled cotton tied to his fingers, and then ignited; there is the Mama, a base pirate under a delusive designation; and Gopál Ráo Bháó, and Bapúji Sindhia, and other well-known men in Mahratta history. Nor must brief mention be omitted of Baptiste, the half-caste Colonel of Sindhia's battalions of regular infantry, whose mutinies were more remarkable than their exploits. They were the degenerate successors of Perron's Brigades, and still flew the tricolour of France, and played Parisian airs on their fifes and drums in the heart of Hindustan. They, and an immense piece of ordnance, rejoicing in the delightful name of Grupchat (Anglice: the Remover of Difficulties), altogether failed to justify their existence during the siege of a certain fortress called Doonee. Grupchat (what a "property" it would have been for a Drury Lane pantomime—it was charged with eighteen pounds of gunpowder and "two cart-loads' of stones") was certainly christened on the lucus a non lucendo principle, for so far from removing difficulties it was the crowning factor in creating them. The same may be said of Signor Jean Baptiste de la Fontaine Filoze and his merry military, who could do everything but fight, and lived in a state of chronic mutiny for forty years.

For the rest, Sir M. E. Grant Duff supplies an intro-
duction, in which it is interesting to be reminded that the process of sitting Dhurna was well known in Ireland many hundred years ago, and to speculate whether the Irish National party have availed themselves of its persuasive influence in approaching Mr. Gladstone. The coloured frontispiece is a good reproduction of the vivid scene it depicts; but the other illustrations are somewhat disappointing when compared to those in the original edition. Finally, there is an excellent map, specially compiled to follow the letter-press, and—what is sorely missed in the old quarto—a comprehensive index.

HERBERT COMPTON.


There is no more competent authority on this subject than Mr. Rogers, who, during his service of 34 years in Bombay, was exclusively employed in this department; and who, as Settlement Officer, Collector, Commissioner, and Revenue Member of Council, has had more to do with the introduction and control of revenue settlements than any other man living. A contemporary and co-worker, whose knowledge of the southern part of the Presidency was even yet more profound—we allude to the late General W. C. Anderson—has very recently passed away, and it may justly be said that the Bombay system owes a debt of gratitude to the industry and ability of these two officers.

These two volumes are a valuable repository of technical information regarding the administration, rise, and progress of the land and revenue of Bombay. The raison d'être of the work is thus explained by Mr. Rogers:—

It occurred to the writer that much benefit may be derived from a study of the details of the subject, in order to ascertain whether, by comparing the different systems for their assessment and collection in force in various parts of the country, modifications may not suggest themselves by which, even if this source of income may not be improved, better administration may be attained to.

I do not notice, however, that any such "modifications" are suggested in the book; nor am I altogether sure that the author would very willingly accept such, if proposed!
Sir W. Wedderburn, in a paper (excellent in many respects) which appears in the last *Asiatic Quarterly*, complains of the operations of the Bombay Survey having been too uniform. He says:

The mischief occurred when the department undertook to frame a system under which the land revenue should be assessed and levied throughout the whole Presidency. The fact is, each district has different conditions. The black cotton soil of the Deccan has nothing in common with the spice gardens in the forests of Canara; and no rules suited to the terraced cultivation among the rocks of Ratnageri could possibly be made applicable to the alluvial plains of Sind. Each district should, therefore, have been dealt with separately. . . . The failure to consider local requirements, and the attempt to stretch all upon the official bed of Procrustes, together with periodical enhancements of the rent, produced, sooner or later, an agrarian crisis in every district dealt with.

These volumes afford the best possible answer to this charge, showing, as they do, the elaborate precautions adopted by the Survey to deal with the peculiarities of tenure, soil, district, and position of each individual district. It is true, they do not supply any explanation of the "agrarian crisis" in each of these, probably because such has never occurred (to my knowledge) anywhere outside a few districts in the Deccan; nor is it by any means certain that even the Poona disturbances had anything to do with the Survey, unless it may be argued that, as peasant proprietors under that system, the ryots had more credit with the money-lenders than they would otherwise have had. The difficulties arose from the extravagance engendered by the great profits made during the American War, and from several years of bad harvests afterwards, which ran the cultivators into debt.

This Magazine is not the place for a critical review of Mr. Rogers' work, and I must only add that this is a solid memorial of the good work done by the Bombay Survey, and that it will be welcomed by students who have not access to the voluminous compilations of official correspondence relating to the introduction of that Survey into the eighteen districts of the Western Presidency.

G. F. SHEPPARD:
NEW BOOKS RELATING TO INDIA.

THE MARQUESS OF HASTINGS; AND THE FINAL OVERTHROW OF THE MARATHA POWER. By Major Ross of Bladensburg, C.B. 2s. 6d. Rulers of India Series. (Clarendon Press.)


WORK AND PLAY IN INDIA AND KASHMIR. By J. D. Gordon. 3s. 6d. (Eden, Remington & Co.)

CHURCH AND STATION LIFE IN INDIA. By Sir Theodore C. Hope, K.C.S.I. 6d. (S.P.C.K.)

