TRAVANCORE.

We have again to thank the Dewan for sending us a copy of the administration report of this interesting little State. From the circumstance, not perhaps altogether to be regretted, that it lies out of the track of the ordinary tourist, and far away from any part of India where history has principally been made, the State is less known than it deserves to be. For one thing, if it lacks the interest political, it has an abundance of the interest social, being inhabited by a people whose ways are so much their own as to make the investigation of them an interesting and profitable study. Besides, it may safely be said that few, if any other parts of India, have been endowed by Nature with so many varied forms of attractive beauty as are to be found within the narrow limits of this quiet and secluded little country.

It is with the record of another year’s progress among the interesting people of this beautiful State that we are here presented in the usual annual administration report for M.E. 1066 (1890–1). And we may at once say that we are glad the report does not present us with a monotonous stream of congratulatory phrases, indiscriminately poured out upon the various departments administered by the officers under the Dewan, but that praise is discreetly mingled with criticism, exhortation, and gentle reproof. In one case, for instance, we find the Dewan calling in question the correctness of returns, while in another he properly points out that it is not satisfactory to find that the percentage of convictions in sessions’ trials is decreasing, and adds that the “results do not speak well of the care bestowed by the Committing Magistrates or
the Sirkar Vakeels." Again, he is rightly dissatisfied with the fact that the duration of cases before the Magistracy is nearly double that of the previous year, and calls the earnest attention of those concerned to the subject. These remarks of the Dewan clearly show that the reports when received from Heads of Departments are subjected to some wholesome scrutiny, and we trust that, wherever he has found it necessary to give gentle reproof or exhortation, those to whom it has been necessary to give it will do their best to render the repetition of it unnecessary. On the other hand, there is much that the Dewan finds himself able to express satisfaction with, and, of course, the expression of it becomes all the more valuable, when it is seen that the satisfaction is not indiscriminate.

We shall now proceed to notice, in some little detail, a few of the matters that have struck us in reading the narrative of the administrative activities of the year.

We are glad that the Dewan is able to report that the criminal epidemic which broke out among the youth of the State last year has disappeared; but we could have wished that a fuller explanation of its appearance and disappearance could have been given than simply that it was due to "an abnormal increase in the Quilon district." When juvenile crime mounts from 880 in 1064 to 2741 in 1065, and again shrinks to 1005 in 1066, something more definite and detailed, by way of explanation of the remarkable fact, would have been received with interest. One thing, at any rate, we are glad to note:—that Government has had its attention called to the need of special provision for dealing with young criminals, and that there is a prospect, at no very distant date, of a reformatory being established in which this class will be dealt with, apart from the more hardened criminal class. We wish such an institution all the success it deserves, but, of course, that success will in great measure depend on whether the head of it and, as far as possible, his assistants, are in intelligent and earnest sympathy with the object such an institution seeks to attain.

But, after all, the great object of a State should be prevention rather than reformation. And this, if rightly gone about, may be attained with as much success as the present deep-seated defects of human nature and human society will permit, whilst the expenditure rendered necessary may, in the end, be found to be the truest economy. There is considerable evidence in the report before us, that this department of administrative activity is not being neglected. The condition of the people is
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gradually being ameliorated in various ways:—by the making of roads, building of bridges and other useful engineering works, by the removal of harassing disabilities affecting particular classes of the people, by praiseworthy efforts to bring the most recent benefits of preventive and curative medicine within their reach, and by more efficient and impartial protection of the weak against the strong and unscrupulous, whilst, as accompanying these measures and reinforcing them, must be noticed the equally laudable efforts of Government, by a wise and liberal educative policy, to remove the dense mass of ignorance and superstition in which the great mass of people is enveloped, and of which they are at present frequently the helpless victims. There ought to be nothing that can afford a ruler or his ministers more unalloyed pleasure than to watch the tokens of the gradual breaking in of light upon the darkness, and of the strengthening and purifying of the moral fibre of the people they are called upon to govern. This pleasure, we think, the Maharajah and Dewan of Travancore may fairly claim. Light does seem to be gaining upon darkness, and reason to be weakening the power of prejudice among the people; and, as the evidence of this is perhaps most easily discerned in what is being done to reach the young, and give them the means of acquiring the knowledge, and cultivating the character, that will help them to make life brighter for themselves, and more useful for others, we shall devote the rest of this notice to a consideration of what the Travancore Government is doing in this direction.

From the first table of statistics presented to us, we are glad to find that, in the whole State, the number of children undergoing education of any kind, Vernacular or English, is 104,616 as compared with 97,857 in the previous year. This is an addition, for the year, of not far short of 7,000, and it is gratifying to find that, though the figures of the recent census are adopted, thus giving an increase of 153,916 to the population, the proportion of those under instruction to the whole people of the State has, nevertheless, slightly increased, being 4.09 compared with 4.07 of the previous year. It is still more gratifying to find that the relative numbers of boys and girls, though still very disproportionate, are showing evidence of having begun to adjust themselves to a more equitable proportion. The proportion of boys to the whole number under instruction has fallen from 82.8 in the previous year, to 80.8 this year, girls having increased from 17.2 to 19.2.
But the improvement thus shown may be brought out more strikingly in another way. There were in the year under report 3,359 more girls in the schools than in the year before, and, as the total increase of both sexes under instruction was exactly 6,759, it will be seen that, for every new boy that joined a school, there was, in nearly every case, a new girl to keep him company. If this rate of increase goes on, we may hope that we are within measurable distance of a reasonably complete adjustment of the relative proportions of the sexes attending school, and that, ere long, for every educated young man there may be little difficulty in finding a suitably educated wife. We are not so foolish as to suppose that this is exactly the same as a good wife, but, at any rate, there will be more of common ground between the two, more of common sympathy, the yoking will be more equal, and, as a consequence, there will, probably, be fewer occasions of friction between the two in the management of the affairs of the household. Married life will, we may hope, flow on more smoothly and pleasantly and have more fulness and richness of meaning for both parties concerned, and their children as well.

We will now notice the various classes of schools in relation to state aid and control; and, from the report, we find that there are three of these. First, those whose expenditure is wholly guaranteed by the state, and which are entirely under its control; second, those whose expenditure is partly met by state aid, and which are subject to state inspection; and, thirdly, those receiving no state aid, and independent of all state inspection and control. Of these three classes there was, during the year under review, an increase of 12 in the first, of 221 in the second, and a decrease of 133 in the third, figures which seem to show that it is the present policy of government to foster class second. And, indeed, in the circumstances of the country, we think this is probably the proper course to pursue. Perhaps the most immediately urgent lesson the great mass of the people of India have to learn is the supreme desirability of intelligently helping themselves, of rousing themselves from the lethargy of individual initiative into which they have fallen. In order that this lesson may be properly learnt, it is, we think, at present desirable that government should interfere so far, at least, as to justify it in feeling reasonably sure that the self-help shall be intelligent, and, on the other hand, to avoid overmeddling, so that it may still deserve the name of self-help.
As was remarked in the review of the report last year, the greater part of the education of the country is carried on in the vernacular, and we are glad that this year, in this department, evidence of progress is again forthcoming. There is a large increase in the numbers attending school, and, here especially, as might be expected, the girls are putting themselves more distinctly in evidence. We are glad, therefore, to take this opportunity of calling special attention to this fact, as a proof that the reproach often brought against Indian youth, that education is taken advantage of solely with a view to government service, is not altogether deserved. There are over 20,000 girls reported as under instruction, and we are sure that there is not much prospect of government service for more than about 40 of these. There must, therefore, be some motive of considerable strength other than hope of government employment actuating those who send these girls to school, and we would fain hope that it may, at least, partly be found in the fuller realisation by the people of the fact that an educated man requires an educated woman as his helpmeet. We are specially glad to be able to congratulate the director on his being able to report "that the prejudice that has hitherto existed among the native community against allowing their girls to remain in school for a reasonably long period, until their minds are matured, is fast dying out." With reference to this matter, it would be interesting if the director were now to furnish annually, as is already done in the case of the boys attending the district English schools, a table showing the average time spent by girls in school.

We are glad to notice some little improvement in a matter noticed in the review of last report—viz., the average daily attendance of girls. There is, as we have seen, a large increase in the number of girls on the register in Government schools, and, instead of a decrease as last year, there is, this year, as there ought to be, also an increase in the average daily attendance; not sufficient, however, we are sorry to say, to prevent a further slight decrease of 2 in the percentage. The most marked improvement this year, in this respect, is in aided Mission schools, which show an improvement of 3 per cent.; while the Native aided schools have maintained the creditable position they were stated to have attained last year. The percentage of attendance for the year in the three classes of schools was 67, 69, and 75 respectively.

In the female normal school at the capital we were told
last year that 221 pupils were admitted, but that many had had to be turned away for want of room. This year we find that 250 are on the register, and are therefore glad to infer that the increased accommodation required has been provided for the increased number. This school is of great importance, as it is looked to to supply female teachers for girls' schools in other parts of the country; and it is, therefore, much to be desired that it shall be thoroughly successful in supplying a sufficient quantity of the material out of which good teachers for girls can be made.

The only other branch of the educational department we shall notice is the "Industrial School of Arts," instituted by the present Dewan. This school may, if properly conducted, become an important agency in the artistic and industrial development of the country; but, to secure this end, much wisdom and patience will be required on the part of those in charge of it, and we are glad to find some evidence in the present report that the wisdom and patience required are not wanting. The superintendent—a young B.A. educated in His Highness' College, and afterwards practically trained in the Madras School of Arts—has been busy during the year in collecting from temples and other old buildings drawings of wood and stone carvings for the study of his students, and the guidance of the artisans under his superintendence. This is working in the right direction, and is rich with the promise of good, if it be done with that discernment which it is so difficult to obtain and so precious when obtained. It must not be supposed, for instance, that everything found carved on an old temple or other building, possesses on that account a guarantee of its artistic merit. A presumption in this direction is the most that can be allowed, for an old carving may be ugly even though it is old; and it is just here that the discernment we have spoken of is so much wanted, and is so precious if it can be found. Mere wholesale copying of old carvings will not suffice for the development of artistic feeling in Travancore or anywhere else. There must be at least as much of that feeling already operating in those who guide the development to save them from slavish imitation of anything, whether old or new; but, if the feeling is unfortunately wanting, this much of encouragement, at least, may be derived from the present artistic movement, which, we think, is more or less general in India, that there is probably less danger in imitating old native designs, than in imitating those introduced from the alien West, which are not, by any
means, always artistic; and which may be presumed to be in most cases foreign to the characteristic genius of the art that has already developed itself in India. The school is described as having an industrial, as well as an artistic department, and we are glad to see evidence that this distinction will not be allowed to mean that the cultivation of beauty is to be confined to the artistic, and that the industrial department has leave to be as ugly as it chooses, if only it is what is called useful. It is contemplated, among other things, to introduce the manufacture of common glazed pottery for domestic purposes. It seems there is a great demand for this in the shape of crockery, jars, &c., and the Dewan remarks that “there is no reason why local industry should not step in to supply this demand, considering that the materials are ready to hand.” He is right, and we only hope that if, as is said, he is about to retire from the cares of office, he may have the pleasure of being able to look back upon an industry initiated by him, which may do much to develop the trade of the country, and do it in a way in sympathy with its previous artistic development in so far as that has been on truly worthy lines.

