THEOSOPHY: ITS CLAIMS AND ITS PERFORMANCES.

THEOSOPHISTS are fond of assuming that they represent a movement which is serviceable to the true interests of the natives of India. They also assert that the Theosophical Society "promotes the study of Aryan, and other Eastern literatures, religions, and sciences."

Let us see how far these fair sounding professions are in agreement with the performances of those who make them. And, first of all, in what way does the Theosophical movement serve Indian interests? It is true, Theosophists—following the example of their founder, Madame Blavatsky—have many agreeable and flattering things to say about Eastern civilisations generally, and especially about the civilisation of ancient India; and that they say many disagreeable and contemptuous things about Western civilisations, and about the civilisation of modern England in particular. But, then, to praise ancient India, and to abuse modern England, does not establish a claim to serve the interests of the Indian people. The tendency of these extravagant flatteries of Eastern customs and views of life, on the one hand, and of the exaggerated abuse of Western customs and views of life, on the other, is to strengthen Eastern exclusiveness, and to embitter race antipathies; and such an influence is not serviceable, but injurious, to the advancement of India in the present day.

I suppose we may take as the most competent judges of what is really advantageous to the interests of the native community, those patriotic Indians who have devoted themselves to the educational, social, and political progress of their country? We find these leaders of Indian progress
not assisted, but opposed, by the influences of Theosophy. Theosophists would have young Indians believe that their own literatures contain all wisdom and knowledge, and that they can only derive error and impiety from Western sources. On the contrary, many distinguished Indians, belonging to the Mohammedan, Hindu, and Parsee communities, are agreed in desiring that native students should have the benefit of Western practical training and scientific education to qualify them to become actively useful to their country. They also agree in urging upon young Indians, whose means admit of it, that they should travel, and acquaint themselves with Western methods of thought and habits of life. Certainly, patriotic native gentlemen, who themselves continue to hold the religious faiths of their ancestors, are not in favour of any renunciation on the part of the younger generation, of the spiritual beliefs belonging to the creeds in which they were born. But the influence of these enlightened men is used to help their compatriots to distinguish between spiritual beliefs and mischievous and degrading superstition; and to convince them that irrational and inhuman practices are opposed to the purposes that their own prophets and teachers had in view. Theosophists, on the contrary, insist upon the sacred authority of these superstitions. They defend, by the mouths of their chief representatives—Madame Blavatsky, Colonel Olcott, and Mrs. Besant—the very institutions and practices that enlightened Indians most deplore: the institution of caste; the unlimited privileges of the Brahmins; the servitude and seclusion of women; the worship of idols; the belief in charms, exorcisms, and incantations; the terror of sorcery; the hideous self-macerations and mutilations of yogee-ism; the fanatical perversion that leads persons capable of sacrifice to waste their devotion in inflicting aimless torments upon themselves, instead of in conferring benefits upon their fellow creatures, &c. In the opinion of Madame Blavatsky and Mrs. Besant, it is in the restoration of such practices, and in a general revival of enthusiasm for ancient Sanskrit literature, and their old religions and philosophies—properly explained and added to by Theosophists—that the future hope of the Indian people must be found. In the opinion of practical Indian reformers, this hope lies in the emancipation of their compatriots from superstition; and in their deliverance from those prejudices that create divisions between men of different creeds and castes, and prevent them working together for the social and political
interests they have in common. As for early Sanskrit literature, and old Indian philosophy and religious thought, it is not probable that Theosophists either understand their value better, or take more delight and pride in their special beauties, than do the direct heirs of the original creators of these treasures. At the same time, enthusiasm for Sanskrit literature, and a renewal of zeal for philosophical and religious speculations, are not the passions that Indian leaders of progress desire to see just now stimulated in the minds of their contemporaries; they recognise that if these subjects have not in the past occupied their countrymen too much, the economic, social, and political welfare of their native land has interested them too little. They now desire to awaken a sense of obligation in young Indians to occupy themselves with the more practical aspects of life, and to fit themselves for actively useful careers.

In all these directions, then, the influences of Theosophy are opposed to the interests of the natives of India. And this opposition is not the result of an accidental misunderstanding on the part of the founders of Theosophy as to what these real interests actually are. It must be borne in mind that in India, as in Europe and America, the founders and leaders of Theosophy have pursued, and still continue to pursue, one object; and that all other professed aims, social, religious, or humanitarian, they may claim to serve by the way, are merely put forward to assist, or to screen, this supreme object. The object consistently pursued by Theosophic leaders is the re-establishment of the belief in magic and witchcraft, the dethronement of intelligence, and the restoration of the old dominion of superstition over the human mind. In the pursuit of this end, it is inevitable that Theosophy, wherever it may strike its roots, should find itself in antagonism to all movements that have enlightenment, emancipation, and progress for their aims. Occultists, and the monopolists of secret doctrines, are not likely to approve of the spread of popular education, and the open investigations of science. Theurgists, and revivers of magical processes, are bound to affect scorn of reason and of the intellectual culture that condemn them. Dogmatists, who make a primæval revelation the standard of truth and virtue, necessarily undervalue the authority of the moral sense, and the worth of knowledge obtained by methods of observation and thought. Defenders of the privileges and superiority of a sacred caste, compared with whom mankind at large is described as the "common herd," and the "masses of the profane," are,
whatever may be their professions, incapable of feeling or teaching the doctrine of Human Brotherhood that has its foundation upon principles of equality and justice, and upon the sentiment of the native dignity of man.

So much, then, for the alleged services and sympathy Theosophy professes to give to the cause of Indian progress. Let us, now, see in what way it promotes the study of Aryan and other Eastern literatures. We are here met by this curious fact to start with. Undeniably, the true promoters of this study in Europe are the Oriental scholars who throw open Aryan literatures to Western readers ignorant of Eastern languages. Now, all Theosophic leaders are in this position: Madame Blavatsky, Colonel Olcott, Mr. Sinnett, Mrs. Besant, were, and are, persons ignorant of Eastern languages, to whom the study of these ancient literatures is only made possible by the translations of Oriental scholars. Under these circumstances, how great and respectful would one expect to be the gratitude of these persons towards the distinguished savants who make a path through the world they profess such an earnest desire should be explored!

On the contrary, however, antagonism and impertinence are what these representative Theosophists bestow on Oriental scholars! Amongst modern Orientalists there is one man in particular who deserves to be described as the "promoter" of the study of Eastern literatures par excellence; because it was especially his work that, some twenty-five years ago, awakened the now general and even popular interest in these literatures that had before claimed the admiration only of the special students of, or enthusiasts for, Eastern Philosophy. I am speaking, of course, of Professor Max Müller, who claims more gratitude even for what he has inaugurated than for what he has done, valuable as the personal work of the translator of the Rig Veda undeniably is. To Professor Max Müller belongs the honour of having been the first to approach Eastern, and especially Indian, Philosophy and Religious thought from the point of view, not of an exclusively learned specialist, a comparative mythologist or philologist only, but as an accomplished humanist, convinced that these ancient literatures that contain the records of the best and highest thoughts of the human mind during long ages, must possess for living men and women much that has not lost, and can never lose, its vitality.

But amongst Oriental scholars, Professor Max Müller
was, as every one knows, Madame Blavatsky's pet aversion! And really the tone that persons like Mr. Sinnett and Mrs. Besant permit themselves to use when speaking of this distinguished scholar and accomplished man of letters is, on the part of people without any scholarly status whatever, quite as ridiculous as it is offensive. But, now, how do these persons profess, not only to be independent of the assistance of Oriental scholars in the study of Eastern literature, but also to be in a position to correct, interpret, re-arrange, and generally put to rights, the work done by these scholars in the way of translating Eastern Scriptures?

It has to be remembered that Madame Blavatsky's methods were theurgical and occult. For such open, but laborious methods as those followed by scholars and men of science she always made it her business to express a profound contempt. In her "Isis Unveiled" we have her presuming to teach Sir Richard Proctor astronomy; Faraday and Tyndall natural philosophy; Professor Huxley physiology; while she makes fun of that simpleton Sir Isaac Newton, with his stupid belief in the laws of gravity! In her "Secret Doctrine," her "Key to Theosophy," and what we may be allowed to attribute to her inspiration also, Mr. Sinnett's "Esoteric Buddhism," Madame Blavatsky treats genuine Orientalists in the same high-handed fashion. Her authority for this behaviour was the information she herself professed to receive by peculiar psychical methods from the Tibetan Mahatmas, who poured their thoughts into her mind, or precipitated them upon blank sheets of paper, whilst she kept herself beautifully passive, or concerned herself about other matters. These especially facile processes of communication were reserved for such a special favourite as Madame Blavatsky. Other Theosophical leaders, such as Mr. Sinnett and Mrs. Besant, have those curious missives described as "Psychological telegrams" to rely upon, and it is from these documents, or else from the instructions they received from Madame Blavatsky, that these representative Theosophists derive their views about Eastern systems of religious thought; and their extraordinary claim to know more about these systems than is set forth in their authentic scriptures, or than is recognised by those who have made these systems a life-long study.

Now it cannot be sufficiently insisted upon that, outside of these "Psychological telegrams," and other mysterious
communications, received either by Madame Blavatsky or her followers from the Mahatmas, Theosophic Orientalism has no claim to be anything more than the presumptuous criticism by ignorant persons of the conclusions arrived at by men of learning. Another point we should recognise is, that if the Psychological telegrams are what they claim to be, they are still not good “credentials” of the value of the views about Oriental literature they contain. Let us for one moment assume the existence of Tibetan Recluses, who have discovered some magnetic, or magical, process of communicating their thoughts to distant friends. The display of this power would doubtless prove the existence of these personages, and might justify their title to be described as magicians. It would not prove that they were virtuous men, nor profound philosophers, nor that they had any special knowledge of Eastern literature, religions, or sciences. Without some further proof than has yet been vouchsafed the outer world that the senders of Psychological telegrams are actually in possession of older and more authentic MSS. than those that exist, and can be verified by scholars competent to decipher them, rational people would still prefer to take their Oriental philosophy from the sacred books of the East, translated by scholars, rather than from Psychological telegrams of the Mahatmas. This is assuming the Psychological telegrams to be genuine performances. But now supposing they are not genuine? Supposing that fraud, and not magic, is the occult agency responsible for their production? Well, then, Theosophic interpretations of Eastern literatures, and Theosophic teachings generally, are not only without any credentials, but they are seriously dis-credited; for they are shown to emanate from unscrupulous impostors, and to be circulated by their dishonest accomplices, or their incurably credulous dupes.

This was an alternative deliberately kept out of sight by Madame Blavatsky; who, after the Psychical Research Society had exposed her “occult” methods of producing phenomena, showed a disposition to drop the Mahatmas, or at any rate to maintain that the Theosophical Society could exist perfectly well without them. It is worth while to quote the Founder’s own argument in support of the amazing proposition that it is really of small importance whether Theosophy is the doctrine of beings of sublime wisdom and virtue, as the Mahatmas are supposed to be, or whether it is a simple invention of her own. In the Key to Theosophy, the enquirer is made to ask: “But
We affirm they do. Nevertheless, this does not help much. Many people, even some Theosophists and ex-Theosophists, say they have never had any proof of their existence. Very well; then Madame Blavatsky replies with this alternative: If she has invented them, then she has also invented their philosophy and the practical knowledge which some few have acquired; and if so, what does it matter whether they do exist or not, since she herself is here, and her own existence cannot be denied? If the knowledge supposed to have been imparted by them is good intrinsically, and it is accepted as such by many persons of more than average intelligence, why should there be such a hullabaloo made over that question? The fact of her being an impostor has never been proved, and will always remain sub judice; whereas it is a certain and undeniable fact that by whomsoever invented the philosophy preached by the "Masters" is one of the grandest and most beneficent philosophies, once it is properly understood. Thus the slanderers, while moved by the lowest and meanest feelings—those of hatred, revenge, malice, wounded vanity, or disappointed ambition—seem quite unaware that they are paying the greatest tribute to her intellectual powers. So be it, if the poor fools will have it so."