DIANA BARRINGTON: a Romance of Central India. By B. M. Croker. 3s. 6d. (Chatto & Windus.)

BHAGAVAD GITA: a Sanskrit Philosophical Poem. Translated, with Notes, by John Davies. 3rd edition. 6s. (Trübner's Oriental Series.)

A GUIDE TO BOMBAY: Historical, Statistical, and Descriptive. By J. M. Maclean. 18th edition, Rs. 5. (Street & Co.)

THE INDIA LIST, CIVIL AND MILITARY, January 1893. 10s. 6d. (W. H. Allen & Co.)

INDIA AND THE EAST: Route chart, cloth, 1s. 6d. (Bartholomew & Co., Edinburgh.)

THE SPEECHES AND TABLE TALK OF THE PROPHET MOHAMMAD. Translated, with Introduction and Notes, by Stanley Lane-Poole. (Golden Treasury Series) 2s. 6d. (Macmillan.)

AFGHAN POETRY OF THE 17TH CENTURY. Being selections from the Poems of Khush Hal Khan Khatak. With literal translations by C. E. Biddulph, U.C.S.I. 4to, 10s. 6d. (Kegan Paul & Co.)

"THE \"FRIEND OF LONDON\" ; or, the Rajputs of Meywar. By C. E. Biddulph. 1s. (K. Paul & Co.)

Black and White" of the 11th February contains two cleverly-drawn pictures illustrative of "Child Marriage in India," with full and interesting description.

INDIA. Edited by H. Morse Stephens, M.A. Vol. IV., 1 & 2. New Series. Published monthly. 6s. per annum. (Henry Frowde.)
CORRESPONDENCE.

THE PRINCESS DELDIR.

TO THE EDITOR OF THE INDIAN MAGAZINE & REVIEW.

Will you allow me to add once more some last words upon the subject, already dealt with, of the Princess Deldir? The Right Hon. Lord Hobhouse is certainly right in suspecting the story told by the Princess, as it is not controlled by any other authority; and he is supported by the reserve of Thackeray, who would not listen to any saying of this lady on account of the fancies of her imagination. I must own that many things appear rather astonishing: for instance, the order given to the Governor of Bombay for ascertaining some events which happened in the Doab; but perhaps some administrative necessity had imposed the way of doing so. Nevertheless, the Right Hon. Lord is overmuch sceptic, or negative: the personality of the Indian lady is without any doubt more ascertained than that of the Man in the Iron Mask, Junius, &c.

I will say nothing more, except that I had many years ago written, as well as I could do it with the means at my disposal, the life of the Princess; but I did not venture to offer it to the readers on account of its blanks. I always expected some more revelations, which were not realised. The valuable notices of your fellow-labourer G. C. help me much in this need, because, although many things in them seem to me subject to controversy, there are many others that are very interesting and completive, and which I feel to be true or altogether likely. I am therefore indebted to him for this supplement, and intend to repair my work, involving in it the afforded documents, not without paying regard to the doubts or negations of the Right Hon. Lord Hobhouse.

LEON FEER

(Corresponding Member N.I.A.).
OXFORD AND UNDERGRADUATE LIFE.

OXFORD is situated on low ground, from which rise at a short distance low ranges of hills. Through the level land run many streams, of which the Isis and Cherwell are the chief. To get a bird's-eye view of the city and its neighbourhood, a visitor would do well to place himself on the top of the Radcliffe Library, which is in the very heart of the city. He would be able to walk round the dome which crowns it, and so view the landscape on every side. If he looked northwards he would see, close at hand, one of the main streets of the city. It runs from east to west, and is little more than four hundred yards in length; its breadth is out of proportion to its length, and so it is called Broad Street. Between the Radcliffe and Broad Street is a pile of buildings belonging to the University. This comprises the Ashmolean Library, the Sheldonian Theatre, and the Clarendon Buildings. The first and last of these abut on Broad Street, and form the principal ornaments of its eastern end. Standing at this end and looking westward it is easy to see the whole of that street. On the left, close by, are the buildings already named. These are followed by Exeter, one of the largest colleges; after that shops fill up the remaining space till they reach the Corn Market. On the right are private houses and some shops, but Trinity College and a portion of Balliol occupy most of that side. In front of Balliol College a stone has been let into the roadway to mark the exact spot where Cranmer, Archbishop of Canterbury, and Bishops Ridley and Latimer suffered martyrdom for their religious opinions.

We come back to the place where we started, and again look towards the north. At a distance is a large building entirely built of red bricks, unique of its kind in Oxford. This building is called Keble College, which has been founded with the object of providing University education combined with Christian training, based upon the principles of the Church of England. This College was built by private subscription in memory of the Rev. John Keble, and was incorporated with the University by Royal Charter in 1870. It is the only College which does not admit students of
other religions. It faces the University Parks, which occupy a large open space encircled by iron railings, having but very little of its surface given up to flowers, for it is chiefly used by undergraduates for playing tennis and cricket in summer, and football in winter. Near to Keble College, on its western side, is St. John's, looking towards St. Giles's Street, the widest street in Oxford, and wider than any in London. St. John's College lies at the back of Balliol. These two Colleges are the outskirt Colleges on the northern side. Now, we will mention some of the principal buildings to be seen from the eastern side of the Radcliffe.