Some of the readers of this magazine may, perhaps, remember a notice that appeared in it about a year ago in reference to the gratifying success of the second Prince of Travancore in the examination of the Madras University for the B.A. degree. They will, we are sure, be further pleased that, in the present report, the Maharajah has also formally expressed his gratification at the event; his Highness has authorised the Dewan to say that he “is much gratified at the success of his nephew, and is also very much pleased that the Prince has also resolved to go up for the M.A. degree.” We are, therefore, confident that the young Prince has received sufficient stimulus to induce him to do his best to secure the high honour he is, we believe, steadily working for. Indeed, we trust there may be no danger of over-stimulus. We hope that both the Prince and those who have the guidance of his studies will take care to avoid turning work into worry, and so miss, in a great measure, the value of the discipline he is so commendably giving himself. The degree, if it be attained, will be of infinitely greater value if it can be taken to be significant of a previous period of quiet steady work, than if it has been preceded only by a feverish course of worrying cram.

We should have liked to say something of the work
being done in the Trivandrum College, at present in charge of Dr. Mitchell, and in the twenty-two district English schools under the superintendence of Mr. Duthie; but we have already exceeded our space, and we shall hope to have an opportunity of saying something of the work being done in these branches of the department next year. We now take leave of the report, glad, as we have already indicated, to find in it evidence of a considerable amount of healthy administrative activity, and trusting that, as each subsequent report is received, it may contain further and fuller evidence of his Highness' and the Dewan's success in securing the true welfare of the people they have, in the providence of God, been called upon to govern.

R. Harvey.
THE DISTRICT NORTH OF THE MAHI RIVER.

(Continued from page 466.)

The north and north-east frontiers of the Mahikantha district are peopled by the wild tribes known as the Girassia Bhils; also the mountainous tracts on the Narbada River, and in Khandesh and Berar, together with the range of Ghâts and the neighbouring country, as far south as Poona. The number of the Bhils, who are considered to be the aborigines of the country, is probably over 40,000. These people support themselves partly by agriculture, and partly by robbery and cattle-lifting, serving also as watchmen and as guides. Their language is in sound something between Hindi and Gujerati, and is hard to understand. In addressing even a chief or a nobleman, they speak in the second person singular, as Quakers do in England. They eat most kinds of flesh, including that of the cow. The Bhils worship stones covered with red lead and oil, as well as horses of clay and rags, and they are firm believers in witchcraft, and much given to the practice of witch-swinging.

Bhils are seldom seen without a quiver of arrows and a long bamboo bow, which is instantly bent on any alarm, or at the sudden approach of a stranger. They are wonderfully swift, active and hardy, incredibly patient of hunger, thirst, fatigue, and want of sleep, vigilant, enterprising, secret, fertile in expediency, and admirably apt at night attacks, surprises, and ambushes. In their predatory operations they are remarkable for sagacity, secrecy and celerity. Their arms and habits render them unfit to stand in the field, and they are timid when attacked; but they have on several occasions shown extraordinary boldness in assaults on English officials and on English stations. When the Political Agent, Colonel Goodfellow, went to the Bhil frontier to put down their rising and to hear their grievances, he was left alone surrounded by the Bhils, and having no power to extricate himself, he had quietly to submit to their demands and sign several articles in their favour; but after his release he made a report to the Government, and the
articles remained without effect. His successor, Colonel Wodehouse, would have met with the same fate, but he fortunately escaped it. His camp was at Ahmednagar, and the Bhils having come to know that he was to start for Idar the next morning, concealed themselves on the side of the road among the bushes and ravines, and awaited his arrival. From a distance they saw his carriage coming, and as it passed by they fell upon it. They did not find the Sahib in the carriage, so they gave a good beating to the coachman and groom, unharnessed the horses, broke the harness, took out the brass and steel studs in it, thinking them to be gold and silver, and ran away. Colonel Wodehouse instead of driving, had started on horseback a few minutes later, and on coming up to his carriage, he found it broken up. Police investigation was made, and the offenders were arrested, tried, and sentenced to different terms of imprisonment. Colonel Salmon also, the Political Agent, while going from Kheradi to Posina on the north frontier of Idar, was benighted on his way. He asked a Gaikwārī sowar (horseman) of his escort to find a guide. The sowar went to the nearest Bhil cottage, and, perhaps in an insolent tone, asked the Bhil to go as a guide. Being drunk or enraged at the insult this man raised a cry, and in a few minutes the Bhils surrounded the Sahib. Colonel Salmon, with his usual calmness, however, pacified them and thus got out of the difficulty.

But although the Bhils are robbers by profession, they are remarkably faithful when trusted, and are never sanguinary. Their delight is in plunder, and nothing is so welcome to them as a general disturbance; but if you happen to put up at a Bhil's cottage, he treats you very kindly, and entertains you in the best possible way that he can. Should you take refuge under his roof when pursued, he will even protect you at the sacrifice of his life. The whole village community would consider it a disgrace if you were to fall into the hands of your pursuers, and the surrounding tribes would make common cause against them. If even a Bhil child acts as your guide, you are quite safe till you have passed the boundary of his village.

A remarkable instance of faithfulness to their promises occurred before me. A serious decoit was committed on the house of a Bania, at Chitroda, under Idar, by several Bhils one evening, headed by a Bania whose customers the Bhils were, and who was a relation to that Bania, but not on friendly terms. They plundered the house and carried
away valuable jewellery. A report of the occurrence having been received, the police made a searching inves-
tigation to apprehend the offenders. A leading Bhil being
caught, promised the then Dewan Rao Sahib Haridasbhai
that if he would be temporarily released from custody he
would collect and bring back the property and name the
offenders. He was accordingly released on promise to
return, and he did return with the property. An inquiry
of the whole case was made before me, and all the
offenders confessed their guilt and were committed to the
Court of Sessions for trial. Some of them were sentenced
for life, and others for some years, according to the nature
of the part each took in the matter.

The Bhils go about armed with bows and arrows, and
on the slightest provocation wound and kill each other.
Though always quarrelling among themselves, they are
quick to join against an outside enemy. None of them,
whatever he may be doing, disregards the long shrill cry
(Kilki) that shows a Bhil is in trouble. When their head
man beats his drum, they gather at a moment’s notice to
fight for him; and the signal is continued and carried from
village to village, like a telegram, within a very short time,
 miles and miles round.*

The Bhils are very different in appearance and manners
from the other dwellers in Mahikantha. Their complexion
is very dark, and their hair jet black. Though not warlike,
they are strong and brave, but quarrelsome, and inclined
to drunkenness. In some respects they treat their women
better than do the so-called civilised people of India.
Early marriage is not practised. Under ordinary circum-
stances, unlike the other Indians, the woman chooses her
husband. But at the Posina Fair, north of Idar, if a Bhil,

* I once foolishly tried an experiment, which I will never try
again. I was curious to hear their Kilki (war-cry), and I
asked a Bhil to make it. He did so, and within a very
short time I found myself surrounded by hundreds of Bhils.
But the Bhil who made the Kilki explained to his com-
panions in their language that it was a sham call, and I
could not but laugh with admiration when they all suddenly
disappeared. Even young boys of fifteen were jumping like
monkeys with bows and arrows, bent on aiming at me. Being in
the jungle with a limited escort, and far away from my camp, on a
visit to their hamlets, I had reason to fear I should endanger the
lives of those who escorted me. One ought to accustom one's
ears to distinguish between the sound of a marriage drum and
of a general gathering drum.
without being seen, succeeds in taking the woman he wants to marry across the river, the parents of both agree to the marriage. If he is found out before he has reached the other side, the man is severely punished by the girl's father and his house plundered. They have no zenana system, nor do the women veil their faces in the presence of elders or strangers, and the marriages are not attended with the unnecessary expenditure that there is amongst us. Very few Bhils wear shoes. They run about with bare feet amongst thorns and brambles, and if a thorn pierces a man's foot he rubs it off against the ground, taking no notice of the pain. Their clothing is scanty. The men wear a short dhoti round their loins, and a coarse scarf on the head. The women sometimes have a small orni (a coloured scarf on the head), and a short dress, and numbers of brass bangles and anklets, in which they take special delight. Their necklaces are made of tin and other inferior metal, and are supposed to act as charms. The Bhils occasionally cultivate vegetables. If you try to take such produce without leave, they are convinced that the theft will be of no profit to you, for you may spend hours in trying to cook the vegetables without success. They believe in witches, who are horribly black and with staring eyes, and are very much feared. The Bhils scatter their huts on the hills, securing very good sites, both as to air and distant view. Each man's cottage, which is built of sticks or stones, with clay, and thatched with straw, stands in the middle of his field. When a son becomes of age, he takes pride in making a separate house, and after marriage he is never under the roof and protection of his parents. No Brahmin performs the marriage ceremony, but they give a banquet to their relations. They have no funeral ceremonies; but, like the Chinese, they never allow the body of a dead comrade to fall into the hands of their enemy. They believe it to be a meritorious action to kill a Brahmin, as on his death his relations will feed hundreds of other Brahmins. A Bhil generally makes a vow to his god or goddess that, if he gets a son, he will give a thorough "bath" to a neighbouring hill—that is, will set fire to it; and, in carrying out his vow, he is very pleased to watch the whole wooded hill on fire. Their villages include no temple, no shops, no doctor, no vaccinator, and, except a headman, they have no village officers. They do not allow a census to be taken of their population.
The Bhils have much adoration for their chiefs. About twenty original landlords are under the rule of the Maharaja of Idar. They are known as Bhumia chiefs, that word meaning something like the lords of the manor existing in this country since the time of Edward the Confessor. The Thakore of Ghorwada is polite in his manner, and very fond of horse training. The Thakore of Posina is an educated man, a Rajput, but his subjects are mostly wild Bhils. The Thakore of Taka Tuka is of dark complexion, with frightful big eyes. He was once threatened by the Dewan of Idar, Mr. Nathabhai, with the attachment of his estate on account of the conduct of his Bhils, who treacherously attacked a Jemadar and three policemen, while they were attempting to secure a Bhil who had escaped from their custody. The police defended themselves behind the wall of a cottage till all their ammunition was exhausted. The Bhils showered arrows upon them from all sides, and at last set fire to the cottage, and the police were burnt to death. The Bhils then, fearing the consequences of their action, left that part of the country, but were afterwards allowed to return. The Thakore of Mori (Devni) is much respected for his courtesy. The Thakore of Mori Megraj is timid, and governed by others. Under the influence of his brother and his immediate followers, he did not allow any officers to approach him. I may relate an experience of my own in his territory. Several cases, both criminal and boundary, were left pending, and no one dared to go there, as the population consisted chiefly of wild Bhils. The Dewan of Idar, Mr. Nathabhai, then threw upon me the hazardous task of settling the boundary of a Bhil village—called Panchal—about ten miles in circumference, and in the midst of the Bhil villages. I took up the duty in good faith, not knowing the nature of the risks involved. I encamped at Meghraj, and called upon a Mahomedan Dufedar of the Thana, acquainted with the Bhil districts of that part, who had gained the confidence of the Bhils by his long service in that part of the country. I deputed him to find out the movements of the Bhils and their suspicions as to my coming, and I was informed that the Thakore's surrounders had spread rumours among these wild tribes that my object was to arrest the Thakore and send him to England; that every arrangement to take him over was made, and that the Bhil district would be placed under attachment. The wild people blindfoldedly believed what was told them, and the Thakore believed it
too. He sent away his zenana into Meywar, and every preparation was made for falling upon my camp. Hearing the peculiar sound of Bhil drums, a signal for a general rising, my subordinate officials were much frightened. I was there with my wife and little child, and not losing courage sent a message to the Thakore that I wanted to see him personally. He hesitated, and was frightened by others into believing that my summoning him personally was a step towards arresting him, though I had not the slightest intention of doing so. The cunning Banias of Megraj, who are noted for the wonderful rapidity with which they can circulate rumours, used to beset my camp under some pretence or other to know my movements, and to show their own importance were spreading unfounded rumours about the affair. The Thakore was a firm believer in a Mahomedan Pirjada of Balasinore. He was offered, I understand, by the Thakore two villages, if he could manage for him a peaceful interview with me. I came to know of this and declined to give a hearing to the Pirjada, but assured the Thakore, through other sources, that his fears were quite unfounded, and that I should be very much pleased to see him and co-operate with him in settling the long pending boundary dispute. He thereupon came to my camp one evening with several body guards round him, armed with Matchlocks, &c. The Dewan of Idar, Mr. Nathabhai, happened to be there. He remained incognito behind the screen in my tent, and watched the proceedings. My camp was near the hills, and when I looked round I found the hills thronged with two or three thousand Bhils, like locusts. The interview lasted for about ten minutes, and then the whole multitude disappeared immediately. The Thakore's surrounders, however, still continued exciting the wild people, and put fresh threats in the Thakore's mind. I therefore sent word to the surrounders that they would be charged with exciting disaffection and attempting to wage war, and that warrants would be issued against them. This had a salutary effect on their minds, and everyone left the country in different directions. The Thakore finding himself alone, and being timid and incapable of forming his own judgment, left temporarily for Meywar. The wild people being assured that there was no foundation to the rumour spread by the Thakore's surrounders, became now ready to help me in settling the boundary. The next morning I went with a small escort and a surveyor to the frontier. The head men of the surrounding Bhil villages
came, and were so truthful in showing me a boundary of
their respective villages, that I was able to mark out the
boundary of Panchal in one day, and return, very hungry
and tired, to my camp in the evening, as nothing to eat
could be had in that dense wood. The Thakore of Mori
subsequently returned to his capital, and was so much
pleased with the settlement being made without my spoil­
ing his interest in his absence that he sent me a letter in
the most flattering terms.