As one of the "poor fools" who hold the view that Madame Blavatsky invented the Mahatmas, I have no objection to admit that this theory, though damaging to her honesty, may be accepted as a tribute to her cleverness. (We need not call this cleverness "intellectual," because the intellect is the faculty that enlightens the mind, and not one that encourages the arts of deceit, or the ingenuities of occultism.) These ingenuities are displayed by Madame Blavatsky in the argument I have quoted; but like most occult performances, the argument is a very poor trick attempted upon the understanding. The "knowledge" imparted upon the authority of the Masters is not "intrinsically good"—whatever persons whom the Prophetess was pleased to consider of "more than average intelligence" may think. Persons of not less than average intelligence recognise that the "knowledge" concerning the septennary constitution of man, the origin of the physical universe, the destiny of the soul in former and future states of existence, all such professed "knowledge" of conditions and events that lie beyond the sphere of ordinary human experience—is not intrinsically "good," or bad; but that the whole question of its worth, or worthlessness, depends upon the simple fact of whether it is true. Now, if absolutely truthful and honourable people were to give us some
account of other worlds and states of existence than our own, their intuitions, or premonitions, might claim to interest whilst they could not convince us: because, as we cannot verify the truth of these intuitions and premonitions, there always remains the possibility that they are simple hallucinations of the imagination. On the other hand, if dishonest people whom we know to have been guilty of falsehood and trickery in this present state of existence choose to dogmatise about the conditions of life in other spheres, we are justified in rejecting their statements off-hand; for, if they are not to be believed concerning things that can be seen, how are we to believe them when they prophesy about the unseen?

Again, the "philosophy" preached as the "Masters" is not "a grand and beneficent philosophy" upon its own merits: but the reverse. The effort to revive the belief in magic and the terror of sorcery is a conspiracy against the intelligence of the age. The endeavour to restore dogmatic authority, and the spiritual supremacy of a priestly caste, is an effort to recall the most mischievous tyrannies that have held the human mind and conscience in bondage. The discouraging doctrine that wisdom and human perfection lie behind us in the unrecoverable past, not before us in the attainable future, is a denial of all that lends ideal faith and hope to the noblest movements of our day. The encouragement of personal vanity in their defects of health and judgment on the part of persons of imperfectly balanced mind, and hysterical temperament, is injurious to the cultivation of habits of self-control and of intellectual discipline, the safeguard necessary to restrain these personages from becoming infected themselves, and the means of infecting others, with insanity. These and other peculiarities that are characteristic of the "philosophy" preached by, or for, the Masters, make this so-called philosophy a demoralising and humiliating disease, that distorts all it touches, and disfigures every subject with which it deals.

The same statement holds good of Theosophic Orientalism. It is not only without the support of valid scholarship or documentary evidence, but it is also without the support of intrinsic merit of any sort. If we discard, as we are entitled to do, the theory that these interpretations of Eastern Scriptures have come from the Mahatmas, the question of their origin does not leave us in the helpless plight Madame Blavatsky was pleased to suppose. The explanation is very simple. To the ordinary
student of Eastern literatures the composition of such works as the Secret Doctrine and Esoteric Buddhism does not appear to involve a miracle. A pencil, a note book, a ticket of admission to a good public library, and a few months of leisurely work spent in skimming a certain number of books—here we have all that was required for the accomplishment of the task: the purpose of this surface study being to gather, as they might chance to come, convenient terms, texts, legends, and doctrines, with the object of patching them together afterwards, without any regard to their original positions or relationship. And the incongruous jumble, resulting from this patchwork of ill-fitting fragments, represents Theosophic Orientalism, that claims to serve as a standard of criticism to measure the value of the very works it has plundered.

Frederika Macdonald.
THE beginnings of metallurgy are shrouded in the mysterious depths of the past; but in the tombs of ancient nations are found copper, bronze, lead, gold, and iron, side by side with weapons and tools made of stone. Copper seems to have been almost the first of all metals to attract the notice of man and be manufactured by him. This is to be explained away in part by the frequency of its occurrence in its native state, in part by the fact that it can be smelted at a comparatively low temperature. From a very early period, copper, owing to its softness and ductibility, has rendered many services to man, instanced in the countless objects that have been unearthed on many a point of the globe. Man very soon learnt to add greatly to its hardness by mixing a certain quantity of tin with it. The use of the latter as an alloy with copper dates from a remote period in the world's culture. In its natural state, tin is always found in combination with other substances, and the ore which contains it does not look like ordinary rock, but is black and very dense. No great heat is required to make it yield the metal it contains. Added in small quantities to copper it gives the metal we call bronze.

We cannot even pretend to hazard a guess as to the first beginning and duration of the bronze epoch, which must have varied according to localities. The art of riveting hammered plates together so as to form a piece or statue preceded that of soldering. Casting in bronze marks an enormous step in the progress of culture. Whence did the ancients derive the tin required as an alloy to their copper and bronze implements and utensils? Some have conjectured that it was carried from Cornwall and Devon by Phoenicians,* some twelve hundred years

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*S Deposits of tin are found in the Caucasus and at Sphakia, in Crete; could it not have been imported from the latter place to the
before our era, to Eastern nations. In regard to copper, it is distributed more or less abundantly in almost every quarter of the globe. The mines of Anterior Asia, of Cyprus, Spain, Wales, and Cornwall, were known to the ancients.

That the Romans worked copper and tin mines in this country is proved from the picks, bronze celts, wooden shovels, and the like which they left behind them.

In Egypt, according to Sir G. Wilkinson, sculptured bronze is traced back to more than 2,000 B.C. We do not know when casting in bronze was introduced in Greece, but some idea of the extent of its employment soon after the Macedonian may be formed from the fact that 130 B.C. a Roman consul records having found at Athens 3,000 bronze statues, and as many at Rhodes and Olympia. Unfortunately, the value of bronze led to the destruction of the vast majority of statues and other objects of large dimensions made of this metal, and very few have survived to our day. But antique bronzes of smaller size are to be found in most museums. The collection from Assyria preserved in the British Museum is remarkably fine, whilst Pompeii and Herculaneum have supplied most galleries with instances of their activity in this particular line.

When lightness and economy in the use of metal are requisite, pieces, whether statues or other objects, are cast over a central core. This is first built up to a rude outline, generally with modelling clay, pounded brick, and gypsum. It is then dried and placed in an oven to exclude any remaining moisture. When sufficiently fired it is taken out of the oven and the core overlaid with virgin wax, upon which the sculptor works out his model to be replaced by bronze. Bronzes after long burial in the ground acquire a kind of green rust or "patina." This patina varies with the nature of the soil, and in some cases the surface acquires the smoothness and colour of malachite. The natural patina is not easily imitated.

Greek writers, from Hesiod and Homer downwards, are full of notices and allusions to metal work; to armour, weapons, utensils, implements, and pieces of furniture. Who is there that has not read the descriptions of the nations of the Mediterranean, and by caravan routes inland? Besides the alloy with tin, the Ancients hardened their copper by tempering it in water. "The coppersmith," says Homer (Ody. ix., 391—393) "tempers the great axe or the hatchet by dipping it into cold water, when it violently hisses, for this gives new strength to (hardens) iron itself."
golden armour of Glaucus, the shield of Agamemnon, the wondrous suit of armour forged and inwrought by the divine artificer for Achilles, the son of the silver-footed goddess? Then, too, do we not hear of the riches of Abraham, of the jewellery offered to Rebecca by Nahor of Mesopotamia, of the chiselled cup given by Joseph to Benjamin; of molten and graven images, of iron tools, beaten work and the like? The nations of antiquity seem to have had some means of hardening and tempering their bronze instruments, with which we are unacquainted. It may well be that they betimes found out its inherent property of attaining various degrees of hardness according to the rate of cooling from the molten state; when rapidly cooled, it is soft, when slowly, hard. Accordingly, tools of bronze could be made harder than the metal they were destined to fashion.

As a work of art, perhaps no more exquisite example exists anywhere than two fragments representing two groups in very high relief, the subject of each being a hand-to-hand fight between a Greek warrior and an Amazon. In the heads the metal is reduced—by hammering—to the thickness of ordinary writing paper, and on the reverse are cavities nearly an inch deep: implying not only great technical skill, but sustained effort as well. These precious relics were found in 1820 in Lucania, which formerly formed part of greater Hellas, and were purchased for the British Museum.

In India, the domestication of metals* may be dated from the arrival of Aryan tribes in the north-west provinces.

Golden is the term applied by the poet of the Rig-Veda to the rising sun, and the wheels and yoke of carriages—like the chariot of Phrygian Gordios, the throne of his son Midas, and the crateras of Gyges, sent as an offering to the gods of Hellas—are represented as made of the glittering metal. Mention of golden cups occurs but once in the Rig-Veda; but allusions without number are found to jewellery, whence we may infer that drinking vessels and other domestic utensils made of the precious metals were in the hands of native princes at a very early period.

There are abundant evidences that at the period when

* Some authorities hold that the names of metals are all reducible to Semitic roots; if that is so, the Aryans learnt how to use them along with their names during their migratory progress across lands peopled by Semites.
the Rāmāyana and Mahābhārata were finally revised, the Hindus were already familiar with works wrought in gold on the grandest scale; such as would have been impossible had its use been of recent date. Unfortunately, no specimens of ancient Indian art have come down to us; is it too much to hope that some day or other accident or some happier cause may reveal relics now hidden away in some fastness or secluded shrine, and thus enable us to compare them with similar productions of other countries? In default of any monumental data as to the early beginnings of Indian metal work, we must fain notice the specimens that are preserved to us when the art was already in full swing. Foremost among these are two pieces which came out of a Buddhist edifice some forty years ago. They consist of a gold casket and a silver patera; within the former were thirty small circular ornaments of gold, besides precious stones and a metallic lid or cover; by the side of the vase stood four copper coins in good preservation. These, it has been ascertained, belong to one of the kings of the Azes dynasty who reigned cir. 50 years B.C. The ornament on the upper and lower rims of the casket is formed of rubies alternating with a device in relief bringing to mind the curl on the breast of Vishnu and Krishna. The field between these lines is panelled into eight divisions, enframing two sets each of four figures. A series of pilasters support ogee arches, between which appear birds with outstretched wings. It undoubtedly is as fine a specimen of beaten work as may be seen anywhere, and like the Buddhistic sculptures and other remains in the Panjab and Afghanistan, it betrays its indebtedness to Hellenic art in no ambiguous characters. Even at the present day the Panjab easily stands first in matters of art and taste.

Its parcel gilt silver serais or goblets, imitated from clay ones, are so well known as to require no description, beyond the remark that the delicate design is cut through the gilding to the white silver ground, the subdued radiancy of the latter softening and mellowing the golden tones into a harmonious whole.

Tradition ascribes to the Mongols the origin of this art; but the natural aptitude of the natives modified, improved, and made it thoroughly their own. True, the mystic tree of life, the moon-crescent, sacred flame and hanging fishes, are reminiscent of Persia and of the Turkoman, yet in some subtle way, to be felt rather than explained, all these foreign elements have been Indianised
and made to look at home by some occult process known to the native artist alone. Trees and vines of solid gold or plated, highly conventionalised so as to adopt them to the decorative scheme, have never been out of fashion in the East. Do not we read of a clustering vine of the more precious metal overshadowing the couch of the Lord of Asia; of the seven-branched candlestick of pure gold with stem made up of bosses and leaves alternating? At the present day trees of all sizes are common decorations in native houses.

