KUBERA, A HINDU TEACHER.

It is mentioned in the Mahabharata that, on a certain occasion, Dharmar, in the form of Yāksha, asked Yudhishthera what was the most wonderful thing in the world, and Yudhishthera gave to this question the following reply: What can be more wonderful than that a man, who always sees the death of men and women, entertains the hope that he would always live on? So tenaciously are men attached to the enjoyments of this world that even the demise of their relations and friends fail to make any impression upon them. Smashan Vyritya takes hold of them. When they assemble to give fire to the funeral pile of the deceased, they realize the fleeting nature of the things of this world. But no sooner do they return home, they throw the past into oblivion and enjoy the so-called sweets of life as eagerly as ever. Thus man persists in his attempt to derive happiness from the fleeting things of this world. It scarcely occurs to him that he himself may at any moment give up his mundane career, leaving behind the objects of his attachment.

In order to warn this changeable creature, in order to point out to him his real position in this world, the Almighty Being sends to this world from time to time men who have religious fervour, and who feel for suffering humanity. As watchmen at night go from house to house calling out "Awake! awake!" as a warning to the occupants to be on their guard, so these saints are watchmen come to warn mankind of the impending danger, and to advise them to seek solace in God—the source of real bliss. Kubera was one of these watchmen, and the object of this paper is to give a short account of his life and teachings.

Very little is known of Kubera. The account of his birth is enveloped in mystery. Some say that he was born of Mussulman parents; others that he was a Hindu. The followers of Kubera give this account of the birth of their spiritual guide. They say that, on a certain occasion, Nooree and his wife Neema, belonging to
the profession of weavers, and Mahomedans by religion, were going to the house of their friends by invitation. Whilst passing a tank called Lohur Talao, not far from Benares, Neema espied an infant placed in a lotus leaf floating on the tank. She took the child and gave it to her husband. Nooree was looking at it when the child accosted him saying: "Take me to Benares." This terrified Nooree very much, he thought the child was possessed of a devil. He fled, leaving the child and his wife behind him. He had gone nearly a mile, when to his great astonishment he saw the child before him. Nooree was frightened, he became confounded. Seeing him in this state, the infant consoled him, and requested him to support him. Nooree then went back to his wife and made over the child to her for nourishment. This infant was named Kubera. Miraculous incidents are associated with the births of great men, and it is not surprising that such should be the case with regard to Kubera's birth. Both the accounts agree in saying that Kubera was brought up by a Mahomedan family.

Great doubt exists as to the time when Kubera flourished. His followers say that he lived between the years Shumlutt 1205 and 1505. They say that in the year 1205 Shumwut, Kubera manifested himself in Benares, and proclaimed the Shastra Takshar to the people, and that in the year 1505 he departed from this world. This account would show that Kubera lived 300 years. But that is impossible. We must, therefore, look to other sources to arrive at a fair conclusion. Nanuk preached his religion towards the close of the fifteenth century of the Christian era, and Nanuk, in his religious works, made mention of Kubera, and inserted some of Kubera's sayings. Sultan Sikunder Ladi flourished at this period, and it is mentioned in Ayeen Akbari that Kubera lived at that time. It seems, therefore, fair to conclude that Kubera flourished in the fifteenth century of the Christian era. Kubera was a disciple of Ramananda, the founder of the Ramat sect. But as Kubera belonged to a low caste, doubts arose among the people as to how he could have become a disciple of Ramananda. To clear up these doubts the followers of Kubera relate the following incident: On a certain occasion Kubera was lying down on the banks of the Ganges at Manikernika Ghat. At this time Ramananda was passing by that place, in order to bathe in the Ganges. Accidentally the feet of the Saint touched the body of Kubera. Observing the man to be of low caste, Ramananda, in disgust, cried out "Rāma! Rāma!" The word Rāma reached the ears of Kubera, and it produced a beneficial effect on him. He began to utter this name day and night, and to meditate on Ram Chundra. It is said that a
conversation took place on this occasion between Ramananda and Kubera. An account of it is given in one of the religious books of the *Kubera-punthis*. Kubera is said to have accosted Ramananda in the following strain: "I was at first a weaver; no one regarded me. Pray initiate me, and take from me something as an offering." Apparently Ramananda hesitated to initiate Kubera, on which the latter said: "Caste, clan, family, and dress display their grandeur for a few days only. Hear, O Ramananda! All this is to no purpose. My saying is my caste, the Great Spirit in me is my family, and the Saints are my relations. An ignorant man cannot understand this." Ramananda at last initiated Kubera into his religious doctrines.

It may be mentioned here that Ramananda was the first religious reformer who cut asunder the ties of caste. His instruction to his disciples was, why should that man be bound by the rules of caste who has left his family and friends for the sake of religion? It is probable that Kubera's words exerted a beneficial effect upon Ramananda, and induced him to adopt liberal principles. Ramananda showed by his deeds what he preached. He took into his creed men from all castes. Among his disciples were Rohi Das, a shoemaker, Sen, a barber, Dhomia, a Jat, and Peepa, a Rajput.

Kubera, no doubt, profited greatly by the instructions of Ramananda. In fact, he showed more liberality than Ramananda did. His instructions were: "No one studied the Vedas in the womb of his mother, and no one was born a Mussulman. From one mother has sprung the universe. That knowledge which separates one from another is not true knowledge."

The instructions given by Kubera are embodied in a book called Bijak. I will give the religious views of Kubera and some of his doctrines. He believed in a personal God, having a body and a mind. But, he said, God was pure and had no imperfection in Him: He could assume any shape at His pleasure. The teachings of Kubera are excellent. He says, God has given life, and it is not proper for anyone to take it: it is a great sin to do injury to our fellow creatures. Kubera has enjoined that truth should be adhered to at any sacrifice. He preached against the performance of rites and ceremonies, and enjoined the spiritual worship of God. He says: "Your whole life is spent in turning *Japmala* (rosary of beads), but the gloom of your heart has not gone. Throw away the *Japmala* of your hand, and begin to turn the beads of your heart." Adverting to the pilgrimages resorted to by Hindus and Mussulmans, Kubera says: "He who has gone on
pilgrimage to Hardwar, he who has loaded himself with the worn-out clothing of a hermit, and he who under a delusion has visited several places of pilgrimage without having given himself up to the love of God, cannot secure any advantage whatever. He who has gone to the Kaaba, and he who has become a Haji, without having given up the evil propensities of his heart, or turned himself towards his Maker, what availeth it? He who has studied the whole of *Bostan* and *Golestan*, but has failed to understand the purport of Sadi’s sayings, and has not devoted himself to God, what is the use of his having become a man of learning?"

Kubera’s heart was full of sympathy. It pained him greatly to see the sufferings of his fellow creatures, and it was his inmost endeavour to point out to the people the futility of remaining attached to the things of this world, which give nothing but vexation and trouble. He taught to the people the desirability of seeking God, who is the source of all bliss. Seeing a grinding mill, Kubera wept and said: “Alas! I see that between the two stones not a single grain escapes from being crushed.” But, soon after, he turned to the centre of the mill and found some grain remaining untouched. He then, in great glee, exclaimed: “Those that stick to the centre of all bliss escape the miseries of this world.” To show what pleasure there is in communion with God, Kubera thus says of himself: “It is only the word of the best of my friends that pleases me. If any one turns my attention to other things, with all sorts of inducements, my mind can never yield to them. If the fishes from the water are placed on a bedstead, and even nectar is thrown over them, they soon become restless, and after a short time breathe their last.”

The doctrines taught by Kubera are embodied in the religious books of his followers, the Kuber Punthis. There is no account to show to whom he addressed them, and on what occasion. There is, however, a tradition that he had a religious conference with the Emperor Secunder Shah.

Nothing is known as to when Kubera departed from this world, but there is a tradition extant about the disposal of his dead body. It is said that a dispute took place between the Mahomedans and the Hindus. The former wished to bury the body, and the latter to burn it. Whilst the dispute was going on, Kubera is said to have appeared and requested the people to remove the cloth with which the dead body was covered. So saying, Kubera disappeared. The people removed the cloth, and, instead of the dead body, found a heap of flowers. This took place at Magur, a village near Goruckpura. Bijilikhan, the head of the Mussulmans, buried half
the flowers, and raised a monument over the place; Beersingha, the Rajah of Benares, took the other half to his capital and burnt them.

Great benefit is derived from a study of the lives of saints. In the first place, it is seen that they promulgate the belief in an eternal Being. One saint may call him Ráma, another Vitoba, and a third Shrikrishna. But it is evident that they are the worshippers of a supreme Being. In the second place, we see them preaching against forms and ceremonies. They are seen deprecating hypocrisy among the devotees in strong terms. They also do not observe the rules of caste. This is worthy of special notice in the case of Kubera. For he was the first to trample caste under feet. Ramananda, his spiritual guide, it is true, promulgated liberal views on the subject, but it should be borne in mind that this Saint was at first orthodox in his principles, but that Kubera induced him to adopt liberal views. It redounds not a little to the glory of Kubera that both the Mahomedans and the Hindus vied with each other in honouring him. Not only was he honoured in his lifetime, but, after his death, people cherished his memory with great veneration. His first followers collected his sayings and songs, and published them for the edification of the people. They went further. In order to elucidate the system of faith and morality promulgated by Kubera, they published several books. The followers of Kubera increased greatly. Chait Sing, the Rajah of Benares, who flourished at the time of Warren Hastings, the Governor-General of India, in order to ascertain the number of the Kuber-punthis, organised a fair near Benares, at which 35,000 followers of Kubera assembled. Some of the Kuber-punthis remain attached to their families, others keep themselves aloof from secular affairs, and live as hermits. The former adopt the customs of the communities to which they belong, and some of them even, setting aside the principles of their own faith, worship the gods of the Hindus. The latter adhere strictly to the principles of their own faith. They do not even admit the necessity of being initiated by a spiritual guide. The singing of hymns is considered by them as the proper method of worshipping God. The places made sacred by the abode of Saints, or which contain the relics of Kubera, are visited by the Kuber-punthis. Magar, the place where a monument was raised in honour of Kubera, and Kubera-chour, where the ashes of the burnt flowers above alluded to were deposited, are considered as great places of pilgrimage by the followers of Kubera.

The lives of the saints have placed before us a fact which is worthy of special notice. The Hindus are said to be an exclusive
people and full of prejudices. But, if they see before them men of great religious fervour and moral excellency, they bow down before them, not minding what caste or creed they belong to. Kubera and Nanuk trampled the customs of the Hindus under feet, and converted both the Mussulmans and Hindus to their faith, and yet they received veneration from both the peoples. Chaitanya was a Shastri of great renown. But after his conversion to Vaishnavism, he dined with his Mahomedan followers; and he is not only revered as a saint, but worshipped as an incarnation of Vishnu by the most rigid Brahmins. Tukaram was a common Shudra, but go to Dehu, the place of his birth, and you will see his image worshipped by the proud Brahmins, and there is not a temple in the Deccan where his Ahkangas (hymns) are not sung, and his name is not uttered with veneration.