The first thing that attracts one's eye is a new white stone edifice, of very recent date, situated at the end of Broad Street. This building is the Indian Institute. It owes its existence mainly to the exertions of Sir Monier Monier-Williams, who is rightly called the father of the Institute. It has a pretty good library, and serves as a museum for objects of interest from India. It is chiefly used for lectures for the Indian Civil Servants, who, after having passed the Civil Service Examination, generally go either to Oxford or Cambridge. The Institute receives every week some Anglo-Vernacular papers published in India. Next to it is New College, and close to that is All Souls, dedicated to the memory of the dead. Almost all the members of this College are graduates who pursue legal and historical studies. The College contains the best Law Library in Oxford. At a distance you see, rising far into the sky, the tower of Magdalen College, and by it flows the unceasing silver stream of the Cherwell. This is one of the most beautiful towers in England. Under the old shady trees, which form a pleasant shelter from the rays of the summer sun, is a walk called Addison's Walk, because that great writer used to walk there and cogitate on literary subjects; the outcome of his labour and perseverance is the fruit which he has left for others to enjoy, and for himself a first place in the list of English worthies.

We now turn to the south, and see the principal street of Oxford, which is called the High Street. Close at our feet is St. Mary's Church, and across the High Street is University College. It is very hard to say whether this College or Merton stands first in point of antiquity. University claims to trace her foundation even to Alfred the Great, who lived in the ninth century. On the left, at some distance, can be seen a building of no long standing, and this is the New Schools, where all University Examinations are held. It is a large, handsome structure.
some of the marble pillars cost large sums of money. A visitor should not miss seeing it. On the right are private houses and shops. On the right, and on this side of High Street, is Queen's College, founded by one of the Chaplains of Queen Philippa in the fourteenth century. She, and other queens, have so supported this foundation that it is known as Queen's College. Away, at a considerable distance on the right, is a large quadrangle—the largest in Oxford—and in its centre is a fountain; this belongs to Christ Church. The foundation of this College was due to Cardinal Wolsey, and it was established by Henry VIII. It numbers many more students than any other College, and receives a large proportion of the sons of the nobility and the wealthy. As a consequence of this the style of living is different, and the private expenses of a Christ Church man are much larger than those of the average undergraduate. On the south side of the College is the Broad Walk, which is sheltered by rows of lofty elms that have seen many generations of students pass beneath their overhanging boughs, and, after long reachings-out, have at last embraced each other, as it were, in token of fast friendship.

SAMPATRAO K. GAIKWAD.

(To be continued.)
THE CURRENCY PROBLEM.

A MOST interesting discussion took place at the Society of Arts on the 19th and 26th of January, after the reading of a paper on the subject of the currency problem by Mr. Barr Robertson. It is a subject that must especially attract the attention of those who are connected with India with regard to the position of the British Government as well as that of private individuals, and any light that can be brought to bear on the knotty point of the fall in the gold value of the rupee, to assist in unloosing it, should be welcome, from whatever quarter it may come. Mr. Robertson and others look for its partial solution to bimetallism: others advocate the putting a stop to the coinage of rupees, in order to raise their gold value, while another party think they see a remedy in the introduction of a gold currency into India. Bimetallism is, of course, meant to rehabilitate silver generally, and not only the rupee in particular; to raise the value of that metal throughout the world, and to put a stop, as far as possible, to its depreciation and its concomitant, the appreciation of gold, the only other metal commonly used in the world's currency.

Its advocates maintain that the prevalence of the low prices which are now paralysing the manufacturing and agricultural industries of England are clearly traceable to the insufficiency of the gold currency, the single standard of value under the mono-metallic system of this country; and that the pressure would be at once relieved if the double standard of gold and silver were adopted, and silver brought in to partially supply the deficiency in the gold currency. The mono-metallists, on the other hand, deny that the appreciation of gold has risen to anywhere near the point their opponents endeavour to make out, and hold to the doctrine that there should be but one standard or representative of value, and that should be gold. Who is to decide the patient's case when the doctors disagree?

In the few remarks I venture to offer on the subject to the readers of the Indian Magazine & Review, therefore, I
have no wish to dogmatise, and offer them merely as suggestions, which I hope some one more conversant with it than myself may be induced to criticise in a fair and temperate spirit, so that, at all events, we may have light.