Again, in Cashmere and Burma are executed pieces in “ruddy gold”; elsewhere, in Sindh for example, the goldsmith stains his gold a fine olive brown, but his work hardly travels out of the country. That Lucknow drew its aspirations from Cashmere is proved by the cone pattern which appears in the chasing; but its sun went down along with that of its native princes. Dacca, on the other hand, still continues to send out gold and silver plate of good design and workmanship. British rule, too, is mainly responsible for the decreased demand for copper and brass wares, once the boast of Chanda. The natives of India seem to possess to a very large extent the peculiar qualities for which the old Phoenicians were famous—namely, as universal adapters of shapes and forms taken, no matter whence, provided they served their turn, but which they assimilated and made subservient to their needs. Thus the old pierced gilt work which Katch and Gujarat were wont to turn out was distinguished by Western shapes allied to Persian and native forms. Elsewhere, again, we scent Greek, possibly Sassanian influence, and Mongolian interference, yet sufficiently transformed at the hands of the native artificer to bear the stamp of his individuality. Such would be vases, bowls, trays, coffee-pots, arms, &c., ranging from the closing years of the seventeenth century to the first half of the eighteenth. Jewellers from the several Indian provinces, to the number of 2,875, are said to find constant employment in the city of Bombay alone.

The work of gold and silver, copper and brass, either pierced or hammered, which is manufactured throughout the Madras Presidency, is marked by wonderful dexterity of hand and a technique sure of all its means. From Madras, too, comes the kind of repoussé not obtainable by beating up the surface from the back, but worked in separate slips and applied to the piece by wedging, screwing or soldering. In this way are made figures representing the gods of the Puranic Pantheon. Far too often the
The shape of these figures are of Anglo-British design, whereon ornaments and details have been clapped, admirably executed it is true, but whose effect in such a juxtaposition is the reverse of pleasing. The same reproving observation applies to one superb fabric which was in the Loan Exhibition at Chesham House, wherein a huge modern clock appears over the mystic tree of life!

Repoussé work may also be obtained by beating down the ground surrounding the design, modulations of shapes and outlines which constitute the chief charm of repoussé must not be looked for here. Dishes, jugs, lotas, bowls, candlesticks, idols, sacred bells, sacrificial spoons, and a thousand other utensils made of brass and copper, are to be found all over India, in shape and decoration very similar to the specimens that have been brought out of Buddhistic cells, dating A.D. 200 onwards. No more instructive lota perhaps exists than that which was uncovered in 1857, by a landslip breaking through a Buddhist cell, where it had lain buried for fifteen hundred years. The interest which attaches to this particular specimen resides in the fact that around it is represented a procession in which Gautama figures as Prince Siddhârtha. Opening the march is an officer of state mounted on an elephant; minstrels and damsels, with vinas and flutes, enliven the scene, and two horsemen bring up the rear. Men, women, and even the four prancing horses drawing the Prince’s chariot, all have an air of festive jollity; they all seem to enjoy the passing hour, heedless of what the morrow may bring forth. The whole character of the composition irresistibly recalls a dionysiac pageant.

The largest metal work of ancient date in India is a copper statue of Buddha, now the property of an English gentleman. Its dimensions, as also those of the iron pillar which stands in the court of the old Khutub mosque at Delhi, reveal the fact that the Hindus were practised hands in smelting and casting metals, on a scale never attempted at that time in the West, and but seldom now.* Those wishful to form an idea of the multitudinous shapes, Indian names and uses of the commoner brass utensils, largely manufactured at Karnal, Lahore, Amritsa, and many other cities, should consult Sir Baden Powell’s Handbook on the “Manufactures and Arts of the Panjab, 1872.”

* The total height of the pillar is 23 ft. 8 in., and 16 ft. 4 in. in diameter at the base, and 12 ft. 5 in. at the capital, which is 3½ ft. high.
There is yet a very effective work partaking of the nature of an incrustation and of nieling, which is done in Cashmere. The manner of elaboration is this: a floriated design is first traced with the graver on the copper plate, and the sunken lines having been duly filled with a black compound, tin laminae or "crustæ," delicately cut in the form of flowers, are soldered on to the blank spaces left by the dusky foliated scrolls of the groundwork.

Like the Ephesians of old, so the Benarians at the present day derive no small profit from cast and sculptured images of their gods and goddesses, both in silver and gold, in brass and copper, in wood, stone, and clay. Some of these small images or household gods, besides a very large proportion of brass and a small quantity of tin, have added to them gold, silver, iron, lead, and mercury, which the natives deem a perfect alloy. Wooden idols are chiefly made of the Melia Azadirachta tree; the prevailing colour of stone images is black. Here and there we meet with one of white marble, but that is the exception, not the rule. As is well known images of clay are never worshipped twice, and have daily to be renewed; hence there is a great demand for them all over the country as well as for sacred utensils made of brass, incense burners, basins, lamps, spoons, pots, bowls; one and all requiring perpetual scouring.

Wrought brass from Benares is extensively imported into this country; there is no doubt as to the excellence of its manipulation, but the shapes are faulty and the ornament is impartially distributed all over the surface in a weak, though confusing sort of way, which does not commend itself to us. The rougher, Damascus brass-work is far more satisfactory; it is bolder in form, and evinces greater reticence in the decoration which the eye can always follow.

In the Central Provinces, Nagpur, Bundhara, Sambulpur, Pauni, Chanda, Chichli, and Marsimpur, stand out from among their sisters for excellent brass work, accompanied by good shapes; and steel of capital quality is made at Tendukhera, Katangi, Jahera, Barela, and Panagar; whilst Nasik and Poona and Ahmedabad have never ceased to manufacture copper and brass into pleasing forms, such as screens, small boxes covered with delicate tracery, caskets, inkstands, &c. Nor should the vessels of the same materials, the iron and steel objects from Maddagiri, Nagamangala, Karatagiri, Magadi, Belur, Tagari, and Chaunapatna go unnoticed, not to speak of Nellore, and
above all, Tanjore, whose work challenges comparison with the industrial productions of the classical age. Brass figures are not uncommon. In the manufacture of their artistic bronze, the Hindus, like the ancient Hellenes, mix a certain quantity of gold with it; pure copper, improperly called "bronze," finds favour in certain localities.

Damascening, or the art of ornamenting a surface of one metal by inlaying with another, is largely practised throughout the vast provinces of India. The process is as follows: A plate of iron, steel, or bronze, is first engraved with lines and figures, the incisions being more or less undercut—that is broader at the bottom than at the surface—the metal, silver or gold, used for the ornamental pattern is then inlaid in the form of a narrow strip, which is driven into its place by well regulated blows with the mallet. When this is done the whole is carefully gone over with the polisher. Damascening, as the name implies, originated in Damascus, anciently and still the capital of Syria, whence the art passed to Persia, Italy and Spain, where it is still in vogue. The Indian "Kuft" is no more than damascening in gold, and, as we should expect, is chiefly carried on in the Punjab and the Nizam's dominions. Bidar gives the name of "bidri" to damascening in silver, where it is mainly produced.

J. Gonino.
OBITUARY.

MRS. S. SATTHIANADHAN.

Many readers of the Indian Magazine will hear of the death of Mrs. Satthianadhan with deep regret. She was known to a few as for a while the Hon. Sec. of the National Indian Association in Madras, but to a larger number as the authoress of "Saguna" and "Kamala," of some short biographies and stories, and of articles which have appeared from time to time in these pages and other journals. In Madras she is mourned not only as the gifted authoress—the first among Hindu ladies after Toru Dutt—but also as a sweet and gracious woman, whose culture and whose talents were ever at the service of her Indian sisters, and of every good and noble cause. Among English women she had many friends. And now, just as she has "passed to where beyond these voices there is peace," and there is left a void which no one else can fill, it is a sad pleasure to the writer to recall some glimpses of her life which may be interesting to English readers.

The story of her parents' conversion to Christianity and of her early life can best be learnt from "Saguna," which is in most respects an autobiography.

It was in 1881 that the writer first met her. The Medical College in Madras had been opened to women, and she had then just come from Bombay to enter it as a student. She was brought to a reception for Indian ladies by the lady whose son she afterwards married. When one looked at the fragile form and watched her shy, almost shrinking, manner, it was difficult to believe that she could be fit for the career which she had chosen. A few minutes' conversation, and a glance at her face when interested and at her ease, reassured one, for the face was full of intellect and of a fire which, despite its gentleness, gleamed in her bright and ever-varying expression. Delicate health, however, did oblige her to discontinue her studies after about a year's study—it was hoped only temporarily.

Shortly after, she was married to Mr. Samuel Satthianadhan, the son of a much respected and well-known
clergyman in Madras, a Fellow of the Madras University. Mr. S. Satthianadhan had then just returned from England, and from a four years' residence at Cambridge, where he had graduated with honours. His young wife always hoped to visit England with him, to see her husband's College, and, if possible, to take her medical degree. But this was not to be.

The first two years of her married life were spent at Ootacamund, to which place her husband went as the Master of the Breeks Memorial School. There she was not idle, though hers was entirely a labour of love. She spent many hours weekly in the Hobart School for Native Girls, at that time much in need of such intelligent and earnest help; and the School for Mohammadan Girls, which now flourishes under the auspices of the C.M.S. Mission, owes its beginning to her efforts. Had she lived, and had her health not failed as completely as it did during the last three years of her life, she would undoubtedly have begun a school for Hindu widows in Madras. It was one of her most earnest wishes to give the blessing of education, and of a purpose and aim in life, to those sad women whom a hard fate deprives of their natural occupations as wives and mothers. She would probably have begun it, as she did her Mohammadan School, by gathering a few girls about her and teaching herself. All that she did was done simply and unaffectedly.

After this Mrs. Satthianadhan's home was in Madras, whither her husband's duties in the educational department called him. She seems to have devoted her leisure to literary pursuits. Short articles appeared from time to time in the local prints, and also in the Indian Magazine, under her nom de plume of "An Indian Lady." These were remarkable as showing the facility she had acquired in a foreign language, but still more from the love of scenery which they evinced, and her power of describing it. She also wrote verses at this time, but as far as I know these have never been published, probably because she had not then acquired a mastery over English rhythm, though her thoughts and often her diction were graceful and poetic.

The earlier chapters of "Saguna" were with much modest hesitation sent in MS. to the present writer for criticism. She well remembers the eagerness and delight with which she read them, and the pleasure it was to return them with the assurance that the story must be interesting to a large class of readers. Its success was undoubted from the first.
The concluding chapters were sent to the press just before the birth of the authoress's little girl—her own Saguna—whose short span of life nearly cost the life of her mother.

From the day that her baby was laid in the grave, I do not think Mrs. Satthianadhan can ever have been said to have been well. She and her husband lost several friends about this time, and the death of his mother, and then that of his father, the two events close on one another, were a terrible blow to both. She was tenderly attached to her husband's family from the time when they had received her as a stranger in Madras. She bore her griefs nobly, however, helping, as was her wont, in every useful and charitable work that came within her reach. Music was a great solace to her—both native and European—and she took great delight in hearing it, and in studying and performing herself. Her pen, too, was active as ever.

Perhaps when it was a question of entertaining her countrywomen her bright nature was seen at its best. Happy was the hostess who could secure her assistance. Quiet and unassuming, she would glide from one to another, encouraging the shy ones and amusing the bored. Now she was the good fairy concealed in the dipping well, then the busiest of the busy despoiling the Christmas tree—translating for one, explaining to another; her overtures were always well received, for she bore the unmistakable stamp of her high-caste origin, and always looked a thorough lady in her rich Indian dress. This dress she never altered, and its colouring and graceful arrangement often especially raised my admiration. Another and a sadder scene occurs to me, when she lay on a bed of suffering in a hospital in Madras, to which she had been persuaded to go for the benefit of the highest medical skill. She was surrounded by books, they were piled on her bed and in every available corner. Her face brightened at the sight of a friend, and she was quite ready to forget her troubles in the pleasure of a hearty chat; but her nurses soon warned me that she must talk no more, and I was obliged to hurry away.