It may be asked, how is it that the Hindus, who are so very particular in observing the rules of caste, should have such broad views with respect to the saints? The question is easy to answer. The Hindus are always ready to appreciate real worth wherever it may be found. They saw in the saints something noble, something divine, which succeeded in attracting them. They observed that these saints sacrificed their own interest for the good of the people, and bore with patience the persecutions to which they were subjected, and they could not but consider them super-human. Who would not bow down before Chaitanya, who seeing one of his disciples attacked with leprosy hesitating to come to him, went over to him himself and embraced him cordially? Who would not bow down before Nityananda, who when severely hurt by a scoundrel, gave him a hearty embrace? Who would not bow down before Tukaram, who bore patiently the sufferings that resulted from the hot water which was poured over him by the wily wife of one of his followers? The preachers of religion should take a lesson from the lives of these saints. They should possess a spirit of self-sacrifice. They should be prepared to give up everything for the good of their fellow brethren. They should show in their own lives what they teach to the people. They should bear in mind that the placing of an exalted character before the people is far better than the delivery of an eloquent sermon. They should bear with patience the revilings and persecutions which befall them. They may not reap the fruits of their disinterestedness and forbearance in their lifetime; but the work of such noble lives cannot pass for nothing, and must bear fruit in the fulness of time.

Deenanath Ganguli.
THE PARSEES' NEW YEAR CELEBRATED IN ENGLAND.

The members of the Parsee community (followers of Zoroaster) at present residing in this country celebrated their last New Year's Day, which fell on September 17th, in a pleasant way near Maidenhead. At the banquet with which the festival ended, a number of toasts were proposed and speeches made, which were remarkable for the sentiments of devotion and friendship to the throne and people of Great Britain which they expressed. They echoed and emphasised the feelings of staunch attachment to the English race, of which the Parsees have always given signal proof ever since the establishment of British rule in India. Both on account of these utterances, as well as of the opportunity it gave to all the members of the community residing in England of coming together, and thus strengthening the bonds of unity and fraternity in which they, as a distinct race and nationality, always take a pride and pleasure, the observance of the holiday had a special significance.

The name of the festival thus commemorated is, in popular Parsee parlance, the Pateti. It is a moot point whether this is the correct nomenclature of the day; for it is contended by some linguists that in so far as it means a day for repentance, when it is enjoined that prayers should be offered up for the remission of the sins of the expiring year, the name ought properly to belong to the preceding day, being the last of the year, which is now known as "Nouvoz," or New Day, and that the latter name ought to be transferred to the New Year's Day. This contention is supported by the manner in which the Parsees observe the two days, the last day of the year being given up to prayers, and the first of the New Year to festivity.

In his "History of the Parsees," that eminent Parsee gentleman, Mr. Dossabhai Framjee, C.S.I., describes the observance of the New Year's Day in these words: "On this day the Zoroastrian rises earlier than usual, makes ablutions, sometimes even undergoes the ceremony of purification—called the Nâhan ceremony—dresses himself in new clothes, and offers prayers imploring the mercy of Ahura Mazda (The Almighty), and beseeching the Divine blessing upon himself and his family. . . . His prayers over, he offers alms to the poor priests and indigent people. The rest of the day
is spent in enjoyment with the other members of the family. On this day visits of New Year's congratulations are paid and received."

The ten days preceding the Pateti have a special religious significance for the Parsees. They are known as the "Dosla" period, during which various religious exercises are performed in pious memory of departed relations and friends. For the orthodox Parsee this is a season of great sanctity, and it is in keeping with the strong religious fervour of the race that through all changes of domicile and vicissitudes of life to which they have submitted for centuries ever since they left their fatherland of Persia, they have observed almost intact this sacred portion of the Zoroastrian year with all its religious and philosophic environments. They are days of prayer and abstinence, of the exercise of pious thought, word, and deed, so well expressed by the chief among all their religious commandments—namely, manashni gavashni, kunashni (good thoughts, good words, good deeds); and even the younger generations of them become imbued with the religious enthusiasm of their elders during these days to an extent which is refreshing to those who advocate belief in religion as the soundest basis on which the national spirit of a race can be maintained. The Zoroastrian Calendar is full of religious events, every day in the twelve months of thirty days each, and five days over at the end of the months, as well as the months themselves, having special names with distinct religious signification.

Within the limits of a short article like this, it is impossible to enter into a detailed description of these matters, but it is interesting to note that most of the religious obligations pertaining to the sacred days and to the manner of observing them have a similarity to rites and ceremonies contained in the books of the Old Testament, notably the book of Leviticus. Comparison between the rites of these two great religious systems has always been a most interesting study for the theological scholar; and while we may be content to leave the research and exposition thereof to the learned men of both persuasions, it may be safely assumed that the devotion and attachment of the Parsee to the English are based on those common traditions and modes of life and similarity of sentiments and feelings which it seems to me must have their root in a more or less remote identical sphere of religious ideas.—Daily Graphic.

M. M. Bhownaggree, C.I.E.
THE FLOATING PALACE; OR, THE THREE WISE PRECEPTS.

Once upon a time there lived in a certain city a merchant who had an only son. When this son came of age, the father, with a view to put his business capacities to the test, proposed to place at his disposal a sum of money large enough to enable him to begin life as a respectable merchant, but with this proviso, that if, at the end of a certain period, the merchant found that the young man had made good use of the money entrusted to him and showed an aptitude for business, he would leave him in his will all his immense wealth, but if, on the contrary, he found that his son was wanting in that foresight and shrewdness which are the characteristics of a merchant, and launched into unprofitable speculations and thus lost money, he would disinherit him without mercy.

The young man, who had all along hoped that he would one day quietly come into possession of his father’s wealth, demurred at first at this proposal, but when he saw that the old man was determined, he reluctantly consented, and taking the money from his father went to all his friends and consulted with them as to what he had best do with it.

They all suggested different ways in which to make use of the money, till at last one old man, who was reputed to be a sage, proposed to him that if he made over the whole to him he would in return give him something worth all of it and more. The simple young man agreed, and keeping but a trifle for himself made over all the rest of the money to the old fellow, and that worthy in return gave our hero a sheet of paper neatly folded, saying with a look of great importance, “Take this, my good friend, make good use of it, and you will find that this scrap of paper is worth a great deal more than the sum you have invested in its purchase.”

Our hero took it home; and on opening it found the following sentences inscribed on it in bold characters:

1. “Hesitate not, but tread boldly.
2. “A sister in prosperity (lit. plenty); a true friend in adversity (lit. scarcity).
3. “He who falls asleep within a king’s palace is lost, while he who keeps awake is saved.”
The credulous youngster read the lines over and over again, and then treasured up the paper like a thing of great value. He then invested the small sum he had still left in a few cheap articles of merchandise, and quietly booked himself as a passenger on board a ship bound for a distant shore.

The father, who had all this while been watching his son's movements, felt very sorry to find that though he had placed a large sum of money in his hands, he was fitting himself out as a petty trader only, instead of chartering a whole ship for himself and his wares, as became the son of a great merchant, and so when the time came for the young man to bid farewell to his father the latter remonstrated with him strongly on what he considered his meanness, and the two parted in high anger.

The poor fellow went on board with a heavy heart and the ship sailed away. After a long voyage, she entered the mouth of a large river, and cast anchor near a magnificent city situated on its banks.

Now in the middle of this river, and at a short distance from the city, there was a large and most beautiful palace, which was the wonder of all who came from far and near, for instead of being built on terra firma, it appeared to be floating over the surface of the waters, rising, as it were, from the depths of the river, without a yard of dry land around, along which one could walk over to the door and enter it. Besides the beauty and grandeur of the palace itself, there was another object that attracted the attention of the people on board, and that was a lovely damsel who appeared at one of its windows.

Our young hero, however, did not seem to take much interest either in the damsel or in the palace, so occupied was his mind with his own affairs, although he constantly heard his fellow-passengers discussing among themselves as to how it could be that the palace appeared to float on the surface of the river and how people could go in and come out of it.

Now as our young hero was thinking of landing and entering the city to see if he could find a market for any of his wares there, the owner of the beautiful palace, who had been watching him all the while, called out to him and invited him to come to it. The young man could not for the life of him see how he was to approach the palace, in the absence of any visible means of communication with it, and was greatly puzzled as to how he was to act, when he bethought him of the old man and his scrap of paper, and the first sentence in it showed him a way out of his difficulty. It ran thus: "Hesitate not, but tread boldly."
So he went as close up to the palace as a boat could take him, and then, to convince himself that it was really water that surrounded the palace, he plucked a piece of thread from his garments, and let it fall unperceived by any one upon what seemed to be the surface of the water, and to his great delight he found that the thread remained as dry as before, for it was not water that encircled the palace, but only a pavement of glass, so cleverly contrived as to resemble the water around, and thus deceive the unwary stranger's eye.

This contrivance not only served to attract attention towards the palace, but gave the owner—who was a bad character and enticed away unwary strangers into his den to rob them of their possessions—time to observe closely and form his opinion of the person to whom he offered his hospitality.

So when he saw our hero walking boldly on, as if he had found out the trick of the glass pavement, the bad man felt himself outdone for once, and thought he had to deal with one who might be more than a match for him. Nevertheless he welcomed him with great show of kindness, and pressed him to remain in his palace and consider it as his own till he could find suitable quarters for himself in the city.

The unsuspecting young man saw no reason why he should not accept the proffered hospitality; and ordering all his wares to be brought over to the palace, he took up his abode there with the minister and his daughter.

He had a very pleasant time of it for some weeks, for his host and his daughter treated him with so much kindness and affability that he could hardly think of quitting their hospitable abode. There was one thing, however, which made the young man feel very uneasy as to his future. The sale of what few goods he had brought with him realized but a trifling sum of money, which melted away like snow in his hands in the face of the great expenses he had to incur to keep up appearances, and he had nothing left which he could invest once more in merchandise and thus try his luck again. So he wandered aimlessly from one part of the city to another in the hope of finding some suitable means of earning a livelihood.

One day as he was walking about the streets dressed in rather a homely suit of clothes and presenting a care-worn appearance, he happened to catch sight of his only sister, who he knew had married into a wealthy family, and had often occasion to visit the city he was in, with her parents-in-law. She was standing at one of the windows of a large house, and their eyes met as he looked
up, but she drew in her head and did not appear to notice him. So he went up to the door and desired one of the servants to go up and inform his mistress that her brother wished to see her. But the rich lady thought it beneath her dignity to acknowledge so near a relationship with one who went about on foot unattended by any servants or horses, and dressed in a style not at all becoming her father's son. So she sent him word that she did not want to see him or have anything to do with him.

This hurt the poor fellow's feelings to the quick, and he walked away from the house in no very enviable frame of mind. He had not proceeded far, however, when he fell in with a person whose face he remembered as that of an old playfellow, the son of a man of very modest means, who had once been on very good terms with his father. The other recognized him also, and the two men, after greeting each other very kindly, began to talk of their private affairs. When this old acquaintance heard our hero's story, and learnt in what manner he had parted with the large sum of money placed at his disposal by his father, how he had been left amongst strangers without the means of subsistence, and how heartlessly his own sister had disowned him, he felt very sorry for him, and offered to place at his disposal a small sum of money which he had scraped together out of his slender earnings, saying:—"Take this, it is all I have; I am but a poor man's son, and can content myself with only the bare necessities of life, but it is a different thing with you, who have been bred in the lap of luxury; make therefore what use you choose of this money, and do not concern yourself as how you are to return it to me. First of all, provide yourself with suitable apparel, buy a good horse, and keep a few servants, and you will soon see that you will find credit in the city. Nor will you have cause any longer to complain of the coldness of your sister, for, if you do as I tell you, she will lose no time in owning you as her brother.

