The Makams are distributed about the four sides of the Caaba. The Hanafi, Hambali, Meliki, and Shafei are named after the founders of the four orthodox schools. The Makam Shafei encloses the well Zemzem, and from its upper storey the Muazzin calls the Faithful to prayers. On the ground floor a doorway opens into the well-room, which, from early dawn to midnight, is filled with pilgrims, drinking holy water or having pail-fulls poured over them, to make the man inwardly and outwardly clean. The mouth of the well is fenced round by a parapet, 5 feet high by 10 in diameter. On it stand the Sakkain, with their skin-bottles, ready to let them down at the pilgrims’ desire; an iron railing protects them against an ugly fall.

The well Zemzem is held to be that which the angel showed Hagar in the wilderness. The word is differently explained. Some derive it from “zam zam,” or murmuring of its waters; others, “fill” (the bottle), Hagar’s exclamation when she saw the spring. However that may be, everything connected with the well is considered sacred and miraculous by the Meccans: how else are we to explain its preserving the same level, no matter the quantity of water drawn therefrom? They advise Pilgrims to break their fast with it, to apply it to the eyes to brighten the vision, and to drink a few drops at the hour of death, to ensure their safe and speedy passage into eternal bliss. Pilgrims, therefore, on leaving Mecca, take with them as many jars, covered
with basket-work, as they can conveniently carry, to dis-
tribute amongst friends less privileged than they, or to keep
for personal use. The water, according to independent
witnesses, is lukewarm, heavy, and bitter; if indulged in
too freely it is apt to produce pimples, and other dis-
agreeables: hence, for drinking purposes, strangers prefer
rain-water collected in cisterns.

The Mosque surrounding the Caaba is remarkable only
for the vast proportions of its dimensions, the open court
measuring no less than 257 paces by 210, none of the sides
of which run in a perfectly straight line, although the first
impression is that of a regular form. A colonnade, with
pointed arches, runs round the court; it has a double row
of pillars on the east, but their number varies from three to
four on the other sides. A thousand lamps, given by the
Faithful, hang between these arches. Little or no regard
seems to have been paid to ensure uniformity of material;
so that some pillars are of white marble, others of granite,
and not a few of Mecca stone. Springing from every four
columns is a small cupola, liberally whitewashed and
plastered outside, and seven minarets, along with many
towers and pinnacles, which are distributed among the
arcades and at the corners. The floor of the colonnade is
paved with large stones; and eight pavements, each rising
above the other, extend from the outside to the centre of
the square occupied by the Caaba. Nineteen gates open
into the inner court. These gates have no doors, so that
the Mosque is open night and day.

The outside walls of the Mosque are formed by the
houses surrounding it on all sides. These dwellings
formerly belonged to the temple, but are now in the
hands of private individuals, who let them out at very
high prices during the pilgrimage. People who occupy
them have the privilege of performing their devotions at
home, for seeing the Caaba is equivalent to being in it, and
joining in the religious exercises of the devotees.

Moslems who perform the pilgrimage must, according
to the places they enter El-Hejaz,* stop at different
stations, and go through a number of ceremonies noted
down by the prophet himself with minute care. Each
Hadjji, when arrived at one of these, prepares to enter the

* This word requires a little explanation, for it includes a large
space of ground. The pilgrims from India perform the ceremony
described below on board ship, at a point where they are supposed
to enter El Hejaz.
Holy City in this wise: He first sets aside his dust-travelled clothes, goes through a thorough ablution and a rather elaborate toilet, perfuming himself with musk and aloe-wood, and, when he has put on the *ihram*, or white pilgrim’s cloak, he receives the name of *mohrin*—pure, and in this dress he proceeds to Mecca on foot, reciting aloud a long psalm, not a word of which is to be slurred over or missed, referring to an old legend mentioned above, which makes Abraham the builder of the Caaba.

On entering Mecca, the Hadji recites aloud a special prayer, visits the Mosque, going through the gate, *es Salama*, “welcome,” and, leaving his shoes at the door (which are apt to be purloined, especially if new), he advances slowly towards the Caaba, and, approaching the Hajr-ul-Aswad, kisses it if the throng of devotees does not prevent him, or touches it with his hand, which he carries to his lips. Sometimes, indeed, he has to be satisfied with the indirect contact of his staff. Immediately after this first ceremony, the pilgrims perform the Tawâf, which consists in going seven times round the Caaba, beginning at the east angle of the Hajr-ul-Aswad, and following the main façade in which the door-way stands. Thence, pacing slowly round the north, outside Ishmael’s stones, and the west corner, until they reach the south angle, they touch the stone with the right hand, and kiss the finger tips, great care being taken lest the end of their *ihram* should touch the uncovered basement of the Caaba. Then they pass their hands over their faces, reciting some prayers the while, and, when they have returned to the south angle, the hands are again raised as before. They let them fall, recite some more special praises to Allah, kiss the stone, and so the first round or Shaiit is done.

The traditional rule requires the last turn to be done slowly. Moreover, during the whole of the Tawâf, he must take great care to keep his face and left shoulder turned towards the stone. Then passing out of Bab-el-Safa, he ascends the height bearing the same name, and performs the Sar—“running,” between it and Mount Marwah, his face ever turned in the direction of the Caaba, advancing and receding alternately in a given space, to recall the wanderings of Hagar and Ishmael in the wilderness after their expulsion from Abraham’s tent.

The pilgrim then returns to Mecca, without, however, divesting himself of the *ihram*, for he is supposed to meditate on the important ceremony he has just accomplished. But, should his pious zeal prompt him, he may
repeat his visits to the Caaba as often as he pleases down to the end of the pilgrimage. But this is not all. Before leaving the holy city he has many other religious duties to perform. The day of sacrifice (in remembrance of Abraham offering his son Isaac) falls on the eight of ul Hijjah—"pilgrimage," which falls on the 12th of September. On that day, a little after sunrise, the pilgrim directs his steps towards El Mina, a straggling village three miles distant from Mecca (sacred to Moslems as the burial place of Adam), whence he proceeds to Mount Arafat, which owes its name to the following legend: When our first parents were driven out of Paradise because they had eaten wheat, which deprived them of their innocence, they were cast upon earth. Eve descended upon Arafat, and Adam at Ceylon; but Adam, unable to live without his wife, determined to seek her. He forthwith began a journey, to which our globe owes its present configuration: for wherever our first parent placed his foot, a town in the course of time arose. After wandering for many years he reached Arafat, the Mountain of Mercy, and as he drew near he heard Eve calling his name. He hastened in the direction whence the voice proceeded, and found his wedded wife from whom he had been so long parted. To their re-union the name of Arafat is due. Here Adam was duly instructed by the archangel to build a house of prayer; and here they dwelt until their death.

After a day's journey and many prayers, the Hadji halts at the foot of Arafat, and the next day sets off again, traverses El-Meshar-el-Haram, hurries through the Osnah-Hassar (accursed valley), until he reaches Meshialla Mina. Here he goes through a series of ceremomies referring to long-forgotten legends; after which he must take up seven stones and, with averted face, cry out "Bismillah, in the name of Allah." This done, the pilgrim may turn his attention to the sacrificing of the victim he has brought with him, and, if a good Moslem, he will distribute it among friends, and especially the poor. Finally, after another tedious toilet, he returns to Mecca, where he resumes his devotion at the Caaba, which, on the third day of the pilgrimage, has had the old Kiswa removed, cut up and sold to the devotees. On its being taken down from the temple, there follows a scramble for the dust which has collected and stuck to the walls, and which the people keep or sell as a relic. And now the outside of the Caaba is entirely hung with the black damask covering, which leaves no portion of it exposed except the roof, the base-
ment, the space occupied by the stone, and the Burka, or door covering. A broad stripe, brodered with gold, runs the whole way round the upper portion, with the following words of the Koran: “God has made the Caaba to be a holy house, destined as a station for the sons of men; He has appointed a holy month, the offering of sheep, and all the ornaments depending from the victims, that ye may know that nothing is hidden from Him in Heaven above or in the earth beneath.”

The Kiswa (carpet), is manufactured in Cairo at the Sultan’s expense. On leaving the work-shop it is taken to the Hassanein mosque, there to be finished off with the needle, in which women of all classes assist. When completed it is dispatched to Mecca with the pilgrims’ caravan. The Khedive, accompanied by the state officers, religious orders, and various guilds with flags and music, witnesses the departure of the Kiswa from Citadel Square. He it is who gives the order for the firing of the gun which is the signal for the start, and the procession, headed by the caravan-sheik, and the military, looks imposing enough as it moves on at walking pace, and passes out of Bab-el-Nasr, halting at Berket-el-Kai, which is the general rendezvous—where, too, a deal of leave-taking is gone through. Finally, the pilgrims’ friends and the military return to town and end the day in festivity.

The Kiswa is always the same, both in shape, colour, and design. At first the new covering is looped up by means of ropes fastened to the roof, and suffered to hang down in festoons, so that the lower portion of the building remains uncovered; by and bye the carpet is let down and secured in the basement with brass rings. The ropes which support the Kiswa not being very tight, the slightest breath of wind causes it to undulate. This the throng assembled round the edifice welcome with prayers, for they think that the swaying is produced by the flapping of guardian angels, of whom 70,000 have the care of the Caaba, and on the last day will carry it up to heaven.

The custom of covering and uncovering the Caaba is not of Musulman origin, it dates much further back when Arab tribes still worshipped the host of heaven. It had then two coverings, a black one typical of winter gloom, and another of dazzling white symbolical of summer. The right of providing the Kiswa has always pertained to such princes as exercised sovereignty over El Hajaz; hence, from the Emirs of Yemen and Bagdad, it passed to the Sultans of Egypt at Constantinople.
After another pilgrimage to Muna, a farewell visit to the Caaba, and the well Zemzem, the pilgrim must hasten to leave Mecca as speedily as possible for fear of transgression, which in his state of grace would make his punishment seventy-fold more terrible.

The number of pilgrims who yearly repair to Mecca averages about 50,000, a very considerable falling off since the days of Burkhardt and Ali-Bey.

I. Gonino.

The current number of the Industrial Quarterly Review of Western India (next time we must use initials only) was late in coming to hand, but we are later still in our notice of it and its contents. These, in fact, do not much concern the special domain of S.E.P.I.A., and we can scarcely find a single passage in this number that pertains to decorative handicraft art. Nevertheless, the earnest workers in the Poona Association, who are doing their best to stimulate and extend mechanical industries in India, to teach the people to rely as much as possible on their own hands and local resources, and so increase the material well-being of their countrymen, are really fellow-workers with ourselves, and have our hearty good wishes. We shall be only too glad if, by our reference to the Association, more Anglo-Indians may be exerted to encourage the Poona men, and assist them by counsel if not active co-operation. The number before us abounds with material throwing light on the great extent of work that has to be gone through in order that such commodities as can be profitably produced from Indian materials, and by indigenous labour and skill, shall be so produced as to supersede various imports that have to bear freight both ways, leaving any trade profits in Europe instead of such profit being realised on the spot. It is a business-like method that the Poona Committee has adopted in applying to the Statistical bureaux in India, for particulars as to "the articles which might be made in India if the art of making them were known, and which are now imported from abroad." Mr. J. E. O'Conor, the able statistical reporter for the Government of India, gives a full list of articles of European manufacture still obtained by Government from Europe, many of which might be produced in India. This list comprises manufactures to which such Associations as this at Poona and other parts of India will do well to devote
their practical attention. It also serves to indicate those, the production of which being mainly dependent on steam power, should be left to be dealt with at a more convenient season. The Review also gives the text of several excellent addresses at the last Conference, mapping out the work of the Association, including that by the "Welcomer," Rao Bahadur Dhakji K. Rane; by Messrs. B. S. Shroff; G. V. Joshi—this forming an admirable survey of industrial and technical instruction; by Bal G. Pilak LL.B., on "Hindu Caste from an Industrial Point of View"; by Mr. Dinshaw E. Vacha on "The Cotton Trade of India," in respect of which he is probably the best authority; by Captain Beauclerk, in vindication of the Silver standard of India; and the Hon. A. F. Beaufort on the same subject, discussed with the knowledge of a practical merchant; and by Mrs. S. S. Gostling, who, with her husband, Mr. David Gostling, have devoted strenuous exertions towards the industrial progress of India. Last, but by no means least, we must mention one paper by the distinguished Judge, Rao Bahadur Mahadeo G. Ranade, on the Iron Industry of India, and the efforts that have been made to maintain and extend it under modern conditions. There is also a short paper by the noted mill-owner, Mr. Ranchoral Chotalal, of Ahmedabad, in which he endeavours to show that Free Trade has not been an unmixed blessing in India. We have said enough to show that this Industrial Review is worthy of far more attention than it has yet received on this side.