A few more visits to her own house to sit beside her sofa and to cheer her as best one could with hopes of returning health, and of a time when her energies would have full scope, and the last to bid her good-bye, as we were leaving for England the next day. She was confined to bed in a high fever. She begged hard to see me, but her medical attendant implored me to refuse to go into her room, and I did so, never, alas, to see her again.
OBITUARY.

She has lived for three years, or rather more, but as an invalid. "Kamala" was written in the intervals of pain and suffering, and she feared at one time that she would die and leave it unfinished. All that medical skill could do, or that tenderness could devise, was tried to save her, but in vain.

The last few months of her life were spent at Coonoor, in the Nilgiri Hills. At first the fresh air and lovely scenery seemed to revive her, but she suddenly became worse, and at one time her life was despaired of. She lived, however, to return to Madras. Her end was hastened, it is feared, by the shock of her sister-in-law's death, which occurred a few days before her own. This sister had helped to nurse her at Coonoor, and was, like all her husband's family, very dear to her. She lingered for a few days, and then the fever, which had never left her for months, suddenly arose, and she passed unconscious "to meet her pilot face to face" when she had "crossed the bar."

This is a very shadowy sketch of one who will live long in the memory of those who knew her. The writer is far from Madras, from books and from those who could have helped to fill the gaps in her little narrative. It may serve, perhaps, to show that a good and gifted woman has lived and loved, a woman who was much in advance of most of the countrywomen she so wished to serve. She has left the world so much the better by her life, by her love, and by the talents which she so joyfully dedicated to the service of the Giver.

ELIZABETH L. GRIGG.

THE REV. SORABJEE KHARSHEDJEE.

We regret to have to record the death, at Poona, on August 14, of the Rev. Mr. Sorabjee. The following notice has appeared in an Indian paper:

He passed two months in great pain before the end came, but died most happily and peacefully with all those of his family who are in India around his bedside.

He was of the old and orthodox Parsee family of Langrana, and was one of the first three Parsees who embraced Christianity. The persecutions he suffered for the sake of his conversion were grievous, but his courage was superior to them.
The Rev. gentleman has spent the greater part of his life in Missionary work. He founded the C.M.S. Mission Town at Nasik, and the industrial school there, and in his old age he travelled through the Junnaar District, preaching from village to village. But the story of his best work can scarcely be told, as he was always self-effacing and gentle. He was a Zend and Pehlvi Scholar, and among his literary works are a book on "Zoroaster and Christianity," and one on "Zoroaster and Zoroastrianism," which last was completed only in May last.

Among his unfinished works is a Life of Christ in Gujarati, also a supplement to his book on Zoroaster. He was a member of the Gujarati Bible Revision Committee, and was for many years engaged upon his portion of the work.

BY SIR RAYMOND WEST.

Mr. Lee Warner's work contains a large mass of very useful matter. The views expressed in it are, in the majority of instances, correct; but it is almost everywhere touched with a self-complacent optimism, which is somewhat out of place in a work which should primarily be one of pure investigation, and which, on its face, records failures and disappointments enough in the past to make caution prudent and necessary in dealing with the present and the future. The discredited policies of equal alliances, and of subordinate isolation of the native States, Mr. Lee Warner discusses with unreserved freedom from the higher standpoint which he has been able to gain. The conditions a century ago, and even half a century ago, were so materially different from what they are now, that the man most steeped in the views and doctrines of to-day is by no means the best fitted to pass judgment on the policy of Lord Cornwallis or Lord Hastings. If we could in thought place ourselves in exactly the same positions as the founders of our Indian Empire, we should probably find that they appreciated the necessities of their time and had as sagacious a forecast of the future as any of their critics. They succeeded, at any rate, in building up the Empire which now, it is contended, is only awaiting some slight finishing touches to attain perfection under the present system. Their great merit was in comprehending the circumstances in which they had to act. A different line taken by them might in some cases have prevented particular mischiefs, but the questions remain of whether the different line was practically possible, and whether, if adopted, it might not have led to other mischiefs at least as great as those actually experienced.

If, however, these men of rare ability and knowledge did indeed miss the true way, and fall into such manifest errors as are ascribed to them, what certainty can we feel that their successors of to-day, or the advocate of the policy of
to-day is not equally blind to the opportunities and needs of the future? The world moves on, new developments take place, new circumstances arise now with even greater frequency and creating difficulties no less serious than in the past. That these difficulties can all be solved by reference to a theory which just covers, if it does cover, the facts of the moment, is far too much to hope. They will undoubtedly demand the exertions of a fresh and unfettered intelligence with vigour enough to cast aside a good deal of the political philosophy now in favour, and formulated in the work before us. It is in truth impossible to foresee the demands upon the protected States which the exigencies of the union and the requirements of British interests may involve. Six ordinary grounds of intervention in native States are enumerated by Mr. Lee Warner: to regulate succession, to prevent dismemberment, to suppress rebellion, to prevent gross misrule, to check cruel and immoral practices, and to secure religious toleration. Interference practically goes much farther, and supposed principles of economics, for instance, are thrust down the throats of native rulers just at the moment when they are becoming discredited or questioned in England. But without dwelling on this point, where is the sovereignty of a State in which the succession to the throne or musnud is governed by an external authority, or in which the more powerful party may be forced by the imperial authority to submit to the weaker? It is quite plain that in such cases sovereignty has passed into the imperial hands, and only error and confusion can arise from refusing to recognise the fact. The logic of events which overrode the engagements of Lord Wellesley and Lord Hastings will still be no less powerful, and, throwing on the imperial government vast responsibilities, will exact from it a fresh exertion of its force whenever wisdom and benevolence dictate a novel application of its strength. If this be once recognised, and a firm resolve be made—a clear conviction accepted—that wisdom and benevolence dictate a patient tolerance of much that is neither wise nor benevolent, a basis will have been laid for a future policy resting on facts as they are, without ingenious or transparently false explanations. It is disingenuous to fritter away positive pledges against intervention by reference to matters lying outside them: it is mean and undignified. Where circumstances have remained substantially the same, an engagement is binding—not in a forced sense, but in the sense really understood. When they have wholly changed, the
engagement is not binding. The principle is as sound in
the transactions of states as of individuals; and another
equally sound is that of self-preservation. The absolute
and eternal persistence of agreements may seem desirable,
but sometimes it is impossible; and sometimes adherence
to the letter would defeat the real purpose, or would prevent
the fulfilment of other duties which have been imposed on
a party independently of his own wishes. The higher
obligation then supersedes the lower. There is nothing
unprincipled in recognising necessity, but certainly where a
departure from an engagement brings a gain, the necessity
should be rigorously and austerely weighed. Nor should
the departure go an inch beyond the painful need. Tried
by this test, it might be found that some annexations were
unwarranted; that a policy of annexation was a policy of
dishonesty; but also that some cases of gross violation of
compact and of the conditions of support on the part of
native princes would have warranted far stronger
measures than have actually been taken by the British
Government. We are not free from the temptations of
selfishness even now; still less from those of conceit and
false or one-sided feeling. The security of the imperial
position should make our Government masterful in great
things, wisely blind to small things, magnanimous in all.

The several phases of British policy with regard to the
native States have in reality been determined by a sense of
comparative weakness and strength. In the earliest time
of expansion, as a consequence of successful self-defence,
alliances were entertained and sought on perfectly equal
terms with the leading native princes. This resulted in the
Company, as a partner in conquests, having its hands
uncomfortably full. There was a growth of men towards
the close of the last century admirably adapted to our
needs, and supplying, by their ability, in some measure, the
want of system. But there were not enough of them to
manage a suddenly enlarged territory, and multiplied
connexions. Principles, even of a provisional kind, had not
yet been evoked from details. The individual tasks
seemed to be accumulating to a crushing mass, and beyond
the physical means of coping with them. The chances of
circumstance might easily have proved this was so,
and Lord Cornwallis's anxiety to limit British connexions
and responsibilities was quite reasonable at the time; but
the Company's strength all the while was growing fast, and
the entire change of circumstances—growth on the one
side, decay on the other—soon made the European power
generally dominant, with an influence extending everywhere. The absorption of many native States was an arrogant assertion of the now full-grown consciousness of irresistible strength. A one-sided view identified, in the policy of Lord Dalhousie, the gratification of national cupidity with the welfare of the people of India. It is easy at all times for the strong to endue themselves with the capacities of an earthly Providence, and in the glamour of dazzling achievements specious apologies for annexation passed as sound arguments. A crude application of the "greatest happiness" principle was made to cover political wrong, and English conceit defined happiness in close conformity to its own ideas. This was the self-illusion of exuberant and overbearing strength. The mutiny, with its sad lessons, awakened consciousness and conscience to many sins and errors in the past. The stability of British rule was more firmly assured than ever; but, having a giant's strength, it was felt to be tyrannous to use it like a giant. Our ignorance, our incapacity to foretell the events even of the morrow, were impressed on us in the most painful manner. Consideration and an humble tone of mind took the place of the blustering confidence of the past, and co-operation of the native chiefs as an element of governing power was sought with a sincere revulsion from the disdain of a few years before. The strength of the imperial sway is tempered with a new sense of right and duty, extending not only to the lowest and poorest class, but to those higher in the scale. Thus supported, the native chiefs adding the weight of personal influence and the reverence they command to the sound methods of administration discovered or devised by British officers, may fairly expect to bring their people up to an even higher level of material and moral welfare than the corresponding class in districts directly ruled by the Crown. In these the almost entire want over wide areas of a middle and a higher class of landholders is the most conspicuous defect of the Social System. The humble cultivators, though generally well affected, are ignorant and credulous, incapable of appreciating their blessings because they have enjoyed them so long, and without a deep specific attachment to the existing system. There is needed a body of gentry, enjoying some opulence and leisure, charged with local duties, exercising some authority even at the risk of abuse, and identifying themselves with the Government, because they form an integral part of it.

The comparison drawn by Mr. Lee Warner between
the United States of America and the dependant States of India, to the advantage of the latter, is misleading. The United States join their forces in a central government in which they all take part. Individual independence is for some purposes given up in return for a share in a greater corporate existence. Such a partnership or corporate being is widely different from a sovereignty and a central government determining its own proper sphere, in which the dependent states have no share, and exacting loyalty and obedience according to its own conceptions of policy and political justice. If New York or New England assumed and maintained over the other States of the Union any such dominion as her Majesty exercises over the dependent States in India, the Union would be destroyed, and the subject States would be recognised as simply fragments of an empire exercising by delegation or permission, and by derivation from the supreme authority, such authority and functions as it did not choose to exercise directly. Those functions might be just as important as any that could be exercised by federated States, and even more conducive to the general welfare—if the character of the people were supple and submissive, and the New Englanders were distinctly in advance of the men of Kentucky or Arkansas. The fiction of sovereignty in a large sense vested in the native States, leads to a constant setting up of pretensions that cannot be recognised, to consequent feelings of humiliation and bitterness, and to endless friction and circumlocution even in matters which common sense requires should be disposed of off-hand. There is a general haziness which affords room for perpetual disputation, and the leisure and ingenuity of able native divans is largely employed in puzzling the British authorities with problems constructed out of their own inconsistent assertions and concessions. An unequivocal uniform insistence on some main lines of the necessary relations of dependent States to the imperial power will save an infinity of vexatious wrangling; but, with the unswerving maintenance of supremacy in matters of imperial interest should be combined a generous and dignified abstinence from meddling with the internal constitution and management of the native States. We far too often meddle needlessly, and by the hands of not the most competent agents.