Both gold and silver, it is hardly necessary to point out, are articles of commerce, as well as currency, throughout the civilised world which has advanced in its mercantile transactions beyond the savage stage of barter. Their value relatively to each other must therefore be regulated, just as those of other marketable commodities are, by the natural law of demand and supply, although the Governments of the world, for the convenience of their subjects in their daily household and commercial dealings with each other and foreigners, may decree that they shall bear to each other certain relative values. Such decrees may be effective within the limits of the several countries where they are issued; but that they have no effect whatever in transactions with foreigners, or their own subjects in other countries is proved by the fluctuations in exchange: for instance, a silver rupee worth, nominally, 2s., now fetches in England about 1s. 2½d., because silver is so much more plentiful in the world than gold—the representative of value here. If a second metal should be used, in order to increase the amount of currency, it seems perfectly clear that the relative value of it and gold would be in no way affected, whatever nominal ratio Parliament, by law, might establish between them for this country. It has also to be considered that, from various causes, England has become the grand centre for a very large proportion of the monetary transactions of the world; and especially, I believe, because its standard representative of value does not fluctuate, not having to be measured with any other metal as a standard. If silver were introduced into the currency at the existing nominal ratio of 15½ to 1, could that ratio be maintained when the mercantile ratio fell to 20 or more to 1? I cannot see how it could; and if it were changed, as it might frequently have to be, would England long remain the world’s monetary centre? In all cases in which the greatest care had not been taken to specify in contracts that payments were to be made in gold, would not foreigners be liable under the bi-metallic system to be paid in silver, which would then be a legal tender here, but when taken out of the country would pass, not at the legal, but at the commercial ratio? Would such a state of affairs be tolerated by the mercantile world, and would not England’s present supremacy as the world’s monetary centre suffer?
THE CURRENCY PROBLEM.

Again, is it quite such an ascertained and indisputable fact, as Mr. Barr Robertson and others endeavour to make out, that the prevailing low prices are due to the appreciation of gold in this mono-metallic country; and may they not, to some extent, be traceable to foreign competition, and, as Sir Raymond West pointed out in the course of the discussion, to more economical production through the greater use in recent years of machinery, both for manufacture and transport?

To glance now at the proposals to raise the rate of exchange between India and England by stopping the free coinage of rupees at Calcutta and Bombay. Would the measure have the desired effect? Mr. R. B. Chapman, in a letter to the *Times*, has given a decided opinion that in place of raising the gold value of the rupee, it would bring it down with a run, and produce a financial catastrophe of unexampled magnitude. It would certainly close one of the largest existing avenues for the use of silver, and proportionately increase the use of gold and its value relatively to that of silver. The rupee would become scarcer in India, and force into the market larger quantities of the ryot's produce, which would consequently fall in price, to the probable injury of the land revenue. It would require a larger supply of gold than is at present required, which would thus become scarcer in other countries, and appreciate more than ever. Would the rate of exchange on England, then, not fall still lower instead of rising, as the proposed measure is supposed to be calculated to bring about?

The adoption of a gold currency—letting alone the point that India is too poor to require it, and consequently has its gold hoarded by the well-to-do classes of natives—would, it appears to me, have precisely the same effect as the refusal to coin silver freely into rupees.

The statistical tables accompanying Mr. Barr Robertson's paper show that from 1873 to 1891 India absorbed nearly 19 millions in gold, in addition to over four millions in silver. It would, no doubt, benefit the world, by lessening the work that gold has to do in carrying on commerce, if this, and the vast hoards of the precious metal known to exist there, could be added to the circulation. But how is this to be brought about? I am convinced that the satisfying of the earth-hunger, which natives of India preeminently are afflicted with, would be the only means calculated to open out those hidden, and now unprofitable, treasures, and this would be brought about by permission
being given to redeem the land-tax. This, however, is too large a subject to be entered upon in a short article.

What, then, can be done to alleviate the present condition of affairs, in which the Government of India, as well as all who have to remit money to England for the payment of gold debts, are seriously involved? Certainly, no immediate or empirical remedies are at hand. The Brussels Conference, comprising the best financial heads of the world, has failed to recommend any; nor can I conceive it possible, as Mr. Robertson asserts in his paper, that the Indian Government should feel disposed to try the measure of refusing the free coinage of rupees, or that Lord Herschell's Committee will propose anything of the kind. Mr. A. de Rothschild, at the Brussels Conference, suggested the very small measure for bringing about a larger use of silver in the coinage of this country of restricting that of subsidiary gold pieces, such as half-sovereigns, and raising the sum for which silver might be made a legal tender from £2 to £5. If this were carried out, it would be but as a drop in a bucket of water. As far as I can see, there is no remedy but to await the slow development of enterprise in silver-using countries such as India and China, and most of the present generation will, unfortunately, be in their graves before this can produce any marked effect.

A. ROGERS.
A GUJARATI POET.

"And here the singer for his art
Not all in vain may plead—
The song that nerves a nation's heart
Is in itself a deed."—Tennyson.

The subject of this short article is a poet—the brightest ornament of Gujarati literature, and a man of whom Gujarat is justly proud. Not only was he a poet and a prose-writer of great eminence, but he was also among the foremost in the hard fight of social reform.