New Members for S.E.P.I.A. since December 1892: Miss Frances Jones; Seth Moolchand Goolcha, Jeypore, Rajputana; Seth Manuk Chand Jaini, Jeypore, Rajputana.
THE EDUCATION AND TRAINING OF WOMEN TEACHERS.

[A Lecture given by Miss Carr, Government Inspectress of Girls' Schools, Southern and Western Circles, Madras, at the Annual Meeting of the Madras Association of Women Teachers.]

It is now a very generally recognised fact that the work of teaching to be successful requires special qualities in the teacher, and moreover requires that those qualities shall be developed by special education and training. It is true that some teachers possess a greater natural talent and aptitude for teaching than others, but in all alike, the talent must be cultivated, and the aptitude developed, if really successful results are to be produced. The beautifully finished picture, or the exquisitely sculptured marble which attracts our attention, excites our imagination, and calls forth our best emotions, has only been produced by careful cultivation of the artist's or the sculptor's powers. The genius was there, but only study and long practice could give the skill which produced such perfect results. The books which will live longest in the world, and which we love best, and long to possess, in order that the beautifully expressed thoughts of the writers may be treasured up in our minds, are, as a rule, those which have been produced after deep study and careful cultivation of the writer's powers. Sir Joshua Reynolds, speaking of his art, says: "Whoever is resolved to excel in painting, or, indeed, in any other art, must bring all his mind to bear upon that one object, from the moment that he rises till he goes to bed." Titian, when accused by a Venetian nobleman of charging fifty sequins for a bust that had cost him but ten days' labour, replied: "You forget that I have been thirty years learning to make that bust in ten days." Dr. Johnson tells us of Milton, that before beginning to write his great epic, he deemed it indispensable that "he should add to careful and select reading, steady observation, and insight into all seemly and generous arts and affairs." But the painter, the sculptor, and the author, in considering the-
result of their work in relation to its effect upon their fellow men, have, as a rule, to think only of minds ready and willing; and even eager to be attracted, in proportion to the attraction offered. It is not so, however, with the teacher. It is true he will meet with minds eager and willing to learn, or his work would indeed be discouraging, but it is not the clever, willing pupil who will call forth his greatest skill and power—these will be needed in the cases of pupils whose mental powers are naturally dull, or sluggish, or whose dispositions are naturally careless, indolent, and inattentive. The workman must select his tools, and adapt their use according to the material upon which he is working; and the result will depend upon the skill with which he manipulates them. So must it be with the teacher; and when it is considered how varied are the materials upon which he has to work, it can easily be seen how many and varied should be his tools, and how great should be his skill to use them.

It is only during comparatively recent years that the necessity for training teachers has been recognised even in England, and that only in the case of teachers of elementary schools. The necessity for training teachers of more advanced schools has been recognised only very recently indeed. I quote the following instance to show the need of special training, even in the case of teachers of the highest educational attainments. Two boys, brothers well known to me, attended a large public school belonging to one of the great Companies of the City of London. The masters of this school were all University men. One of the lads, the elder, was endowed with exceptional mental powers, and was naturally studiously inclined. He passed through the school at the top of each successive form, and each year carried off the highest prizes for proficiency in a variety of subjects. His success eventually won for him a scholarship to help him through his University career. The other boy was several years younger. He was endowed with only average mental powers, was bright and merry, quick of speech, not at all studiously inclined, and devoted to athletic sports of all kinds. The parents naturally thought that the system which had answered so admirably with the elder boy would be equally successful with the younger, and sent him to the same school. But promotion came but slowly to this poor lad, and each successive year found him much nearer to the bottom of his form than the top, while never a prize gained he. The burden of his home tasks was so great, keeping him at work far into the time when he ought
to have been in bed, that his parents were led to inquire closely into the matter. They found that he did not understand one half of the exercises required of him, and that the greater portion of his time was spent in vainly endeavouring to solve mysteries, the meaning of which had never, by careful teaching, been brought within the range of his comprehension, and which of his own unaided powers he was unable to grasp.

It is thus necessary that a teacher, whatever his attainment may be, should be able to detect the needs of his pupils; he should know when help is required, and the right kind and proper amount of help to give; he should know how and when to bestow that help, in the best possible manner, and when it may be withdrawn, so that the pupil may, as it were, learn to run alone. Locke tells us that "The end of study is knowledge, and the end of knowledge practice or communication." Thus some persons acquire knowledge for its own sake; others, and by far the greater number, strive to add to their stores of knowledge as means to some end. The teacher may have both these objects in view, but there is another point with regard to the acquirement of knowledge which all, who intend to be teachers, are bound to consider. They must regard all branches of knowledge, which they may be called upon to teach, from two standpoints: those of the teacher, and the taught. It is one thing to know a subject, and another to be able to impart it to others. Any teacher of average experience will acknowledge that the subject which he knows and understands best is the one, in the teaching of which he has had the greatest experience. The reason why and wherefore which might satisfy the ordinary student, will not always suffice for the teacher. The ordinary student may even deceive himself, and seeing the end, may have failed to grasp the processes by which that end was attained; but, there can be no such self-deception in the case of a teacher, he has to meet the eager eyes and inquiring minds of his pupils; and to acquire power to clear away these doubts and difficulties, till not a shadow of them remains, and above all he has to be able, by the skilful use of his own stores of knowledge, to lead them to clear away similar doubts and difficulties for themselves. Thus a teacher's education and training should provide him with quick and ready resources, whereby he can answer to the perhaps unspoken appeal of minds that are struggling after light, and whereby he can place his own mind in full sympathy and perfect accord
with the minds of those who are dependent upon him for their intellectual sustenance and growth. Cowper tells us that, "The mind and conduct mutually imprint and stamp their image on each other's merit." Therefore, just as varied as are the mental powers of the pupils who come under a teacher's influence, so varied are their characters and dispositions, and, it is as much the province of the teacher to guide and train their characters and dispositions as it is to satisfy and develop their mental powers—indeed, the two duties are so inseparably combined, that teachers whose hearts are in their work will, without any apparent effort, adapt their teaching to meet all the wants of their pupils, whether mental, moral or physical. They will detect signs of physical weakness or fatigue, and provide means for the necessary change or rest; they will be quick to note when the mind has done enough for the time being, or can do no more in a certain direction, and will, according to circumstances, either leave the mental food already administered time to digest, or will bring other faculties into play by providing change of occupation; they will know the individual characters of their pupils, and will spur the idle to activity, satisfy the active and industrious with abundance of occupation; they will encourage and help the slow or despondent, give the right kind and right amount of check to the forward, mischievous, or conceited, and direct the aspirations of the ambitious, and will do all this in such a way, that each individual pupil will learn to regard his teacher as a faithful friend, a trustworthy guide, and a warm sympathiser. These are the relations which education and training should fit teachers to bear towards their pupils.

The question now naturally arises, how are teachers to acquire this special education and training? The means to the beginning of the end are provided in our training schools, but it is not in those schools that the end can be attained. In the training school the student first learns to regard his pupils as rational beings, with minds to be satisfied with knowledge; with characters to be guided and trained, so that they may hereafter become useful members of society; and with physical powers to be developed, so that they may do their duty manfully in whatever condition of life it may be their lot to be placed; he learns there to select, classify, and arrange the knowledge he is called upon to impart, and by careful research to add to the stores of knowledge which he already possesses; he acquires skill in illustration, and fluency of language; he learns to use the black board neatly, quickly, and effectively, his powers
of commanding attention, and of influencing his pupils for
good are developed—he learns all these things, or rather
has the opportunity of learning them, but only in
their rudiments. It is not in the training school
that the high ideal of what a teacher should be can
be attained. Such an ideal can only be attained by
the teacher who, having had the advantages enumerated,
endeavours, with might and main, through long years of
after experience to put into practice the knowledge thus
acquired, in order to bring his work to perfection. The
work begun by the student in the training school must be
continued by the teacher in his own school; must be con­tinued with care, patience, and perseverance, so that each
day, month, and year, may mark some progress made,
some new project planned and carried out successfully, and
some higher degree of success achieved. Dr. Arnold says
that " all the world is by the very nature of its creation in
eternal progress: and the cause of all the evils in the
world may be traced to that natural but most deadly error
of human indolence and corruption—that our business is to
preserve and not to improve. It is the ruin of all alike—
individuals, schools, and nations." Thus there must be no
standing still, or retrogression will inevitably follow.
Each year, as it passes, is marked by fresh developments
of knowledge, and so, to keep pace with the times, teachers
must learn never to be content with things as they are,
however good they may seem, but must ever be aiming at
further and still further progress.

This is as things should be, but it is necessary to con­sider things as they are. There certainly are in this
Presidency a few teachers who are endeavouring to aim at
the high standard of what a teacher should be, and to
describe which an attempt has been made, but like the
proverbial angels' visits, they are as yet few and far
between; while there are far too many teachers who are in
nearly every particular just what teachers ought not to be.
It may be well to consider briefly what may be the probable
reason for this. The teachers of this Presidency may be
classified as follows:—First—Trained, certificated, ex­
perienced teachers. Second—Untrained, but certificated
and experienced teachers. Third—Untrained, uncerti­
ficated, but experienced teachers. Fourth—Teachers
holding no qualification whatever. It may be taken for
granted that successful teachers must be among the first
three classes, and that the probable amount of success
resulting on their work will follow the order in which they
have been mentioned; but, unfortunately, at present the number of teachers in each class follows the reverse order, and becomes less, as the qualifications become higher. It may be a matter of surprise that there are any teachers at all of the fourth class, but it was only the other day that I met with one in a Mofussil town. In a few Mahommedan and Mappila schools I have also met teachers who could barely read, but who, having some influence with their neighbours, were able to collect a few girls together, and who hired a man, or a boy, to do the teaching. Happily such extreme cases are rare. I only mention them to show that they do exist. But, unfortunately, there are many even among the first-mentioned class of teachers who never attempt to carry out in their own schools the plans which have been taught to them, and who never take one step towards the progress so much needed. . . There are in this country a great many teachers, who, with hardly any sense of the responsibility they thus entail upon themselves, take up the work from a mistaken notion that it is an easy means of gaining a livelihood; there are others, who become teachers because they are incapacitated by some weakness or bodily infirmity from doing other kinds of work. A number of young Hindu men occupy themselves in teaching as a means of livelihood, while they are spending all their spare time, and more than their spare thoughts and attention, in studying law or medicine with a view to bettering their future position. It may easily be seen that hardly any measure of success can attend the work of such teachers, and, indeed, with regard to the teachers last described, the struggle to serve two masters more often than not results in loss of health to the struggler, who thus falls between two stools. Of course, the "workman is worthy of his hire," in the case of teachers, as much as in the case of those who follow other avocations, but the teacher who has taken up the work from purely sordid motives should never have become a teacher at all. He is lacking in the first great essential—hearty interest in teaching—for the sake of the benefits which he hopes will result from his work. Between the two extremes of worst and best there are, of course, innumerable teachers whose attainments and characters are vastly different, and whose work is more or less successful in due proportion to the side of the scale in which these differences are the most heavily balanced.