The Maharaja of Idar receives tribute (Kichdi) from
most of the Mahikantha chiefs. His sirdars, eight in
number—i.e., Chandarni, Mudati, Medhasan, Tintoi, Udni,
Mow, Kukadia, and Ganthiol—hold their estates on con­
dition of military service—supplying three horsemen for
every £100 of revenue. When a new Raja succeeds to the
gad, his sirdars have to make a payment called Tika.
The same happens when marriages take place in the chief’s
families. It is called Hathgarnu. It is as the Knight
Templars in this country used to pay to the sovereign in
consideration of the privileges and estates they enjoyed.

During the last twenty years some Bhils have become
the followers of a devotee Bhil teacher (a native of the
State), who believes in the great Hindu hero, Rāma, and
forbids the killing of animals, the drinking of liquor, and
the committing of offences. Like a high caste Hindu, the
devotee takes no meal without bathing, puts a religious red
mark on the brow, ties a yellow strip of cloth round the
turban. He has now about over 1,000 followers. On
account of their change of customs, the Meywar and other
Mahikantha Bhils treated these followers as out-caste, and
caused them much annoyance; but the authorities put a
stop to it. None of these people are found accused of
any crime. Great improvement is taking place in regard
to the Bhils, and many of them are settling into more
peaceful ways.

PURNANAND MAHANAND BHATT.
THE ORIENTAL CONGRESS.

The ninth International Congress of Orientalists, of which Professor Max Müller had been elected President, opened its proceedings in the theatre of the University of London on September 5, when there was a large gathering of the members of the Congress and of foreign delegates. In the absence of H.R.H. the Duke of York, Honorary President, the Earl of Northbrook presided, and after some introductory business, Professor Max Müller read his brilliant opening address. The newspapers have recorded it so fully that we need only refer to its chief points. He called attention to the main object of such Congresses—that of bringing together the East and the West; pointing out that one of the greatest achievements of Oriental scholarship had been to prove that in pre-historic times language had formed a bond of union between "the ancestors of the Eastern and Western nations," and further, that even in historic times language was not such a bar of separation as to prevent intercourse between the great nations of antiquity. These two discoveries seemed to him the highest glory of Oriental scholarship during the present century, and he considered that they presented a worthy subject of thought at the beginning of this Congress. In regard to the investigations about pre-historic times, Professor Max Müller dwelt on the immense importance of the science of language—that is, the study of words; by means of which the curtain has been withdrawn that formerly concealed these ancient times and their intellectual struggles from the view of historians. Difficulties which could, perhaps, never be solved, still existed with respect to the beginnings of language, and it was only by observation of the development of modern dialects that any approximate calculation could be made as to the thousands of years it must have taken, first, to consolidate the language of the united Aryan period, and then for it to become in some degree a dead language before it broke up into its six ethnic varieties—Celtic, Teutonic, Slavonic, Greek, Latin, and Indo-Eranic. Perhaps an antiquity even greater must be claimed for the
primitive Semitic tongue, which was later differentiated as Babylonian, Phœnician, Hebrew, and Arabic. Whether the original Aryan and Semitic had a still earlier common source was a question which could not be answered; but scholars deserved the gratitude of the world for the many discoveries that they had succeeded in making. As Columbus threw open the new world, so these scholars had discovered a whole act in the drama of human existence, which was entirely unknown to our forefathers. In regard to the early historic times, too, Oriental scholarship had lately effected a very great deal, especially as to Egypt and Babylon, and in consequence many new theories have been raised tending to show the connexion between the ancient nations. In particular, Professor Max Müller referred to some diplomatic correspondence found on tablets in Egypt, of the date of about 1400 B.C., carried on in cuneiform writing, thus proving that the Babylonian “rows of wedges” could be read by the scribes and scholars of Egypt. Leaving the past, the President drew attention to the great importance of a knowledge of existing Eastern languages. England had especial reason to cultivate the study of these languages, in order to understand the many Eastern nations with which she has come into connexion. Much remained to be done in this respect, and Professor Max Müller rejoiced that one step had been made in the right direction by the establishment of a school of Modern Oriental Studies. It would be of great practical advantage to the commerce of England if young Englishmen were thus qualified to travel in the East, and to carry on correspondence in Eastern dialects. But still more important was it that those who were sent out to administrate in India and elsewhere should be able to keep up more intimate relations with the people than is possible while they are ignorant of the languages of those among whom they work. He hoped that the Congress would help to kindle more enthusiasm for Oriental scholarship in England, and that such enthusiasm would not pass away with the meeting, but would take form in the shape of a permanent association for the advancement of Oriental learning, having its proper home in the Imperial Institute.

On September 6, the reading of papers began in the different Sections. The chief interest was centred in the Babylonian and Assyrian sub-division of the Semitic Section, and in the Egyptian; but in the Indian and Aryan Sections, which met unitedly, Professor Cowell’s inaugural address as President of the Aryan section was
much appreciated. It dealt partly with the difficulty of settling Indian chronology, owing to the absence of personality in Sanskrit writings, and the very few references to contemporary events. Professor Cowell showed how by means of careful scholarship some of the perplexing points were becoming clearer, especially instancing the recent discovery of the true date of the Guptic era—A.D. 318 or 319. There was reason, he said, for pride when it was remembered how much had been accomplished, in spite of great obstacles, by the scholars of various countries. A discussion took place in this Section on Sir Raymond West's opening address as President of the Indian section, upon Higher Education in India, which had been read the day before without sufficient notice. The following day an interesting paper was read by Dr. Murray Mitchell, in the Indian Section, on the chief Maratha poets, with especial reference to the popular religious poet, Tukaram, who died in 1649. Professor Sayce gave his inaugural address in the Semitic Section, on the progress and development of Assyrian research, which was attended by a large audience; and in the afternoon the chief attraction was Mr. Gladstone's paper on Archaic Greece and the East, read by Professor Max Müller.

On the 8th September there was again much to attract in the Assyrian and Babylonian Sub-section, and in the Persian and Turkish Section an interesting paper was read by Miss C. Sorabji on the Parsees. It was the first time that an Indian lady had taken part in the proceedings of the Congress. The following is a summary of the paper:

The history of the modern Parsees is in effect the history of Zoroastrianism since the seventh century; but they have an ancient history as well—partly legendary, partly authentic—stretching back to many thousand years before Christ. It was in the seventh century that they came to India to avoid Mahommedan persecution, and settled in the little province of Guzerat. They now numbered about 90,000 people in all, and have preserved peculiarly intact their own personality and individuality among the varying races around them. The Parsee, viewed in public and private life, is no unpleasing type of humanity. In his treatment of his women he is not Oriental, and in business and other relations of life he is blessed with a large amount of intelligence. Educationally the Parsees are assimilated to the West, and so also socially, barring the retention of a few Eastern customs which
retain more beauty than superstition or barbarism. Their religion has long attracted the admiration and discussion of Oriental scholars. We know now that pure Zoroastrianism is only a beautiful form of Theism, and that the worship (if such it can be called) of the sun and fire and heat is only the veil of a mystical philosophy. Zoroastrianism enters into the daily life of a Parsee in more ways than one, from the early solemn moment of his life when he is named by the name of his prophet, through that second great change when he is bound by the seven-fold cord, and lastly, to the time when they lift him to where his foot has never trod in the tower of silence, to be consumed by the vultures which swoop down upon the corpses exposed in the tower. As to women and girls, they start with a difference from other Indian races, for they are not shut up behind the Purdah, and University and other advantages are open to them, as they have only lately been to English women. Oriental scholars will miss the presence of Parsee legislation. The Parsees have had no Manu or Koran; the books on the subject prepared by Zoroaster appear to have been lost. Custom ruled till the Panchayet was constituted, which is now superseded by British-made law for India. We thus find the Parsees an anomalous little body of people; with a philosophy and a history, planted in Western India, themselves, both Eastern and Western, forming, as it were, a bridge between the two continents, and interpreters to the East of the western spirit; and, looking at their past and present history, we cannot but predict a powerful future.