Narmadashanker was born at Surat on the 24th of August 1833. He belonged to a very respectable but rather poor family. Rajeshri Lalshanker, the poet's father, was a Government servant. He had a tolerable knowledge of the Sanskrit literature. His mother was a high-minded, charitable, kind and clever woman. Like many great men, he inherited from her the nobleness of purpose, and the enthusiasm which we see freely displayed in his actions and writings. When Narmadashanker was five years old, he was sent to a private school for primary education. In these schools young students are taught their vernacular alphabet, arithmetical tables, &c. He remained at that for about three years, and then he was sent for nearly the same period to a Government school to finish his vernacular education. After finishing the ordinary course of Gujarati study, at the age of about 12, he joined the Elphinstone School, for the purpose of learning English. The future poet was married at the early age of 11. Marriage at an unreasonably early period of life certainly comes very much in the way of a young student. In 1850, when he was 17, he passed his entrance examination, taking a scholarship, and joined the Elphinstone College. (At that time the Elphinstone College and School were united, and they were known as the Elphinstone Institution.) Some months after joining the College, he was obliged to leave it and go to Surat, in order to begin his married life. At this time he had a sound knowledge of Gujarati. At school he was called a geometrician by his teachers. When he left College he had made himself familiar with the works of
Byron, Shakespeare, and Bacon. While reading his delightful poetry one clearly sees the immense influence that English education had exercised on his mind. Traces of the influence of Byron and Shelley are often apparent.

His wife died in 1853, and so he had no occasion to stay at Surat. By this time the ambition of becoming a literary man was strongly roused in his mind. He writes: “My ambition to be known as a literary man prompted me to go to Bombay.” Possessed of this all-devouring ambition he went to Bombay, and rejoined the Elphinstone College, and six months after he obtained a scholarship in a competitive examination. However, it seems that he did not attend to his College studies, but devoted his time to extra reading and to his own thoughts. We learn from him that he read with great interest Falconer’s Shipwreck and the poetry of Wordsworth. It is no wonder that English poets produced a deep impression on the highly imaginative mind of Narmadashanker. It may interest some readers to know that the present Hon. member for Central Finsbury was one of the poet’s professors.

Narmadashanker made his first attempt at poetry in 1855, at the age of twenty-two. He read some poems of Dhira Bhagat, an ancient Gujarati poet of great eminence, and thence he was led to compose some verses in his style and metre. He used to say that his career as a poet began from the 21st September 1855. I may here say that before he made any attempts at writing poetry, he was very carefully preparing himself for the task he was about to undertake. By that time he had acquired a good knowledge of the Sanskrit literature. He left college in 1856. From 1855 to 1858 he increased his acquaintance with Sanskrit and Gujarati authors, and made several attempts at poetry. In 1857 he published a work on Gujarati prosody, which he respectfully dedicated to his loving father. From 1858 he wholly dedicated his life to the muses. He writes: “I resigned my post, and when I came home I looked at my pen, and, with tears in my eyes, told it to take care of me and to support me.” This sounds romantic; but the poet adhered to his resolution till some time before his death, when utter poverty compelled him to take up service.

In 1858, Narmadashanker’s extraordinary poetical genius was widely known to Gujarati readers, and he was already called “the poet.” After that time he began publishing his different poems in quick succession. Some of those which he published in 1859 very touchingly
describe the misery of Indian widows, and they excited bitter hostility. The orthodox party condemned Narmadashanker, while the reform party loudly applauded him.

In 1861 he published an interesting and wonderful poem called "Descriptions of the Various Seasons of the Year." In this poem, a wife is represented as deeply affected by separation from her husband. She marks the beauties and the changes of the different seasons, and says that not only do they give her no pleasure, but they make her more sad, because her husband is not with her to share the enjoyment. This poem clearly shows the poet's great sympathy with the beauties of nature, and his minute observation. The changes which different seasons work in vegetation, the songs and the plumage of birds, &c., are minutely noted and elaborately described. The poem closes with the return of the husband in spring, and the poet takes the opportunity of expressing his ideas of a really happy Hindu life. His ideas about beauty, love, and happiness are noble and exalted. Had he written nothing but this description of the seasons, it alone would have stamped him as a first-rate poet.

In 1862, he published a very spirited poem in three parts, called the "Fall of the Hindus." In this poem he recounts with pride and exultation the many virtues and the great exploits of the Hindus of old, and he laments that they are now degenerated. He says that superstition and ignorance are the chief causes of their degeneration. He concludes the poem with words full of future hope. Side by side with Hindu heroes and statesmen, he mentions also the Greek and Roman warriors. One great excellence of the poem is the harmonious arrangement of the many proper names. While reading it, we feel as if we hear at a distance a flourish of trumpets, the shouts of warriors, and the clattering of spears and swords. The whole is full of spirit and vivacity.

It must also be stated that Narmadashanker was a prose writer of great eminence. He has written several essays on various subjects—most of which treat of social reform, while others are historical. His prose is pure, simple, and yet dignified. He published a collection of all his prose works in 1865. He was the first to publish a Gujarati lexicon. He began it in 1861, but on account of various monetary difficulties, was unable to finish it till 1868, and then had not sufficient money to publish it. No support was expected from the public. The fate of a literary man struggling with poverty is indeed very
hard. In the case of Narmadashanker, difficulties only strengthened his determination. After great troubles, he at last published this fruit of his seven years' labour. Without caring to approach any proud patron, and in a disappointed spirit, he dedicates the work in noble and pathetic strains to his mother country.