It behoves those who are intending to devote their lives to the work of teaching first to question their motives in so
doing—they should ask themselves whether they possess the requisite powers and characteristics, whether they are fully prepared to face and overcome the difficulties involved in the necessary course of study and training; and whether it is their full determination afterwards to turn the advantages, which they have thus experienced, to the very best account as teachers. Young students—fresh from the Training Schools—flushed with the victory of examinations, successfully passed, and honour gained, should learn to regard themselves as what they are, mere beginners, who, having been fairly started in their work must still bend their entire energies towards self-improvement and progress. Even fully qualified experienced teachers of undoubted success cannot afford to rest on their oars, but must be ever seeking fresh fields for improvement, and devising new plans for the cultivation and growth of seeds sown in them, so that they may yield even to a hundred fold. Then will all be able to say in the words of our late beloved Poet Laureate—

"My work shall answer, since I knew the right
And did it."

E. CARR.

WITHIN AND WITHOUT.

(Adapted from some German lines by Goethe.)

Poems are coloured panes of glass.
Seen from the outside as men pass
Along the street—they nothing view,
Save dingy forms of leaden hue.
So hasting on their busy way,
'Tis clear there's nought within,' they say,
And all through life will never find
The beauty that therein is shrined.

But enter once the sacred fane!
See from inside the pictured pane!
Where heroes, saints, in radiant glow
Shine down upon the world below;
Each common object there behold
Transformed to gorgeous gems and gold:
Glories to worshippers revealed,
From dull prosaic souls concealed.

M. H.
THE CENTENARY OF DEAN RAMSAY.

(AUTHOR OF "REMINISCENCES OF SCOTTISH LIFE AND CHARACTER.")

The fashion of celebrating centenaries, even of authors but moderately distinguished, that has lately grown up among us, is specially useful, when, as in the case of Dean Ramsay (born early in the year 1793), the chief talent consisted in depicting the manners of his own or immediately preceding generation.

There are certain books, which, should they outlive the generation for whom they were written, will do so, not by virtue of the purpose that the author had in writing, such as the temporary amusement of his readers, or the inculcation of some great moral lesson; but because of the faithful representation they give of a condition of things existing at the time when the author wrote, but which subsequently underwent a complete alteration, or altogether passed away. Among these, for instance, is certainly Dickens' Pickwick. It is not infrequent in these days to hear some detractor of the great novelist ask, "Will Dickens live?" Whether his novels will live as mere novels or no, it is safe to prophesy that to the antiquarian of the future, Pickwick will always be of interest, because of the faithful representation there given of the old stage-coach-days, and of the Fleet Prison, both of which have passed away. Again, Little Dorrit should live, because of the sketch of the Marshalsea Prison. Thackeray truly says, "A man, who a hundred years hence should sit down to write the history of our time, would do wrong to put that great contemporary history of Pickwick aside, as a frivolous work. It contains true character under false names; and like Roderick Random, an inferior work, and Tom Jones, one that is immeasurably superior, gives us a better idea of the state and ways of the people than one could gather from any more pompous or authentic histories." In other words, though it is quite conceivable that the humorous anecdotes, the hilarious jokes that have caused many an innocent laugh to readers of Dickens' own generation, may cease to be appreciated by a future genera-
tion; yet, as graphic representations of days long since passed away, of a condition of things no longer existing, the value of *Pickwick* and *Little Dorrit* should increase rather than decrease.

It is to this same class of books that the subject before us belongs. Whether Dean Ramsay's Reminiscences of Scottish Life and Character will live to amuse readers of future generations as they have amused his own, is difficult to predict. When published, they ran quickly through twenty-two editions; yet the sense of humour is so subtle and fleeting, differs so in different individuals, that it is quite possible that anecdotes that are appreciated by one generation will seem exaggerated or tiresome to another. Yet, however this may be, by the antiquarian or sociologist of the future these Reminiscences should not remain unconsulted.

The anecdotes gathered by the author, apparently quite at haphazard, give a keener insight into certain of the prejudices and customs of Scotland at the beginning of this century than many works written with a graver purpose. No doubt each century, nay, each generation, differs somewhat from its predecessors; but owing to the diffusion of cheap literature, owing perhaps in a still greater degree to the international communication through the agency of railways, greater changes have taken place in this century than in any preceding, and thus certain eccentricities and prejudices have passed away, never to arise again. Human nature at bottom may be the same. There may still be more than enough of religious pride, of national self-righteousness and bigotry, but the condition of society has for ever passed away that could make a repetition (as example) of the following anecdote related by Dean Ramsay possible: "During the long French war, two old ladies in Stranraer were going to the Kirk, the one said to the other, 'Was it no a wonderful thing that the Breetish were aye victorious ower the French in battle?' 'Not a bit,' said the other old lady, 'dinna ye ken the Breetish aye say their prayers before ga'in into battle?' The other replied, 'But canna the French say their prayers as weil?' The reply was most characteristic, 'Hoot! jabbering bodies, wha could understand them?""

In this brief sketch I propose to limit myself to two conditions or phases of society delineated by Dean Ramsay in these Reminiscences that have almost passed away. First, the drunken state of society existing in Scotland (and to a certain extent in England also) at that time.
Secondly, the behaviour of servants towards their masters and mistresses.

The Blue Ribbon Crusade has brought before us so vividly the evils and extent of drunkenness in the present, that we are apt to overlook the fact that, notwithstanding its still too great prevalence, the decrease during the last 80 or 100 years is something simply enormous. No one now pretends to regard drunkenness other than a vice. Years ago it was thought to be a natural circumstance in every man's life. What novelist writing now would depict a man so gentle, benevolent, and eminently respectable as Mr. Pickwick, as falling into so great a state of intoxication that he was overcome by lethargy in another person's grounds; that while in this state he went fast asleep in a wheelbarrow, not even aroused from it when he was wheeled out of the grounds by a servant belonging to their proprietor? Yet Dickens relates it in all innocence and unconcern, evidently thinking it would be accepted as a humorous incident, and nothing more; requiring no moral to be pointed, or disapproving comment to be added. A hundred years ago, drunkenness was thought not only inoffensive, but absolutely manly and laudable. "A fine religious drunken body" were a combination of adjectives that carried with them no sense of incongruity. Judges and clergy were no exception to the invariable rule. The Scotch are generally credited with extreme rigour in keeping the Sabbath; yet Dean Ramsay tells us that in the early part of the century "drinking parties were protracted beyond the whole Sunday, having begun by a dinner on Saturday." Now and then, it is true, if a clergyman or minister drank to any extreme excess, the bishop felt himself bound to interfere. Even this was a certain step in the right way; but he met with no sympathy from the offender's congregation. "One of our Gaelic clergy," relates Dean Ramsay, "had so far forgotten himself as to appear in the church somewhat the worse of liquor. This having happened so often as to come to the ears of the bishop, he suspended him from the performance of divine service. Against this decision the people were a little disposed to rebel, because, according to their Highland notions, a gentleman was "no the waur for being able to take a gude glass of whiskey." "These were the notions," adds Dean Ramsay, "of a people in whose eyes the power of swallowing whiskey conferred distinction, and with whom inability to take the fitting quantity was a mark of a mean and futile character." Drunkenness was con-
sidered so natural and excusable, reprehension of drunkenness so fanatical and intolerant, that it was difficult to get a witness to testify to any symptoms of intoxication he had seen, if there were possibility of escape by equivocation. A beadle, or some church official, was examined as to the fact of drunkenness being charged against a minister. He was asked, "Did you ever see the minister the worse of drink?" "I canna say I've seen him the waur o' drink, but nae doubt I've seen him the better o't" was the reply. Even the funeral rites of the Highland chieftains were not supposed to have been properly performed without an immoderate and often fatal amount of whisky. Dean Ramsay relates that at the last funeral in the Highlands, conducted according to the traditions of olden times, several of the guests fell victims to the usage, and actually died of the excesses. At a dinner party no host thought that he had performed the duties of hospitality efficiently unless he persuaded his guests to drink themselves into a state of intoxication. Wine glasses frequently had their bottoms knocked off, so that when filled they must be emptied and drained. Indeed guests were not only pressed, they were compelled to drink till they fell under the table; a servant being in readiness to attend to them in this condition. Dean Ramsay relates an anecdote as coming from Mackenzie, the author of the "Man of Feeling": "He had been involved in a regular drinking party. He was keeping as free from the usual excesses as he was able, and as he marked companions around him falling victims to the power of drink, he himself dropped off under the table among the slain, as a measure of precaution; and lying there, his attention was called to a small pair of hands working at his throat; on asking what it was, a voice replied, "Sir, I'm the lad that's to lowse the neckclothes." Even women, though they do not seem to have indulged to any great extent in drunkenness themselves, visited the failing in their male relatives and acquaintances with no manner of disapproval. On the contrary, they would have thought themselves wanting in true hospitality had they not provided them with every inducement to drink themselves into a state of intoxication. Indeed the entire indifference with which ladies looked upon what we now rightfully consider among the most loathsome of vices may be aptly seen by the following somewhat ghastly story told by Dean Ramsay: "About seventy years ago an old maiden lady died in Strathpey. Just previous to her death she sent for her grand-nephew, and said to him, 'Willy,
I’m deein’, and as ye’ll hae the charge o’ a’ I have, mind now that as much whisky is to be used at my funeral as there was at my baptism.’ Willy neglected to ask the old lady what the quantity of whisky used at the baptism was, but when the day of the funeral arrived, believed her orders would be best fulfilled by allowing each guest to drink as much as he pleased. The churchyard where the body was to be deposited was about ten miles distant from where the death occurred. It was a short day in November, and when the funeral party came to the churchyard, the shades of night had considerably closed in. The grave-digger, whose patience had been exhausted in waiting, was not in the least willing to accept of the chief mourner’s apology for delay. After looking about him, he put the anxious question, ‘But whaur’s Miss Ketty?’ The reply was, ‘In her coffin, to be sure, and get it into the earth as fast as you can.’ There, however, was no coffin; the procession had sojourned at a country inn by the way—had rested the body on a dyke, started without it, and had to postpone the interment until next day.” However pessimists may croak of the little improvement in temperance during the past fifty or sixty years, they must admit that hardly the lowest roughs would in these days behave to their dead in the manner described above of a family in good social position less than a hundred years ago.

The next alteration in certain of our habits and customs, as shown by Dean Ramsay’s Recollections, to which I wish to draw attention is that existing in the relationship between servants and their masters and mistresses. Doubtless the change here is not that unmixed good as is the decrease in intemperance we have just been considering. But for good or ill the change exists, and probably may be traced to the social conditions now surrounding us. Men make fortunes quickly, and lose them quickly; estates frequently change hands. Even when they are still held by the original proprietors, the attractions of London and the Continent are apt to lead to a good deal of non-residence on the part of the heads of the household. A housekeeper then acts as mistress in place of the wife. Attachment is thus necessarily less deep between the servant and her employer. It is rare now to hear of generations of one family of servants living in the service of generations of one family of employers. The penny post and cheap newspapers and railways keep workpeople au courant with the state of wages in the country, and a servant discovers if she is being underpaid.
or no. But in the old days, before the introduction of railways, sentiment played a large part in the relationship between servants and their employers. The attachment of servants was often so great that they would cling to the family when in distress, preferring to serve them without wage than separate from them; and employers on their part seldom allowed a servant to go adrift when incapacitated by sickness or old age. Yet there is another side of the picture. Here, as elsewhere, distance lends enchantment to the view. A closer approach shows the poetry and picturesqueness of an undoubtedly disinterested relationship marred by the quasi-contempt so often the result of too great familiarity. The following anecdote related by Dean Ramsay may be cited in proof: "An old Mr. Erskine, of Dun, had one of these old retainers, under whose language and unreasonable assumption he had long groaned. He had almost determined to stand it no longer; when walking out with his man, on crossing the field, the master exclaimed, 'There's a hare.' Andrew looked at the place and coolly replied, 'What a big lee! its a cauff.' The master, quite angry now, plainly told the old domestic they must part. But the tried servant of forty years, not dreaming of the possibility of his dismissal, innocently asked, 'Ay, Sir, whare ye gaun? I'm sure ye're aye best at home.'"