The 9th September was the last day of meeting of the Sections. In the Indian and Aryan Section, Sir Raymond West and Professor Cowell alternately occupied the chair. In the course of the session, Professor Max Müller announced that his second edition of the Rig-Veda, with Sayana's commentary, had been issued through the generosity of H.H. the Maharaja of Vizianagram. The publication of the first edition had given a great impetus to the study of the Rig-Veda, and there had been a widespread demand for a new edition. Professor Deussen read a paper on Indian Philosophy. He began with the Rig-Veda, in many of the hymns of which the collapse of the ancient polytheism can be observed, and at the same time, in several hymns a new idea emerges—that of the unity of the universe. He then traced the philosophical principles in which this new idea took form—through the Brahmanas—until they were absorbed in the doctrine of the Upanishads.
It was possible, he said, to construct a complete system of the philosophy of the Upanishads, and to derive from them all the later philosophical systems of the Sanskrit period as well as the leading ideas of Tainism and Buddhism. And thus we had in India from the Rig-Veda to the present day a continuity of philosophical development, which in depth, fearless logic, and fulness of metaphysical truth was, perhaps, unparalleled in the world, and, at any rate, deserved the highest attention of everybody who took an interest in the history of the development of the human mind.

The concluding meeting of the Congress was held on Monday, September 12th, in the theatre of the University of London; the President, Professor Max Müller, in the chair. A number of reports and resolutions were read. The President stated that Lord Reay, who was unable to be present, had suggested the desirability of forming an International Institute of Orientalists, consisting of representative members of each nationality. Count Angelo de Gubernatis then moved a resolution, which was seconded and carried, in favour of establishing such an Institute, with its head-quarters in London. It was settled that the next Congress should be held at Geneva in 1894.

On the motion of the President, votes of thanks were cordially passed to the illustrious Patrons of the Congress, including his Royal Highness the Duke of York, K.G., his Majesty Oscar II., King of Sweden and Norway, his Majesty the King of Roumania, his Imperial Highness the Archduke Rainer, his Royal Highness Prince Philip of Saxe-Coburg and Gotha, the Gaikwar of Baroda, G.C.S.I., the Maharaja of Travancore, G.C.S.I., the Rao of Kutch, G.C.I.E., Thakur Sahib Bhagwut Singh of Gondal, K.C.I.E., the Raja of Kapurthala, Raja Ranjit Singh of Rutlam, K.C.I.E., the Maharaja of Vizianagram, G.C.I.E., the Maharaja of Kuch Behar, G.C.S.I., G.C.I.E., and the Maharaja of Mysore, G.C.S.I.

Votes of thanks were also accorded to the University of London and the various learned Societies who had rendered assistance, by the loan of rooms or otherwise, to the Congress; to the Committees of the Universities of Oxford and Cambridge, who had organised the excursions on Saturday; to the different clubs who had opened their doors to the members of the Congress, and to Lord Northbrook, Mr. Vincent Robinson, Mr. Colyer Fergusson, and Sir Mountstuart and Lady Grant Duff, by whom the Congress had been entertained.
RUSTIC MORALISING.

Professor Max Müller, in acknowledging the vote of thanks proposed by Professor Ascoli, and seconded by Professor Drouil, for his presidency, expressed his opinion that the Congress would mark a lasting epoch in the progress of Oriental studies.

RUSTIC MORALISING.

[In a rural Churchyard of Oxfordshire is a stone recording the death of a girl four years old, "By her loving Parents."]

WHAT profits such brief life? The thought Springs up in every heart. We know not. But to each is brought To play, his separate part.

In those four years perhaps this child All souls with love could fill; With her the stern might grow more mild, The gentle, gentler still.

Two hearts perhaps by gradual lapse Estranged with mutual pain, This link of love the means might prove To bring in touch again.

To all mankind their lot's assigned; Four years, or else fourscore; Each one may ask his given task To ply, and ask no more.

What if some Wise One should ordain Short infant lives to be Well-springs of love? Who shall arraign The right of that decree?

Through human life runs one long strife— Good, evil, self, and love; And for the Right stout aids in fight Sucklings and babes may prove.

June 1892.  H.
SOCIETY FOR THE ENCOURAGEMENT AND PRESERVATION OF INDIAN ART.

Oriental Art-Metal Work.—II.

In resuming our notes (see July number) on some of the specimens of Indian decorative art now on exhibition in the Imperial Institute, we may incur the reproach of being too late. Many of our readers will have examined for themselves the objects we have, at best, imperfectly described. Nevertheless, this will not apply to our friends at a distance; while those who cherish genuine interest in Eastern handicrafts will forgive some appearance of repetition, and others who have not yet spent any time in this Exhibition may be thankful for our reminder of its attractions. The notes here given were taken during the visit paid by a couple of experts, who selected certain specimens, to the artificers of which the Certificate of the S.E.P.I.A. might suitably be presented, whether on account of the design, the skill in execution, fitness, or peculiarity of material. Considerations of historical interest had also some influence in the choice.

The first article on our list is the shield from Ahmedabad—purporting to be made by Purshotum—which is lent by H.R.H. the Duke of Connaught. It is of rhinoceros hide, stretched or pared very thin so as to be semi-transparent, showing the beautifully executed work. This consists of foliage and banyan trees, cut or carved with great skill and nicety. In this instance the Certificate will be awarded for the workmanship rather than the design, which is really a copy of a fine window in one of the mosques of that city. It may be asked, how is it that a shield should be constructed of material so thin, if not fragile? One answer to this must be that ornamentation rather than service has been the chief object; another is, that the setting and transverse bands of metal supply strength. These are not only roughly made, but are somewhat clumsily decorated with very barbaric gems, and so far the framework is a drawback to the artistic value of the specimen. Near to this is a case with several specimens from Jeypore, amongst which are gold salvers thickly and
richly enamelled—an arrangement that can scarcely be strictly artistic, inasmuch as it involuntarily reminds one of the couplet on the futility of painting the lily or gilding gold. Nevertheless, the work is exquisite of the kind; and together with some excellently done brass *repoussé* work (by Gori Lall), and fluted water-bottles with parrot handles, from the same State, so prolific in art-work, have contributed to the claim for two or three of the Certificates. The above-named enamelled work was some of it in the Exhibition of 1880. Connoisseurs in decorated arms will examine No. 47 (sent by H.R.H. the Duke of Edinburgh), a sword with blade of Damascus (?) steel. It is most elaborately engraved, and has minute beads, inset by some methods not easily traced—the whole blade being a peculiarly fine work of art, though the handle and scabbard are poor.

To take next a wholly different sort of handiwork, here is a large copper vase about 3 feet high, the decoration being in hammered work. This was done under direction of Mr. John Griffith, Superintendent of the Bombay School of Art—the ornamentation being based on the Ajunta frescoes, is of pure Hindu art, touched, as some would say, with traces of Grecian influence. Another vase of similar make and style, sent in by Sir Forbes Adam, may be seen in another room.

It is convenient here to notice other copper work—tablets, or panels with *repoussé* decoration: this was done under direction of Mr. Havell, of the Madras School of Art, by an ancient artificer, discovered by that gentleman, whose name was Ramaswami Sadapathy. This old man might be cited as a typical example of the decaying art-workers, many of whom, thanks to the counsels of Indian officers who have cherished a taste for genuine decorative art, have been rescued from neglect and destitution just in time for the S.E.P.I.A. to keep their traditions alive.

Turning to brass work, there are (No. 55) some fine specimens of Moradabad ware in water-bottles and other vessels of Afghan form—the workmanship of which is traced to one Mahomed Yah, of Rohilkund. These are very finely finished, and are to have one of our Certificates. Next may be noted certain brass plates which represent bookbinders' patterns, done by Bhaw-ud-din, of Peshawur, and sent in by Mr. Archibald Constable; also examples of brass traceries on ebony frames, which are of pure Moghul art: these sent by Mr. Arthur Brandreth. The same gentleman exhibits bracelets and other personal ornaments set with turquoise from the Punjab. Amongst these is a
notable signet ring, said to comprise the seal with which
the agent of Sirdar Chutter Singh was authorised to rouse
the military hierarchy of the Khalsa in its last struggle with
the British force. This historical relic had drifted into
the hands of a Wuzeer of Kupportulla, who, long after the
war, fell under some criminal accusation, when this curious
artistic sign manual had to be sold.

Near by are some fine examples of papier-machie
work decorated with coloured flowers in Persian style—
though in Persia this same style of decoration is now
spoken of as Kashmiri work. These examples were
obtained from Kurnul. Next is some fine copper work
(No. 46), which is really from Srinagar, the capital of
Kashmir. Here also should be noticed some fine brass
work from Central India, consisting of a "mashroba"
for pouring from over the hands in ceremonial washing;
also other vessels in the same material. Here, by way
of contrast, attention should be drawn to a considerable
collection of fine brass work from far Nepaul—hammered,
cast, and repoussé—contributed by Sir Edmund Durand.
This, though made under the auspices of the Ghurka rule,
is said to exhibit pure Hindu art, including figures of
Ganesh-Narayan and other "idolatrous" effigies. The
artificer's name is attached to some of the principal pieces,
and Sir Edmund Durand is to be asked to have him
sought out to receive a Certificate.

Then in contiguity are brass fluted and decorated
water-bottles (No. 320-2) from Jeypore, some of which
are enamelled. The name of this artificer is also given as
Gori Lall, and his work is highly commended.

From Ulwar come some fine specimens of bookbinding
work, said to be executed by an artisan formerly with the
last King of Delhi; who, after the siege and sack of that
famous city, was taken under the protection of the then
Chief of Ulwar, who put him in charge of his library.
These decorations include several of the scenes from the
Ramayana, so that this work shows how Hindu art could
flourish, even under Moslem patronage. Amongst con­
tributions that have come to this show—no one seems to
know how—is a collection of large salvers and other brass
work, which bears the address of the artificer or the
collector, Veera Cherry of the Belura Taluk, in the Hassin
District of Mysore.

Mention should be made of a set of brass figures
comprising examples of every arm—man and horse, camels,
and elephants employed in the Hindu wars of old. These
are lent by Sir George Birdwood, who long since described them in his chief work on Indian Art. The figures, though quaint, are essentially correct, and peculiarly effective in the air of military pomp and swagger with which man and beast alike seem to be inspired. There is some tradition that this collection was once in the hands of Warren Hastings, but this legend is obscure.

There are several examples of kinkhab and other metallic embroidered textiles; but the only one that calls for special mention is the fine kinkhab tablecloth in very fine old Persian pattern (No. 1078), priced at fifteen guineas. It was, we believe, obtained in Guzerat by Mr. Thomas Wardle, whose fame is deservedly great in the world of Indian silk.