He experienced greater difficulties, and showed still greater high-mindedness, at the time of publishing a collection of his poetical works. Sheth Kersondass, a wealthy merchant, and a close friend of the poet, had helped him during his poverty. Narmadashanker had resolved to dedicate the collection of his poetical works to him. It was understood that the costs of publishing would be borne by this friend. At the time when the whole volume was nearly printed, all of a sudden Kersondass failed. At that time the poet was in debt, and he had little expectation of getting anything from the public, so he was in a great dilemma. His ideas of duty and friendship at last prevailed. Instead of dedicating the work to a patron who might have borne the costs of publishing, he courageously dedicated it Sheth Kersondass, his now poor friend. It is clear that the poet never cared to make a profit out of his writings. He sincerely cared for the improvement and the welfare of his countrymen, and he poured forth what he felt in noble verse.

After the death of his first wife, the poet was again married in 1856, and the husband and wife began to live together in 1860. The poet suffered much for his social opinions. He was a strong advocate of widow re-marriage. In 1866 he was outcasted for sheltering a widow in his house, but after some time he was re-admitted. It is said that in 1869 he privately married a widow. This created a great uproar, which was not quieted till his death. This action of his is certainly not defensible; he had already one wife living. I think he was carried away by his too acute feelings for the misery of widows.

The poet is greatly accused for changing many of his opinions in the latter part of his life. Here I do not mean to enter into that vexatious controversy. However, if a man is convinced of the unreasonableness of the opinions which he holds, he has every right to change them. In the beginning, Narmadashanker's opinions about social problems were perhaps too violent and impracticable. It is of no use to go headlong against the stream of social ideas; it is only by changing its course little by little, that any change at all can be effected. The more Narmada-
shanker read the histories of different nations, and the more carefully he marked their social advancement, the more was he convinced that social reform can not be effected by violent means, and all at once. It must, however, be acknowledged that his lively poetry excited general interest in social problems.

Narmadashanker’s poetry is genuine and spirited. He has written upon various subjects, and he uses words and metres which are very appropriate to each. In one place we read about the miseries of widows and the pangs of separation in melting strains, while in another place martial subjects are described in a spirited manner. The lines in which he appeals to his countrymen are the most pathetic.

On the occasion of the visit of his Royal Highness the Prince of Wales to India, the poet had composed some stanzas in English. I think it will not be out of place to quote one of them here. After welcoming his Royal Highness he recounts the blessings of the British rule in India in these words:

"Come, let us seize this happy hour to sing
With one accord the rights we here enjoy—
For these are blessings of the British rule!
Lo! female education, once not known,
Has taken root and spreads with rapid strides,
By favour of the gracious British rule;
Now see the woman by her husband’s side
Share his concerns, increase the bliss of home,
And bless in happiness the British rule.
Once more, then, shall we seize this happy hour
To sing before thee, worthy Prince, our rights,
And bless, and bless again, the British rule."

In 1882 the poet was appointed Secretary to the Gokuldas Tejpal Boarding School. He was compelled to take this appointment on account of utter poverty. It was a great blow to the poet, because he had vowed never to take up any service. During this period the poet was also suffering from rheumatism, of which he died on the 25th of February 1886.

Narmadashanker was emphatically a genius, although throughout his life he was, indeed, very poor: but genius is no affair of rank or wealth. Wordsworth has said:

"I think of Chatterton, the marvellous boy,
The sleepless soul that perished in his pride;
Of Burns, that walked in glory and in joy
Behind his plough upon the mountain-side."
The poet cared neither for great nor small, for rich nor poor; but he sang out what he felt, and his poetry is genuine, spirited, and yet tender. The poet's ideas about beauty, love, and nature were the noblest.

When he died a gloom spread over the whole reading public of Gujarat, and friends and foes alike felt that a great and glorious man had departed. The gap produced by the poet's death will not easily be bridged over. He is gone; but—

"Leaving here a name, I trust,
That will not perish in the dust."

There are many who hate Narmada Shanker for his principles, but it is quite uncharitable to utter a single evil word—

"For him whose leaf shall fade not, neither fall."

C. H. SETALVAD.
"PERFECT LOVE CASTETH OUT FEAR."

In The Times of the 19th January last may be found an abstract of a despatch from Captain O'Donnell to Sir Charles Ollivant, the Political Agent in Kattywar, giving the details of the death of Lieutenant Gordon, 2nd Bombay Lancers, in an attack on dacoits on December 19th.

Captain O'Donnell, writing at midnight on the day of Lieutenant Gordon's death, describes in very vivid language the circumstances under which Lieutenant Gordon had started in pursuit of the dacoits, and then proceeds to report how the young officer, with his party of twenty sabres, came upon them at about 5 p.m.; how he dismounted his party, and exchanged shots with the outlaws ineffectually; how, at last, as day was waning, he had decided to charge them in their entrenchment; and how, when he reached the dacoits at the head of his troops, he was shot, and fell. The report concludes as follows: "I am sending Lieutenant Gordon's body to Morvi, en route to Rajkote, for interment, in charge of the Jamadar [Kalandarshahkhan], who has asked to be allowed his last tribute of respect to this brave young officer."