Mr. Lee Warner's ideas about annexation and "lapse" seem to involve a serious confusion of thought. He thinks there may be a Sovereign State existing by the mere
goodwill of another holding or assuming the right of reversion. He recognises (p. 140) that “It is a fundamental principle of International Law that a nation both possesses and exercises exclusive jurisdiction and sovereignty throughout the whole extent of its territory.” Sovereignty thus means supremacy; there is no sovereignty in the proper sense where a state is subject to a superior control not emanating from itself, and one with a sanction of physical force standing behind it. The manifestations of sovereignty may be various according to the amount of detail which the sovereign keeps in his own hands; but he who can and does command and control others in the exercise of power—he and he alone is sovereign. A subordinate sovereign is not a sovereign: “the modern theory of the divisibility of sovereignty” may be true in the sense that a combination of volitions such as made the English constitution go to form that highest will to which all others must bow; but when it introduces the notion of each of two persons riding foremost on a horse it is purely fallacious. This was perceived by the East India Company, which in declining to interfere with any ruler whom it recognised as a sovereign, pursued a perfectly logical course. It did not perceive, or perceived but dimly and tardily, that equality of communities, the postulate of international law, could not be maintained where circumstances had created a radical inequality of conditions, powers, and capacities. Hence complete subjugation and annexation, as a process of war, presented itself as the proper means of punishing gross misgovernment perilous or disgraceful to the paramount state. But how paramount? It has been made so by the course of events; and even while shrinking from the imperial position the Company’s Government was drawn every now and then, consciously or unconsciously, into declarations or articles of treaties which implied its own (medial) sovereignty and the dependent relations of its allies. A strong dog coupled to a weak one determines the way the pair are to take though he may be hampered and retarded by his companion. “No civilised government,” Mr. Lee Warner says, “was justified in protecting with its countenance and its armed forces intolerable and continued misgovernment by its allied sovereigns.” But if the “allied sovereigns” depend on its “countenance and armed forces,” they are not really sovereigns, they have not strength to enforce their own behests. The power which can do so and will do so is sovereign. There is nothing
discreditable in the greater power taking up this position when self defence requires it, perhaps not in cases wherein misgovernment reaches the point to which it outrages the common feelings of humanity, but where then is the sovereignty of the minor state? It is destroyed as effectively by suppression and submission to orders as by force.

"The Raja of Gurhwal," Mr. Lee Warner says, "died in 1859, . . . and the British had a clear title to annexation by the doctrine of lapse." The sovereignty was, however, conferred on his illegitimate son Bhowan Singh. Now how can a sovereignty that is really such "lapse," and how can it be "conferred" by a foreign king or government? A "lapse" implies a succession to the superior of a minor estate once carved out of his own. The "doctrines of lapse" implies a universal British sovereignty over India from which the minor authorities have been derived. Historically, we know this is not the case. The "doctrine of lapse" was a fiction invented to cover political necessity or political cupidity. "In point of law" it was unwarranted, "in point of precedent" it was supported only by acts of pure violence. Again, the very highest act of sovereign authority over Gurhwal or any other State is the disposing of the chief authority in it at pleasure and on conditions. The power that can do that, and does it, is necessarily sovereign. This is, and long has been, the position of the British Government in India. The treaties of recent times are not engagements between equals: they are charters or grants to be scrupulously observed, but implying a difference—not an equality of conditions. It is on this inequality, this supremacy, in fact—and sovereignty is a matter of fact—that the action of the Government of India in such cases as those of Tonk, Baroda, and Manipur must be rested. If, indeed, there was not this supremacy, how could the British Government interfere in a native State on the ground of "insubordination"? A sovereign is not a subordinate, a subordinate is not a sovereign. A "grant made on condition of good behaviour and service" does not constitute an allied sovereign, though it may make a feudatory chief.

The endeavour to reconcile irreconcilables gives an air sometimes of special pleading, sometimes of amusing "cock-sureness," to many of the reasonings put forth in this work. It seems most unlikely that the guaranty (p. 119) in the treaty of 1818 with Udaipur against interference in the internal administration of the State was intended, as
Mr. Lee Warner suggests, to guard only against encroachments of the British Law Courts. There were no such encroachments to apprehend. The provision "The Maharana shall always be absolute ruler of his own country, and the British jurisdiction shall not be introduced into that principality," obviously meant that the "absolute power" should not be impaired by any intermeddling of the British Government with the details in administration of the country. "Jurisdiction" is used loosely as on many occasions for "exercise of authority" generally, of which "jurisdiction," according to English ideas, is the principal and crowning case. A similar instance is to be found in the treaty of 1819 with Kutch. The jealousy which sought these provisions was not unreasonable. There has always been a tendency towards superseding the jurisdictional authority of the native princes, not indeed by that of the Anglo-Indian Law Courts, but by that of the Government of India and of the Political Agents. This tendency received its last formal embodiment in Act 2 of 1879. Of this Mr. Lee Warner says that it is one of the instances wherein "the Governor-General in Council exercises jurisdiction, and introduces regulation and law for persons who are not British subjects, and in places which are in foreign territory." How any Government or Sovereign can make laws binding on foreigners in foreign territory it is not easy to understand. If the laws can be made and enforced the jurisdiction can be established; but those who obey and submit must be British subjects, for how otherwise can they be subject to the command of a British legislature? The highest Courts of Appeal in this country, and the greatest continental jurists have repeatedly declared against legislative authority—as against all sovereign authority—over those who owe neither a personal nor a local allegiance to the State. The Government of India cannot thus legislate, but it can by legislating so as to utter a command to all persons in a foreign place, announce its purpose of exercising sovereign authority over them. And if then it can and does give effect to its law as law, that is the exercise of sovereignty, to which the mere local authorities and laws are wholly subordinate.

This fumbling round the term sovereignty and the notions connected with it is attended in India with practical consequences of great importance, which make it unfortunate that Mr. Lee Warner should not have cleared away the mists in this work which must deservedly become one of some authority. The lands of petty chiefs being re-
garded as foreign territory, though “disloyalty” on the part of the chiefs would not be tolerated, difficulties arise in the execution of the law which are a serious obstruction to good government. The Factory Acts cannot be enforced on the farther side of an artificial boundary. A line of railway may in twenty miles of its length be subject to three or four different jurisdictions and codes of law. Some evils arising from the exercise of distinct powers may fairly be deemed inevitable; but that is no ground for a needless multiplication of difficulties. Obstructions placed in the way of the pursuit and recovery of offenders are an encouragement to crime, from which all parties must suffer, and an “imperialisation” of the through lines of railway must become as necessary in India as in other congeries of States under a common head. Apart from cases of this kind, in which the interests of the greater community of all India are involved, all harsh pressure on the native chiefs ought to be sedulously avoided. Their administration may not attain perfection at the same pace or in the same way as ours; but it will move on, and as it moves will adapt itself to the people and their circumstances better than our own more mechanical system. Where the immediate government is in the hands of a local nobility, room ought to be left or made for an exercise of personal qualities, and the influence of traditional authority, which would be incongruous in a system that presumes a complete detachment of the officials from the people. This latter characteristic is the strength and the weakness of our British administration; it secures justice and honesty, but it prevents the growth of ties of personal affection by its impersonal mechanical mode of action. The native chiefs can work in more close and complete sympathy with the masses, and train them better to a final complete unity of thoughts, feelings, and tendencies, with the polity in which they are included.

How the native States are to be preserved as distinct elements of the Empire in which they are enclosed and embodied, is the political problem of the immediate future. No material aid towards its solution can be got from regarding dependent chiefs as allies, none at all from sophistical interpretations or misinterpretations of written agreements. A Power far stronger than all human purposes has placed the British Government in a quite different relation to the native States of India, from that which it formerly occupied. It has high imperial functions to discharge, and must not shrink from fulfilling them. An enlarged collective life, while it brings many new blessings
to the various States of India, exacts, in return, heavier contributions to the common fund of money and exertion. This has been perceived by several of the most advanced States. They recognise that their position is most nearly that of feudatories. They are bound to co-operate in the forward movement of the Empire, to do all things lying within their power to make that movement harmonious and uniform. For this end they must make some sacrifices, as patriotism and loyalty demand. On the other hand they may, most properly, as feudatories, have a jurisdiction and definite political existence of their own, carefully guarded against invasion by enterprising "reformers," whether official or inofficial. The ordinary legislation of British India ought not to operate within their territories, nor should they be expected to conform to British standards of administration. For the complete and vigorous life of an organism there must be a specialization of functions: the native States can in many cases carry out experiments on a small scale, the results of which can afterwards be made wisely useful. It may well be that in the future growth of the Empire, important duties to the whole will be imposed on individual States. They have what altogether is a great and splendid example before their eyes: they should be allowed to profit by it in the development of a real life of their own. There is room for infinite variety within the wide outline of a generous imperial system, as the genus may include numberless species and sub-species. The inevitable defects of individual chiefs may be almost deprived of evil influence by a thoroughly good organisation of the higher officers under them. Such an organisation has been nearly, if not quite, achieved in some of the native States. Learned, able and independent judges are indispensable for the completion of a satisfactory scheme of subordinate government. When a near approach to such a system as this has been made, as, for instance, in Bhownaggur, the imperial government may well practise a little wholesome neglect. Excessive patronage checks spontaneity, and the goodness in a State as in a man which springs from within as a free outgrowth from the whole inner nature is far more valuable and more enduring than what is imposed from without. The schools and colleges of British India now furnish an ample supply of well-educated and well-sifted men for the public service. When, after some training in official life under British officers, such men go to administer a native State in which their
functions are reasonably and liberally defined, it has been
given the best means of welfare and progress, and should
be left to itself as much as possible, whatever theories of
alliance, sovereignty, allegiance and union may at the
moment prevail. Mr. Lee Warner's work will help towards
this policy, but it must be read rather than relied on, and
read always with discrimination.

THE POTTER'S THUMB. By Flora Annie Steel: Author
of "Miss Stuart's Legacy." In 3 Vols. (William
Heinemann, London.)

In this work Mrs. Steel has given us a web of far finer
texture and more exquisite weaving than any we have yet
had from her loom, good as they all are. The key-note to
this fine composition is struck in the opening chapter by a
woman seated on a dust heap, watching her dying child,
and explaining to Dan Fitzgerald and his companion,
George Keene, that the infant is dying of the "Potter's
Thumb." "The child dies," she is saying, "because it does
not drink milk properly; yet is it the potter's thumb in
the beginning... When the potter works on the clay
his hand slips sometimes in the moulding. It leaves a
furrow, so!"—her brown finger set with tarnished silver
rings, traced a girdle round the baby's naked breast—
"then in the firing the pot cracks. Cracks like these"—
here the finger pointed to the sherds among which the
woman sat—"so, when children are born as this one, we
say 'tis the potter's thumb. Sometimes there is a mark"
—again the finger softly followed the line it had traced
before—"this one had it clear when he came; sometimes
none can see it, but 'tis there all the same, all the same;
the pot will crack in the firing."

The woman and her baby have nothing to do with the
story, but the Englishmen to whom she spoke are two of
its principal characters. The scene of the incident is Hodin-
nuggur, a village crawling up the slope of a mound of sherds
and dust, the ruins of old cities, of which a pile survives
known as old Zubr-ul-Zamân's tower. To this mound
Dan Fitzgerald points as the two pursue their way to the
Palace, after quitting the mother. "'Tis queer," he is say-
ing, "looked at any way. A mound of sherds and dust
higher than the gateway of the Palace. I'll go bail that
reed hut yonder, on the top, is higher than old Zubr-ul-Zamān's tower. He lives up there winter and summer, does the old Diwan, looking out over his world and the strength of it—that's what his name means, you know. His son, Khush-hāl-Beg, lives in the next storey; a Jack Falstaff of a man—that's why I call him the Flesh. Then Dalel, the Devil, roams about seeking whom he may devour."

"A charming trio; and what part have I to play in the drama?" asked George, with a laugh.

"St. George, of course."

They reach the Palace on their way to a state audience with the old Diwan at the top, encountering as they go both the Devil and the Flesh. The Devil shirks the audience, but the Flesh accompanies them to the old minister, so old that his chin lay upon his breast, his palms upon his knees, as though both head and hands were weary of the world after ninety-odd years' acquaintance with it. George kept his eyes fixed on that wrinkled, indifferent face, while Dan explained in set-terms what George had come to do. Briefly, the sluice gate of the canal had been opened too often, and Government did not intend it to occur again. George had come to prevent it.