W. M. W.

Amidst their more serious pursuits, several of the members of the Oriental Congress found time to inspect the Art-Metal work collected at the Imperial Institute, under the auspices of the S.E.P.I.A. On Friday, the 9th, it was arranged that two of the Honorary Secretaries of the Society should attend in the afternoon, to receive and assist the Orientalists in their inspection, and one of them came to town from a considerable distance for the purpose. Owing, however, to some changes in the Congress arrangements for the day, its representative visitors went in the evening, Professor and Mrs. Max Müller being at their head. Under the clear electric light of the spacious rooms, the artistic treasures lost none of their general effect. This was greatly appreciated by the scholastic and literary critics present; some of whom, it may be hoped, will be inclined to give practical aid to the S.E.P.I.A. in its efforts to conserve the genuine arts of the Orient in their unequal struggle against modern competition and Western imitations.

Already in the pages of this magazine I have given brief sketches of Lord Clive and of Warren Hastings, both so intimately connected with the establishment of British Administration in India. It is my present purpose to give a similar brief sketch of a near contemporary of theirs, Lord Cornwallis, taking as the basis of my sketch the volume devoted to the Marquess of Cornwallis in the Rulers of India Series. It would, of course, be inaccurate to represent Lord Cornwallis as possessing the historical reputation of Clive or Warren Hastings. The two former may be rightly regarded as those without whom our connexion with India might never have arisen. The latter merely ranks high as one among the many who preserved and consolidated what had been already won by his two predecessors.

Charles, second Earl and first Marquess Cornwallis, was born December 31, 1738. He was educated at Eton, and entered the army at the age of eighteen. A year later he was sent abroad to acquire some technical knowledge, and joined the Military Academy at Turin. On leaving Turin he served on the staff of Lord Granby, and was present at several actions on the continent, including the battle of Minden. In 1760 he entered Parliament; succeeding two years later, on the death of his father, to the earldom. In July 1768, he married Jemima, daughter of Colonel Jones of the third regiment of Foot Guards, and had the misfortune to lose her after a brief happiness of eleven years. From this time, his career, as his biographer well describes it, may be divided into four portions. "He commanded a division of Royal troops, and saw much service in the American War of Independence. He was Governor-General and Commander-in-Chief in India—first from September 1786 to October 1793, and again from July to October, 1805. He was Lord-Lieutenant and
Commander-in-Chief in Ireland for nearly three years—between 1798 and May 1801. He negotiated the Peace of Amiens.” I need scarcely say that it is with his rule in India that we are here chiefly concerned.

It was in May 1782 that Lord Shelburne proposed to Cornwallis to go to India as Governor-General and Commander-in-Chief. Strange to say, the flattering proposal at first met with no cordial response from Lord Cornwallis. He considered that India offered no field for military reputation, and was loth to relinquish the personal guardianship of his now motherless children. In June 1784, and again in February 1785, there came a renewal from the ministers of the offer, which was again declined. In the beginning of 1786 a more successful attempt to gain the service of Cornwallis was made. In “grief of heart” as he describes it, he accepted the appointment—sailing in May, and landing in Calcutta in September of the same year.

With the exception of two campaigns waged against Tipú Sultán, the son of Haidar Alí, who had supplanted the old Hindu Rájás of Mysore and ruled at Seringapatam, the Government of Cornwallis may be said to have been one of peace. A history of his rule, therefore, practically resolves itself into a history of the internal administration of India, in which Cornwallis seems to have been actuated by principles of probity unfortunately but too rare from the English to the natives in the early days of our rule in India. Towards all jobbery he had a positive aversion, having the moral courage to refuse requests for promotion of favourites, even from the Prince of Wales himself. Accusations of enriching himself by unfair means—such as those from which neither Clive nor Warren Hastings came out entirely absolved—were never so much as hinted against Cornwallis.

“The Cornwallis Code,” says his biographer, “whether for revenue, police, criminal and civil justice, or other functions, defined and set bounds to authority, created procedure, by a regular system of appeal guarded against the miscarriage of justice, and founded the Civil Service of India as it exists to this day.” It forms the basis of every attempt to introduce law and order into each successive acquisition of districts and kingdoms. It was specially dictated by an earnest desire to conciliate Hindus and Muhammadans, to soothe their feelings, and while avoiding offence to religious or social prejudices, seeking to substitute order and method for confusion and anarchy. Cornwallis
was capable of discerning—what now, indeed, has passed into a common-place—that a conquering nation has higher and nobler duties to perform than those inspired by self-interest, and that for a foreign rule to be in any true sense of the word "successful," it should prove as beneficial to the conquered as to their conquerors. He was careful to inform the Hindu that it was the object of the British Government to "extend commerce, to improve judicial procedure, and to provide against the recurrence of inundation and drought." He laid it down as a rule that the "official acts of the Collectors might be challenged in the Civil Courts of the country; that the Government might be sued, like any private individual, for exactions or infringements of the rights of landholders; and that such suits could only be cognizable by Judges who had no direct or personal interest in enforcing the financial claims of Government."

That important measure, the Settlement of the Land Revenue, is due to Lord Cornwallis.

The private life of Cornwallis was as remarkable for its integrity as his public. He rose early, was abstemious in his diet, and avoided all unnecessary display. But though simple in his general habits, he seems to have regarded somewhat lavish public entertainments as a duty. He was not so occupied with large questions, but that he could devote time to the considerations of the comfort and wealth of the residents in Calcutta. Within a year of his arrival, he, as Governor of Fort William—an office held with, but independent of that of, the Governor-Generalship—forbade inmates of the Fort to use flaring links and torches, but allowed the use of lanterns with candles along the ramparts in the streets. He noticed with regret that many of the subalterns in the army had got deeply into debt, owing to dissipation and extravagance. He condemned the practice of kidnapping children, and prohibited the sale and transport of guns, cannon, and warlike stores to any part of India without a pass.

In 1793 Lord Cornwallis gave up his high office, leaving Madras on the 10th of October, and landing at Torbay on February 3rd of the following year, having, in the words of his biographer, entirely changed the character of the Civil Service during his years of office.

In 1805, Cornwallis, being then in his sixty-seventh year, again resumed the arduous duties of Governor-General, and this, notwithstanding that signs of physical decay had already begun to exhibit themselves. He found that he had a difficult part to play, and he sketched out a policy
which his death—occurring as it did three months after his arrival—prevented his carrying out personally, but which his successor followed and completed. It would occupy too much space were I to give the details of this policy here. I must content myself with referring my readers to the concluding pages of Mr. Seton-Karr's biography. Suffice it here to say that in the biographer's opinion, as well as in the opinion of Mill and other well-known writers upon India, this policy on the part of Lord Cornwallis was unwise, and had the effect of "allowing the whole of Hindustan, beyond its own boundaries, to become a scene of fearful strife, lawless plunder, and frightful desolation for many succeeding years, until the same horrors invaded its own sacred precincts, and involved it in expensive and perilous warfare, the result of which was its being obliged to assume what it had so long mischievously declined, the avowed supremacy over all the states and princes of Hindustán."*

The climate of India, at his now somewhat advanced age, together with the anxiety and responsibility of his position, proved too much for the enfeebled health of Cornwallis to contend against. His last public letter was written on the 23rd of September. On the 5th of the following month he passed away. His death caused profound sensation. His foreign policy was as yet but sketched out, and its mistakes could not be fully foreseen or realised. He was only remembered as one who had performed impartially and wisely all matters entrusted to him affecting internal administration of India. A meeting convened by the Sheriff of Calcutta was held on October 29th, at which it was resolved that, in order to express the public sense of his virtues, a memorial should be erected in his honour; the native inhabitants in particular acknowledging their obligation to him, and intimating that they regarded him as their guardian and benefactor.

The body of Lord Cornwallis lies at Gházipur in a monument described as "a domed quasi-Grecian building," with a marble statue by Flaxman; and there is another statue erected in his honour in the Town Hall of Calcutta.

Constance Plumptre.

* "Lord Cornwallis," by Mr. S. Seton-Karr, p. 189.
AN EXCURSION TO SHIVAPUR.

[The account of this Excursion was written at the request of Pundita Ramabai by one of her assistants, for the Ramabai Association, and published in "Lend a Hand."]

This being the hot weather, many of the girls have gone home for the holidays. Those who had no homes to go to have remained in school, and, as they did not know how to spend their holidays, Pundita Ramabai thought of sending them and the teachers to Shivapur, a village about fourteen miles south of Poona, and which is well known for its magnificent mango groves. It is surrounded on all sides by lofty hills.

The girls were very glad when they heard of this plan, and were quite looking forward with pleasure to the day of our starting. They planned all sorts of things, and especially did they think of enjoying the mangoes. We started very early on Saturday, May 14th, in three hired bullock-carts. We were twenty-four in all, and determined to manage somehow or other, for we wanted to be as economical as possible. We therefore sat as comfortably and cosily as we could, there being eight in each cart, and started for our trip. When Poona was left far behind, some of the girls walked, as the sun had not yet risen. Many of them walked more than six miles; but when they came near the Catraj Ghat, the road being ascending, it was not so easy to walk, and the sun was getting hot, so they had to get into the carts again. We began to feel very thirsty, but there was no water to be had on the road. Before going down the Catraj Ghat we had to go through a tunnel about half a-mile in length, and here there was cold, refreshing water rippling from the mountains, which quenched our thirst. After drinking water, the girls and the cart-men all began to sing. They were so very much amused to hear the different echoes that were repeated again and again. After much shaking and knocking against each other, we reached Shivapur at noon. You will have no idea of
how one feels after a journey in a bullock-cart. The whole body aches, and the limbs get so stiff that you cannot stand on your feet for some time. After reaching there, the girls went to bathe in the river, and began to make preparations for cooking on the river-side. The wind was so strong that they could not make the fire to burn, and their eyes got quite red with the smoke and the dust. Two of the girls held a carpet behind the fire-place. After so much trouble and vexation, the girls succeeded in cooking our breakfast, which we took at two o'clock in the afternoon, on leaves instead of platters. We had to put stones on our leaves to prevent them from turning over. Though our breakfast consisted only of rice and vegetables, mixed with a little dust, still we think it was the most delicious one we ever had, and we enjoyed it heartily.

In the evening, we went to see the mango groves and the woods. We saw different kinds of trees and shrubs there. There were some funny trees which were growing on mango trees. There was one mango tree which had so many of these trees growing on it that they had nearly killed it. Some trees were quite hollow. The girls thought that they would make nice rooms for them to study their lessons. When Pundita Ramabai was giving lectures on botany to her kindergarten class, she had told us about the different kinds of trees, shrubs, and creepers, so we were very particular in observing them. After returning home, we had our supper in the evening, and went to bed earlier than usual. The place where we had to sleep was not large enough to hold us all. We spread a large carpet on the floor and went off to sleep. The little ones were squeezed in between the spaces that were left by the older ones. When we awoke in the morning, some of us were not in the same position. There was such a confusion of the heads and the feet that we looked very queer, and had a hearty laugh over ourselves. I am sorry there was no photographer to have our pictures taken.