The rich man's son was greatly touched with his poor old friend's generosity, and accepted his offer with the greatest reluctance. At the same time the second of those dearly-bought sentences, "A sister in prosperity; a true friend in adversity," came to his recollection, and he praised the wisdom of the old man.

This newly-found friend took the opportunity of warning our young hero against the apparent kindness and friendship of the owner of the floating palace, who, he informed him, was one of the ministers of the state, but was known to be a very dangerous character. So at parting, the young merchant made a promise to his friend to bid good-bye to his host and his daughter as early as circumstances permitted.
Shortly after this, his host, the minister, who had long since found out that his guest was worth nothing to him, but was on the contrary continuing to be a burden upon him, set about thinking of some method by which to get rid of him. At last he hit upon a plan by which to dispose of him effectually.

The king, his master, had an only daughter who was afflicted with an incurable disease, which had baffled the skill of a great many physicians, who had come from far and near to cure her and win the promised reward. This reward was nothing less than the hand of the fair princess herself and the sovereignty of half her father's kingdom. Nearly every day a physician presented himself before the king and obtained permission to watch by the princess's bed and find out what it was she was suffering from, with a view to cure it, but before next morning he was found lying dead in the chamber. So the wily minister thought this a very feasible mode of doing away with his young guest, and going up to the king one day, he told him that he had a man staying with him, who was proficient in the healing art, but pretended for some reason or other to be ignorant of it, and that, therefore, if the king wished to secure his services, he had only to send his men to bring him into the royal presence, and see if he could not induce him by threats and promises to undertake the cure of the princess.

The king agreed to this, and sent armed men to the floating palaces to seize the stranger and bring him into his presence.

When the guards seized hold of the unsuspecting young man, he, in his fright, asked his host to interfere and save him, but the doublefaced villain, still pretending to be his friend, advised him to obey the king's mandate without opposition and leave the rest to fate.

Acting upon this advice the young man went with the guards and stood before the king, who questioned him as to the extent of his knowledge of medicine, and offered him the promised reward if he took the princess's case in hand and cured her. But our hero declared himself quite ignorant of any knowledge of medicine, and related how he was only a merchant's son. The king, however, would not believe him, and the more the poor fellow declared himself ignorant, the more the deluded king disbelieved him, so much was his mind prejudiced by the minister's story.

At last, partly by threats and partly by promises, the monarch induced the young man to consent to keep watch by the princess's bed for one day at least and leave chance to do the rest, hoping that the sight of the poor lady's misery would melt his heart and induce him to try his remedies on her.
So the supposed physician went with the attendants into the chamber where the sick princess lay, and was there left alone with her. Not knowing what to do, he sat for some time narrowly watching the fair patient. He heard groans of great agony issuing from her mouth. In other respects, however, she appeared to be all right, for her highly beautiful face was calm and serene, and she looked as if she were wrapped in sweet slumber, in which state, as he had been told by the attendants who had led him into the chamber, she had been lying for months past, taking no other food but milk, which too had to be poured down her throat. The young man felt greatly for her, and fervently wished he had the power to do something for the poor suffering creature. He sat by her bed the whole day, watching her movements, and towards evening he ordered the attendants to strew her bed with soft, fragrant flowers, for, he said to himself, "how bed-sore and tired she must be feeling, lying here so long and so cheerless! The odour of sweet flowers will do her good." So they strewed her bed with the choicest flowers that could be had, and placing a pail of milk near her bed, retired, leaving her alone with the reputed physician.

Left thus alone to his thoughts, our hero sat and pondered for a while on what he thought his very equivocal position, wondering much how the king could have been led into considering him a physician, and how the next morning he would be able to account for his failure in curing the Princess. By degrees slumber began to steal upon him, and he was about to lie down to go to sleep, when all at once he remembered the lines,

He who sleeps in a king's palace is lost, while he who keeps awake is saved.

So up he started, and rubbing his eyes and shaking off sleep, he sat intently gazing at the Princess again. Nor was his night's vigil unrewarded, for about midnight he perceived the patient writhing in great agony, and giving out low moans, indicative of extreme pain. He thereupon went nearer her bed and stood by, gazing with pity on her lovely face, when what should he see but a fierce serpent slowly thrusting its head out of the poor lady's mouth, and looking stealthily about as if to see whether there was any one near! The young man, surprised and bewildered as he was at this unexpected sight, had presence of mind enough left to hide himself behind some curtains and watch what followed. The loathsome reptile, seeing the coast clear, began to draw its whole length out of the Princess's body, inch by inch, without fear, the Princess all the while giving low groans of agony, and finally with a heavy jerk it fell out amongst the flowers, and hid itself beneath them. Seeing his prey thus
secure our hero came out of his hiding place, and was just going to strike it with his sword, when the greedy reptile, happening to see the pail of milk hard by, slid from amongst the flowers and glided towards it. Just then the brave young man drew his sword, and gave the hateful creature such a heavy blow with it as to kill it on the spot.

The joy of our hero knew no bounds when he saw the venomous reptile that had so long been tormenting the sweet Princess lying dead on the one hand, and that beautiful lady, now free from pain, pouring forth her thanks on the other.

He allowed the loathsome carcass of the dreaded reptile to remain where it was, that he might show it to the king as a trophy of his victory, and engaged in a pleasant tête-a-tête with the fair Princess.

With morning came into the room a couple of sweepers who had been sent there as usual to clear away the remains of any physician who might have dared to treat the Princess that night, but what was their surprise when they saw the physician alive and hearty, and conversing with the Princess, who was herself sitting up in bed, looking quite well and happy, and a large serpent lying dead beside her bed. They retreated respectfully and spread the good news everywhere in the palace, so that the king was soon on the spot.

When the monarch saw the body of the huge reptile, and found his beloved daughter sitting up in her bed and looking cheerful and happy, he comprehended at a glance what had happened, and was beside himself with joy. He held his dear child to his heart, and then, embracing the reputed physician, congratulated him on his success. Now it was that every one came to know what the poor Princess had been suffering from, and how it came about that every physician who attended her was found dead in the morning, for, judging from the account our hero gave the king, the venomous reptile had been in the habit of coming every night out of the poor lady's mouth and stinging the unfortunate physician in attendance on her while he was asleep.

The young merchant now felt really thankful to the old man who had given him, among others, the lines that warned him against going to sleep within a king's palace, for he clearly saw that but for them he too would have lost his life like the other physicians.

There was immense joy and rejoicing all over the kingdom when the Princess, for the first time after her recovery from her terrible illness, rode through the city, and the fame of the fair-haired youngster who had cured her, when so many others had failed, spread far and wide, and every one, high and low, sought his friendship and did him honour. Nor was our hero's sister tardy in her
attentions towards him, now that he stood so high in the royal favour. She sent messengers to invite him to make her house his home, and expressed herself highly concerned in his welfare; but her brother knew her too well to be carried away by these manifestations of her regard, and sent her word that he could do well without a sister who had discarded him when he was poor, and wanted now to make up to him only because he was rich and powerful.

Now that his beloved daughter was thoroughly cured, the king thought it high time that the promised reward should be bestowed upon her deliverer. So he sent for his astrologers and bade them fix upon a day on which to celebrate the Princess’s wedding with the young merchant. But our hero’s heart was not as light as it should be, considering that he was loved by the Princess as much as he loved her, and that they both looked forward to their union with the greatest rapture; for he saw that the proud nobles and grandees of the king’s court looked upon him as a mere upstart and a creature of circumstances. He thought, therefore, of going back to his own country to solicit his father’s forgiveness, and bring him over with all his friends and relatives to celebrate his nuptials with the king’s daughter with fitting pomp and ceremony. He obtained the king’s permission, and fitting out a magnificent ship sailed in it to his native country.

His father was both surprised and happy to see him back again, and greeted him with the greatest kindness, for his heart was glad to find that his son had at last shown himself possessed of those qualities that he prized in a merchant’s son, by making the most of the money he had placed in his hands. So he made preparations on a grand scale, and sailed with a train of friends and relatives towards the country of his daughter-in-law elect, and there amidst universal rejoicing, the nuptials of the illustrious pair were celebrated with immense pomp, and the promised half of the kingdom was soon made over to the happy bridegroom.

Our hero, however, did not forget, amidst all this pomp and rejoicing, the poor friend who had assisted him in his poverty. He duly sent for him, and not only returned to him with interest the money he had so generously placed in his hands when he was poor and needy, but bestowed upon him a high post as a reward for his unselfish and disinterested friendship.—The Indian Antiquary.

PUTLIBAI D. H. WADIA.
REVIEWS.

MAN AND HIS DUTIES.

Lahore: The Punjab Text Book Committee, 1891.

The preface to the first edition of this Reader explains its origin and its object. When the whole question of moral training in Indian Schools was considered by the Government of India, it was suggested that, as recommended by the Education Commission, a Moral Text-Book should be introduced, "based on the fundamental principles of Natural Religion," a book that should not offend the feelings of persons of any creed. "In accordance with this view," states the preface, "the Punjab Text-Book Committee, with the approval of his Honour the Lieutenant-Governor, directed the preparation of such a Text-Book for High Schools. It is fully understood that the home, the playground, and the living influence of the teacher are the chief means of early moral discipline; but it is also believed that precept, especially if illustrated by example, can do some good in this direction. . . . In this Moral Reader, a few simple moral principles are laid down, with lessons on the chief duties both to God and man. In exhibiting the duties, examples of most of the higher human virtues are given, with copious extracts from great writers. Some of the innermost problems of life are touched, but with a careful regard to the feelings of persons of all creeds. It is hoped that the principles and ideals here presented will in some degree help to fill the vacuum which a purely intellectual training has created, that they will help to show what is best and highest in life, and that they will evoke some imitation in the lives of the scholars."

The key-note of Mr. Sime's book is that life in the truest sense rests on character. The little volume is divided into four parts. In the first, man is considered generally as a moral agent. Avoiding theoretical discussions, the writer defines the moving principles of human nature, and explains what is meant by duty, by right and wrong, and by the power of conscience. Part II. takes up a man's duty towards himself. It begins with the importance of observing the laws of health. Then follow remarks upon those virtues which lie at the foundation of a self-respecting
and useful existence; such as integrity, truthfulness, contentment, industry, courage. The third part dwells on duty to others. The qualities and dispositions are described which belong to the domestic and social spheres, and that conduct which our moral relations in the world indicate to be right and just. The final division refers to a man's duty towards God. Mr. Sime calls attention to the simple religious sentiments which follow on a recognition of the power and goodness of God, and of our dependance upon Him. A high standard of life is thus set before the mind of the student.

The subject is treated throughout in a clear concise manner, and illustrated from the biographies of men distinguished by force of character and noble aims. Mr. Sime quotes from numerous ethical teachers. He goes back to Pythagoras, Aristotle, and Confucius, and among writers of modern times he gives the views of Sir Thomas Browne, Lord Bacon, Addison, Dr. Arnold, Ruskin, besides others, and largely of Smiles. A few poems are also interspersed, including some translations from the Mahabharata and from Saadi. The quotations are, however, well woven into the texture of the book, so that the whole runs harmoniously and well.