How next to impossible it was for a young master to get himself obeyed is well shown by the following reply of an old servant upon being rebuked, "Ye need'na find faut wi' me, Maister Jeems, I hae been longer about the place than yersel." Sometimes a disinterested desire for economy was exhibited by a faithful servant in a manner sufficiently annoying to the patience of any mistress. In modern days it is the custom to have everything carved off the table, and a hostess thinks she has performed her duty to her guests sufficiently when she has provided them with an ample choice of the different delicacies of the season, rightly considering that whether they will eat of them or no must depend upon the state of their appetites, of which they must certainly be better judges than she could possibly be. Not so in former days. Every dish was placed on the table, and few hostesses would have thought that they had done their duty if they had not pressed food upon their guests so strenuously as to make refusal almost impossible. In the anecdote I am about to relate, a lady, following this fashion, had pressed all the more delicate and attractive dishes upon her guests, when the old domestic, to the
horror of the mistress and amusement of the guests, said, in a perfectly audible whisper, "Press the jeelies, they winna keep."

Servants in the old days squabbled amongst each other very much as they do now, though oftentimes their retorts were quaintier than in these more conventional days. Dean Ramsay tells one amusing anecdote as a sample: "A mistress observing something peculiar in her maid's manner, addressed her, 'Dear me, Tibbie, what are you so snappish about that you go knocking the things as you dust them?'

'Ou, mum, it's Jock.' 'Well, what has Jock been doing?'

'Ou (with an indescribable, but easily imaginable, toss of the head), he was angry at me, an' miss-ca'd me, an' I said I was just as the Lord had made me, an'—' 'Well, Tibbie?' 'An' he said the Lord could hae had little to do when he made me.' "The idea of Tibbie," adds Dean Ramsay, "being the work of an idle moment was one, the deliciousness of which was not likely to be relished by Tibbie."

The above anecdotes being somewhat to the disparagement of the servants of former days, it is but fair to cite in conclusion one portraying a gentle pathos and devotion seldom to be equalled by the servants of our own days. The subject of it was an old woman who had lived in the service of one family from her childhood till she died in it, at seventy-five years of age. "Her feeling to her old master, who was about two years younger than herself," says Dean Ramsay, "was a curious compound of the deference of a servant and the affection and familiarity of a sister. She had known him as a boy, lad, man, and old man, and she seemed to have a sort of notion that without her he must be a very helpless being indeed. 'I aye keepit the house for him, whether he was home or awa', was a frequent utterance of hers, and she never seemed to think the intrusion even of his own nieces at all legitimate. When on her death-bed, he hobbled to her room with difficulty, having just got over a severe attack of gout, to bid her farewell. . . . 'Laird,' said she (for so she always called him, though his lairdship was of the smallest), 'Will ye tell them to bury me whaur I'll lie across your feet.'"

Dean Ramsay died in December, 1872. Two years after his death the 22nd edition of his Reminiscences, with a Memoir, was published. I trust that this year may see a revival of interest in a work that by the student of past manners, should not be allowed to pass from remembrance.

Constance Plumptre.
REVIEWS.

THE INVASION OF INDIA BY ALEXANDER THE GREAT, as described by Arrian, Q. Curtius, Diodoros, Plutarch, and Justin; being translations of such portions of the works of these, and other classical authors, as describe Alexander's Campaigns in Afghanistan, the Punjab, Sindh, Gedrosia, and Karmania. With an introduction containing a life of Alexander; copious Notes, Illustrations, and Maps. By J. W. McCrindle, M.A., M.R.A.S., F.R.S.G.S., &c., &c. Westminster: Archibald Constable & Co., 1893.

The valuable book of reference which Mr. McCrindle has now written, in continuation of his admirable series of works on "Ancient India, as described by Classical Authors," will be welcomed by all who are interested in the history, the literature, the archaeology, and even the progress of our Indian Empire. The original texts of these old authors are not readily accessible to the public, and although the Greek language has been, and continues to be widely studied, there is a still larger public who will be glad of an exact and literal translation of the ancient works bearing on India. Though many may be able to read Greek, it is but few who could prepare for themselves so good a translation as that now placed at their service: and there are still fewer who would undertake the laborious task. How small, then, must be the residuum of those who could also add the body of critical and archaeological notes which so fully elucidate the names, places, routes, and obscure passages in the authors comprised in Mr. McCrindle's work! If, for such reasons, the average Greek student may not unreasonably be expected to welcome a careful and richly-annotated translation of these writings, the larger body of the public, among whom increasing numbers are beginning to feel real interest in India, may well be deemed to be grateful to those who render generally accessible these early authentic sources of information.

Mr. McCrindle fitly begins his work with a discussion of the style and credibility of the various writers; and he properly concludes, that, whatever exaggerations or in-
accuracies their books may contain, there can be no doubt that their authors wrote in good faith. There is a yet stronger argument than those generally relied on, and that is the exact agreement of their accounts with the facts of the case, by which recent investigations can trace the whole course of the operations, identifying the places, the scenery, the tribes, and here and there even the very ruined structures, with an accuracy which proves the general truthfulness of the accounts preserved by the Greek historians. The life of Alexander is an interesting monograph in itself, written with a critical acumen which presents his brilliant career as a natural sequence of reasonable events. It is not a little remarkable that the reigns of Alexander and his great compeer, Napoleon I., were just equal in duration, that is, "about thirteen years"; and both also were as eminent for their strategic as for their tactical skill; both took care to secure their base of operations after each advance; both made it a practice never to leave an unsubdued enemy in the rear; both knew how to compel evacuations of stretches of territory by striking at critical points; and both knew how to secure the fruits of victory by rapid pursuit.

The general course of the narrative is too well known to need recapitulation. It commences with Alexander's presence in Balkh, and relates his entrance into Kâfiristan, and progress through Chitrâl, Swât, and the Yusafzai country to the banks of the Indus; his passage of that river, and his still more remarkable passage to the Jhelum, and subsequent progress to Lahore and Amritsar. The disinclination of his troops to advance further brought him back to the Indus, down the course of which he descended to Haidarâbâd, and thence marched through Biluchistan to Karmania, while his fleet sailed along the coast.

The care with which Alexander settled each district as he advanced proves that he intended to retain possession of his conquests, and to incorporate the whole into one empire; and had he lived to the ordinary span of human life he would, unquestionably, have left behind him a vast and somewhat consolidated territory as a heritage. His acts throughout were most politic and dictated by far-seeing statesmanship. He fought merely to subdue, and not in a vindictive spirit. When the victory was secured he immediately extended the right hand of fellowship, and knew how to treat with generosity a fallen foe. His method of settling a province was as remarkable for its wisdom as for its generosity. He placed the military force
and the collection of the revenue in the hands of his own officers; but the entire civil administration of each district was left to its own natives. The supreme governor was generally the same man who held sway at the time of his irruption; and by this prudent course kingdoms passed into his possession without the disorganisation caused by imposing a foreign system upon the vanquished, and the people, in every case, were left to be governed by their own laws, and to pursue their ancient usages unmolested. Alexander did not hesitate to put to death any of his governors who violated the rights of the people, well knowing that it is only by the severe punishment of the highest that the lower members of the executive can be kept within their duty. The eminent success of Alexander’s method of settling districts is proved by the fact that after his early death, though the empire necessarily broke up into sections, the administrations remained unshaken; and the various Macedonian generals and their descendants, though completely cut off from their base in Europe, continued for generations to rule their kingdoms by the willing support of the subject people. Had the civil administration been in the hands of the conquerors such stability could never have been attained; for no foreigners, however wise and well-intentioned, can ever administer the civil affairs of a subject race without habitual wrong-doing and oppression.

The study of Alexander’s method of governing subject races is quite as instructive as that of his military strategy. Its value can only be appreciated by those who seek out the reasons for each act in the great drama. Those who merely read the succession of events as an historical tale, will fail even to perceive the great lesson which they teach—a lesson which is just as applicable to a parish or a private business, as to the affairs of an empire. Alexander teaches all governors not to irritate by over-regulation; to leave to the people under them entire control of their private affairs (including religion, laws, customs, and civil polity), reserving to themselves only the collection of the revenue, in the manner arranged by the native civil administrators, and the military protection of the province, for the purpose of allowing the native civil officers to perform their duty without interruption. By this simple, but profoundly wise policy, Alexander raised the whole of Western Asia from barbarism to semi-civilisation, and opened up the certain path to indefinite progress and enlightenment for every tribe he subdued, in the short period of thirteen years. He ascended his father’s throne
in Macedon when twenty years of age, and died at thirty-three, master of the then known world.

Mr. McCrindle has prepared his translation with much care, and has enriched it with the results of the latest studies in archaeology. The appendices discuss fully the more difficult identifications, and state the reasons and authorities supporting each. He frankly admits that the district just outside India in which Alexander operated is still too little known to allow of satisfactory answers to all the problems which present themselves. I shall probably deal with this question elsewhere, giving my reasons for holding that Alexander entered India by a path not hitherto suspected. In the meantime, I may, however, point out that the identification of Mount Mahābān with the rock Aornos, is almost certainly wrong. Arrian states that Aornos was washed at its base "by the river Indus," and that Alexander, having conceived the desire of capturing it, occupied three towns in its neighbourhood to cover his operations. He then dispatched from his camp a division of his troops, which garrisoned another city at some distance, "and then marched on to the river Indus." How comes it that his troops are sent away from Aornos in order to reach the Indus, if that river washed the base of Aornos itself? We are then told that Alexander himself started for the Indus, and subdued in his path the districts to the west of that river; and this is a still plainer indication that there must have been some interval between Aornos and the Indus. The narrative then proceeds: "He was accompanied, on this occasion, by Kōphaios and Assagetes, the local chiefs. On reaching Embolina, a city close adjoining the rock of Aornos, he there left Krateros with a part of the army to gather into the city as much corn as possible," &c., &c., and then he proceeded to capture Aornos itself. It is supposed that Embolina is some place on the Indus; but it has not been perceived that the words "he was accompanied on this occasion" might imply that the visit to the Indus had ended; and that Alexander had paid only a flying visit to his advanced detachment to inspect the progress of the bridge he had ordered to be prepared; and that he had then returned to Aornos to subdue that place, in obedience to his settled policy of never leaving an unconquered foe in his rear. The only objection to the idea of his having returned from the Indus is the statement that Aornos was washed by the waters of that river; but this is shown to
have been an inaccuracy from the equally plain statements that both Alexander and his troops had marched away from Aornos in order to reach the Indus. It, therefore, seems to me perfectly clear that Aornos could not have been on the banks of the Indus, but must have been at some distance to the west of that river.

There is a Biographical Appendix at the end of the book which will be most useful for ready reference, as will also be the General Index and the Maps. The Maps have been prepared with much care, and lay down the progress of the campaign with exactitude, according to the comment of Mr. McCrindle. A special feature in this book is the numerous portraits of the leaders in the enterprise. These are not fancy portraits supplied from the imagination of historians and artists, but are reproductions of well-preserved coins of the period. The excellence of the workmanship of these coins, and the fact that they were struck for the persons whose images they bear, are attestations of their faithfulness. The book is good and scholarly from end to end, and is creditable alike to both author and publisher.

Frederic Pincott.

Williamson (Thomas), Captain. Illustrations of Indian Field Sports, selected and reproduced from the coloured engravings first published in 1807. (Ten coloured plates, preface, and description to each plate), pp. x + 20. (Archibald Constable & Co., Westminster, London, 1892.) Oblong 4to.