The next day we went to see the source of the river. Very tiny little streams ripple down the hills, which were covered all over with beautiful green ferns. We brought home some of these for our garden, which is going to be at the new house. Each stream flows through a cow's mouth made of stone, and set in the rock from which the stream flows. There are five of these cow's heads placed at some intervals. In the evening we went on one of the hills and brought many pebbles with us for our fernery.

Every day, in the morning, we used to have our bath in
the river, which was shaded over by mango trees. Here
the herdsman brought his cattle to drink there. The river
in which we used to bathe was not very deep, and there
were many rocks in its bed. The water was so clear that
we could distinctly see the bottom of the river. After
bathing we used to wash our sarees, and sit in the shade of
trees till our clothes dried, watching the water birds ready
to pounce upon fish, which were plenty in the water.

One day four of us took our dried clothes and were
returning home, when one of us quite forgot to bring her
saree with her. It was spread behind the rocks and none
of us could see it. In the evening, when we thought of it,
we went to the place to search for it, but it was nowhere to
be found. Some one had stolen it away.

I have quite forgotten to tell you that, though the girls
were very pleased with Shivapur Grove, they were quite
disappointed about the mangoes. We were told that there
were three weeks more for the mangoes to get ripe. We
got some, but they were not of the best quality.

On Thursday we went to see Baneshwar, a Hindu
temple, about eight miles from Shivapur, and situated in
the beautiful woods of Nasrapur. We reached this place
at nine o'clock in the morning. The girls scattered in the
woods as soon as they reached there to gather sweet
berries, that grow in abundance. They ate the ripe berries
there, and brought home the raw ones for pickles. In the
afternoon we went to see the temple. We were not
allowed to walk on the sacred ground with our shoes on.
The girls had taken some bread with them with which to
feed the fish that were kept in the tank. They were so
delighted to see the fish flocking together and fighting with
each other, trying to get the bit of bread. While we were
wandering through the woods we saw troops of fat monkeys
bounding from one tree to another. I think they were
quite surprised to see us, and one of them followed us all
the way and was watching while we were having our
meals, and did not leave the place till we left it. For some
time it sat on its hind legs, then held a branch with one of
its hands, or tried to swing on it. When the girls threw
stones at it (of course the stones never reached it) it opened
its mouth wide, grinned, and stared hard at us. When we
went out of the woods two mountain forts were visible to
us, Purandhar on one side, and Singhar on the other. They
were the strongholds of Shivaji, the Maratha king.

At five in the afternoon we started for Shivapur. We
slept there till twelve at midnight, and started again for
Poona. The journey back to Poona was more pleasant and interesting than the first one. Some of us were walking in the starlight singing, and some repeating Sanskrit poetry, which made our walk home as pleasant as possible. The cartmen were also singing to their bullocks. We did not understand the words properly, and so we requested them to sing more distinctly. When we heard the words we had a hearty laugh, because they had no meaning in them. When the carts came near the toll office near the Catraj Ghat, one of the bullocks got frightened at something, and was dragging the cart away from the road. The driver and the bullocks and the two inmates of the cart would have been killed by falling over the precipice, which was on one side of the road. Fortunately no accident happened, only the driver's toes were hurt by the wheel running over them. He got so angry with his bullocks that he began to abuse them mercilessly. He stopped beating them only when we took the whip out of his hands. He told us that he was determined to get rid of those bullocks by selling them, as they were of no more use to him. We left the other carts far behind, because our bullocks were running at full speed by the thrashing they got. The city of Poona was in sight now. We told the driver to stop, as we wanted all of us to go into the city together. We waited there for nearly two hours, and were wondering why the other carts were so long in coming. The people who passed them told us after a while that the wheel of one of the carts was off and they were trying to fix it. When at last the carts came we all entered the city together and reached home at nine in the morning. Such was our journey to Shivapur, and we are not likely to forget it very soon.
KULINISM IN BENGAL.

The civilised nations of the West have read accounts of Oriental kings and great men having a large number of wives. They are also aware of Mahommedans, under the sanction of their Holy Book (the Koran), marrying wives up to the maximum number—four. But very few have heard of the practice in vogue in Bengal among the Brahmin and Kayastha communities of that country, under which members of those communities countenance polygamy. This practice—which is known as Kulinism—is doing much injury to Hindu society in Bengal. I will first give a description of Kulinism, and then place before the reader an account of the baneful effects that have resulted from it. The evils of Kulinism being more prevalent among the Brahmins than among the Kayasthas, I will confine my remarks to the Brahmin community.

Bullal Sen, who ruled Bengal A.D. 1066—1106, instituted Kulinism. In order to preserve the purity of the higher classes of the Hindus, he created the order of Konlinya, and conferred it on deserving men: those who possessed nine qualities—viz., (1) Good behaviour; (2) Meekness; (3) Learning; (4) Reputation; (5) Having gone on pilgrimage; (6) Faith in God; (7) Having formed marriage connexions with good families; (8) Contemplation of God; and (9) Giving to the needy. There is a tradition to the effect that the 7th quality was not in this form among the nine recognised by the king. Shanti, which means peace of mind, was the 7th quality; but some men, in order to serve their own purposes, changed it into abritti, which means the formation of marriage connexions with good families. This seems probable; for abritti cannot be regarded as a quality. Moreover, in some cases, it is impossible for the Kulins to keep abritti intact. In order to maintain it, a Kulin is required to give his daughter in marriage to a family either equal to, or superior to that to which he belongs. He has also to take a daughter from a family of the same status. In the event of a Kulin having no daughter, the connexion referred to cannot be formed, and consequently the Kulin loses his prestige. The king,
who instituted the order with the laudable object of encouraging learned and pious men, could not have intended that a Kulin should be degraded for no fault of his own, but for the mere fact of Providence not having blessed him with a daughter.

It is necessary to mention here that this title of Koulinya was conferred on the descendants of the five Brahmins whom King Adisoor invited from Kanouj. By the time of Bullal Sen these families of Brahmins had increased to fifty-six. Of such families only eight could present Brahmins who possessed the nine qualities; and on nineteen members of these families the king conferred the title of Koulinya. The eight families from which Bullal Sen selected the nineteen Brahmins are—Bondya, Chotto, Mookhooti, Ganguli, Ghosal, Pootitoonda, Kanjilall, and Koondogrami. Thirty-four of the families were deficient in one quality. They therefore obtained a rank below the Kulins, but were honoured with the title of Srotrya. The remaining fourteen families were considered by the king to be inferior. They were therefore recognised as Gonna, or inferior Kulins. After establishing Kulinism, Bullal Sen designated some of the Brahmins as Ghutaks, and enjoined on them the duty of recording the doings of the Kulins. There is another class of Brahmins called Bungshoj. They are very low in the estimation of the Brahmins, and those Kulins who form marriage connexions with Bungshoj families are degraded. There is nothing on record to show whether the king gave the epithet of Bungshoj to any class of Brahmins. But Pundit Ishwara Chunder Vidyasagāra, in his work on Polygamy, gave it as his opinion that as only nineteen members of the eight families of Brahmins were honoured with the rank of Koulinya, the remaining members of these families were classified as Bungshojes.

It is said that Lukshman Sen, who succeeded Bullal Sen, put on a firm basis the institution of Kulinism established by his father, and tried to keep the Kulin families pure by giving encouragement to those that were deserving men. There is reason to believe that as long as the Hindu kings ruled Bengal, the Kulins, for fear of

* The three first of these names are now represented in Bengal by Banerji (Bondya-padhya), Chatterji (Chotto-padhya), and Mukerji (Mukopadhyya).

† Every caste has its own set of Ghutaks, who are professional "match-makers."
degradation, conducted themselves in a proper manner; but that, from the time Bengal lost her liberty, corruptions began to creep into the Kulin community.

In the sixteenth century of the Christian era, a man, named Devibara, undertook the work of classifying the Kulins. But it is a matter of regret that the motive which induced King Bullal Sen to institute the order of Koulinya was lost sight of, and the classification was made, not according to the piety and learning of the Kulins, but in reference to their having degraded themselves by forming marriage connexions with families lower than themselves. The eight qualities which a Kulin should possess were thrown in the background, and this classification was based on Abritti, the added seventh quality, which enjoins marriage connexions being formed with good families. I will now narrate the incident which induced Devibara to classify the Kulins. This incident will show the extent to which the Kulins of that period had become degraded.

One day, a Kulin Brahmin, named Jogeshwar Pundit, went to the house of his cousin, Devibara. His aunt only was at home. Jogeshwar made obeisance to her, and enquired about his cousin, who had gone elsewhere. The good woman blessed Jogeshwar, and requested him to take tiffin, telling him that she would prepare food for him. Jogeshwar replied that the family with which she had been connected by marriage was so low that it was a degradation to a Kulin like him to even wash his feet at that house. So saying, he requested his aunt not to prepare any food for him, as he would be polluted by partaking of the food cooked by her. He could, however, cook the food himself, but, by so doing, he would show disrespect to her. The only course left for him was to go away without taking his meal. So saying, he left his cousin Devibara's house. His aunt felt much aggrieved. She considered herself to have been greatly insulted by Jogeshwar, and she remained in a dejected mood. After a short time Devibara returned home. Seeing his mother depressed, he enquired of her the cause. She then narrated to her son all that had transpired. On hearing this Devibara became greatly incensed, and he resolved to injure not only his cousin Jogeshur, but the whole class of Kulins.

Devibara was a Ghutak, and, as such, it was his duty to supervise the doings of the Kulins, and report the same to the ruler of the country. But, as there was no Hindu
ruler at the time, the Ghutaks had become slack in their duty, and the Kulins went on violating the rules of Kulinism, there being no one to check them. Devibara now roamed about the country, and began to enquire into the doings of the Kulins. He found them more or less degenerated, and he kept notes of the flaws he found in each family. After this, Devibara convened a meeting of the Ghutaks, at which he suggested a classification of the Kulins being made according to the qualities they then possessed. The Ghutaks approved of the proposal made by Devibara, and at a general meeting of Kulins and Ghutaks, the proposed classification was made. The Kulins were divided into thirty classes. They were graded in regard to the amount of purity noticed in the Kulin families. Each family was bound to form marriage connexion with another of the same class. In this manner the purity of the Kulins was restored.