There are many who think that it is absurd to expect any good results from the use of Moral Readers, or from distinct moral teaching in any form. Doubtless such books as that under notice are not calculated to change a housebreaker into an honest member of society, nor even to cause a young student who has become unsteady, to reform his ways. Influences, however, that cannot effect everything may still effect a little, and especially they may give the turn to a scale that is vibrating between good and evil. The boys in schools and colleges are at a careless age, and yet many of them have begun to think seriously. They can be roused to enthusiasm, their feelings are eager, they have a lively imagination, they are critical as to points of conduct. They are even looking about for guidance, and it may be, though one cannot say it must be, of great use to them to study such a book as this. For it does not simply dictate that this you ought and that you ought not to do; it makes life's problems clearer, and attracts to goodness by examples. As a man who falls asleep after groping his way at night through a forest, is relieved and delighted on waking up to see everything clearly under the sun's rays; so one who has been living aimlessly and without moral light upon his path, may be excited towards the right, by learning to recognise as something actual his responsibilities, his relations to his fellows, and the far-reaching results of his motives and his actions. The view, we
will suppose, strikes him freshly, and he is very likely to be impressed by it. But, it may be said, such impressions will be transitory and futile in the face of the innumerable contrary forces and temptations which, out of school hours, are moulding his character. It cannot be denied that the latter are by far the strongest influences, and also that there is danger with young minds lest the knowledge of what is right should be mistaken for the actual doing of it. But in spite of all the difficulties in the way of success, it is surely a dangerous kind of neglect to give no direct enlightenment as to moral truths. The teaching will be infinitely more effective if the student's surroundings are in harmony with it. Yet let it be given in any case with the hope that it may take root; and if only one in twenty profits, the effort will not be without reward. By enlisting the understanding and the emotions on the side of goodness, some consciences will possibly be awakened, and by degrees, perhaps, the ideal of life may be raised, not only in a few individuals, but even in a social community.

We are glad that Mr. Sime, who is now Director of Public Instruction in the Punjab, has faith in the good effects of definite moral teaching.

The Indian Committee of the Hygienic Congress was fruitful in one practical result—viz., it brought to light a treatise on the "Philosophy of Life, Health, and Happiness," which had been written some time before by a Native of the Punjab, Mr. Prakash Chand. This small book was designed for a Sanitary Primer, but it deals with matters of sanitation in a novel way, because it blends with such things as soap, water, and drainage, various other essentials to health connected with the mental and moral states of humankind. The book is written in Hindustani of a simple kind, suitable to school children and to the comprehension of village folk. It points out practical and economic means for improving the health and happiness of Indians, and is written down to the possibilities of accomplishment by one who is necessarily familiar with the details of Indian village life. The book has remained for a few years in manuscript, because the author does not propose to create a Department with Director, Inspectors, &c., &c., and therefore has experienced a lack of interest in sanitation for its own sake. However, the Congress came across the patriotic author, and his MS. is now "before" the Committee. How long it will remain there the future will declare. There can be no doubt that the publication and distribution of
such a little treatise as that of Mr. Prakash Chand, would do much to prepare the way for a better appreciation of sanitation in India. A most effective means of popularising the subject must surely be the translation into Indian methods of thought some leading sanitary principles by one who, like Mr. Chand, is familiar with European sanitary processes.

F. P.

THE TWO SISTERS.

(Improved Library for Women Series.)

By HURGOWIND DWARKADASS KANTAWALA, Director of Vernacular Instruction, Baroda State.

"The Two Sisters" is the third of a series of books now being published in the Baroda State, for the purpose of providing wholesome and instructive reading for the women of Guzerat. "Advice to daughters," and "The adornment of women," are the first and second books of this series. This later one, "The Two Sisters," depicts very truly and fairly life in the middle classes in India, or, perhaps more correctly, in the province of Guzerat. We are first introduced to Ghalabhai and his wife Ladkorebai. Ghalabhai is educated somewhat beyond his caste fellows, and obtains an appointment in the office of the Collector or Magistrate of the district. His intelligence and honesty win for him the esteem of his superior, a kind-hearted English gentleman, and by degrees Ghalabhai gets promoted to a post of trust and importance. He thus is enabled to pay off the debts contracted in the observance of some absurd customs of his caste, debts that have hampered him for years.

Their first child is a girl, who is named Dhunlaxmi. Her education is totally neglected, and she develops into an obstinate extravagant woman. She is married to a man older than her father, as ignorant as herself. Their house and family are what might be expected of such a pair. Dhunlaxmi has to contend with her husband’s sister, who has hitherto managed the house; quarrelling and misunderstandings are the order of the day.

Ghalabhai and Ladkore take care to educate their second daughter, Vidhyagowrie; she makes a very happy marriage. Her husband, Dahyabhai, learns English, and takes his B.A. degree, upon which he is made Headmaster of a School in Bombay; but he is of a somewhat independent character and gets into trouble with his superior officer. Rather than apologise for a letter, Dahyabhai
sends in his resignation, and goes home. While he is thus unemployed he takes to writing books, but they do not bring in any money, and his troubles seem to come to a climax when his wife's mother, Ladkorebai, dies, leaving a young son, and Ghâlabhai, her father, dies of cholera soon after.

Dahyabhai then goes to Bombay and devotes his attention to some mills, a recent innovation. He gets employment under an English engineer, and in course of time is taken into partnership. Then his wife moves to Bombay, where they spend many happy years. Vidhyagowrie brings up her little brother, and has several children of her own, all of whom are trained as they should be.

It is when Dhunlaxmi and Vidhyagowrie exchange visits that the difference in their respective homes became apparent to each, and the book ends with advice and sisterly counsel from Vidhyagowrie, and resolutions to reform on Dhunlaxmi's part.

These are the general features of the book; more need not be said, as it would spoil the story for those who can read it in the Vernacular.

A high moral tone is preserved throughout. Mr. Hurgowind is to be congratulated on the way in which he has handled such social evils as the early marriage custom, neglect of female education, the bane and burden of unreasonable caste laws and ceremonies, superstitions, prejudices, &c. His good characters are not all painfully and impossibly good, their weak points are discernable, and bad characters are not so bad as to be past all hope of reform. Good books for women are so much needed in India, that it is to be sincerely hoped that the example set by Mr. Hurgowind will be followed by other educated native gentlemen, who, unlike the women, have English books to enjoy, and so can understand how much many of their fellow country-women miss.

Pheroze Thomas.

MANUAL OF EDUCATION, MADRAS.

(Bi-Monthly Review.)

EDITED BY THOMAS DENHAM, M.A.

(August and September, 1891.)

This useful educational Journal, which has existed for some years, has lately changed its Editor, Mr. C. M. Barrow, M.A., having been succeeded by the Vice-Principal of the Saidapet Training College, Mr. Thomas Denham, M.A. We have received
the two first numbers under the new management. They contain an interesting variety of articles, suggestive in regard both to educational principles and practical methods, and supplying information as to educational work in all parts of the world. We find also, as before, numerous notices of books connected with the requirements of teachers, a student’s column, beginning with mathematical problems, full reports of University examinations, and convenient local news relating to schools, colleges, &c. A large proportion of the contents concerns questions which are of interest to teachers in all countries, and we hope that the Journal will have a wide circulation beyond, as well as within, the Madras Presidency.
"IN INDIA."

NATIVE SOCIAL ETIQUETTE.

PRESENTS.

(Continued from page 465.)

It is an essential feature in the complimentary life of Indians—of Musalmans and Hindus alike—not to pay visits empty-handed. The nasr (present) is offered from one of three motives: (a) pure generosity; (b) because it is customary; and (c) in hope of some kind of return. Let me urge those who disbelieve in the first of these motives to read Colonel Barras' "Rama," a true tale of village life, where the highest form of generosity is shown in the readiness of a father to sacrifice his own life instead of that of his son. In the earlier days of our rule, and even now in remote parts of the country where English customs are comparatively unknown, valuable presents have been, and are, offered from the same motive. One, perchance, admires a handsome ornament, or article of dress, worn by the native visitor or host; and, as in the case of some extremely generous European friends, the Indian gentleman may politely say, Ap rukhiye (please to keep it). And the donor really wishes it to be kept. In some of these cases, however, the motive in offering being a mixed one—etiquette (a kind of noblesse oblige where the donor is a man of wealth and position, or an aristocrat), requiring that the offer should, at any rate, be made,—nonacceptance does not give offence. Bishop Heber, who in some of his visits to royalty was somewhat disconcerted by the magnitude of the gifts thrust upon him, mentions these cases. It is, generally, pretty well understood what is to be retained and what returned. In some cases the offer of a present is little else than a bribe to secure a favour; and to such a pitch had the system been carried in

(a) On the other hand, certain gifts must not be refused, as in the case of simple and inexpensive souvenirs of friendship; or in that of medical men, to whom they are sometimes offered, independent of the fee, in recognition of services rendered. It should be stated that presents are not offered at every visit, but usually, if at all, at the first.
past times, that the Government at length issued an order forbidding, on the part of its servants, the acceptance, from natives, of any presents whatever, excepting, perhaps, an occasional dālee—(a basket, or tray, of flowers or fruit). Amongst Indians themselves an interchange of presents is a conspicuous feature at their festivals. And, in the same way, they recognise the Englishman’s burra din (big day, known as Christmas day), when employés of almost every description bring offerings of flowers, or fruits fresh and dried—as currants, raisins, sugar candy, nuts of sorts, Pistachio, Barcelona, and Brazil—sometimes in such large quantities that many housewives welcome them as substantial additions to their godown stores.* In a native regiment the native officers, in full uniform, approach the Sahib—their European officer—with a rupee (enfolded in a napkin on a brass platter), which an uninformed new arrival—a griff—would, not unnaturally, suppose was intended for a gift. But the Sahib is expected simply to touch the coin with the points of his fingers, and then to raise them to his forehead.

Political relationships with Oriental princes and chiefs are, in part, maintained by the interchange of presents, which are sometimes very costly. Those given by the British Government being for the most part valued for their utility—as Europe made saddlery, double barrelled rifles, revolvers and the like—are generally brought into use at once by the recipients; whilst those offered in return, consisting largely of cashmere shawls, Delhi scarves, Dacca-muslins, and Cuttack jewellery, &c., &c., are deposited in the Government wardrobe (tosha-khana), and, from time to time, sold for the benefit of the State.

**Bribery.**

I have already mentioned how the son of an old man of respectability, consigned to prison for forgery, offered me three thousand rupees if I, as medical officer in charge of the jail, would order his father’s fetters to be struck off. On another occasion, when staff-surgeon at Delhi, a native doctor, one of my subordinates—evidently burdened with some mystery—approached me one evening as I was walking on the roof of my house; and, after some preliminary hesitation, stated that the relatives of a Nuwāb—

(6) This class of presents should, on no account, be refused. It would very much hurt the feelings of the donor; neither would it be etiquette to do so. Some Europeans hand them over to those of their servants who will accept them:—and this, too, in presence of the giver;—an insult almost as great as refusing them. Whatever is done with such eventually, they should always be received graciously.
then (with the sanction of the British Government) occupying the musnad (throne) of one of the Cis-Sutluj States, were prepared to give me three thousand rupees if I would certify that the individual in question could not possibly be the son of so and so:— that, in short, the Government had been imposed upon. Judging, from the expression on my face, that I considered the sum too small, the native doctor added that he had been commissioned to go as far as six thousand if necessary. This time he saw that he had made a profound mistake; and the offer was not repeated. Most Indian officials will have had similar experiences; and many a litigant in a court of law has been known to regret that he had not offered a little more (!), fully believing that, had he done so, he would have won his case. Bribery is not limited, alas! to India; but it is one of the chief evils which those, entrusted with the administration of justice there, have to contend against amongst the subordinates of the law courts, where evidence may only too frequently be purchased for money, justice being thus unwittingly allowed to miscarry.