Mr. Williamson’s fine work, “Wild Sport in the East,” full of exciting scenes portrayed in bright colourings, is one that has probably given much pleasure and amusement to the members, old as well as young, of every family fortunate enough to possess a copy. This was certainly so in my own case, and many a happy dream of future sport have I had over the fine illustrations. How well I remember my boyish criticism of some of the scenes—as for instance, how the buffalo in the plate managed to get into such an uncommonly awkward position between two lines of elephants without having been shot, over and over again, by the sports-
men in the Howdahs; and the face of that bear, as he is
climbing up the ant-hills—no representatives of the species
I had ever seen at “The Zoo” had a countenance like that,
or such a snub nose. I may add, that my subsequent
acquaintance with “Ursus labiatus” confirms the correct-
ness of my youthful doubts. Then, there is a famous
peacock with a tail apparently little less than 10 feet long.
But trifles such as these do not detract from the interest of
the incidents represented. The jungle is always well drawn,
the stunted trees, coarse grass, high reeds, and tamarisk
bushes, showing well the natural home of the hog and other
wild animals.

It is hardly necessary to observe that Captain William-
son was himself a sportsman, for a book on sport is rarely
of much value unless the author has had personal experi-
ence of hunting or shooting, although, perhaps, not an actor
in or witness of every incident he describes. But Captain
Williamson was more than an ordinary sportsman. He
explains his object as being “to depict the manners,
customs, scenery, and costumes of India,” and his hope
that “not only the curious observers of nature, but the
artist, the philosopher, and historian” will all “reap a rich
harvest of information” from the work. After his retire-
ment from the service, he published another book, on
Angling, of some 300 pages, but neither this, nor his
“magnum opus” of 1807, must be counted as an infallible
guide to the young sportsman of the present day. Fashions
change in sport as in all else, and that of using the spear as
a javelin has long been discontinued, and most properly
too, but I can hardly believe that the fashion, even of a
century ago, permitted this weapon to be carried blade
downwards, as is, curiously enough, the practice shown
throughout these plates. The colours chosen for the horses
are those of the artist rather than the sportsman, who would
expect to see a dark bay, or a flea-bitten grey leading the
chase rather than a light chesnut, mouse-colour, or brown.

Messrs. Constable have made a judicious selection of
the plates reproduced in this book under notice. Some of
the remaining lack the spirit found in these, while others,
again, almost approach the grotesque, such as those of the
wolf-trap, and of the jackals, who, when hunted with grey-
hounds, turn out in amazing numbers and hunt their
assailants. This plate is designated “Le chasse aux
jackals”—(? chacals)—though why Captain Williamson
thought it necessary to describe each plate in French as well
as English, I cannot tell.
These ten plates are hand-painted, and exact representations of the originals, in a more convenient size. The letter-press is not voluminous, but the descriptions are clear and distinct, and "those are not the wisest who write the most." We shall hope to see another and enlarged edition.

G. F. Sheppard.

MONORAMA'S HOME (CALCUTTA).

This book, a sequel to Dukhani Chhabi; or Two Pictures, by Mr. Chandi Charan Banerji, the author of Ma-o-chele, opens with a charming scene. It is the fifth anniversary of the marriage of Monorama with Sarat Chandra. Sarat Chandra has not yet come home, but his wife has dressed herself in the garb of a woodland goddess, and is seated in the garden weaving garlands of flowers, while her little boy, the four year old Basanta Kumar, is bringing contributions gathered by himself from the bushes, amid which he delights to roam, and placing them at his mother's feet, to be kissed and petted, and dance off again for a fresh supply.

It is the fall of eve, and a spring moon is shedding her radiance over the scene, which is now rendered complete by the return of the husband, looking grave and pre-occupied, but calm. His little boy runs to greet him. Taking the child in his arms the husband advances to his wife, whose graceful dress and loving looks enchant him. Monorama completes her witchery by singing to her husband in a voice that "shames the Vina," a love song composed in his honour by herself. The wreaths she has woven are meant for their own adornment. Sarat puts on the one destined for him, and Basanta Kumar runs off into the house to show to his grandmother his floral decoration, while Sarat imparts to his wife the details of an adventure which had detained him beyond his usual hour. He had had occasion to go to a distance, and had been set upon in a lonely place on his return journey by robbers. By the aid of some people who came up later, he had managed to escape, after a desperate fight, unharmed, except by a few scratches, and with his money still on his person. He relates the struggle so vividly that his wife almost faints with emotion, but she recovers, and finding him unharmed, they speak of the memories recalled by the day.
REVIEWS.

We are supposed to recognise old acquaintances in this loving couple, and so the readers of *Dukhani Chhabi* may do; but it is a mistake to publish a sequel in the faith that everyone has read and remembers the first part of the story. From what follows, the reader gathers that Monorama had been rescued from indigence and misery by her husband, who has had the courage to defy public opinion by marrying a widow, and has educated and trained her into a model of womanhood as wife, mother, and house-mistress.

We learn that Sarat Chandra is now a prosperous man, that he has risen above the poverty and persecution of his earlier years, and is now living in a fine house at Kasipur, near Calcutta, with his elder brother Ram Gopal, who, with his wife, had befriended the younger couple in their troubles.

The tale proceeds to show how Monorama governs her household, and how Sarat Chandra visits the poor of the neighbourhood, and having studied homœopathy for the purpose, gives them advice and physic gratis, both at their homes and his own; how both parents strive to rescue their child from his grandmother's spoiling, and to train his restless, passionate nature. 'Tis due to grandmama to add that in time she learns her lesson and refrains from this over indulgence.

Sarat Chandra, finding home charities insufficient to employ his energies, turns his eyes towards his birthplace, a spot near Calcutta, where there are no educational advantages for the poorer people. Sarat had always befriended the destitute among them, but he now aimed at something more extensive and permanent. In this Monorama heartily sympathises; they each contribute a considerable sum—enough when united to secure a government grant—and therewith erect a boarding house within the court of a neighbouring high class school, and in this boarding house poor lads from Sarat's village are housed and enabled to attend the school. In such beneficent occupations the lives of Sarat Chandra and his wife are passed.

Relatives of Monorama and Sarat Chandra are reintroduced in the story, and will be greeted with pleasure by readers of *Dukhani Chhabi*, but there is little recorded of them here to excite interest in the minds of those who have not read their previous history.

This may be remedied in future editions by a preliminary sketch for the benefit of those who have not read or have forgotten *Dukhani Chhabi*. 

B
There are pleasant bits in the book, and the purpose of the whole is excellent; but in relating the doings of Sarat, the style is rather that of a report, and the conversations have no sap in them. It is difficult to give to books of this kind—in which model characters are presented for imitation—the interest attaching to the tales of real life which alone ensures permanent acceptance with the public; but it can be done, and should always be aimed at. A highly successful instance may be quoted in "Mejo Bon; or, the Second Daughter-in-Law." That was written in great haste and has its defects; nevertheless, it enchains the reader's interest. The figures stand forth living from the canvass.

M. S. K.

NEW BOOKS RELATING TO INDIA.

THE RISE OF THE BRITISH DOMINION IN INDIA FROM THE EARLY DAYS OF THE EAST INDIA COMPANY. By Sir Alfred Lyall, K.C.B. 4s. 6d. (John Murray.)

THE CHRONICLES OF BUDGEPORE; or, Sketches of Life in Upper India. By Ittudus Prichard. New edition, 1s. (W. H. Allen & Co.)

THE INDIAN CURRENCY DANGER: a Criticism of the Proposed Alterations in the Indian Standard. By Hermann Schmidt. 1s. 6d. (Effingham Wilson.)

LIFE OF MUHAMMAD. Translated by the late E. Rehatsek from the Rauzat-as-Safa. (Royal Asiatic Society.)


BUDDHAGHOSUPPATTI; or, the Historical Romance of the Rise and Career of Buddhaghosa. Edited and Translated by James Gray. 6s. (Luzac.)

BIBLIOGRAPHICAL LIST OF BOOKS ON AFRICA AND THE EAST PUBLISHED IN ENGLAND BETWEEN 1889 AND 1892. Systematically arranged. 1s. (Luzac.)
TO THE EDITOR OF THE INDIAN MAGAZINE & REVIEW.

It would be churlish in me not to acknowledge the courteous attempts made in your December number to answer my idle enquiries, which I cannot regret having made, seeing how they have elicited several interesting particulars from M. Léon Féer, who is evidently careful not to state anything without good grounds for it. But, alas! the effect of the new matter is not to throw light on the story, but rather to wrap it in additional gloom. I pass over minor points of contradiction, such as the name of the lady's husband, the name assumed by herself, the date of her marriage, whether before or after the demise of the Empress Josephine; and I confine myself to three important points.

First, as to the lady's age; which, if she were not dead, would be a forbidden subject to an idle and profane enquirer. I based my calculation that her years nearly ran with the century on the statements of G. C. that, at the age of four, she was captured by the French from the English, and was carried to Josephine at the Tuileries, and was kept there for a time unspecified, but at least some years in duration. If any one will compare these statements with the dates of our wars with France, and of the accession of Josephine to the Tuileries and her departure, he will find my calculation to be a just one. But the whole of it, and with it an important part of the story, is blown up by M. Féer, who shows that the girl was brought to France from Chandernagore at some time before the great French Revolution.

Next as to her religion; which, in the case of an Indian of the high rank claimed by her, indicates her race. When G. C. knew her, apparently late in her life (but no date is given), she described herself as the daughter of a Raja reigning on the banks of the Jumna. To the eyes of G. C., influenced perhaps by this description, she was of the unmistakable type of the high-caste Hindu. But from
M. Féer’s account it is pretty clear that in earlier days she must have claimed to be, or have been looked upon as, of Mahommedan origin. A book, a romance it is true, was written about her under the title of “The Grand-daughter of the Great Mogul.” In the year 1818 a Mahommedan official is found taking interest in her case, and suggesting that she should abandon the Church into which she had been received, and join the Mahommedan religion. It may safely be said that if she claimed to be of Hindoo origin, he would have let her alone. If she was a Mahommedan, the story of her marriage at the age of four becomes highly improbable, because such a marriage is not in accordance with Mahommedan usages.

Moreover when the Company ordered an inquiry in 1821, which resulted in the discovery of nothing, it was committed to the Governor of Bombay, the nearest part of whose Presidency must be some hundreds of miles distant from the Jumna. Had the Jumna then been alleged as the lady’s birthplace, the enquiry would have been conducted by the officers in charge of that district. What then are we to think of the later story of the great Hindu noble residing in his palace on the Jumna?

Thirdly, as to the pension. M. Féer says that the East India Company took more interest in the lady than I think; and G. C. says that I dispute the existence of the pension. But I expressed no thought, and raised no dispute, on the subject. On the contrary, I fastened on the pension as affording the one solid nucleus of fact in the case. I pointed out that the Company would certainly not have paid a pension without knowing all about its recipient, and that here was a clue to her origin. The pension was mentioned by G. C. without any doubt expressed as to its reality; and indeed it was difficult to suppose that Major Smyth, and the many other Indian officers who are stated to have believed the story, did not know whether she was a pensioner of the Company, or whether she was not.

Alas, for my one solid fact! It crumbles away in the handling, like the rest of the story. G. C. now tells us that it was keenly disputed during the lady’s lifetime. But pension or no pension was a plain question of fact about a matter alleged to be then existing, and ascertainable with ease. The Company did not grant political pensions in order to hide them away. If it was not shown that the Company was periodically giving this important testimony to the lady’s status, the reason was that it could not be shown. And now M. Féer informs us that the Company,
moved doubtless by the lady's Anglo-Indian friends, did make enquiry, which elicited nothing. We may conclude that there never was any pension.

That G. C. has given an honest statement of the story as told to him, marvellous as it is, and also of the impressions made on his own mind by the lady, I do not doubt, nor can any hint to the contrary be found in my idle inquiries. He has set out a tale of considerable interest for us to ponder. It purports to be true. But on the present evidence it must be pronounced fabulous. I should judge that the "Princess" was a woman of unusual natural endowments; perhaps with great powers of insight; certainly with a great gift of attracting, persuading, and influencing others; and that she was tempted, as many such others have been, possibly in self-delusion, to ascribe to herself a lofty origin, of which there is no proof. What her origin really was, and how or why she was picked up at Chandernagore by the Bougaud de la Foresterie and carried off to France, remain mysteries now probably impenetrable.