For some time things went on satisfactorily. The land and property they received from the kings of Bengal enabled the Kulins to maintain themselves and their families; but, in time, as they increased in number, so many divisions were made of the property they possessed, that the income they derived from the same was found insufficient to maintain them. They therefore began to form marriage connexions with Gouna Kulins and Bungshojes, by which means they got sufficient money. So great was the desire on the part of the lower classes of Brahmins to raise their position that they scrupled not to give their Kulin sons-in-law thousands of rupees. Instances are not wanting of some land-holders having given shares of their property to their sons-in-law when giving their daughters in marriage. In this manner, Kulins of the superior orders dwindled in number, and difficulty was found in getting good Kulins to whom they could give their daughters. The superior Kulins go by the name of Naikoshya. They can take wives from the Srotrya families, but they cannot give their daughters to these families without being degraded. For this reason, it is necessary for Kulin families of the superior class to come into an agreement with another family of the same class as to the marriage of their daughters. Marriage connexions, however, must not be formed in the same gotra or clan: a Ganguli family, for instance, has to enter into an agreement with a Mukerji or Banerji family. It so happens, sometimes, that in one contracting family there are many girls to be given in marriage, whereas in the other family there
is only one Kulin available. In such a case, the latter is obliged to take all the girls of the other family. No consideration whatever is made as to age or bodily and mental accomplishments of the Kulin or of the girls. Marriage must take place at any sacrifice. After the contract is made, if one of the parties forms a marriage connexion with either an inferior Srotrya or a Bungshoj, he loses his rank, and the other party is obliged to seek out another good Kulin instead. His state of mind cannot be described. He has to make handsome presents to the Ghutaks through whom the contract is made. He has also to pay a very large sum to the Kulin with whom he has to make the agreement. It also happens that parents, on account of their poverty, give their sons in marriage to inferior Srotryas, which enables them to get large sums of money. When these sons grow old, they feel their degraded position, and they try to raise their prestige. This they do by taking the daughter of a good Kulin. The work is a difficult one, and they have to take the help of a Ghutak, who, in consideration of the handsome present he gets, arranges the matter by foul means. This is sometimes done through the help of distant relations of the daughter, without the knowledge of the parents themselves. Marriage is one of the ten Sanskaras, or rites, which must be performed by a Hindu; and a Hindu family becomes discredited if a female member of it remains unmarried. A Kulin Brahmin, therefore, considers himself fortunate if he can secure for his sister or daughter even an old Kulin on the verge of death. But, notwithstanding the injunctions of the Shastras, instances are not wanting of Kulin women not having been given in marriage at all for want of Kulins of good families.

The Naikoshyas, or superior Kulins, consider it a degradation on their part to send their daughters to the house of their sons-in-law. They are, therefore, obliged to invite their sons-in-law now and then. It is good to be the son-in-law of a wealthy Kulin. The thought of supporting his wife and children does not distract him. It is nothing to him if he gets a large number of children by his Kulin wife, as the burden of supporting them rests on his father-in-law. His presence in the family is an occasion for great rejoicing. He is not only sumptuously fed, but is given rich presents. The condition of a poor Naikoshy, having several daughters, is very miserable. He cannot send his daughters to the house of their husbands for fear of losing his prestige,
and, on the other hand, he has not the means to support them. Those who have the good luck of having rich Srotrya fathers-in-law, get help from them, and thereby manage to support their daughters; but, notwithstanding this, they do not enjoy the comforts of life. Again, it is not a little distressing to a Kulin father to marry his daughter, say ten years of age, to an old man about to close his mundane career. His distress is more intense, when on the death of his son-in-law, he sees before him his daughters, three or four in number, who had been wedded to the same man, cowed down by the sufferings attendant on widowhood.

There is another class of Kulins called Bhangas. This class has lately come into existence. They are the descendants of such of the Naikoshya Kulins as have formed marriage connexions with Bungshojes. In former times they used to be classed with the Bungshojes, but now some prestige has been given to them. Their descendants, up to the third generation, pass their time in great honour, and they do not lose their prestige altogether, even to the seventh generation. We have seen that the Naikoshyas, in order to maintain their prestige, are obliged to take more than one wife, and the number, so far as is known to us, does not exceed six. They are bound to take two wives, one from a Srotrya and another from a Kulin family, and it is only when there are more daughters than one in the Kulin family, that they are obliged to marry them all. But the case with the Bhanga Kulins is quite different. Well knowing that their prestige will not continue long in the family, they make the best use of it possible. Brahmins of lower orders vie with each other in giving their daughters in marriage to them, and the Bhangas always accord to these a hearty welcome, and gladly accept their offer on receiving suitable presents of money and household things. They are not required to support the girls they marry. The girls remain at the house of their parents, who invite their sons-in-law from time to time, humouring them with rich presents. Some of the Bhanga Kulins do not wait for invitations from their fathers-in-law. When they require money they go on a tour, visiting their wives at different places, and receiving presents from their fathers-in-law.

In his work on Polygamy, published in A.D. 1871, Pundit Ishwara Chandra Vidyasāgara included a list of 133 Kulin Brahmins, who had wives ranging from five to eighty. These Kulins belonged to seventy-six villages.
Twenty years have elapsed since the publication of the book by the Pundit, and, during this period, so great progress has been made in Bengal that the educated public have been under the impression that Kulinism has lost its vigour, and that whatever remains of it will soon die out, and no steps need be taken to put it down. In the National Magazine for November 1891, a writer, under the nom-de-plume of Bhargana, says: "For good or for evil, polygamy is daily becoming a thing of the past. . . . To strike at a dead institution implies only quixotic chivalry. . . . At any rate, it is too late in the day to attack Kulinism on the ground of the polygamous marriages it is supposed to foster." The periodicals of Bengal have from time to time published cases of Kulins having a large number of wives; but no notice has been taken of them, they being considered as the flying embers of an extinguished flame.

The editor of the Sangivani, a vernacular paper of Bengal, has, with commendable zeal, lately published lists of Hindus who have more than one wife. I have summarised these lists, and the result of it is as follows: There are 197 Brahmins who are bigamists, and 149 are polygamists. The polygamists have wives ranging from 3 to 36, and they belong to 95 villages. Some of these polygamists are young men. There are 27 Brahmins of the age ranging from 16 to 35 who have three wives each, 16 of the age ranging from 23 to 35 who have four wives each, four of the age ranging from 24 to 35 who have five wives each, five of the age ranging from 25 to 33 who have six wives each, one who is 32 years old has seven wives, one who is 25 years old has eight wives, two who are 30 and 34 years old have each ten wives, two who are 27 and 30 years old have each 12 wives, three of the age ranging from 25 to 32 have 14 wives each, and one who is 28 years old has 16 wives. Some have been omitted from this account, the age of the polygamists not being known. I have not taken into account those who are above 35 years of age. So that it follows that most of them, if not all, commenced to marry after Pundit Ishwara Chundra Vidyasagar had compiled his list of polygamists. It is worthy of note that one of the polygamists, who is 37 years of age, has got 35 wives. These facts show conclusively that Kulinism is still in force in Bengal, and speedy steps should be taken to put it down.

The Kulins themselves should come forward to remove this evil. The Kulins are at the mercy of the Ghutaks, who
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keep an account of all that transpires in their families, and if they note down anything damaging to the reputation of any Kulin who may not be on friendly terms with them, that Kulin is lowered in the estimation of his brother Kulins. The Kulins, therefore, not only flatter these Ghutaks with words of humility, but bow down to them as they do to their spiritual guides, and present them with money. It is a degradation on the part of Kulins to give veneration to men who belong to the Bungshoj class. It is ordained in the Kula Shastra that a Kulin who has no sister loses his prestige, and this may be the case with anyone. Besides this, theft of boys and girls takes place in Kulin families. This is done by the Ghutaks, who act as bribe-agents to some Kulins. Such of the Kulins as have lost their prestige, wish to regain their position, and they give perquisites to the Ghutaks who, by unfair means, get boys and girls from the Kulin families, through the help of their distant relations.

It is thus evident that the Kulins suffer a good deal in order to maintain their so-called prestige. They sacrifice their principles at the altar of Kulinism by bribing the Ghutaks, their parental affection towards their daughters is blunted, and they adopt means to enhance their sufferings; they incur heavy debts which they fail to liquidate, and the burden falls on the shoulders of their sons; and, above all, they become irreligious by the non-performance of any one of the ten sacraments enjoined by the Shastras.

Now, let us see what they gain by maintaining Kulinism. On occasions of marriage, the Ghutaks recite from the Kulashastras texts describing the high lineage and glorious deeds of their ancestors, and extol them to such an extent that the Kulins, at the time, consider themselves to be superhuman. They are respected by the Srotryas, the inferior Kulins and the Bungshojes, and this elates them to such an extent, that they decline to take meals at the houses of non-Kulins, and agree to do so only when they are offered presents of money and cloth. It is true that the Kulins get money now and then, but this is only when they form marriage connexions with families inferior to them; so that the Kulins do not get anything by upholding Kulinism, but they profit by injuring it or giving it up altogether. Moreover, to a conscientious man, the gain alluded to is really a loss. Is it becoming of him to pamper himself with the sycophancy of a low class of men like the Ghutaks? Is it becoming of him to consider himself great when he is really not so? Is it becoming
of him to call himself a Kulin, when he has not got the qualities which he ought to possess? Is it becoming of him to boast of his hereditary honour, when he himself is unworthy of holding it? Humility is one of the qualities of a true Kulin. By boasting of his superiority over others, and even declining to take meals at the houses of gentlemen simply because they are not Kulins, does he not trample that quality under feet, and become a transgressor of the rules of Kulinism which he is bound to follow? And, above all, not possessing the qualities of a Kulin, does he not commit sin by taking presents from those who, really speaking, are not inferior to him in any respect?

There are some educated men among the polygamists mentioned above: and this makes the case more deplorable.* The evils of Kulinism are so great that I do not believe that educated men can uphold it. They are, I know, induced by their parents and guardians to abide by its rules. Instead of yielding to the wishes of their superiors, they should show their manliness by explaining to them the evils of Kulinism, and acting according to the dictates of their conscience.

The impression that Kulinism is fading away before the rays of Western education is an erroneous one. Only the cities and towns are lit with the light of education; and even in them there are but a few really educated men who can realise the baneful effects of Kulinism. Cimmerian darkness has enveloped the interior of Bengal, and it is not known by what time it will be enlightened. It is, therefore, highly incumbent on the part of the educated Kulins to bestir themselves, and take immediate steps to re-organise Kulinism on a sound basis. We do not wish to deprive them of the honour they possess; but if they desire to be regarded as rational beings, they should remove from Kulinism the corruptions that have crept into it. If a Devihara succeeded in dividing the Kulins into various classes, there is no reason why the educated Kulins as a body cannot re-unite them. If they cannot at once unite all the classes, they can, as a first step, make groups of some classes, and do away with the practice of making contracts with a particular family. The rule that a

* We are informed, on good authority, that this statement requires qualification, because such polygamists were probably married during childhood. There can hardly be an educated Kulin of the present day who would himself determine to take more than one wife.—Editor I. M. & R.
Naikoshya Kulin must take a daughter from a Srotrya as well as from a Kulin family seems to have been framed by some designing persons, and there is no reason why a Kulin should not be allowed, and retain his position to take one of either class. This would raise them in the estimation of the public. By upholding this baneful system, the Kulins are not only increasing their own troubles, but are shewing inhumanity to their sisters and daughters, to an extent which a reasonable man shudders to think of. Such a state of things cannot last long. It is impossible that the benign British Government should allow the Kulins to treat their women in the manner they do. It will redound to their glory if they themselves come forward to remove the evils alluded to above. If they do not of their own accord undertake to do this, the time is not distant when they will be forced to give up a system, which a good ruler organised for the benefit of the Hindus of Bengal, and which they have turned into an engine of oppression.