All young judicial officers should read "The revelations of an orderly," by Panchkouri Khan, in which he will be made acquainted with the various devices adopted by native subordinates for enriching themselves at the expense of litigants, &c. The abuses of administration in the mofussil courts are here exposed by a masterly hand—that of a civilian who, under the soubriquet of a Mussulman who, at starting was only worth five cowries, brought to notice the every-day occurrences which were a disgrace to the police, magistracy and criminal courts in the upper provinces of India. The evils exposed no longer exist to the same extent now as then. But they are by no means extinct; and civilians—indeed all in civil employ—will do well to remember the fact. Let is not, however, be supposed that "bribery and corruption" flourish in the Indian law courts. Amongst the Amlah (officials attached to the Court) there will be found men who work from a strict sense of duty to their employers and to the public. But much will depend upon the character of the magistrate himself. Where this gentleman is familiar, not only with the ordinary languages of the country but with the dialect of the district which he governs, and where he sees with his own eyes—not through the spectacles of his serishtadar (chief record keeper and superintendent of a vernacular office)—there will be less likelihood of such delinquencies.

(c) A small shell used as coin, especially amongst the poor. A penniless person is spoken of as a do hauri ka admi (a man of two kouris) 50 kauris = 1 farthing.
A curious case once occurred in my own experience, where a sharp magistrate, by his detection of a contemplated crime, inspired a wholesome respect for his own acumen and for the "jadū-like resources of the British rāj (government). A native had purchased from the keeper of such documents a stamped paper, on which he intended to bring a charge against another native. Hearing, however, that the magistrate had got scent of his intention, he induced the official to take the paper back and to efface the record of the date of purchase, &c. The magistrate subsequently sent for the paper, and asked me to try and reproduce the writing. As, fortunately, the ink had contained iron, traces of which would remain on the paper—the ink in villages sometimes consists only of kājul (lamp black) and water which can be completely washed off.—I was able to do so. By first passing dilute nitric acid over the surface and then applying a solution of ferro-cyanide of potassium, the letters re-appeared, disjointed but legible, in prussian blue! The official was sentenced to six months' imprisonment, and the intending incriminator, against whom nothing could be proved, was duly cautioned.

Whatever may have been the case in days gone by, it is certain that the European magistrates and judges of to-day in India are above suspicion. They reflect the character of their confrères in England, whose probity is proverbial. Examples of this kind must surely benefit the people. The absence of good moral education, and evil example, combined with the degeneracy due to climate and enervating habits of life, have, in too many cases in the past, caused a laxity of moral as well as physical fibre in our eastern subjects. Be ours the task, as far as in us lies, to lead the way, (as many of our countrymen are nobly doing), to a sounder moral and physical manhood, and, consequently, to a purer, more unselfish, and happier, life.

Borrowing Money.

The facility with which young Englishmen fall into debt in India is remarkable. The temptation to indulge in a favourite pursuit, or in the pleasures, not to say the frivolities, peculiar to youth, and the comparative ease with which money may be obtained for the purpose, in too many cases prove irresistible. Regardless of the Shakespearian maxim to "neither a borrower nor a lender be, for a loan oft loses both itself and friend," the new
arrival all too readily binds himself in fetters which will hamper his movements for many a year. Young men, if determined to do so, can very well live within their income; but the temptations to indulgence are too strong, and English banks and native bankers—these last are not always, however, willing to lend to new arrivals of whom they know nothing—are usually ready enough to advance a loan upon satisfactory security—viz., a guarantee for re-payment by two or three brother officers, or European friends in an approved position,—supplemented, in some cases, by a life assurance. The res angusta domi may indeed, from a variety of causes, and through no personal fault, overtake anyone; and then the professional money-lender becomes, within limits, a real friend. Interest upon loans, whether borrowed from English bankers or native mahajans (money-lenders), is always high; and the borrower should try and be content with a minimum sum. Although the native bankers are, as a rule, upright in their transactions—a hundi is as readily honoured, generally speaking, as a note of the Bank of England—it is better to borrow from an English bank. Borrowing money, under any circumstances, places the borrower under an obligation even though interest be paid. It is evidently better, therefore, not to incur any debt to our native fellow subjects, before whom we should stand unfettered and with perfectly clean hands. So strongly does the Government of India feel on this point in consequence of difficulties and entanglements which have arisen in the past, that, in order to avoid such risks, its servants are strictly forbidden to borrow from natives in their own ilaka (jurisdiction)—e.g., civilians from shroffs (native money-lenders); military men from native officers; surgeons from native doctors; &c., &c. I have known very serious consequences, nearly involving the ruin of their professional career, result to officers from a disregard of these injunctions.

In this connexion I may refer to the strong objection entertained by the Government to any of its servants being beholden to, or brought under, the influence of its native subjects in any way whatever. Thus, the system of concubinage, which in former days was the rule, is happily, now, the exception. The practice is comparatively obsolete, thanks, in great part, to the increased facilities for intercourse with Europe, the growth of a healthier public opinion, and the stern displeasure with which the practice is viewed by the Government.

(e) A bill of exchange drawn by one shroff upon another in—it may be—a distant station, often for thousands of rupees.
Abuse.

No vocabulary seems to be complete without a certain number of terms of abuse. In India, and indeed in Eastern countries generally, the abuse is of a nature too remarkable to be described. Europeans—would that the injunction were unnecessary—should be careful not to adopt it. There are plenty of suitable terms in which to express annoyance or disapproval without having recourse to language which we associate with the fish wife of Billingsgate or her counterpart—the bhatyarin (female innkeeper) of India. The servant, who is generally the object of the Sahib's wrath, is far more likely (if he be worth his salt)—and none other should be entertained—to mend his ways after a dignified scolding, which has some significance and which he can consequently appreciate, than if his angry master vents his wrath by the use of a string of disgracefully indecent epithets, which have no bearing whatever upon the case, and which only lowers the master in the estimation of the man. For example, Yih kya kam hy (what sort of work is this?) Tum bura be-purwar ho (you are very careless). Yihooloo ka kam hy (this is the work of an owl). These are forms of reproof for negligence quite sufficient for a good servant. Others—each having its special application—convey sufficient censure without being abusive. Yih gadha pan hy (this is stupidity—the work of a donkey); yih nat-khati dekhali deta (this has an appearance of great naughtiness); tāmko kooch aqli nuheēn (you have no sense); zih numuk harāmi mālum hota (this looks like disloyalty);—together with many others of a similar nature, which will readily occur to Anglo-Indians of experience, and which a new arrival will soon learn.

No really good man will take service with a Sahib who abuses and beats his servants. Hum nu galtī, nu mār, khaēngē (I will take neither abuse nor a blow), he will say, when inquiring about the nature of a place. It cannot be too often remembered, moreover, that it is sometimes dangerous as well as, in most cases, cowardly, to strike a native. I was once hurriedly summoned to see a brother officer who was bleeding profusely from a cut in his hand. In attempting to box the ears of a khidmutgar (table attendant), he encountered the blade of a knife which the man happened to have in the hand which he held up in self-defence,—a small artery in one of the fingers.

\(^{(f)}\) Various other terms, though not actually indecent, are only too frequently employed by new arrivals—sometimes, indeed, by old residents—; terms which are vilifying and therefore galling—e.g., bud-zdt (bad caste); posji (low mean fellow); luchha (blackguard); soor (pig); &c., &c. They are highly objectionable.
being severed thereby. Still more serious consequences have sometimes occurred—even when the blow has been slight—from striking natives.

**Ablutions.**

In England a master or mistress would have good reason for being surprised and angry if, on sending for a servant, a fellow servant were to say that the person wanted was washing; and yet such a reply is frequently received in India, much to the astonishment of the new arrival at the (so thought) cool impertinence of the answer. Those, however, who are conversant with native customs and who are considerate, accept the excuse for non-compliance with the summons, and desire the servant to come when the ablution is over. The excuse is valid only in the case of Hindu, but not of Muhamedan, servants. Bathing is, with the former, a daily religious duty, performed before sitting down to the morning meal—as binding (with Brahmans especially) upon the strict Hindu as is praying five times a day (with the face turned towards Mecca) upon the devout Muhamedan. It would be neither in good taste nor in accordance with etiquette to interrupt a Hindu when so engaged; nor the Muhamedan when at prayer on his little square of carpet; any more than it would be to disturb the Christian when engaged in his private devotions. It is not, however, every kind of ablution that has a religious character with the Hindus, who may, of course, wash if they will at any period of the day, independently of it. But the ante-prandial ablution of the morning, as also that performed in sacred waters at daybreak or any other time, is especially praiseworthy and purifying. When a sacred river or bank are at hand, one or both of these is taken advantage of, else the bather must be content with the garden, or other neighbouring, well.

When, in reply to the call for a servant, a fellow servant explains, *wuhol nihāne ko gya* (he is gone to bathe), or *wuhol gusal kurta* (he is bathing); or *wuhol āshnān kurne ko gya* (he is gone to bathe; and morally purify himself); we may be assured that the ablution is a religious one. The word āshnān—āśnān dhyān, means the “daily worship,” or “religious meditation at the time of bathing,” of the Hindus—especially indicates religious and purifying ablution. If not—if the servant has only gone to wash his face and hands—the answer would be, *wuhol munh hāth dhota hy; abhi awega* (he is washing his face and hands, but will be here directly).

C. R. Francis.
EDUCATION IN MYSORE.

We have received from Mr. H. J. Bhabha, who is now the Secretary to the Mysore Government in the Educational Department, the Report for 1889—1890 on Public Instruction in that State, the last year in which Mr. L. Rice, C.I.E., performed the duties of Secretary. Mr. Rice, who had joined the Educational Department in 1860, as Principal of the Bangalore High School, was appointed Acting Director of Public Instruction, for Mysore and Coorg in 1868, eleven years after the Department was first formed, and, with an interval of two years, he performed the duties of this office till 1890, having been confirmed as Director in 1874. After the rendition, however, his official title was altered to Secretary in the Educational Department—as Mr. H. J. Bhabha is now styled. Mr. Rice’s labours as Director of Archaeological Researches are well known. Amongst his successful educational plans, was the starting of the system of the Hobli Schools, village schools, which are now spread over the whole of the Province. Mr. Rice had the satisfaction of seeing the number of scholars in the various schools and colleges of Mysore rise from 6,535 in 1866—67 to 66,501 in March 1890. His Gazetteer of Mysore and Coorg, compiled under instructions from the Government of India, and his Report on the last Census but one, are considered very valuable books of reference.

Education in the Mysore State is making progress, if not very rapidly. The increase of scholars during the years under review was 6,579 or 8 per cent., and the percentage of children in regard to the total population of the school-going age, as compared with the Madras Presidency, shows not unfavourably; the previous year in Madras however, perhaps the latest available, is taken as the basis of comparison. The figures stand thus:—

Madras 1888—1889 Percentage of boys 20.05
" " " " girls 2.98
Mysore 1889—1890 Percentage of boys 21.88
" " " " girls 2.34

The number of English-teaching institutions was 37 (including 3 Colleges, 6 High Schools, and 26 Municipal Schools). The Vernacular Schools numbered 1,218. Mysore is divided into eight districts, but for educational purposes it consists of four circles, each
under a Deputy Inspector. A fifth Deputy Inspector inspects the Bangalore City Schools, and is Assistant of the Educational Secretary, who might be called Inspector-General. The Western circle is the most backward. In one of its districts, Kadur, the schools are so thinly scattered, that the average number of square miles is 44 to each village with one or more schools. Fees do not seem to be general, for in the total expenditure on education during the year only 11.10 per cent. was provided from this source.