AN IDLE ENQUIRER.

P.S.—Simultaneously with the proof of the above comes your request that I shall sign my real name. I did indeed sign my real name at first, because idle and rather superficial enquiry was the state of mind in which I found myself after reading the history for which your readers are indebted to G. C. But I suppose that what you desire is my legal name, by which I take part in society and business. Before signing it, let me express a hope that G. C., or others with similar experience, may be induced to contribute further histories to your Magazine. Apocryphal tales are by no means the least interesting of the tales that are told. Indeed the fact that such a tale is told, and is seriously insisted on as true, and is received as true by serious and intelligent people, is of itself one of the interesting phenomena of life, and one calculated to set people speculating on the amount of truth which may be in it, and on the character of its subject. The Man in the Iron Mask, Junius, Perkin Warbeck, William Tell, and a hundred others, of whom the real personality or the adventures ascribed to them are uncertain, still occupy the minds of those who are fascinated by puzzles, even after
all that has argued about them. The Princess d'Eldir may not be destined to so much notice, but she may serve for a short time to attract the attention of those who enjoy the privilege of reading the *Indian Magazine & Review*.

Your faithful servant,

HOBHOUSE.

15 Bruton Street, W.
January 11, 1893.

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**TREE AND SERPENT WORSHIP.**

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TO THE EDITOR OF THE INDIAN MAGAZINE & REVIEW.

PROBABLY Mr. Sheppard has not seen my review of Mr. Fergusson's book, which appeared in the *Homeward Mail* of 17th May 1869. In that review he will find that admiration of Mr. Fergusson's work was tempered by complete dissent from his "interpretation of the marbles."

The connexion between Tree Worship and Serpent Worship is not difficult to account for. It arises from the fact that serpents constantly make their burrows among the roots of trees, for the double reason that the irregularities of the roots afford suitable places for their secretion and protection from attack during their long periods of somnolence; and also because trees contain the young birds, &c., on which serpents delight to regale themselves. The Tree is, therefore, the natural feeding-station and camping-ground of the Serpent, and any feeling excited by the Tree would naturally extend to the Serpent from association of ideas. The constant presence of the Serpent with the Tree explains the origin of the notion that it is the guardian or protector of the Tree.

Veneration for the Tree could have arisen easily from the beauty, the expansive growth, the food-producing and shade-giving character, and the long life of the Tree. The life of the Tree, to an aboriginal mind, must have seemed eternal; for it secretly and mysteriously grows and expands, producing blossoms and fruits for many generations of men who have no knowledge of its origin and no anticipation of its death. Their fathers, and fathers before
them, had plucked the fruit and sat under the shade before their birth, and during their lives they, too, enjoy the comfort, and they, too, die, but the Tree remains. Thoughts of eternal benevolence must have arisen in primitive minds from such circumstances; and ideas of power and dread are equally certain to arise from the rush of the storm through the swaying branches and the dreary gloom of the forest shade. There is enough here, without imagining a philosophy which an aboriginal mind could never have entertained, to account fully for the reverence felt for trees. The veneration which such small plants as the *Asclepias* and *Ocymum sanctum* called forth is the creation of a later age, and almost touches on historical times.

The Serpent must from the very first have awakened interest from its remarkable method of progression. Its graceful and silent movements from side to side, in rapidly passing over the ground, without feet, wings, fins, or any other ostensible means of progression, must have struck the untutored mind as an inexplicable marvel. The beauty of the colour, the brilliance of the marking, the symmetry of the form, the double-tongue, the keen intelligent eye, the lightning flash with which the serpent darts on its foe, in striking contrast to its otherwise slow and somnolent character, are all matters which must have caught the attention and excited the wonder of even the least observant of mortals. In conjunction with these peculiarities there was the deadly poison of the fang, which no other creature possesses, and the singular method of swallowing whole, instead of masticating food. These considerations are sufficient to account for both admiration and dread; the dread being modified by the thought that the Serpent, as the companion and guardian of the Tree, used its subtle power in the protection of the arboreal friends of mankind.

The association of the ideas of healing virtue and of eternity with the Serpent, would most naturally arise from the immense longevity of these creatures. The length of serpentine life is still undetermined; but as it may be put down at considerably over 100 years, it is quite long enough to generate a belief in their deathlessness, in the minds of primitive people. Such an opinion would be confirmed by the sloughing process, or apparent perpetual renewal of life. From the idea of eternity and the self-renewal of life, would arise the connexion between the Serpent and medical science; while the notion that serpents are guardians of treasure has its source in the jewel-like markings on their
heads, and their residence in secret caverns. An apparently eternal, mysterious, living creature, with jewel-studded head, and deadly fang, living in companionship with man's equally eternal and powerful friend, the Tree, as guardian and protector, must have inspired feelings of reverence and awe in the minds of the rude precursors of civilised times.

The foregoing simple explanation fully accounts for all the ideas associated with Tree and Serpent Worship; and shows the reasons for the intimate blending of these two objects of adoration. There is nothing "Turanian" about it, as Mr. Fergusson supposed, for, as he himself proves, it arises from ideas which are the common property of humanity. No savage, however ignorant, and no scholar, however learned and scientific, can penetrate into the depths of forest solitudes without being strongly impressed by the immensity of the forces around him; and no human being can meet the glistening and malignant snake without interest and apprehension. We have only to throw back the feelings of which we are even now conscious, to the remote times when forests were everywhere, population was sparse, and education was non-existent, in order to realise fully the reasons for the upgrowth of superstitious reverence for the Tree and the Serpent.

Frederic Pincott.
Tu ne cede malis, sed contra audentior ito,
Quam tua te fortuna sinet.—Virgil (Lib. vi. ver. 95).

I LATELY attended the service in St. Paul's, Cambridge. The sermon was preached by Rev. H. P. Stokes, who denounced from the pulpit the evil influences of betting and gambling. His arguments were convincing, and his illustrations very touching. In the course of his sermon he alluded to India, saying, "and from us the natives of India are copying the demoralising system."* On leaving the church my mind was pricked and I felt astounded, as the recollections of the horrible results of this vice haunted my imagination. When I reflect on this devastating evil which has ruined many Indian homes, which has reduced rich people to pauperism, and which is still undermining the vitality of certain classes, I feel anxious to express my heart-felt regret and sorrow, and to do whatever I can in saving some, at least, from utter ruin and misery. I am glad to notice that the subject is, to a certain extent, drawing the attention of the native press, and that the Civil & Military Gazette has been issuing a series of articles and notes on Indian Racing Reform. But at the same time it is very disappointing to find that the Indian papers have only touched one of the innumerable species of gambling, while the others, which are more prevalent and more injurious to the public happiness, are entirely ignored. To expose these hidden venoms shall be my task in this article, and I most emphatically demand a serious attention of all the well-wishers of India, so that no pains may be spared in rooting out this fatal mania. I shall restrict myself at present to the Punjab, whence I came.

Let us take each kind one by one. First of all comes the race-course. The horse-races are generally held in December, and Lahore, the centre of the European population in the Punjab, is annually chosen as the rendezvous of the race votaries. Both the civil and military officers take

* The latter part of this article seems to prove that, except in regard to horse-racing, gambling, as is well known, has been very familiar to Indians in the far past.—Ed. I. M. & R.
part in it, and the eagerness expressed is simply remarkable. The military band is usually present at such occasions, and its sweet and melodious sound, instead of soothing the excitement, sometimes produces a contrary result; and I have often seen respectable European gentlemen exchanging extremely unpleasant words with each other, or with some native gentleman, on very trifling matters, the reason being that the selfish interest felt in the game makes friends foes. The presence of ladies, the neatly arranged rows of refreshment sellers, and an enormous crowd of spectators make the scene a regular fair. Dr. Rahim Khan, with his black four-cornered hat, and the Surgeon of the jail, with a box of instruments in his arms, are pretty often there, and no sooner is any jockey injured through a fall, or does any lady faint through the crowding, these medical grandees will at once be at their service. But that which strikes a critic most is the situation of the race-course. Just opposite to the racing ground stands the mighty central jail, in its immutable, majestic, and terrifying attitude, the very sight of which creates a horror in the mind of a law-abiding man; and yet, in spite of all this, you will observe on the opposite side how, in a most unlawful manner, enormous stakes are run for. We see all about the same system of book-making, of preposterous fees to the jockeys, and of brokers striking bargains. The betting is not limited to Europeans, but the high class natives are taking now-a-days a great interest in it, which is very sad to behold; for the game is quite a new one to them, and the blunders which they make in their absurd judgments of horses burden them with most extravagant expenses. I well remember the case in Mian Meer, where one of our wealthiest natives did not mind losing 10,000 rupees in horse-racing, but when he was asked to contribute something to the subscription raised for the establishment of a National College, he gave an utter denial. Similar is the case of some Native Princes, who have instituted a kind of stable system of their own, the management of which sometimes belongs to a clever Indian horseman called Chābooksāwār, and sometimes is entrusted to an Englishman. The receiving of stakes belongs to the Prince himself, who, by his actual presence, leaving all business aside, however important it may be, patronises this abominable indulgence. The Punjab Patriot, of October 24th 1892, commenting upon the articles of the *Civil & Military Gazette*, remarks: "The purport of these articles is that racing in India is becoming very popular, and that all
classes of men are joining it; that, though it is a manly sport, just now it is being managed somewhat too much on principles which guide gambling, and that a reform in the methods employed by most taking part in the races is necessary, if racing as a sport is to be saved from coming under the ban of official displeasure." Now, I wonder whether the time for such official displeasure has yet come or not. If we be allowed to judge by the amount and the manner of stakes, by the money lost by one and gained by the other, by the fraudulent misrepresentations of brokers, and by the unreasonable excitement and hatred produced amongst two individuals who had no previous cause of such hatred, we at once come to conclusion that such a time has arrived, and that an official notice must be taken at once by the Executive Authorities. But the saddest part of the story is, that the Executive Authorities themselves "are taking to racing enthusiastically." This is the condition of the high classes. Let us now go down to the common people, or, using the French revolutionary term, to the "Third Estate."

Nearly all of us know that the Punjab population consists chiefly of Hindus and Mohammedans. Among the Hindus gambling is regarded on a certain day of the year as a religious duty. This day is called Devali, and is celebrated like other great religious festivals. It is not expedient to give a vivid description of all that happens on the Devali day; but, roughly speaking, besides the decoration of shops and the illuminations in the night, the whole day, and a great part of the night, are spent in mere gambling. Even innocent girls are encouraged to take part in it, and the greatest female winner spends the whole money in buying sweetmeats or fruits, which are distributed among all the members of the family as a token of good luck for the whole year. The Pundits (the priests) have made it a theological dogma from time immemorial, and the sanction that supports this ridiculous principle is, that the souls of those who will not play jooā (a general term for gambling) will enter the bodies of donkeys, and their jānum, or rebirth, will be that of an ass. In India, as in England, the very name of a donkey carries the idea of foolishness and stupidity. To avoid this calamity, the simple-minded Hindu, the few educated ones excluded, tries to play the destructive game as much as possible, so that by accumulating the whole benefit derived from such playing he may be able to get rid of the donkey life in the world to come. What a sacrifice of a certain good in view of an uncertain
phantom! During the twenty-four hours of Dewali the Hindus are allowed by the Government to play jooā openly wherever they like. But this privilege is usually extended to three days more, and I have seen thousands of people gambling, in small sets, in the most frequented streets during the day-time. The policeman, instead of detecting such daring culprits, paces to and fro as a guardian angel. And it is no wonder; because the police become so corrupted that to return with empty pockets during such high times is regarded as a matter of cowardice and vulgarity. The blame, in my opinion, ought to be on the Government. Had it not allowed any privilege there would not have been any extension of it, and, consequently, no open gambling in the streets. The Hindus are not the only victims of this epidemic disease, but some low-class Mohammedans are influenced also. All reformers—who fortunately are not wanting in India—must direct their energies to remedying this evil, and by every legal means try to awake both the Government and the people from a slumber which is poisoning the constitution of the country.