Those who have served in India well know what any contact whatever with an alien corpse entails upon Hindu and Moslem alike, and in the above incident we have one more of many similar instances where perfect love has cast out fear. An historical example being the case of Colonel Pogson, whose tomb, surmounted by a lofty obelisk, stands out a prominent object in the parade ground at Benares. At the Colonel's funeral—he died late in the forties—the coffin was carried in turn by the Brahmin and other high-caste native officers of his regiment, who had begged to be allowed to show this remarkable last token of devotion to their commanding officer.

A somewhat similar instance is within the personal knowledge of the present writer. About fourteen years ago, an English lady, who had been but a short time in India, but who, during that time, had, by her many gracious ways, become a great favourite with her Indian domestic servants, and the messengers and others attached to her
husband's office, sickened and died. A European nurse, and a friend of her husband's, were preparing to place the remains in the coffin when a low knock was heard at the bedroom door, followed by the entry of a Brahmin chaprass (messenger), a man who had always been devoted to the service of the young wife, and whose own family had received many womanly kindnesses at her hands. He said that perhaps he could be of assistance, and that he had no fear as to ceremonial pollution, nor did he dread losing his caste in such a service. He was thus permitted to take part in that last sad office. Surely another very striking example of the truth of the *leit motiv* of what is here recorded.

A. O.

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**NATIONAL INDIAN ASSOCIATION.**

On Saturday, February 18th, an address was given by Lord Thring, to which Indian students were specially invited, on the History of an Act of Parliament. The meeting was held at 15 Bruton Street, W., by kind permission of Lord and Lady Hobhouse. The chair was taken by Lord Hobhouse. We regret that there is not time before going to press to give a report of Lord Thring's interesting address, but we shall refer to it further next month.

On Tuesday, February 21st, a Soirée was held at the Rooms of the Medical Society of London, in Chandos Street. The attendance was good, considering that the weather was very unfavourable. Some songs and a recitation added to the interest of the evening. Among those present were Sir Steuart and Lady Bayley, Sir James and Lady Lyall, Lady Meade, Sir William Moore, Shrimant Sampatrao Gaikwad, Mr. Samuel Smith, M.P., Mr. and Mrs. Sheppard, Mrs. Garrett Anderson, M.D., Mr. and Mrs. Chester Macnagthent, Dr. Rost, C.I.E., Mr. and Mrs. Octavius Morgan, Mrs. Fitch, Mouli Rafuddin Ahmed, Mr. Martin Wood, Mr. E. E. Geflowski (who kindly exhibited busts of Mr. Dadabhai Naoroji, M.P., and Mr. George Yule), Miss Meadows Taylor, Mr. Constable, Mr. M. M. Murzban, Mr. S. Digby, Miss Buss, Mr. and Mrs. Barclay Scriven, Miss Bradley, Mr. M. F. Khan, Mr. A. Ghosh, Mr. and Mrs. Kelly, Mr. Mül Raj, and many others connected with India, including several Indian lady students.
INDIAN INTELLIGENCE.

We regret to have to announce the death of Mr. Pestonjee Hormusjee Cama, C.I.E., which took place at Poona on January 18th. Our readers will remember that this gentleman was the founder of the Hospital for Women and Children, Bombay (called after him, the Cama Hospital). The Times of India states that he was a very successful merchant in his younger days, trading on an extensive scale with China and London, and that he was one of the pioneers of female education and religious reforms among the Parsees. "He always gave a helping hand to the four pioneers of Parsee reform, namely, Mr. Dadabhai Naoroji, M.P., Mr. Sorabjee Shapoorjee Bengalee, C.I.E., Mr. Dossabhoy Framjee, C.S.I., and the late Mr. Nowrozjee Furdoonjee, to whom their co-religionists owe a deep debt of gratitude for the many religious, social, and domestic reforms among them." Ill-health had obliged Mr. Cama to lead, latterly, a very retired life, but he continued to give support to numerous public and charitable movements. Towards founding the Cama Hospital, he gave the sum of Rs. 164,000. Its foundation stone was laid by H.R.H. the Duke of Connaught in 1883, and the building was opened by Lord Reay in July 1886, since which it has been in active operation. A further sum of Rs. 15,000 was given by Mr. Cama for providing quarters for nurses within the compound of the Hospital. "He also presented to the Bombay University Rs. 20,000, the interest of which was to be devoted to scholarships for lady doctors, preference being given to Parsee ladies." Mr. Cama died at the age of 77. He was prominent among the liberal benefactors of his community, who have done so much for the endowment of charitable institutions in Bombay.

Lady Harris gave lately a very successful purdah party at Government House, Bombay, in connexion with the Ladies' Branch of the National Indian Association.

H.H. the Thakore Saheb of Gondal, K.C.I.E., and H.H. the Maharani returned to Bombay a few weeks ago, after making a tour round the world.