One of the most prominent institutions in the State is the Maharaja's Sanskrit College, with 259 students, which acts "as a sort of University in relation to the Sanskrit Schools of the Province." These schools are increasing, and are very popular. The head master of the Sanskrit School at Chitaldroog, who died in the year under review, was one of the most learned Pandits in that part of India. There are three Arts Colleges. The largest is the Central College, of which Mr. Cook is the Principal. The behaviour of the students was reported as "excellent." For the Maharaja's College, the second in size, H.R.H. Prince Albert Victor laid the foundation stone of a new building, which will be very spacious, and well situated. The discipline had been good through the year. The third Arts College is at Shimoga, and is also well reported of.

Many causes appear to hinder the progress of the Muhammadan population, amongst which are, the poverty of that community, and the want of opportunities of training for Hindustani teachers. It is satisfactory, however, to learn that the prejudice against English education is lessening amongst them, and that they are making efforts to raise their standard of education. Normal Schools are, indeed, a great want throughout the Province. The Inspectors note the bad quality of the teaching in the Vernacular Schools, which is greatly due to the fact that the masters have no instruction in the art of teaching. At Bangalore there is a useful Industrial School where the pupils are nearly all Brahmins. Its success is due to the interest taken in it by Mr. A. Ranga-swami Iengar, and by its energetic Secretary. Many Mysore students have held Government scholarships in technical colleges.

The chapter in the Report on Female Education contains promising facts. It is stated that a considerable demand has already arisen for the teaching of English in Girls' Schools, which the Educational Secretary looks on as "a healthy sign." Independently of the Mission Schools, which are numerous, especially those of the Wesleyans, a remarkable degree of interest is shown in the education of girls among gentlemen of the higher classes of society.
There are four principal schools for Brahmin girls, at the head of which stands the now well-known Maharani's Girls' School at Mysore. Its pupils number between 500 and 600. The Report says: "The School continued to do excellent work, and to retain its foremost position as a Model School for Brahmin girls. The most satisfactory feature in the school is the large attendance of young ladies of an age which in other places prevents girls from attending school. The confidence and favour of the public which the school enjoys are exceptional, and reflect great credit on the tact and ability of the Honorary Secretary" (Rai-Bahadur A. Narasimha Iengar, who this year, having been appointed Director of the Girls' Schools of the Province, has been obliged to resign the Secretaryship of the School). "Every year the Managers have published a number of useful text books for girls in various subjects, and that is not the least of the services rendered by them to the cause of female education. The Pandits employed for home education by the Managers continued to spread the benefits of education among the married ladies of the town who could not attend school." Since the year reported on, the Maharani's School has been taken in charge by the Mysore Government, and a special Committee has been appointed for its direction.

The Government Girls' School, Bangalore, appears to be also flourishing, with 368 girls on the roll, as well as the Arya Balika Pathasala, at Bangalore, which was only started three years ago (217 now on the roll). The curriculum in these schools follows that of the Maharani's Girls' School. The fourth principal Girls' School is now named the Empress's. It was started on the Jubilee day with 20 pupils, and now has 151 on the roll. It is situated at Tumkur, the chief town of the district of that name. The interest of the Jubilee Fund collected in the district is applied towards the expenses of the school, which is increasing so quickly, that the subscribers are anxious for the Government to take it over.

During 1889 the total number of books published in Mysore was 120, the greater part being in Kanarese, the chief language of the Province, and in Sanskrit. An original work was brought out for the first time, "Vedantacharyas Hamsa Sandesa," relating to Rama and Sita.

The Report contains much interesting and encouraging information, and is very clearly arranged.
THE INDIAN HOME.

There is no word in our vernacular which can adequately express the meaning of the word "home." The word griha serves the purpose to some extent, but not exactly. It falls short of the sweet sentiments, the noble ideas, and the general charm that are associated with home. To our Oriental mind griha is a place to live in, where we take our meals, and spend our life somehow or other. But to the people of the Western world home is altogether a different thing. Passages may be quoted from the Sanskrit scriptures to disprove my assertion, but I am sorry to say that these are at variance with the mode of living adopted by the people in general. At the present moment a great change has taken place in the very idea of home, as compared with that of the bygone days. I cannot fully express what I feel when I think over the terms "home-power," "home-influence," "home-education," "fire-side," "table-talk," and the like.

My study, however poor it may be, has placed me in a position to say that, with honourable exceptions, we Indians are irregular in methods, unbecoming in manners, and often also troublesome to others, because we are unfortunately deprived of that sound home training which works wonders on the minds of the Western people.

Once I happened to meet with a passage in a book by O. S. Fowler, saying that all efforts for reform will be in vain, till parents take it up in regard to their children. After noting it down for my use as a motto on the title page of a book that I was writing, I went to an esteemed friend of mine who is a Sanskrit scholar, and asked him whether he could favour me with a Sanskrit passage containing similar ideas; but to my surprise, he, with a sad countenance, told me that such a passage can scarcely be found. In the days of yore home was not thought to be a place of entertainment, a place of training, a place for the healthy growth of both the body and mind of the children. It was a place where an infant was to be grown into a child, and then he was sent to the guru-griha, where the boy had to fight against the elements and against his own nature as well. I do not say that there was no good in it. By so doing a boy used generally to grow into a hardy manhood;
to be the possessor of a patient nature, and a spirit of self-sacrifice, but in all this, as it appears to me, one thing was peculiarly noticeable, and that was how much there was of compulsion. No natural inclination of mind was consulted. It was the practice with the parents and the gurus (teachers) to accustom the child to all sorts of rigid discipline without showing any regard to his feelings. The most injurious effect of this gurugriha (teacher's home) system is that parents become wholly irresponsible for the future welfare of their children. Hence our home is not what it ought to have been, and it has lost its pleasant character. Home is a place where every member of the house, young and old, should be able to feel at home, otherwise it loses its charm; but, unfortunately, in our country home is not such an earthly paradise.

There are in our home a thousand and one petty things that interfere with our growth towards manhood. So it requires a thorough reformation, a radical change, which may be secured only by giving our men and women a sound education—an education consisting not only of geography and history, science and literature, but a thorough moral education. We may also give them ordinary education as much as we can, because it will widen the breadth of their minds, and help them to think over and comprehend things that belong to the domain of culture. Morality without a sound foundation, and theology without well-weighed principles, are so many useless heaps of sand—often disturbed and carried away by every wave of the sea. Such being the case, I am of opinion that education, secular, moral and religious, much or little, should be given to all, irrespective of sex and age.

We are passing through a trying time. It is a period full of instances so very unlike to each other, that the future historian, however confident, will have to labour hard to find out the true channel through which the present stream of social changes is passing. It is since the establishment of the British rule in India, and specially from that blessed period when the Indian Administration began to direct their attention and devote their time to the internal improvement of the people, that I think the dawn of new life has commenced. It was the outcome of this attention to internal improvement that the Education Committee was appointed, and that the several Universities were founded, which opened to the people of this country a world of wonder, and brought to them new truths, both moral and social. And this has given us a higher idea of home life. Ideas we have got, but no friend to help us in carrying them out into practice, so that they may be made part and parcel of our every-day existence.
With the spread of education, the sense of our responsibilities is increasing. The time has come when we cannot rest satisfied with the simple duty of sending our children to school, or putting them under the care of this or that person. We are just beginning to understand the importance of object lessons and of training up our children by placing them in direct contact with the varieties of this wide universe. To bring the advantages of this system of education within our easy reach, the Government has established, in the very heart of the Metropolis, and in its neighbourhood, three important institutions—namely, the Indian Museum, the Zoological and the Botanical Gardens. Rich and poor have found these to be places of great interest and of entertainment for themselves and their children. This has given us an opportunity not only of placing before the children the character and habits of animals, the nature of fruits and flowers, of various creepers, plants and trees, and their services, and other useful information connected with the world of science, and the growth of civilisation, but also of establishing a sympathetic relationship, in the place of a stern one, between the parents and their children.

No attempt—no means—can be made fruitful if this bond of sympathy and love does not reign supreme in all departments of life, and particularly in the rearing of children. There is a tremendous responsibility in undertaking the task of educating infants, if one is not actuated by the innermost feeling of love and care for their welfare. The more a man thinks over the task seriously, the keener is the struggle he has to make to overcome the difficulties that stand in the way of infant education. But I do not know how many men there are in our country who have taken up the question earnestly, who give to it their best attention, although it is one of the most important works, nay the important work, that needs almost our whole attention.

Without paying sufficient attention to this particular item of reform nothing will stand. Consequently we are in need of a home where our children shall have a sound education, a thorough moral and religious training; where they shall acquire a strong power of observation, a keen insight into things that concern their everyday existence, as well as a sense of distinguishing right from wrong, so that they may do the right manfully. And, to gain this end, we must ourselves possess those qualities which make up the character of a sound man or woman. In many cases children are known to be selfish, they seek to satisfy their whims; it is the parents who, under the Divine guidance and by their earnest exertions, can gain a favourable turn to their children's race of life.
Under the existing state of affairs, be it God's will to grant me and my countrymen strength, that the work may not suffer at our weak hands.

Chandi Charan Banerjee.

[The above article was written by the author of a Bengali book called *Ma-o-Chhela* (Mother and Child), a notice of which we inserted in this *Magazine* in December 1889. That book contains much practical advice to parents conveyed in the form of a story, and we are glad to hear that the first edition is exhausted.—Ed. *I. M. & R.*]
SONNETS ON INDIA.

I.

When yet old Homer's lofty epic strains
Had not been heard in lovely Greece;—what time
Her beauteous arts and eloquence sublime
Were yet to be;—when hardy Latian swains
Cut down the holm-oak in the wild domains
Of wolves and boars, nor knew, as they did climb
O'er hills in search of mulberry and lime,
That there a city soon would wield the reins
Of the great world—proud Rome of seven hills;—
The sons and daughters meek of Indian sang
E'en then their Vedic hymns o'er lawns that smiled
In Nature's bloom, or by the purling rills
In sunshine clothed; or else the forests rang
With deeds of warriors scouring woodlands wild.

II.

So once it was; but what is now? The race,
By Greece, of pride and fame of art and song,
By Rome, of conquest far and wide, has long
Been run. Yea, true; but still in them the trace
Of ancient greatness lives; nor in their face
Is still extinguished, though the tyrant's wrong
Blanched it awhile, that line of visage, strong
Emotions marking, hatred of what's base.
But India! what has killed thy spirit high?
Alas! what hemlock taints thy life-blood warm?
Why show'st thou not the signs of life and joy
That once thy annals brightened? Oh! the sigh
With which thy loving sons thy trembling arm
Press hard, and ask: what causes this annoy?
III.

Yet art thou fallen—oh speak!—indeed so low
That nought shall raise thee up again, to pace
With sprightly step and truthful pride and grace,
By neighbours envied, prized by friend and foe,
The path of duty o'er which great nations go,
With firm, determined will, to win the praise
Of Heaven above and conscience, that still says,
In music sweet, "Shun vice, in virtue grow"?
"No!" stirred within, old India cries, "whate'er
Be now my state, be patient, sons! be brave;
For from the far Hesperian ocean—see!—
The best of Britons send what sure will steer
Onwards our bark, if but you row! They have
Hearts warm with love of justice, love of me!"