Besides these occasional fanatics, there is another set of professional champions called joāreās, or practised gamblers. Their occupation is simply gambling. They neither work for themselves, nor do anything which conduces to the happiness either of their families or of society. Their lives are lives of burden and anxiety; their homes are the abodes of desolation. They bid an eternal farewell to peace and rest; and an irritated mind is their sole comforter, if there can be any comfort for them. When winners they give themselves to drinking and immorality; when losers they are let loose to steal, rob, or cheat the peaceful citizens. Their first step is to squander their business capital, if they have any, then to sell the house and everything they can lay hand on, and lastly comes the turn of the property of the wife and children that exists in the shape of ornaments and clothing. I have seen many such cruel brutes beating and tormenting their wives and children to extort that portion of money which these poor creatures have earned by their own hard labour. The sense of duty becomes dead and the spark of natural affection is extinguished. The eccentric dresses they wear, the particular language they use, and their behaviour in the streets are the well-known distinguishing marks. They have special places as their centres, which can fairly be called gambling-houses, where they can resort during any part of the day. Each establishment has a head officer of its own, known by
different titles, and each gambler has to pay an entrance-fee, called Mokhâ, every day. If anyone wins he has to pay 5 per cent. extra to the head officer, as a kind of contribution to defray the various expenses of the establishment, or what is called in their dialect hooppâ tâmâkoo ke bhoj. Besides these expenses every member has to pay during the first year of his admission one rupee per month, which sum being collected is paid to the members of the nearest police head-quarters, in order that the whole thing may be kept secret. The managers of the Monte Carlo establishments, with all their Western methods, can by no means beat their Eastern co-occupationists as far as dexterity in secrecy is concerned—the only difference being that in Monte Carlo the press is bribed, while in the Punjaub the police swallows the money. I am not at all disparaging the police system on the whole; but what I mean to say is that in the majority of cases the police does not discharge its proper function as a preventative of crime. Neither do I mean to say that all the Punjabis are a gang of gamblers, because I myself am a Punjabi; but my point is that among the illiterate classes there is a sufficient number of these gambling wolves to inflict a most destructive injury on the citizens at large.

These are the facts which my own personal observation has gathered, and nearly all the Punjabis, both in England and in India, are fully conscious of the evils wrought by this class. There had been a time when the matter was not much cared for, but as the sense of duty and the idea of responsibility to society are increasing day by day, and the glorious light of Western civilisation is illuminating many Eastern minds, I am sure that all educated Indians will gird up their loins to extinguish this plague from their country, so that their names may be found in the glorious list of those who have sacrificed their lives for the sake of humanity.

Cambridge.

HAKIM AMINUDDIN.
NURSES NEEDED FOR INDIA.

THE UP-COUNTRY EUROPEAN NURSING ASSOCIATION.

(From the Queen, January 7th).

This is the time of year when all hearts turn longingly to the absent ones, when our heart-strings tighten as we notice the empty chairs at our Christmas dinner, and when the memory of those who have "gone before" saddens our Christmas joy. There is hardly a family of the upper classes in England but has some link, past or present, official, military, or mercantile, with India. The object for which we plead ought to come home to every one of them. No one with any experience, either personal or second-hand, with our great dependency—the land of sickness and sudden death, where the fever fiend and the cholera king ever hover over exiles in an uncongenial clime, separated from all who would love and tend them in dark hours of suffering—but is aware how much nurses are needed in India. In England all classes, those who can pay and those who cannot, are so used to being able to secure, either by telegram to some institution or by an appeal to charitable associations, skilled nurses, that it is hard to realise how great is the lack of these in India.

To supply this great and universally recognised need, the Up-country Nursing Association for Europeans in India has lately been formed, and is the object of our present plea. Though at present in its infancy, it already numbers among its vice-presidents Lord Brassey, the Duchess of Sutherland, the Countess Cowper, Vicountess Galway, Lady Helen Munro Ferguson, Lady Lyall, Sir Alexander Arbuthnot, Sir James Peile, Sir Forbes Adam, Henry Gladstone, Esq., Pandeli Ralli, Esq., and others; and we are permitted to state that her Royal Highness the Duchess of Connaught has expressed the warmest sympathy with the scheme, and it is hoped that once the Association has sufficient funds to start on a firm footing, Her Royal Highness will give it her further support by
allowing her name to be connected with it, as during her several years' residence in India she has seen for herself the great dearth of and need for nurses.

The objects of the Up-country European Nursing Association are expressed in its name, and are—(1) to organise a more adequate supply of nurses to be at the command of European patients of all classes in up-country stations and elsewhere; and (2) to this end to enrol as members or yearly subscribers of small sums to the local branches of the association, in their own districts, all European residents, official and non-official, civil servants, political and military officers, merchants, engineers, planters, missionaries, railway and other managers, and their employés, who shall thereby become entitled to the services of a nurse in illness at a rate proportionate to their means.

It is hoped and intended that this co-operative system will be in a large measure self-supporting. But if the association is to reach the large class of poorer Europeans who cannot possibly afford a nurse's fee of Rs.150 or £10 a month, it cannot be entirely so. To meet the deficit, to start the association with funds which shall command the confidence of Anglo-Indians, we appeal to three classes in England: Firstly, to the English tourist; secondly, to retired Anglo-Indians; and thirdly, to the vast class of English people connected either by ties of affection or relationship, past or present, with Indian officials of all classes, or by interests of a mercantile or official character.

The first class, a fast increasing one, look upon India merely as a happy hunting ground, a new holiday field, seen only under its brightest aspect, and they receive hospitality and attention they can rarely adequately repay from those to whom it is a land of exile, separation, toil, isolation, and sickness. The Up-country Nurses' Association gives the tourists an opportunity of helping those less happily situated, who made their Indian holiday such a pleasant one, from the Commissioner who found them sport to the engine-driver who drove their train, and who drives it still, all through the terrible summer heat across the burning plains. Surely such an opportunity they cannot be slow to neglect.

To retired Anglo-Indians, who have borne the burden and heat of the day, no elaborate explanation of the need for, and the objects of, the association is necessary. The above-mentioned names of the vice-presidents and committee must command their confidence, and in their names we would appeal to every retired Anglo-Indian to spare
something for the benefit of those who are now filling their places in India.

Lastly, we appeal to the general public, and especially to the wives and mothers of England who have links with India, links which perhaps death has shattered, and which are links of memory only. For the sake of the lives you hold dear, lives which can be spared, brightened, and prolonged by means of such aid as we propose to place within reach of all Europeans in India—by the sad memory of what might have been done in some cases where it is now too late; by the feeling of what you would have done yourself had you been able to pass the thousands of miles of ocean and desert in time—we ask your help for the European Nurses' Association.

Subscriptions, or guarantees of future subscriptions, will be received by the Hon. Sec., the Hon. Mrs. Neville Lyttelton, 21 Carlton House Terrace.
In the preface to my book on "Woman's Influence in the East," I say: "While in this work I illustrate Woman's Influence by glancing at the lives of those only who have moved in the higher walks of life, I shall probably seek in a future work to demonstrate the same truth from the annals of the poor."

With this idea in mind, I am constantly on the look-out in my reading for instances which will serve my purpose, and recently I came across the following beautiful and touching story in "Letters from a Mahratta Camp," by Thomas Duer Broughton, published by Messrs. Archibald Constable & Co., which I am sure the readers of the Indian Magazine & Review will peruse with interest and pleasure:—

In the service of Scindia was a brigade of troops commanded by a Portuguese, named Baptiste, and—to tell my story—"It was in one of the battalions of Baptiste's brigade that a young girl was discovered, about a twelve-month ago (1808) who had served with it for two or three years as a Sipahee, in which capacity she had acquired the favour of her superiors, and the regard of all her comrades, by her quiet, inoffensive behaviour and regular attention to the duties of her station. It was observed that she always dressed her own dinner, and ate it, and performed her ablutions by herself; but not the slightest suspicion of her sex was entertained till about the time I mentioned, when it was discovered by the curiosity of a young Sipahee, who followed her when she went to bathe.

"After this she continued to serve for some months, resolutely declining the patronage of the Baee, who proposed to receive her into her own family, as well as the offers of the Muha Raj to promote her in the corps she belonged to. The affair soon became the general subject of conversation in camp: and I having expressed a strong wish to see Jooruor Singh, the name by which this Indian D'Eou went, one of our Sipahees, who was acquainted with her, brought her to my tent. She appeared to be about twenty-two years of age, was very fair, and though
not handsome, possessed a most interesting countenance. She spoke freely of her profession and of her immediate situation, but betrayed neither the affected bashfulness nor forward boldness which such a situation was likely to have produced: and let it be recorded, to the honour of every party concerned, that from the moment when her sex was discovered, she met only with increased respect and attention from her comrades, not an individual presuming to utter a word that might insult her, or breathing a doubt that could affect her reputation.

"At length, her motive for enlisting and remaining in the service was discovered: An only brother was confined for debt at Bopal, and this young creature had the courage to enrol herself as a common soldier, and afterwards persisted in exposing her person to the dangers and difficulties of a military life, with the generous idea of raising money sufficient to liberate this loved relation from confinement. When Sundhiya was informed of this anecdote, he liberally ordered her discharge to be made out, gave her a handsome present in money, and sent her with a letter to the Nuwab of Bopal, warmly recommending both the brother and sister to his favourable notice and protection."

Thus happily ended a remarkable episode, which shows how powerful for good, all the world over, is the influence of a pure-hearted, noble-minded, self-sacrificing woman, no matter in what sphere of life she may move.

Reims, France.

JOHN J. POOL.
THE ASSOCIATION OF WOMEN TEACHERS, MADRAS.

This Association has existed for three years, and its objects have been carried out with an earnestness which shows that the members realise its value to them in their work of instruction. It was established for two chief purposes—(1) To stimulate interest in, and to promote a knowledge of the art of teaching, (2) to encourage sociability and co-operation among the members of the profession. At the meetings a paper is read (sometimes by an outsider), or a lesson to a class is given, with the occasional variety of a social gathering. During the past year, papers were contributed by Miss Dryden, Mrs. H. B. Grigg, Mrs. Brander, Miss Rajagopaul, Miss Burns, and Miss Arnold, which were followed by interesting discussions, and four lessons were given by Miss Slater, Miss Morgan, and two other teachers. A vernacular branch has been added since the formation of the Society, and in all there are now eighty-five members. Mrs. Grigg acted as President until her departure for England in April, and she has been succeeded by Miss Oxley. Her Excellency Lady Wenlock has kindly consented to become Patroness of the Association. Lately, a branch has been affiliated at Guntur, which was established by Miss Dryden and other ladies of the American Lutheran Mission. A small Telugu magazine is brought out quarterly at Guntur, called The Teacher's Help. Miss Bernard, the Librarian at Madras, reports that the books number over 230,* and are in frequent demand. A small museum has also been started. The Report reprints the lectures and specimen lessons of the year, which well repay reading. The first, by Miss Dryden, on "Our Profession," has appeared in abstract in this Magazine. Mrs. H. B. Grigg dealt with the elementary teaching of the pianoforte. In it she gave an account of the excellent and graduated system of the Conservatoire at Stuttgart, and the paper contained valuable hints as to how to teach music to children in a thorough

* Some of these were kindly presented by Messrs. Macmillan.
and attractive manner. Mrs. Brander, on her return from England, read a descriptive paper upon work among the poor in London, referring especially to the methods employed and the improvements effected by Miss Octavia Hill, and also to Toynbee Hall in Whitechapel. Miss Rajagopaul and Miss Burns lectured on how to teach Tamil and English reading respectively, and Miss Arnold took for her subject the Teaching of History. The lessons given appear to have been suggestive and of good arrangement. This plan of reprinting the papers and lessons must prove very useful to members at a distance. Altogether we can congratulate the Association on its good standard and the practical nature of its efforts, and it is much to be wished that all the cities and large towns in India could form similar unions for men as well as for women teachers. In no profession is more benefit to be derived from an interchange of ideas and of experience, and from occasions of friendly intercourse, by which the ordinary isolation of teachers can be made less trying. The interesting address given by Miss Carr at the annual meeting of the Association appears at page 62 of this Magazine.
INDIA OFFICE.—JANUARY 2.