Little explanation is given to the reader of the matter in dispute; it is a drawback to the full enjoyment of all Mrs. Steel's works, the non-explanation of conditions, the too great assumption of knowledge in her readers.

Business over they proceed to the complimentary ceremonies. Amid the offerings made to George, a small blue earthenware pot attracts his fancy. Too absorbed to notice correctly his companion's signals, and ignorant of the value of the pot, he extends his hand. The Diwan directs that the pot shall be conveyed to George's quarters, waving aside Dan's remonstrances, with the assertion that the pot has no value, the work of a local potter, a crazy man, they are informed, whose wife had been killed by the fall of a wall, and his daughter lost in the storm. Dan and George depart, a coolie following them with the tray of fruits and the blue pot. In crossing the mound the sound of the potter's wheel induces them to visit the crazy potter's dwelling; for the newcomer to make acquaintance with him and his craft, and there they discover the value of the pot to be such that it must be returned to the donor. This is duly done, but the pot is bewitched, and dances through the story with as fatal effects as any will-o' the-wisp;
"An hour later the two Englishmen sat on the low parapet of the canal bridge, looking out over a world-circle of dusty plain, treeless, featureless, save for the shadowy mound of Hodinuggur on one side, and on the other a red brick house dotted causelessly upon the sand. A world-circle split into halves by the great canal. . . . 'Upon my soul,' exclaims Dan, 'it must be rough on them watching it all day long, and knowing that if they could only get you to open the sluice they would get rupees on rupees from the Rajah. . . . I wish I hadn't to leave you. It isn't fit for a youngster like you. But as it can't be helped, there's the key. For my sake don't let the World, the Flesh, or the Devil wheedle it out of you.'"

The experienced reader will anticipate tragedy, and it comes; but not the tragedy these indications suggest. The World, the Flesh, and the Devil are equally interested in effecting a breach in the young man's honesty, but the two latter personages have neither wit nor energy. Chaudni, the courtesan, an intimate acquaintance of the palace lords, in conversation with Dalel, the youngest of them, admits that all their attempts at bribing have failed, diverse as they were, and taunts him with his helplessness. Nor with him will she concert new plans. For these, in which the blue pot is to bear a part, she consults the old Diwan.

Meantime the world outside goes on its way. The head of the department in which George and Dan are officers, Colonel Tweedie, a widower, brings his camp to Hodinuggur. He is accompanied by his daughter Rose, and Mrs. Boynton, a beautiful widow, whom he hopes to make his wife. She has several strings to her bow, fascinating every man she meets. Rose is not fascinated, but she admits Mrs. Boynton's charms, and being capable of justice to the claims of others, sees no reason why her father should not suit himself. Dan was once engaged to Mrs. Boynton, but she married another because she could not face poverty. Now the position is renewed. George Keene worships her with all the ardour of twenty. Lewis Gordon, the personal assistant, is also in the toils, not being yet aware that his true interest is in Rose, with whom he is perpetually quarrelling because she does not fall into either of the two categories into which he divides women.

A mishap in Rose's tent the first night smashes her reading lamp and sets the camp on fire; an incident told as though it was being sketched on the spot by an artist alive only to its picturesque features, insensible to danger, or as if it were a daily event. Save for some scorching no
one is injured in person, but the camp is a wreck and Mrs.
Boynton's wardrobe is destroyed. The old Diwan places
the palace at the disposal of the Europeans, and Lewis
Gordon, in his capacity of aide, decides against the second
storey "in favour of the roof above, with its slender
balconies, long arcades, and cool central summer house
open on all sides to the air. The central hall of the twelve
doo red summer house was a marvel of decoration," and the
corner rooms served as bed-rooms for the ladies. Here
they lived their life for some time, rather pic-nic fashion.
We have followed them thus far to warrant an extract
too interesting and suggestive to be omitted:—

The *diners à la russe* had not passed unnoticed by the world
below. How could they? Over such strange doings curious
tongues must need wag, telling other curious eyes to peep and peer,
especially in the women's apartments, where life was so empty of
novelty, and where a crowded squabbling glimpse, from some lattice,
of arrival or departure, was all the inmates could hope for beyond,
of course, the ceremonial visit which the English ladies paid to a
circle of selected wives.

But there, in company dresses and company manners, the
chief women of three generations had found it impossible to ask
enough questions to throw any light on the one absorbing
phenomenon of utter shamelessness in their visitors; and after Col.
Tweedie's departure, disputes began to run high in that rabbit-
warren of dark rooms and darker passages, centred round a bit
of roof walled into the semblance of a tank which lay to the right of
the Diwan's tower.

The elder women, led by the old man's last remaining wife, a
still personable woman of forty, upheld the theory which has
had so much to do with British supremacy in the past—namely,
that the Sahib-logue, being barely human, must not be judged by
ordinary human standards. As likely as not, their women were
not women at all. The younger party, however, consisting largely
of Dalel Beg's many matrimonial ventures in the forlorn hope of
a son, declared that the true explanation lay the other way—
namely, in the excess of frail humanity. Both positions being
argued with that absolute want of reserve which is the natural
result of herding women together away from the necessity for
modest reticence which the presence of even their stranger sisters
brings with it. That lack of reserve in the mind by which nature
compensates herself for the seclusion of the body, and which
makes those who have real experience of the working of the
Zenana system, put their finger on it as the plague spot of India;
a plague spot which all the women doctors sent to bolster up the
system by exotic and mistaken benevolence will never cure.

Mrs. Steel is so conscious of the inexhaustible wealth
of material at her command that she does not fear to
embodied in one work as much as would suffice to make three on the ordinary lines of construction, and her style is at once so crisp and compact that it is impossible to appreciate the value of the work, or even its scope, at a single reading. Emphatically it is for the private, not the circulating, library; for the student of Indian life, not the mere novel reader. The amount of material to be moulded, and the dislike of undramatic explanation, tend to cause a certain degree of obscurity which yields only to repeated reading, and not always to that.

With one other protest adverse criticism ends, if it may be called adverse; it is that the studies from native life in these two longer works do not include the higher types, if we except the old Pathán officer in "Miss Stuart's Legacy." The English characters in "The Potter's Thumb" are clearly delineated and well contrasted. There is none of the mysticism that obscured the figure of the heroine in "Miss Stuart's Legacy," and in Rose Tweedie we have a frank, single-minded, high-spirited maiden, in whose company it would seem incredible that men should prefer a Mrs. Boynton, if we did not see it every day. The English characters form a delightful company, but sympathy and compassion are the only kindly feelings evoked by the Indian studies.

It is from no want of appreciation, as readers of Mrs. Steel's earlier volumes are fully aware, and as may be seen abundantly in this work, as in the following passage:

"George Keene was becoming accustomed to being, as it were, depolarised. It would have made him very angry had anyone told him that Hodinuggur had already altered his outlook on life, though it could scarcely have failed to do so. To begin with Dalel Beg's occidental follies, grafted on to a sound stock of ancestral vices, made him, as he leered over a billiard cue and tried to induce George to bet, quite a startling study. Not so disturbing, however, as the sober, gentle, inoffensive villagers with the confession, 'It is God's will,' on their patient lips—content to toil and die, smiling over the fact. Surely something ailed the terminology of religion if these were Heathen, and certain western folk in his father's suburban parish were Christians. Then there was the mad potter, in whose walled yard George listened to the oddest old-world tales, and the Diwan with whom the lad played chess. To tell the truth he never climbed up, for that purpose, to the tower without a breathlessness not altogether to be accounted for by the steepness of the stairs. Face to face with the old man, sitting still as a statue before the pieces, George felt himself face to face with something he could not set aside with a sneer. . . . Certainly they were an odd people, and somehow it was difficult to
write home letters which should at once reflect the truth, and give satisfaction to the British public."

Mrs. Steel has the true artist's freedom from race prejudice. Her delight is in human nature, let it come in what guise it will, and we have but to await a suitable staging on which to meet the best aspects of Indian character.

M. S. Knight.

We regret that we are obliged to postpone the Paper read at the Eighth International Congress of Hygiene and Demography held in Budapest last September, by Mr. Syed Hassan, M.B., M.R.C.S. Eng., L.R.C.P. London, D.P.H. Cambridge, Surgeon-Major 3rd Bengal Infantry, who attended the Congress as Delegate for the National Indian Association. His Paper was very well received, and he himself, having knowledge of German and French, received much friendly attention. Surgeon-Major Hassan was made an Hon. President of the Tropical Section of the Congress. We shall print his Paper next month. Its subject was "The Effects of Certain Social Customs in India on the Health and Well-being of the People."
WITH the permission of the Editor, I would add a final word or two in reply to Mr. Pincott's two statements—(1) No nation has, hitherto, risen from barbarism without alcohol. (2) Three great masses of people abandoned alcohol under religious influences, and, in each case, the result has been, intellectually, disastrous—China, India, and Mohammedan countries generally, being the masses indicated. Neither statement is supported by any proof. In fact, all evidence points in the opposite direction.

The natural tendency of man being to develop upwards, it might reasonably be assumed that the means for assisting this development would be placed within his easy reach by the bountiful hand of Nature. And it is so. Whatever contributes to his well-being—the food and the drinks which go to form and sustain the "mens sana in corpore sano" as also the simple medicines which restore his equilibrium when this is disturbed—is easily attainable, and as easily, if necessary, made palatable and digestible. But alcohol, which pulls down what Nature builds up, does not come within this category. Whereas water is found in endless abundance everywhere, it exists, as a natural product, nowhere; except, very occasionally, in infinitesimal quantities and under very fortuitous circumstances—e.g., in overripe fruit. Alcohol, hateful (unless sweetened) to children and animals, is a manufacture, due, not to Nature but to man himself—valuable as a remedy in some forms of disease, but evidently not intended for a daily beverage. Born a teetotaler, and freely supplied with the water—his natural drink—of which his body is largely composed (more than 70 per cent.), man, in a comparatively recent age, accidentally discovered how to make an intoxicating drink—the discovery of alcohol itself (the essence of all such drinks) dates only from the eleventh century—and now affirms that it is essential, not only to his health, but to his intellectual progress and perfection. But, if this be so, why has it been forbidden in the past and denounced in the present by lawgivers, commanders of armies, educators of youth, employers of labour, and authorities generally? And why should it be avoided in all ages by those who train for feats of strength—physical and intellectual? It is said of Hector, when refusing the wine offered him by his mother during the Trojan War:—

"Far hence be Bacchus' gifts, the chief rejoined,
Inflaming wine, pernicious to mankind,
Unnerves the limbs and dulls the noble mind."