Wilson College, Bombay. A. Y.
OBITUARY.

We deeply regret to have to record the death of Miss Pratt, Lady Superintendent of the Presidency Training School for Mistresses, Egmore, Madras. On Saturday, September 12, she was taken ill with cholera, and she died at 4 a.m. on the following morning. On the Monday afternoon the funeral took place at St. George's Cathedral burial-ground. Miss Pratt, who received her training at Whitelands College, went to India two and a half years ago, having been appointed by the Secretary of State to succeed Miss Carr, on the latter's promotion from the Superintendence of the Training School to be Inspector of Girls' Schools in the Western and Southern circles. She worked with zeal and energy in the discharge of her duties, and secured the esteem and affection of her pupils and of many friends. One of Miss Pratt's useful efforts was to form at the School a club for outdoor and indoor games, which the students greatly appreciated.* The following extract from a letter to a Madras paper shows how much she will be missed by her students:—

"I was not personally acquainted with the late Miss Pratt, but from a young lady, who was under her tuition, I have gleaned a few particulars which will be interesting to many outside the circle of her friends. Miss Pratt was very clever and intelligent, in fact her forte was teaching. She had all the essential qualities of a teacher—strong and firm, yet withal kind and good—she knew how to implant a lesson so that the impression on the mind would never be lost. Under a somewhat stern exterior, a more kind and sympathetic heart could not be found, and her influence was reaping the rich harvest of love in all those who were associated with her day by day. It is needless to speak of the results which she achieved during the brief tenure of two and a half years as Lady Superintendent of the Training School, they are well known. She succeeded in passing out Schoolmistresses who were that in reality, for they had all become imbued with her ideal of what a Mistress should be. Miss Pratt's Model Lessons were real model

* We reported only a few months ago the proceedings at the annual prize distribution at the Training School, when the Director referred in high terms to Miss Pratt's successful management of the Institution.
ones; and it is a melancholy fact that her last lesson, given on Thursday, was on the death of Nelson. She wrote a beautiful clear hand worthy of imitation. On Wednesday last, the mail brought her a letter from her mother in England expressing anxiety to see her once more. Miss Pratt mentioned this to her ayah and said: 'Only two and a half years more, and then I will go home to see my mother.' It will be a source of consolation to her relatives in England to know that she gained the respect and esteem of all with whom she came in contact; and that her memory will live for ever in the hearts of many who now deeply mourn her premature death.'

The death has been reported of Babu Nil Comul Mitra, a Bengali, who had settled in the North-West Provinces, and who did a very great deal to promote education. He established many schools and patshahlas, procured subscriptions for the Muir College, and founded a scholarship in encouragement of Sanskrit learning. The Tribune says: "He started the Reflector, the first Anglo-Native paper and also the first commercial Gazette in the North-Western Provinces. He opened what are still remembered as Mitralayas, or Hindu hotels called after his own name, all along the East Indian Railway line to remove the privations of Native passengers, who are moreover indebted to him, in a great measure, for the native articles of food, formerly excluded from the station premises, and the supply of drinking water, which now satisfy their hunger and thirst as they perform long journeys by rail." An Allahabad paper thus describes him: "Babu Nil Comul Mitra, though not a genius and a leader of thought, was a man of no ordinary stamp. Of iron will and indomitable energy, he made his way through adverse circumstances and earned fortune. His ardent zeal and ceaseless activity, his wide sympathy and unfailing generosity, his fearless spirit and courage of convictions, his prompt readiness to remove suffering wherever found, and above all his dogged determination to achieve his end, singled him out as one of the most remarkable men in the North-Western Provinces, where he passed the busiest portion of his life."

The Rev. Narayan Sheshadri, D.D., died some weeks ago at sea on his way to Glasgow, while travelling with one of his sons on account of health. He was a Maratha Brahman by birth, and was converted to Christianity by the late Rev. Dr. Wilson. After a course of study he became a missionary, first at Bombay, then at Indapore and Jaulna. In 1874 he visited Europe and America, for the purpose of exciting interest in his scheme for founding a
Native Christian village at Jaulna. He obtained a large sum by means of his earnest advocacy, and the village with its Church and schools was successfully founded. Dr. Sheshadri was much assisted in his aims by the zeal and devotedness of his wife, daughter of a Maratha Zemindar; and in her charge he left the mission work when he went to the West in 1874, and again in 1880-81. The non-Christian people of Jaulna were much impressed by the fact of a Brahman’s condescending to live among the Mangs—one of the lowest of the hill tribes—and whenever he passed by they would point to him as the Guru of the Mangs. The Indian Spectator, in a communicated notice of this good man, states that “he was proud of the title, despised as the poor Mangs were.” His wife died before him, and he lost also a promising son. In consequence of these troubles and of his hard work his health began to fail, and, though it improved on his journey across America, he did not live to return to India.

The Indian Messenger mentions the recent death, at Calcutta, of Babu Kali Krishna Mitra, a friend of the late Pundit Iswar Chandra Vidyasagar, and of like aims. He was very well-informed, and his character was of a high standard. Before Vidyasagar had taken up the subject of widow-remarriage, this gentleman had advocated the same reform in a paper that he read at Krishnagar. Notwithstanding very feeble health he tried to improve the agricultural methods of the ryots of his native village, and he, with his brother, opened there the first girls’ school established in that part of Bengal. The news of the Pundit’s death appears to have hastened his own.
MARRIAGE CUSTOMS IN ANCIENT INDIA.

(See September Number of this Magazine.)

It would be philologically interesting to know what is the Sanskrit word which Dr. Peterson renders by "woo" and "wooing." I confess my inability to suggest any word which implies even distantly what is meant by those English expressions. It is also remarkable that the maiden undergoing this "wooing" is always spoken of as a "girl," not a woman. Probably, in common with all other Hindū books on the subject, the word is kanyā; but in that case the "wooed" damsel would be under eleven years of age, and all the pertinence of the citations would disappear. The marriage customs so approvingly cited from Asvalayana include a ceremony, during which a verse beginning with the words ritam agrē are recited. These words mean "before puberty"; and it seems difficult to understand how marriage, contracted at such an age, can help Dr. Peterson's desired conclusion. Stress is laid on the statement that, before marriage, a man "must have completed the prescribed course of study." This shows that the "marriage" spoken of concerned Brāhmans only; for it is they alone who go through a course of study. The prescription is well known, and occurs in all the law books, but the term fixed for the course is certainly indefinite. The process begins when a boy is about eight years old, and it may continue "for thirty-six years, or for half that time, or quarter that time, or until he perfectly comprehends." The last clause destroys the value of the rule as establishing eighteen years as the minimum marriageable age for Brāhmans, and, of course, the rule has no application at all to any other section of the community. It is true that the "girl" should be two or three years younger than the husband, and here Dr. Peterson scores a point; but it is of not much use until we can fix the age of the husband. But Dr. Peterson will score a triumph if he can show how "wooing" and "self-choice" are reconcilable with the Hindū fundamental law of marriage—viz., that a woman is never to be left to her own devices. This axiom is laid down in the treatises as the basis on which every regulation affecting domestic life is based. "The father protects in childhood; the husband in
marriage; the children in age; when there are none of these the caste-folk protect; a woman is never fit for independence." Every special enactment relative to women rests on that leading idea, and whatever conflicts with that cannot conform to Hindū law. It is also unfortunate that the treatise on which Dr. Peterson based his lecture is one which would not ordinarily be referred to for such a purpose.

Frederic Pincott.
NEW REGULATIONS FOR STUDENTS FOR THE BAR.

The Consolidated Regulations of the Four Inns of Court, issued last May, state that the Council of Legal Education will appoint a Committee of Education, or Board of Studies, which, subject to the control of the Council, will superintend the education and examination of students.

Lectures and classes will be organised, with the object of providing students with the means of education in the general principles of Law as practically administered in this country. Systematic instruction will be given through the entire year, except during the legal vacations, in the following subjects:

1. Roman Law and Jurisprudence, and International Law, Public and Private (Conflict of laws).
2. Constitutional Law (English and Colonial) and Legal History.
3. English Law and Equity, viz.:
   (a) Law of Persons, including marriage and divorce, infancy, lunacy, corporations.
   (b) Law of Real and Personal Property and Conveyancing, including trusts, mortgages, administration of assets on death, on dissolution of partnership, on winding-up of companies, and in bankruptcy. Practical instruction in the preparation of deeds, wills, and contracts.
   (c) Law of Obligations: Contracts, torts, allied subjects (implied or quasi contracts, estoppel, &c.) Commercial Law, with especial reference to mercantile documents in daily use, which should be shown and explained.
   (d) Civil Procedure, including evidence.
   (e) Criminal Law of Procedure.

A staff of readers will be appointed, who will give instruction both catechetically and by lectures. There will also be a permanent staff of assistant readers for elementary classes.

Each student will be required to pay a sum of five guineas on admission, which will entitle him to attend all the lectures and classes of all the readers and assistant readers, so long as he shall be a student.

An examination in Roman Law, and in such of the heads of English Law and Equity mentioned above as the Council shall from time to time determine, will be obligatory for Call to the Bar.
MECCA PILGRIMS.

Mr. M. Shah Din, Barrister-at-Law, has called attention, in the Tribune, of Lahore, to the very large percentage of deaths among the pilgrims to Mecca and Medina. It appears that more than one-third of those who start from Bombay never return to India. In the summer of this year, cholera was so severe at Mecca that the number of deaths from that disease amounted, in July, to 400 daily. The mortality on the return voyage from Jeddah to Bombay is also very serious. In the last eight years it appears that it reached an average of 263 per thousand per annum. It is to be hoped that as Messrs. Cook & Sons have latterly, by appointment from the Government of India, undertaken the transport of the pilgrims, the crowding on the vessels, which is the cause of so many deaths, will from year to year diminish; but no doubt the extreme carelessness and ignorance of the pilgrims themselves in regard to sanitary precautions, is a great hindrance to satisfactory arrangements. Mr. M. Shah Din especially dwells on the unhealthy conditions of the city of Mecca itself. For several days a large concourse of people—over 20,000—assemble in the small valley for the performance of their religious rites, in connexion with which tens of thousands of animals are slaughtered on one afternoon. With the most careful supervision such a ceremony must be dangerous, under the hot sun of Arabia, to the worshippers; but when, as is explained is the case, no care is taken to secure proper sanitary arrangements, it is not surprising that such numbers die of cholera and other fatal diseases. An appeal is therefore made by Mr. M. Shah Din to his Mussulman brethren to make an organised effort for placing the sanitation of Mecca in a sound condition. Through the influence of the leading men of the community, an association with this object could, he urges, be easily formed, by which funds should be raised in all the chief towns of India. In the Punjab, whence he writes, the various Mahomedan Societies could, it is suggested, easily combine for collecting subscriptions, and, as the present sad state of things causes misery and sorrow in many a home, the response might reasonably be expected to be liberal, and thus pilgrims might in future visit Mecca without such fatal results.
A NEWLY-ARRIVED INDIAN STUDENT.

Among fresh arrivals in this country is Mr. Abdulla Khan Bahadur Usuf Ali, B.A., as a Government of India scholar, from the Bombay University, whose remarkable college career is noteworthy.