The Queen has been graciously pleased to make the following promotions in, and appointments to, the Most Exalted Order of the Star of India:

To be Knights Commanders.


Kumarapuram Sheshadri Aiyar, C.S.I., Dewan of Mysore.

To be Companions.

Trevor John Chichele PLOWDEN, Esq., Indian Civil Service, Resident at Hyderabad.

Raja Udaí Pratap Sing, of Bthinga in Oude.

George Robert Elsmie, Esq., Indian Civil Service Senior Financial Commissioner in the Punjab.

John Frederick PRICE, Esq., Indian Civil Service, Chief Secretary to the Government of Madras.

The Queen has been graciously pleased to make the following promotions in, and appointments to, the Most Eminent Order of the Indian Empire:

To be Knights Commanders.

His Highness Sher Mahomed Khanji Jorawar Khanji LOHANI, Dewan of Pahlanpore.

Mir Jam Ali Khan, C.I.E., Jam of Las Bela.

Major-General Edwin Henry Hayter Collen, C.I.E., Indian Staff Corps, Secretary to the Government of India in the Military Department.
RAJA AMIR HASSAN, of Mahmoodabad.
Lieutenant-Colonel WILLIAM BRERETON HUDSON, C.I.E., Commandant of the Behar Light Horse.

To be Companions.
WILLIAM BENJAMIN OLDHAM, Esq., Indian Civil Service, Commissioner of Chittagong.
NAWAB AMIR UD DIN AHMED KHAN BAHADUR, Fakhar-ud-Daula, Chief of Loharu.
MAHARAJA HARBULLUB HARANAYAN SINHJI, of Sonbarsa, Bengal.
Colonel KENNETH JAMES LOCH MACKENZIE, Indian Staff Corps, Commissioner of Berar.
Colonel WILLIAM GORDON CUMMING, R.E., Chief Engineer and Secretary to the Chief Commissioner of Burma.
Lieut.-Col. GEORGE FREDERICK LEYCESTER MARSHALL, R.E., Chief Engineer and Joint Secretary to the Lieut.-Governor of the Punjab.
SARDAR JAGAT SINGH, SARDAR BAHADUR, of Kalalwala.
EDWARD HORACE MAN, Esq., Deputy-Superintendent of the Andamans.
NOWROJEE MANECKJEE WADIA.

Erratum.—On page 4 of January number—for £82,000,000, read 82,000,000 lbs.
WE have received the Report of the Cuddalore Branch Committee of the National Indian Association, and also a paper read at the half-yearly meeting by Mr. V. Krishna Murti Rao, B.A., B.L. In this paper, excellent reasons were given for promoting the education of women. The lecturer pointed out how important it is to a man that his wife should be an educated companion, who can sympathise in “his toils and his aspirations,” and enjoy with him his hours of leisure. In the case of those who are anxious to help forward social reforms, the co-operation of the wife makes such efforts easy, while, if she has received no education, she constantly obstructs progressive aims and endeavours. The lecturer urged that, as society consists of an aggregate of families, if the heads of those numerous families strive jointly to improve their own small household, the larger work of reforming society will be insensibly accomplished. Quoting a remark of Dr. Cornish's, in a Convocation address, to the effect that the transmission of certain mental and physical attributes of a race is, in the opinion of eminent men, more commonly by the mother than the father, it was represented that the cultivation of the faculties of women thus becomes “a grave necessity” for the welfare of future generations. Mr. V. K. Murti Rao spoke also of the greater happiness which women could gain by means of education. In conclusion, he said that the causes which hinder progress in this direction are social and political. He hoped that, with English education, the tyranny of custom could become weaker, and he closed his address with a quotation from Tennyson's “Princess.”

We are glad to learn from the Report that Home Education had made good advance during the year. Mrs. Brander had spoken with “high commendation” of the results of the teaching. Two teachers are employed, Mrs. Gordon for English, and Kuppammal for Tamil—both very assiduous and successful. Several agreeable meetings have taken place at the house of Mrs. Hammick, who kindly undertook the office of President when Mrs. Horsfall left Cuddalore, and altogether the branch seems to exert a useful and uniting influence.

It is satisfactory to learn that a Branch Society has been started at Kumbakonum.
INDIAN INTELLIGENCE.

Bhai Ram Singh, the designer of the Indian Durbar Room at Osborne House, was honoured with a public reception from the Sikh Society, known as the Lahore Singh Sabha, on his return to India. A meeting was convened on December 11, at which he gave an account of his visit to England. He stated that when he had prepared the design he showed it to her Majesty the Empress, who was highly pleased and satisfied. After he had finished the greater part of his work, her Majesty happening, he said, one day to see the building, remarked to him “Ram Singh—beautiful and splendid.” The other members of the Royal Family also were extremely pleased with the work. When the building was completed, it was again seen by her Majesty and the Royal Family, who were all greatly satisfied with the result. The Queen Empress gave him a photograph of herself with her autograph, and ordered for the Hall an oil portrait of Ram Singh. He received also from her Majesty, as we have already mentioned, a beautiful silver cup, on which is engraved “Presented to Bhai Ram Singh, architect, who so successfully designed the Indian Durbar Room at Osborne, by Queen Victoria, Empress of India, August 1892.”

On the occasion of the investiture with the sacred thread of three of the grandchildren of Sir Dinshaw Manekjee Petit, a total of Rs. 48,000 was set apart by him for charitable purposes. Of this large sum, Sir Dinshaw appropriated Rs. 15,000 for establishing a drawing class in the Sir J. J. Parsi Benevolent Institution; Rs. 15,000 was added to the Lady Sakarbai Fund for teaching the art of cooking to the girls of a Parsi school; Rs. 5,000 was given to the Jamsetjee Petit Parsi Orphanage; Rs. 5,000 to the fund for the maintenance of poor Zoroastrians; and the balance to other charities. About 700 Parsi ladies and gentlemen were entertained at dinner at the investiture ceremony.

A large evening party was given at Readymoney House, Malabar Hill, Bombay, by some leading Parsi gentlemen, on December 26, in honour of Lord Hawke’s Cricket Team. His Excellency Lord Harris was present, and many European as well as Parsi ladies were among the guests. The bungalow was beautifully illuminated. The Bombay Gazette states that “since the arrival of the team in the city, and subsequent to the victory gained by the Parsees, the greatest goodwill has been evidenced on both sides, and the evening party was very successfully organised.”

Mr. Rustomjee Dhunjeebhoy Mehta, J.P., an Hon. Magistrate, has been appointed Sheriff of Calcutta for the year. Mr. Rustomjee is a member of the firm of D. B. Mehta & Co., and is connected with the Empress Spinning & Weaving Company Limited.
Mr. James Douglas, author of "Bombay and Western India," has been appointed Sheriff of Bombay. Mr. Douglas contributed ten years ago a series of excellent sketches of the city to a local newspaper, which were afterwards collected and published as "The Book of Bombay." These were succeeded by a second series, and, in his new book, both sets are reprinted with additions and re-arrangement.

At the December general meeting of the Asiatic Society of Bengal, the President, Sir Charles A. Elliott, in the chair, it was announced that a prize had been founded by Sir Charles for the encouragement of original research in the Physical and Natural Sciences. The prize, which is to consist of a gold medal, will be awarded at the annual meeting of the Society for the best work in original research carried out in a selected branch of science by a native of India.

The Bombay Gazette states that, in pursuance of the late order of H.H. the Gaekwar respecting elementary education at Baroda, many new schools have been very lately established in that State.

At Multan, a Committee has been formed by several Punjab gentlemen with the object of impressing upon the people the hurtful effects of infant marriages. A meeting was held a few weeks ago at the house of Sardar Krishen Singh Kapur, Barrister-at-Law, at which Mr. Madan Gopal, M.A., Barrister-at-Law, and other friends of social reform, promised monthly subscriptions for promoting the aims of the Committee.

Another widow re-marriage ceremony took place lately at the residence of Mr. Madhowdas Raghunathdas. The bride had been married at the age of 7, and she became a widow at 9. She was now 19, and the bridegroom, Mr. Gaupatrao Premshanker Joshi, is 24. Bahadur Lalshanker addressed the assembly after the ceremony, and explained that this marriage had one specially important feature—namely, that the parties were of two distinct sections of Brahmins. Hitherto the re-marriages had taken place only among those of the same section of the caste. He considered that this departure was one that promised well.

It is stated that the young Prince of Cuch-Bebar will shortly join the Rajkumar College at Ajmere for continuing his studies.

Sardar Ali Husain Khan, Kizilbash, has been duly enrolled as an Advocate by the Chief Court of the Punjab.

His Excellency the Viceroy presided over the Jubilee Meeting of Pachaiyappa's College at Madras on November 26, and a meeting was held on December 6, at which old and present students of Pachaiyappa's Institutions attended, under the presidency of Rai Bahadur P. Ranganadha Mudaliar. Resolutions were proposed in regard to making such gatherings annual. In the
evening another meeting, in celebration of the Jubilee of the College, was held, Mr. A. Seshiah Sashi in the chair. Important speeches were made by the Director of Public Instruction; Sir T. Muthuswami Iyer K.C.I.E.; Rai Bahadur Ranganadha Mudaliar; Rai Bahadur V. Krishnama Chariar; and Rai Bahadur P. Ananda Charlu (one of the oldest pupils of the college).

Mr. Syed Mahomed Hussain, the Director of Agriculture and Commerce in H.H. the Nizam’s Dominions, is organising an Industrial Exhibition, to be held next December, at Hyderabad, at which specimens of the arts, industries, and productions of the State will be displayed, as well as a selection of exhibits from the Chicago Exhibition, to purchase which a portion of the sum granted by Government will be appropriated.

PERSONAL INTELLIGENCE.

The Council of Legal Education have awarded pass certificates to the following Students: Gokhalbhai Bapuji Desai, Lincoln’s Inn; Lakshmi Das Sawhny, Inner Temple. Both had appeared in the Honours Examination. At the Pass Examination, the Council awarded pass certificates to Shaikh Mohammed Abdul Zafar and Syed Khelafat Hosein, both of the Inner Temple. To Nanabhoy Nowrojee Burjorjee, Mahmoud-ul-Huq, and Tha Shway, all of the Middle Temple. To Pundit Mul Raj, of Lincoln’s Inn. To Pirthi Nath Razdan and Tranquebar Strinivasa, both of Gray’s Inn. The following students passed a satisfactory Examination in Roman Law: Sahibzada Aftab, of the Inner Temple; Mohammed Wahiduddin Ahmed, Asad Ali Khan, Manockjee Kustomjee Mehta, and Shaikh Mohammed Yehya, all of the Middle Temple; Chunilal Bhalabhai Desai and Kumar Shri Ranjitsinhji, both of Lincoln’s Inn.

The following were among those called to the Bar on January 26: Moti Lal Kaistha, Pundit Mohan Lal, W. Battenberg, Rhoda Mull, Tranquebar Strinivasa, Mr. A. D. Patell, and Mr. Lakshmi Das Sawhny. We are obliged to defer the full list until next month.

M. Mohan Agarwala, B.Sc., Gray’s Inn, has passed in the Second Division of the LL.B. Examination of the University of London; and Dorabji M. Bahadurji, Middle Temple, has passed in the Second Division of the Intermediate Examination in Laws, of the same University.

Departures.—Mr. A. D. Patel and Mr. D. Turkhud, for Bombay; the Rev. Jani Ali, for Calcutta; Mr. W. Battenberg, for Hyderabad; Pundit Mohan Lal, for the Punjab; Mr. Rhoda Mull and Mr. Moti Lal Kaistha, for Rajputana.