The 29th Annual Conversazione of the Mahomedan Literary Society of Calcutta, took place at the Calcutta Town Hall, on January 17th, with the usual success. The gathering was very
large, and the arrangements were excellent, owing to the energetic efforts of Nawab Abdul Latif Bahadur and the Committee. Educational, chemical, and other experiments, a speaking machine (exhibited by a Delhi merchant), a Yost type writer (in operation), and other invenions added to the interest of the evening.

About 700 delegates from different parts of India, attended the Social Conference of the Udichya Brahmins of India last December at Wadhwan, in Kattywar. Resolutions were passed in reforms of customs relating to early marriages, caste dinners, &c. It is an encouraging fact that an Educational Fund was opened, amounting at once to Rs. 3500, and a resolution was passed that on the occasion of marriages and other ceremonies, a rupee should be sent by everyone to this Fund.

Rai Bahadur A. Narasim Iyengar, Durbar Bukshi to his Highness the Maharaja of Mysore, visited the Baranagar Female Boarding School and Hindu Widows' Home on the 3rd January, examined the girls and saw the arrangements in the Home. He was highly pleased to see the Institution managed in national ways, and to find that widows and others were living in the Home keeping to their Hindu manners and customs. He made the following remarks in the Visitors' book: "It gave me very great pleasure to visit Sasipada Banerjee's Institution for promoting female education. That his boarding school should be utilised by native ladies is itself a great step gained; but the successful management of the Widows' Home attached to it is, in my opinion, pregnant with greater benefits to the country, and speaks volumes for the tact, good sense, and energy with which the affairs of this Institution are managed. The difficult problem of female education will be solved, in my belief, when our widows, who are the natural leaders and educators of the fair sex in this country, come forward to educate themselves on a large scale. As we all know, our religion and traditions have prescribed for the high caste Hindu widows a high spiritual ideal and rigorous rules of conduct to enable them to attain that ideal. Their dress, meals, and other details of daily life are rigidly regulated to render them fit for self-sacrificing pious devotion. They would, therefore, serve as a sure appropriate agency, if they would come forward to assist us in disseminating the blessings of education among their sisters. Their freedom from family cares would ensure them a noble and life-long career of practical usefulness. Viewed in the above light, we cannot too highly appreciate the good work which Sasipada Banerjee is doing for his country. I have unbounded faith in female education as the surest road to our national greatness; and the present Home and similar ones at Poona and elsewhere are centres of a new power in aid thereof, which will, in the near future, bring about the regeneration of the country. As a pioneer, and a successful pioneer, in this truly noble and useful work, S. P. Banerjee is entitled to the gratitude of the present generation.
and of posterity, and I wish him every success in his attempt, and an unceasingly useful career for the Institution he has founded."—Indian Mirror.

The Empress, an illustrated paper published at Calcutta, contains a good portrait of the Sheriff of Bombay, Mr. Rustamjee Dhunjeebhoj Mehta, with a biography. His father, who belonged to one of the highest Parsee families, settled at Bombay in 1860, and carried on an extensive business with China. Mr. R. D. Mehta, after working with the firm, devoted his energies some years ago to the establishment of some cotton mills at Calcutta, known as the Empress Cotton Mills, as they were started in the Jubilee year. He takes part in a great many public and philanthropic movements.

Miss Indira Tagore and Miss Priyambada Bagchi have passed the recent B.A. Examination of the Calcutta University.
The following students were called to the Bar on January 26. 

**Inner Temple**: Roda Mull Quanagoe, Ardesbir Dhuunjibhoy Patel, B.A., Bombay; Ali Ahmed Hussanally. **Middle Temple**: Dady Hormusjee Dadabhoy, Gurdas Ram Sawhny, W. A. N. Battenburgh, Madras University; Satchida Nanda Sinha, Purmanand Mahanand Bhatt, F.R.C., I.F.I. Inst.; John Asirvadam David, Madras University. **Gray's Inn**: Tranquebar Sreenivas, Madras University; Moti Lal Kaistha.

Naoroji Beramji Darabseth, M.D., Aherbeen, Grant Medical College, Bombay, and Aberdeen University, has been admitted a member of the Royal College of Surgeons of England.

In Trinity College, Dublin, on February 14th, the degrees of B.A. and LL.B. were conferred on Prabh Dial, B.A., Cambridge. He also passed the LL.D. (Doctor of Laws) Examination with distinction, standing second in the list. The latter degree will be conferred in his absence.

The degree of Doctor of Medicine was conferred on the same occasion on Aulad Ali.

Miss Nalini H. Bonnerjee, Bedford College, London, has passed in the Second Division of the Preliminary Scientific (M.B.), Examination of the University of London.

Mr. Jnanendra Nath Roy has passed the Matriculation Examination of the University of London in the First Division; Mr. Byramjee R. Mehta, in the Second Division.

**Arrival.**—Mr. Albion R. Banerjee, M.A., from Calcutta.

**Departures.**—Mr. Parmanand Mahanand Bhatt, for Bombay; Mr. Satchida Nanda Sinha, for Behar; Mr. Prabh Dial, LL.D., for the Punjab.

**Erratum.**—In February Magazine, among the calls to the Bar, for Lakshmi Das Sawhny, read Gurdas Ram Sawhny.