Mr. Abdulla K. B. Usuf Ali, B.A., was born at Surat in April, 1872, and he was educated at the Wilson College, Bombay University. When still very young he stood first among about three thousand of his fellow students in the Matriculation Examination of 1887—8, and had the honour of winning two scholarships—those of Sir Cowasji Jehangir and of Jerazbhoy Peerbhoy. Again, in 1888—89 he stood alone in the First Class in the Previous Examination, and won the Hughlings' prize and Sir Frank Souter's Matriculation scholarship.

In the following year, in his First B.A. examination, although he stood in the second class, he gained another of Sir Frank Souter's scholarships, for that Examination.

In 1890—91, in his Second B.A. Examination, he achieved the honour of gaining the Cobden Club Gold Medal. One remarkable point in his college career is that in all the above-mentioned examinations he stood first in Latin. During 1891 he was made a Dukshina Fellow in the Wilson College.

And (now), to crown all, and to return with English honours, he appears on the happy land of England as a Government of India scholar from the Bombay University, and he has already joined St. John's College, Cambridge.

A. M. K. Dehlavi.
HOW TO IMPROVE VERNACULAR LITERATURE.

A very interesting lecture was delivered a few weeks ago, by Mr. Hart, Chief Judge of the Small Causes Court, Bombay, at a meeting of the Elphinstone College Union, on Vernacular Literature. Principal Oxenham took the Chair.

Mr. Hart began by explaining that by vernacular literature he meant "the collective body, in written form, of the learning and culture of a country, finding original expression in its native language at the hands of native authors." He spoke of the general importance of such literature, and urged that the task of improving the vernacular literature of India fell naturally to cultivated men, such as his audience consisted of that evening. As a means of ascertaining what it might be possible for them to do in this direction, he proposed to consider the development of English literature, not only because of its excellence, but also because, in many particulars, the history of England had influenced her language and literature in a manner strikingly in accord with the experience of India. The greater part of the lecture was occupied, therefore, with a clear and able sketch of the growth of the English language and literature under the various political changes of the country.

Starting from the first invasion of England by the Low German tribes in 449 A.D., the Lecturer showed that these invaders brought with them as literature only poetical legends, narratives of the achievements of Teutonic gods and heroes, which took the form of diffuse and tedious epics, and as England was then divided into many small principalities, the bards composed their poems in different dialects, which the warlike confusion of those times continued to keep separate for a long time. One hundred and fifty years after, in 597, some missionary priests were sent from Rome to England, bringing with them learning as well as religion. In order to attract the people, the priests adopted some of the old and favourite legends under altered forms, but they also produced new literary works, still chiefly epical; and by degrees, as Latin was their mother tongue, Latin words and figures of speech found their way into English diction. Education was now largely introduced, and the people were instructed through their own dialects. Then followed the invasion of the Danes,
which led to a decay of learning; but King Alfred, by his own labour in translating, and by encouraging scholars, did much to restore it. The Saxon Chronicles, begun in his reign, helped to lay the foundation of English prose literature. Even the Danish language had some influence on that of England; but the greatest impetus to literature was given by Norman French, in Edward the Confessor's time, and of course, still more, later, when the Norman Conquest took place. England then came in contact with the Roman element, which was to affect it so greatly. In a comparatively short time, and especially after England was cut off from Normandy, the language became enriched and homogeneous, so that, when the invention of printing took place, it was ready to be used for the wonderful development of literature which from that time became so marked.

The practical suggestion made by Mr. Hart, to which his instructive sketch pointed, was that if the Indian vernaculars were more encouraged, if translations were made into them from English, and "the terms peculiar to modern culture" were transliterated, the vernaculars would become "so changed and enriched as to be able themselves to give original expression to the highest thoughts." This would not be corrupting them, but putting new seed into their soil, and changing them from dead into living languages. The process, which had so successfully worked in regard to English, might, Mr. Hart considered, be effectually promoted in India. In England without substituting one language for the other, that of the majority, which was less capable of higher uses, had by admixture with the other been made available for the purposes of culture, and the same might take place in regard to the Indian vernaculars. He ended by appealing to his hearers to apply themselves to this patriotic labour for the good of their country.
INDIAN INTELLIGENCE.

A large meeting was held lately in the Calcutta Town Hall, at which the Lieutenant-Governor took the chair, for the purpose of considering what steps should be taken to do honour to the memory of the late Raja Rajendralala Mittra, and that of the late Pundit Iswara Chandra Vidyasagar. Sir Charles Elliott, in opening the proceedings, expressed his pleasure at presiding on such an occasion. One of the two men whose memory they desired to perpetuate was the type of a scholar, and his name was honoured, not only in his own country, but also in England, France, and Germany. The other and higher type was that of the social reformer. He hoped that the meeting would do justice to the memory of both these illustrious Hindus. Sir W. Comer Petheram moved the first resolution, which referred to the irreparable loss sustained by the country in the death of the Raja and the Pundit. It was seconded by Maharaja Bahadur Sir Jotendro Mohun Tagore, K.C.S.I., and supported by Dr. Mohendra Lal Sircar, C.I.E. The second resolution was to the effect that suitable memorials should be raised, and subscriptions invited. Maharaja Bahadur Sir Norendra Krishna, K.C.I.E., Mr. Justice Gurudas Banerjee and Mr. Surendranath Banerjee spoke to this resolution. Many proposals had been made as to the form of the memorials. The suggestion of Mr. Justice G. Banerjee was, that an Oriental Language Scholarship should be established in the name of the Raja, and a free boarding-house for poor students from the Mofussil in honour of the Pundit. It was resolved, as proposed by Raja P. M. Mookerjee, C.S.I., that two separate Committees should be formed, and the names having been agreed upon, the meeting closed.

A Conference was lately held at Poona of the Industrial Association of Western India, presided over by Captain Beauclerk, of Hyderabad. The President delivered an instructive opening address on the rise and fall of Indian industries, and on the direction in which they might be revived. Mr. Ardasir Burjorjee Master read a good paper on technical education, suggesting a practical scheme by which such education might be brought within
the reach of the classes that most needed it. Dr. Dhanakoti Raju, of Madras, gave an account of the arrangements in which he was engaged for starting the manufacture of iron and steel on a small scale in the Mysore State, under very favourable conditions granted by H.H. the Maharaja. He looked forward to a large development of this industry in India if only some enterprising men of moderate capital would give attention and energy to the subject. A paper was read by Mr. G. V. Joshi on the advisability of holding industrial exhibitions at different centres. Rao Bahadur M. G. Ranade suggested a system of banking, by which the struggling agricultural classes might be enabled to borrow money at moderate rates of interest. Other subjects also were discussed, and the Conference had altogether a practically useful character. It was resolved to hold the next Conference again at Poona a year hence.

H.H. the Thakore Saheb of Wadhwan presided, on September 13th, at a distribution of prizes to the best students of the Girgaum Swimming Bath, Bombay. Some good swimming feats were performed, and the Thakore Saheb expressed his pleasure in witnessing them. He was sorry to find that there was not a swimming bath of a good size available for Natives at Bombay, and he suggested that one should be secured near the sea, towards which he kindly promised a contribution. Mr. R. E. Mody, the Parsee cricketer, was presented with a silver medal on this occasion, for having rescued two Hindus from drowning at great personal risk.

The Mahratta states that the senior students of the Poona Native Institution gave recently a performance of Hamlet in English, at the Connaught Institute. H.E. the Governor was present, and the audience were much pleased with the entertainment.

The new High School at Bombay, founded by the late Byramjee Jeejeebhoy, Esq., C.S.I., was opened on the anniversary of that gentleman’s death. Two hundred boys were entered on the first day. The premises are large and convenient, and the school furniture has been copied from that in use at good schools in England.

Sir Syed Ahmed has recently paid a visit to Hyderabad, in connexion with his College at Aligarh. He was received with
great honour, and he succeeded in obtaining considerable aid towards the funds of the College. H.H. the Nizam has made a grant of a jaghir, yielding an income of Rs. 1,000 monthly, in addition to his monthly grant of Rs. 1,000. The town of Warrangal has contributed Rs. 24,000, and Her Highness the Begum of Bhopal has made a donation of Rs. 10,000.

Mr. Mir Mahomed Hussein, Assistant Director of Land Records and Agriculture, North-West Provinces, and Oudh, has been appointed Director of Agriculture at Hyderabad. He is succeeded in his former post by Mr. S. M. Hadi. Both these gentlemen spent some time at the Royal Agricultural College, Cirencester.

The Indian Nation records the death of Rani Rajkumari Dassi, a Bengali lady of great liberality. She set apart Rs. 30,000 from her personal property, in order to spend the interest in relieving the wants of the poor and the suffering. It was on account of her many acts of charity that the Government gave her the title of Rani. All her personal estate has been left for charitable purposes.

Dr. K. R. Kirtikar has been again appointed Acting Health Officer by the Corporation of Bombay.

The Government of India's prize at the Rurki Engineering College has been gained this year by Narendra Kumar Mitra, who has also taken the Cautley prize for mathematics, and the gold medal and Maclagan prize for experimental science, as well as the Rs. 250 Thomasa prize for the best native student.

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PERSONAL INTELLIGENCE.

In the Previous Examination of the University of Cambridge held last month, the following students passed in Part II. Second Class: K. N. Nair (non-collegiate). Third Class: Sultan Ahmad (Christ's); H. Tyabji (Downing). Fourth Class: Aftab Ahmad (Christ's); Mahdi Hassan (Downing); P. P. Meherjee (Downing), who has also passed in Part I., Fourth Class.
Miss S. A. Bonnerjee (Newnham) passed in Part II., Third Class, in the Additional Subjects (French) Second Class, and in Part I., Second Class.

The following students have entered the Royal Engineering College, Coopers Hill: Romesh Chandra Sen, Ganendra Prasad Roy, and Merwanji R. Kharegat.

One Indian student at that College, Bhagat Ram Sawhny, has finished his course and obtained the College Diploma.

In the First Year's Examination at the same College (Coopers Hill) in Forestry, G. C. Medivalla stood tenth, and Kashibhai Chattubbai Ameen twelfth in the list.

R. B. Patell, a student from the Baroda State, at the Royal Agricultural College, Cirencester, stood first in the Final Examination, and obtained the Gold Medal. He has become a Life Member of the College, as well as member of the Royal Agricultural Society of England.

Dr. Pestouji Ukarji has been appointed House Surgeon to the Medical and Surgical Home, London House, Lupus Street, S.W., and Assistant Accoucheur in charge of the Out-Patients' Maternity Department. Also Demonstrator and Lecturer in Materia Medica, Pharmacy, and Midwifery, at the Hospital for Women and Children, 32 Lupus Street, S.W. Dr. Pestouji is L.R.C.P. and L.R.C.S. (Edinburgh), and L.F.P. and S. (Glasgow), and Obstetrician and Gynaecologist from the Rutunda Hospital, Dublin.

Arrivals.—Sheikh Meeran Bukhsh, from Lahore; Mr. Doulat Ram, and Sirdar Pertab Singh; Pundit Pirthi Nath Razdan; Mr. Khaji Taqni Jan; Mr. Iradat Ullah, and Mr. Bazl Subhan, from Bengal.

Departures.—Mr. B. R. Sawhny, from Coopers Hill; Mr. Alfred Chuckerbutty, I.C.S., for Bombay. Dr. Prosunna Kumar Ray, and Mrs. Ray, for Calcutta; Dr. Bahadurji; Miss Jagannadham, after finishing her medical course at Edinburgh, for Bombay.

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