In ancient times, kings, who frequently discharged magisterial duties in person, were enjoined not to drink wine, lest, their
brains becoming clouded, justice might miscarry. Carthage, allowing—like the warlike Suevians of South-Western Europe and ancient Spain—only water in the camp of its armies, compelled its magistrates to abstain from alcohol during their year of office. Young Romans, under thirty years of age, were not allowed to touch it except at festivals. To women strong drink was forbidden altogether. Samson, brought up—like all Nazarites—as a total abstainer, and, in later years, Milo, his Italian representative—the pupil of the Grecian philosopher Pythagoras who inculcated total abstinence,—were models of physical strength. The present Commander-in-Chief in India has publicly said that, if he required for an emergency clear-headed, intelligent, and reliable men, he would go for them to the army temperance rooms. In whatever direction we look, whether in past times or the present, we find alcohol regarded by the prudent with fear, disapproval, and often with aversion. A leading statesman has recently declared that the evils resulting from its use were worse than those caused by war, pestilence, and famine combined. It may be urged that the interdiction of alcohol referred to the fear of excess; but that alcohol, in moderation, gives the inspiration and the power to do good intellectual and physical work. But eminent physicians have stated that the sickness in civilized life is largely due to alcohol so taken. What is moderation for one man may be excess for another. It gives no permanent vigour either to the brain or muscles, or to any organ in the body; but, on the contrary, tends to enfeeble them. The abstaining American pedestrian, Weston, walked 5,000 miles in 100 consecutive days (excepting Sundays and Christmas Day) at the rate of fifty miles every day, and came in at the finish as fresh as if he had only just started. A non-abstainer undertook to accomplish a similar feat on beer; but, after a few days, gave up the attempt. The advocates of alcohol point to long-lived persons who have not abstained from it. Many of these have, however, taken it in genuine moderation—no more than the so-called physiological quantity indicated by Professor Parkes;—whilst others, drinking to excess, have, owing to an especially strong constitution, attained to a good old age in spite of it. Life Assurance Societies show that, as a rule, alcohol tends, as well to shorten as, to enfeeble life. As to nations rising from a state of barbarism by the aid of this agent, we find it, even in our own day, producing a contrary effect—e.g., the Maoris of New Zealand, some of the North American Indians, and other races, to all of whom it has been either quite unknown or who have possessed it in a comparatively mild form. The introduction of our fire-water has led to the well-nigh extermination of some of these races, whilst others have made earnest appeals to our bishops and rulers, and even to the Queen herself, soliciting them to prevent its importation. Lycurgus, the Spartan law giver, like the ancient Chinese, had the vineyards destroyed; and, in view to giving a striking object lesson against the use of alcohol, Spartan slaves were made drunk, and then exhibited to the public. The
Medean and Babylonian Empires—Rome herself (fashionable ladies rivalling men in drinking orgies) fell through drink and licentious indulgences. So with some modern civilised nations which are threatened with the same tendency. Switzerland, France, and Austria, have had their attention drawn to the deteriorating effect of alcohol on the masses; and the day may yet come when hardy northern nations— their hardihood and their intellectual activity due to geographical advantages—may, notwithstanding these advantages, succumb to alcoholic indulgence. The greatness of England, said Napoleon the First, is due to the excellence of her maternal influences; but the sad increase of female inebriety, in the present generation, is surely tending to lay the foundation of its degeneracy.

The second statement,—that nations have intellectually decayed through abstinence, is not borne out by fact. The Chinese, who have substituted opium for alcohol, are amongst the most intelligent of the human race; and, as artizans and field labourers, are unrivalled. The so-called decadence of Muhammedan countries is certainly not due to abstention from alcohol. But, though said to be declining, the warlike spirit that distinguished the followers of the Prophet, leading them on to conquests in the Middle Ages, distinguishes them now; their religious fervour continues undiminished, and they make many converts—Muhammedanism holds its own with Buddhism and Christianity—and, given the opportunity, they yield to none in intellectual power and attainments. Numbering over a hundred million, Muhammedans constitute an important power in the world. India, essentially teetotal from the time when castes were first constituted, except among the lowest castes and some aboriginal tribes—in all professedly abstaining communities there will be surreptitious drinking—has yielded to Anglo-Saxon energy, organised union, and superior physical strength. But it has its heroes still. Led by Europeans and standing shoulder to shoulder with his British companions in arms, the abstaining Hindu will face anything; whilst the teetotal Brahmin—the inheritor of Caucasian brains transmitted from generation to generation, and unfed by alcohol,—will display as much skill in argument as the elite of our English universities who have gone to India to convert them to Christianity. For the natives to secure health of mind and body, and to make progress in all that raises and ennobles humanity, abstinence from alcohol is essential—as Sir William Hunter, one of the greatest living authorities on Indian subjects, has emphatically declared. Preach as we may, nations will continue to drink, and in their own way enjoy life, shortened though it be. But to affirm that alcohol helps them to rise, Mr. Pincott will pardon me for observing, is at once a popular delusion and, for the young and inexperienced, a snare.

Chas. R. Francis.

[This discussion must now close.—Ed. I. M. & R.]
HINDU WIDOWS.

We have often had occasion to notice in this Magazine certain efforts, few indeed, but genuine in spirit, and devotedly persevered in, which have for their object the training of Hindu widows for work, useful to themselves, as rendering them self-supporting, and useful to the community. These efforts have been made by certain individuals who have been distressed at the waste of energy and the unhappiness that often marks the life of the young widow in India. Mr. and Mrs. Sasipada Banerjee, in the Home near Calcutta, are preparing widows to become teachers, and by means of a groundwork of education, to take up any work for which their capacities and experience may fit them. The ex-Rani of Wadhwan has established in the Madras Presidency a small Home for needlework, where widows attend day by day and earn something towards their support. Pundita Ramabai’s Sharada-Sadan has given education and kindly discipline to many young widowed girls. Again, the new scheme inaugurated by Sir Charles Crosthwaite in the N.W.P. will, it is hoped, lead to an opening for widows, in regard both to teaching and to medical work.

We are now able to chronicle an organised endeavour in a Native State — that of Mysore — to deal with the same matter. It is well known that H.H. the Maharaja’s Government have for some time shown practical interest in the development of general education, and that they have desired to increase the number of women teachers for the benefit of the girls’ schools. In this case, therefore, the movement has been mainly started for a practical purpose — with the incidental advantage that widows thereby secure an opening for remunerative work. The following extract from the Hindu (Madras) Aug. 6, shows that a very good beginning has been made at Mysore:—

In December last, two widows passed the Lower Secondary Examination; two others are preparing for the Matriculation, and five widows, pupils of the Maharani’s School, have a chance of passing the Lower Secondary this year. It is also reported that at
Mailkote a dozen or more young widows are receiving special instruction under a Vernacular Pundit. In addition to the above, there are three widows who possess some educational qualifications and are employed on the staff of her Highness the Maharani's Girls' School, Mysore, on salaries of Rs. 70, 62 and 30 respectively, and there are three others on the staff of Home Education Classes attached to the school. There are also six of this class studying in the fifth form of the school. In the private institution known as Savitri Sadan there are ten widows. Another noteworthy point is that all the above belong to orthodox Brahmin families. Thus the total number of widows receiving education is estimated at sixty, a very decent number as a beginning, and in view to the indescribable apathy that prevails in this Presidency in regard to this important matter. Among a people so conservative as the Hindus, the first steps of an innovation are always difficult; but once this difficulty is overcome the movement can be expected to make appreciable progress, if encouragement and wise direction are always found.

The same paper remarks as follows on the general question:

The greatest curse of female life in India is its enforced ignorance. With a husband to take care of her and with children to be looked after, the married woman has some way of minimising the monotony and dullness of her existence. But in the case of the unhappy creature who is bereft of this consolation and who has neither husband nor children, her illiteracy affects her more, and all avenues of useful and honorable employment are completely shut to her. Hence nothing is likely to ameliorate her lot more than placing her under a good scheme of education and enabling her to go forth into the world with a mind strengthened by knowledge, knowledge which is power, and with which she can devote herself to the elevation of her sisters.

As to the repugnance of the public, with the march of time and with earnestness on our side, it is sure to grow less. Mysore has begun well, and future years may disclose astonishing and very creditable results, and thus pave the way for the solution of the greatest of all Indian questions, the emancipation and enlightenment of Hindu women.
PUZZLES.

Buried Proverbs.

This is a variety of the puzzle of Buried Cities, of which a specimen was given in the September number. It affords at least as much scope for ingenuity, and often presents more difficulty in answering. The drawback is that often the same proverb is stated by different persons in different terms; so that a proverb with the substance of which one is quite familiar may escape recognition in another form which is designedly disguised. But different forms of the same proverb have nearly always the same leading word, and when once that is hit on, the clue to the whole is obtained, and the particular words used by the propounder of the puzzle readily disclose themselves.

The conditions are that the letters of each word shall follow in order, without break by any foreign letters, and that the words shall be ranged in proper order, but may be separated from one another by foreign words or parts of words as much as the propounder thinks fit.

A simple example is subjoined for illustration:

Thou hast enemies low lying in ambush. Hasten slowly.

Proverb.

A proverb how shall we define?
   Words uttered by the wise?
Glib utterance with wit combine,
   And proverbs straight arise.
But no neat sayings will combine
Truth's many facets in a line:
Half-truths at best from out the mine
   They bring; and often lies.
E'en he whose wisdom knew no par,
Snips his wise saws too close by far.
PUZZLES.

DOUBLE ACROSTIC.

I.
Refuge for the thirsty soul:
Outlet for the flowing bowl:
Touch him with a finger light,
His attention to invite:
Some roots are cube, and some are square,
This is a long one, be aware.

II.
Some like it pale; some like it yellow;
Witty, lawless, ragged fellow:
Touch his head with gentleness
To encourage or caress:
It always comes so opportune
That you will guess it very soon.

Would you know both last and first,
Each is the other one reversed.

Lights.
1. Convivial region.
2. Name of a legion.

ANSWERS TO LAST MONTH'S PUZZLES.

I.
RIDDLE BY CHARLES JAMES FOX.

Formed long ago, but made to-day,
Employed while others sleep;
What few would like to give away,
And none would wish to keep.

Answer.—Bed.

II.
ENIGMA (FROM THE PERSIAN).

Which is that city populated by lifeless men? It is sometimes
flourishing, and sometimes desolate. You will see it prosperous in
time of war, and desolate in time of peace.

Answer.—A chess-board.
Ah, Monsieur! Open your mouth and shut your eyes, as I am telling you, and you shall taste a fricassee of chicken, light as gossamer, I can assure you!

The four geographical names contained are Europe, Asia, Africa, and America. A correspondent, however, has discovered five additional ones—viz., Mons, Eye, Siam, Teh, Ossa.

We regret to state that two misprints occurred last month in reference to the Double Acrostic Barley and Mowers. "Light" 4 was—

"Without legs or arms complete,  
But well supplied with feet."

The solution is "Ell," but it appeared as "Eel."

The word for "Light" 5 was given as "Refuse," but should have been "Rabble."

IV.

The "Lights" of the double acrostic from Trivaudram, given first in our June number (Milton and Answer), were not solved quite rightly in July. They are as follows:

- Meliss A (Tennyson.)
- I moge N (Shakspere's "Cymbeline.")
- Lip S (Keat's "Pot of Basil.")
- To-morro W (Tennyson.)
- O enon E (Tennyson.)
- New Yea R (Tennyson.)
The 1,311th anniversary of the birthday of the prophet of Arabia was celebrated by the Anjuman-i-Islam, London, on September 10. After some speeches in Urdu and English in eulogy of the prophet, the loyal toast of her Majesty the Queen Empress was given by the President, Mr. Kazi Kabiruddin, and duly honoured. The President next gave the toast of the Sultan, as “Commander of the Faithful, and Guardian of the Holy Shrine at Mecca.” He spoke of the high esteem in which the representative of the Khalifate is held throughout the Moslem world. It was a happy coincidence that the members of the Anjuman were politically under the benign sway of H.M. the Queen, and religiously under an enlightened Khalifa. Their gratitude was due to both; to the former for granting liberty of intellect and freedom of action; to the latter for preserving and guarding their holy places. It was under Sultan Abdul Hameed that Turkey had seen the dawn of Western civilisation. The President added that he was extremely glad that the late Sir Salar Jung (from his own part of India), had visited Constantinople, and had thus shown the world that the Sultan was equally respected by Shiahs and by Sunnis. He ended by saying that, however warm his admiration and feeling of honour were for the Sultan and for the person he represents, yet, in common with all the Moslems outside the Turkish Empire, he could not but desire that more reforms on modern principles could be introduced—such as might have the tendency to improve the Moslem community socially, morally, and intellectually, so that they might advance with the current of the age towards the common goal of humanity.

The toast of “Islam and the Moslem Princes” was proposed by Mr. Iradat Ullah, and responded to by Mr. Yusuf Ali and Mr. Nasiruddin; that of the Anjuman-i-Islam was proposed by Mr. A. Ghani, and responded to by Mr. S. Ahmed; and finally that of the President was given, which closed the proceedings.
The following interesting remarks on the new Chitor-Oodeypore Railway have been contributed by Fateh Lal Mehta, the son of the Diwan of Oodeypore.

It is said among the Hindus that the giving effect to the good desires of their forefathers, whose career has been cut short by death, is one of the best religious acts which they can perform. The house of Oodeypore has always been conspicuous for adhering to this noble principle. It is a well-known fact that the Maharānās of Oodeypore, in order to preserve their religion intact, manfully withstood all attempts to subjugate them, and had to suffer many onslaughts and to fight hard battles, and that they finally lost their country and were obliged to live in the woods and wild tracts of Rajputana. In 1806, when Colonel Tod entered Meywar, he states that nothing but ruin met his eye—deserted towns, roofless houses and uncultivated plains; but since Maharānā Bheem Sing made a treaty with the British Government in 1818, peace and prosperity have again been seen making their way in Meywar. Since that time the successive Maharānās of Oodeypore have shown their loyalty and devotion to the Paramount Power, and have followed the wise policy of their ancestor, Maharānā Bheem Sing. Maharānā Sarūp Sing showed his loyalty in the Mutiny of 1857; and Maharānā Sujjjan Sing unhesitatingly attended the Delhi Assemblage in 1877, thereby breaking the old vow of not going to Delhi, because he deemed that place no longer the seat of Musulman rule, but a place where Her Imperial Majesty the Queen-Empress was to assume the title of the Empress of India. Maharānā Fateh Sing celebrated with particular splendour the Jubilee of Her Majesty's reign, and commemorated that happy event by erecting a marble statue of the Queen-Empress in the public gardens, and by building a public hall as a library, museum, and for other benevolent purposes. I think none of the Native States surpassed Oodeypore in this respect. Maharānā Fateh
Sing has now ordered a railway line to be constructed from Chitorgurh to Oodeypore, in order to fulfil the last enlightened wish of his predecessor, Maharānā Sujjan Sing, G.C.S.I., who, shortly before his death, appointed Mr. Campbell Thomson to construct a railway line from Chitorgurh to Oodeypore. After his death, circumstances which I need not mention prevented the project from being carried out. His Highness the present Maharānā who is conscious of the great benefits which the railway will bring to the State, ordered a project to be prepared for the line, which follows a more direct route than that previously proposed. His Highness requested Colonel Trevor, the Agent to the Governor-General, to turn the first sod of the Chitorgurh and Oodeypore Railway, and the Colonel performed the interesting ceremony outside the Debari gate in a place which is to be the terminus of the line. The line will be 60½ miles long, and will be constructed in about a year. It is a great advantage to the State that Mr. Campbell Thomson, who has been in the service of the State for the last ten years, is to be entrusted with the construction of the line.

It is not easy to describe the innumerable benefits which the railway to Oodeypore will confer on the country. It is expected that this mighty engine of progress will transform waste land into fields of thriving corn; and above all, this line will be the best and safest insurance against famine in Meywar. The mail and parcels will come quicker, and in time, telegraphic messages will also add greatly to the comfort of the Oodeypore public; the State will no longer have to incur the annual expenditure of keeping in order the metalled road from Chitor to Oodeypore; no special daks will have to be laid for distinguished visitors; and, last of all, life and property will be altogether more safe and secure in travelling by this locomotive horse than by the ordinary one.

Happily the railway station will not be at Oodeypore, but eight miles from it, near the imposing ruins of the Debari Gate. The peace of the Maharānā’s beautiful capital and the sweet “romance” of nature in which it is embowered, will not be disturbed by the shriek of the railway engine. The charm of the place will not be spoiled by the presence of the steam engine by the side of the lonely Pichola Lake.

His Highness the Maharānā may be congratulated on this useful public work. His Highness could have done nothing better than this for the furtherance of the
prosperity and welfare of his subjects. The following extract from the speech of Colonel Trevor may fitly close these remarks:

"To all who have dealings with Oodeypore, or who live there, it will be an immense boon, while the travelling public will be introduced by it in a way hitherto not possible to one of the most beautiful and interesting tracts of India. To meditate on the ancient glories of Chitor, and repose on the peaceful beauty of the Pichola Lake, the same day, will be no small treat to hundreds who would never hear of either, unless they were linked by rail, as by a bridge of gold. Again, the number of pilgrims to Nathdwārā will be a considerable addition to the passenger traffic of the line, and they will bless the chief who made it. It seems to me, then, that His Highness the Maharānā could confer upon his State no greater benefit than the Chitor-Oodeypore Railway. I wish that undertaking God-speed, with a confident hope that, if well managed, it will prove a good commercial investment, besides adding indirectly in various ways to the wealth and prosperity of the State."
The following letter from a Mussulman girl appeared lately in a Scottish paper:

Though living in the centre of the Deccan, in India, I am much interested in reading your paper, especially the column edited by “Greatheart.” My governess is a Scottish lady, and although I am the daughter of a Mohammedan nobleman, I find there are several things in which our nation and the Scottish nation resemble each other. In other ways, however, we differ so very much that it may interest you to know something of my life.

I am fifteen years of age, and have two sisters and four brothers. My little sister, ten years of age, is engaged to be married, and her intended husband lives with us, sharing our studies, &c., as one of the family. I have an Arabic master, who teaches me Arabic every morning, except Friday (that is the Mohammedan Sunday), and you will think it strange that he has never once seen me. A thick curtain is put across the doorway of my room, and I sit on the one side and he on the other. Two or three servants sit near me to pass my books from one to the other.

It is a custom among Mohammedan ladies to hide, and it is now five years since I was shut up in the Zenana. You must not think it is such a dreadful thing to be shut up in a Zenana, for after our work is done we have many amusements.

As well as reading Arabic, I also read Urdu, Persian, and English, the last being a language that we have been accustomed to from our childhood. I play the piano for one hour every day, and Scottish tunes are my favourite. We have a large garden, but of course it is surrounded by very high walls, and my little sister and I ride there first thing in the morning. My pony’s name is Bob, though he is not a Scotsman.

Our people do not sit at table, as you do, for food, but cross-legged on the floor, using their fingers instead of spoons and forks; but my father and mother, being fond of English customs, make us sit at table with our governess. Sometimes when it is a big feast, we dine in Oriental fashion, and we insist on our dear governess sitting with us, and we get so amused to see her efforts to eat with her fingers as we do.

Were you to pay us a visit, you would, I daresay, think our style of dressing very, very strange, because we do not wear dresses, as European women do. A piece of fine Indian silk, about eight yards long, is gracefully wrapped around us, with the two ends
thrown over our left shoulder, and hanging to the ground. Sometimes these cloths are made of fine muslin, edged with cloth of gold. Below this we wear jackets and other garments, and these are also richly embroidered with gold.

I must also tell you how I do my hair. It is put in two long plaits, the one being covered with cloth of gold, the other with cloth of silver, and the two are then twisted round each other and left hanging down the back.

My father is very fond of shooting, and he is taking us all on a hunting expedition next month. The Zenana ladies of our party are to travel in palanquins carried on the shoulders of men, while all the others will be on elephants. We are all looking forward to this with great delight, even though we do not participate in the actual hunting. Last time father went he shot a large tiger, but the joy of success was greatly marred by the huge beast seizing and tearing one of his old servants, of whom he was very fond. He died the following day.

I hope this description of my life in India may interest the readers of "Greatheart's" column, as theirs have already interested me. We have many other customs that must be almost unknown to you. I shall have very much pleasure in writing you from time to time, should you really care to hear from me.

"Syeda."
H.H. Mir Faiz Mahomed Khan, ruler of the Khairpur State, with a view to encourage higher education in the Moslem community, has placed the large sum of Rs. 60,000 in the hands of the Commissioner of Sind, for the foundation of scholarships tenable at the Bombay University by Muhammedan undergraduates in Sind. The Mir has made this endowment in memory of his father, and it will therefore be called the Sir Ali Murad Scholarship Fund. The scholarship holders will be allowed to attend any of the Arts, Medicine, Engineering, or Technical courses that are in connexion with the University at Bombay.

We learn from the Tribune that Rai Bahadur Lala Pohlo Mall, a retired Extra-Assistant Commissioner, who lives at Jullundur (Punjab), is taking much interest in the education of women, as to schools and medical work.

Mention is made in an Indian paper of an interesting relic possessed by Mrs. Colquhoun Grant, of Kidderpore House, Calcutta. It is a prayer-book, which has been in Mrs. Grant's family since 1723. On the title page her father, Archdeacon Williams, has made the following note: "From this book the funeral service was read by me over the body of Sir Walter Scott, amidst the ruins of Dryburgh Abbey, on the twenty-sixth of September A.D. 1832. J. Williams."

A visit was lately made at Madras by some Brahmin ladies, in connexion with the Hindu Social Reform Association, to the Observatory. About 40 Hindu ladies, as well as some children, joined the party, which also included Mrs. Brander, Mrs. Wilson, Miss Keely, Miss Shunmugum, and Miss Atthiammal. The officials of the Observatory kindly came to give explanations. The weather was rather unfavourable, for large masses of clouds partially concealed the moon, but at intervals it could be seen, and every lady obtained a glimpse in turn. The telescopes were also explained to the party, as well as the clock-work which moves them in accordance with the movement of the earth. Other visits are in prospect.

A letter of condolence has been sent to Mr. S. Satthianadhan, M.A., Assistant Director of Public Instruction, Madras, by some members of the Y.M.C.A., expressing their sympathy in his bereavement, Mrs. Satthianadhan having been very much valued in the station, during the time when her husband was Principal of the
Breeks Memorial High School. In our Obituary we give an appreciative sketch of this lady, by Mrs. H. B. Grigg.

Mrs. Grigg has organised a Choral Union at Trivandram, Travanere, which gave a very successful concert on July 21, when H.H. the Maharaja was present. Two days afterwards the performance was repeated specially for native ladies. The members of the Karamanai Mutual Improvement Circle, at Trivandram, have lately performed Bhavabhut's *Uttara Rama Charita*, from Professor H. H. Wilson's translation, under the patronage of the Maharaja.

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PERSONAL INTELLIGENCE.

The following have obtained the first 61 places in the recent Open Competitive Examination of candidates for the Civil Service of India:

10th, Piroze K. Dadachanji, 2,180 marks; 20th, Abdullah ibn Khan Bahadur Yusuf Ali, 1,911 marks; 21st, Jyotsnanath Ghosal, 1,902 marks; 53rd, Ali Ahmed Hussanally, 1,543 marks; 56th, Albion R. Banerji, 1,535 marks; 59th, Diwan Tek Chand, 1,493 marks.

Mr. Yusuf Ali (B.A. Camb.) and Mr. Tek Chand (B.A. Lahore, Punjab Gov. of India Scholar) studied at Cambridge; Mr. P. K. Dadachanji (Bombay), Mr. J. Ghosal (Calcutta), Mr. A. A. Hussanally (son of Khan Bahadur A. D. Hussanally Effendi, Karachi), and Mr. A. R. Banerji (M.A. Calcutta, son of Mr. Sasipada Banerji, Baranagar) studied with Messrs. Wren & Gurney, Powis Square.

Mr. A. R. Banerji obtained the highest marks of all the candidates in Modern General History.

*Arrivals:* Dr. F. Surveyor; Mr. Mohan Lal Dhingra, and Mr. Bishan Lal Dhingra, sons of Dr. Ditta Mal, of Lahore; Mr. Piaray Lal Atal.

*Departures:* Miss R. Singha, for Lahore; Mr. B. Dé, Mrs. Dé and family; Mr. B. M. Malabari.

We acknowledge with thanks: The Summary of the Administration of the Gondal State, 1883-84; the Report on the Census of Travancore, by V. Nagam Aiyer, B.A., Dewan Peishcar; and Census Commissioner; *Journal of the Mahabodhi Society.*