Deenanath Ganguli.

[Since this article was sent to us, we observe, with surprise, that it seems to have appeared in the Journal of the Poona Sarvajanik Sabha.—The picture of Kulinism drawn by the writer is very dark, and he does not seem to recognise the change that western education is making in regard to this custom. We shall be glad of further information from other Indian writers, who may have full knowledge of the subject.—Editor I. M. & R.]
A SHORT ACCOUNT OF THE REGULATIONS FOR THE COOPERS HILL COLLEGE.

To the Editor.

A few days ago, I promised you a detailed account of the Royal Indian Engineering College, as far as the Indians are concerned. Before going into particulars, let me state, once for all, that the expense connected with joining this College may be put down at about £800 (on the average), that is to say, nearly the same as for the Bar.

There are three branches taught at Coopers Hill: Engineering, Forestry, Telegraphy:

Engineering.—An entrance examination is held at the College during the second week of June every year, the subjects being English composition, history, algebra, arithmetic, trigonometry, mensuration, elementary science. I need not put down the standard in each subject, as such information can be gathered from the College syllabus, a copy of which may be easily procured by writing for it to the Secretary at the College. I would say this much, that a "matriculate" at any of the Indian Universities who is fairly good at mathematics and drawing, is sure to do well; and so I further add that for those Indian students who are not, at least, up to this standard, it is useless to join the College, as the nature of the lectures makes it imperative for those who wish a Government appointment, that they should possess more knowledge than is requisite for admittance to the College. From forty to fifty students are admitted to the College every year, and from ten to fourteen appointments are offered for competition by the Government of India.

Each annual session begins in the third week of September, and is divided into three terms; a fee of £61 (sixty-one) being payable before the beginning of each term, to the Bank of England. This sum includes all charges for tuition, board and lodging, washing, attendance, fire, &c., during the term, according to the College tariff. About £20 per year suffices for books, instruments, &c.; charges for board and lodging during the vacations (fourteen weeks
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a year) may be put down at £35, making a total of about £240 a year. At the end of each term students are examined in that term's work, and the final rank is determined by adding up the marks obtained by the students in all the examinations (nine) held during the course of three years. At the end of each year all the students are sent to inspect manufactories, mills, &c., and are required to send in reports of these works. Besides, at the end of the third year all the students who succeed in getting Government appointments go through a prescribed course of practical work for a period extending over about eight months, the expenses for the same being defrayed by the College. The subjects taught are nearly the same as at Roorkee College, India, with additional practical work. I may say once more that those intending to try for Government appointments, should go through a course of tuition before appearing at the Entrance Examination. (I may mention here, the tutors, Wren and Gurney, who can also supply all the details of three years' study at the College).

Now as to the prospects: Those who are included in the number of appointments offered by the Government of India start with 350 rupees per month. On qualifying in the local language before the end of first year's service, the salary is increased to 450 rupees per month (rising up to 1,400 rupees). All those who are entitled to Government service are liable to forfeit their appointment in case they do not fulfil the following conditions satisfactorily: The entitled student must be between 17 and 21 years old on the day of joining the College; he must be unmarried when he reaches India; he must be a natural-born British subject; he must satisfy the medical examiners at the India Office, as regards perfect sight, power of hearing, power of physical endurance, &c.

Telegraphy.—Two appointments are given every year. The course extends over two years, the first year's course being the same as for first year engineers. In fact, these two students are selected from the first year engineers after the result is declared; then the selected students go through a special course of telegraphy for one year. On qualifying in that year's work, they are also sent in various parts of Great Britain for practice. Rules as to conditions, prospects, &c., are the same as for engineers.

Forestry.—Here the number of appointments made are almost the same as in Engineering, but with this difference, that while in Engineering the appointments depend on the
result of examination on the work done at College, in Forestry the Competitive Examination takes place before the students are admitted to the College—i.e., only those students who qualify themselves for Government appointment are taken into the College. This examination is held in the third week of June by the India Office, and requires almost the same work as for Civil Service. In fact, there is no chance, unless one works for it for a long time before going up for competition. Many of the students (about fifty appear every year) are sent up by Wren and Gurney, who can supply details of requirements for this branch at Coopers Hill also. All the candidates are put to a severe test as to their power of physical endurance, every student being required to be able to walk about twenty-two miles at a stretch, without showing signs of undue fatigue. On passing through all the tests, the first ten to fifteen (as many as there are appointments) are admitted to the College as Government servants. Here they stay for three years—i.e., nine terms, the last of which is spent in Germany (N.B.—German is essential in the competitive examination). All the rules as regards age, marriage, fees, &c., are same as those for engineers, except that one who goes to Burmah starts with 450 rupees, instead of 350 rupees per month (rising up to 1,600 rupees).

Now let us see how many Indian students have studied at this College. As far as I am aware the number is not greater than six in the course of the last twenty years (all being engineers). Out of these six, five have succeeded in getting Government appointments, while one got the College Diploma only. For the present, however, I am glad to say, there are four more engineers, who have just finished their first year's course; while in Forestry a friend of mine and myself are the first to appear. Those who are now serving the Government of India are Bengali Hindus and Mohammedans, while I am the first for the Forestry branch, and, if I mistake not, the first Parsee at Coopers Hill.

GUSTADJI C. MEDIVALLA.
A BRAHMIN WIDOW MARRIAGE.

An event of some importance and promise in regard to social reform took place at Madras on July 31st, when the marriage took place of Mr. Venkatavarada Aiyengar, of the Mysore Educational Department, and a daughter of Mr. Nagesa Row, of Penukonda, named Srimati Krishnamma. Both families are Brahmins, and yet the bride was a young widow. She had been married to a near relative at the age of eleven, but a few months after the ceremony, the young man suddenly died, and she was left to the hard fate which ordinarily awaits a Hindu widow. Krishnamma, however, after a time, heard through a friend that a young schoolmaster had advertised in the Madras Social Reformer that he wished to marry a widow, and after consultation with her mother, it was resolved to communicate with him. Many difficulties had to be encountered, but finally Mr. Venkatavarada became engaged to this girl. The father, however, had a large circle of orthodox relations, and he wavered for a long time as to giving his consent. Meanwhile, Krishnamma reached the age of eighteen, and being no longer a minor, she determined to escape to Madras. There the Dewan Raghunath Row, and other reformers, who do not see that the Shastras, properly understood, are opposed to the remarriage of widows, gave their support to the young schoolmaster and Krishnamma, and the marriage shortly afterwards took place. It was celebrated in the presence of about 150 Hindus, with full Shrastric rites. The invitations had been issued by Dewan Bahadur Raghunath Row, and Mr. G. Subramanya Aiyar, B.A., editor of the Hindu, undertook the arrangements.

The Indian Social Reformer thus describes the ceremony:

“At about half-past nine, punctual to the appointed hour, the bride and bridegroom, clad in their wedding garments, took their seats side by side at the sacred fire. Two learned Brahmins, Purohits to Mr. G. Subramanya Aiyar, officiated, the rites prescribed by the Shastras for such occasions having been previously settled upon by them under the direction of Dewan Bahadur Raghunath
Row. The preliminaries in propitiation of the various *Devas* finished, and the bride and bridegroom having exchanged flower garlands thrice, the yoke, symbolical of the husband's authority, was passed over the bowed head of the bride, and then amid an hearty outburst of cheering from young and old, the happy bridegroom placed the *Tali* round her neck, and tied the knots according to the number prescribed. The very kernel of the Hindu marriage ceremony—that which puts the seal upon it of sanctity—the *Saptapadi*, or seven steps, excited but little interest; everybody felt that with the tying of the *Tali*, the chief part of the ceremony was over. Then the presents to the bridal pair were announced by the priest as usual. Foremost were those of Mrs. Dewan Bahadur Raghunath Row, whose kindly and venerable presence added considerably to the grace and solemnity of this interesting occasion. The other presents were from Messrs. G. Subramanya Aiyar, B.A., C. B. Rama Rau, L.M.S., K. Subba Rau, R. Chakravarti Aiyangar, B.A., A. Subba Rau, B.A., R. S. Nataraja Aiyar, and P. K. Ramakrishna Aiyar, B.A. When the presents had been announced, a young undergraduate of the Madras Christian College, Mr. S. Kailasam Aiyar, in a short speech, which was heartily applauded at every sentence, thanked Dewan Bahadur Raghunatha Row and Mr. G. Subbaramanya Aiyar for the leading part they had always taken in social reforms, and wished the newly-married couple long life and continued prosperity and happiness. It was a happy idea of the young man, and was much appreciated by the audience. The Dewan Bahadur's *hear, hear,* was loud and long when the young man exclaimed 'The marriage has taken place in full accordance with the Shastras, and in this we are doubly blest!' A *Smartha* Pandit, who did not stay for dinner, harangued the audience on the necessity of following the true interpretation of the Shastras. It was about 11 a.m. when the pair rose from where they sat by the sacred fire, and straightway both of them proceeded to where the veteran reformer, the Dewan Bahadur, was standing, and saluted him in the right Hindu fashion by touching the ground with their foreheads, the while the illustrious gentleman with fervent prayer for their future happiness sprinkled on their heads consecrated rice mixed with red ochre. What must have been his feelings thus to behold, what ten years ago was scouted as a chimera and madness, taking place in the very midst of a large Brahmin population, under the
A BRAHMIN WIDOW MARRIAGE.

auspices and in the presence of some of the cultured amongst them, learned Brahmin priests, once the most bitter of his opponents, officiating at the ceremony! Blest, thrice blest, is the Dewan Bahadur, in that he has seen the realisation of one of his most cherished views.

"The dinner which followed was not well attended, the genial and venerable presence of the High Priest of the South Indian Social Reform Party, Dewan Bahadur Raghu-natha Row, was much missed and very much commented upon. The consummation, it is mentioned, will take place on Wednesday the 3rd instant. The occasion will be duly announced. We hope that the dinner party will at least then be more successful. We wish long years of happiness and prosperity to the newly-wedded pair, and offer our sincere and respectful congratulations to them both on the happy occasion, and on the courage and strength of conviction they have exhibited in coming forward and setting an example which we devoutly trust may be largely followed in this country. We trust that by the purity and usefulness of their lives, by their exemplary conduct, and sympathy for those who may be placed under unjust social disabilities, and by their regard withal for public opinion as it comes to them from the highest and most respected quarter, they will render smoother the rugged path which has been made smooth for them by the devotion and self-sacrifice of many disinterested, single-hearted men. We trust that the sufferings and persecutions undergone by those who with an eye solely to the good of the community now and in future generations and with a firm faith in the righteousness and justice of their cause, will prove the blessing and salvation of those whom they are earnestly intended to bless and save. And we trust, most earnestly trust, that the breaches thus affected in the serried phalanx of ignorant prejudice and bigotry will not be allowed to close again for want of men or efforts, and that these early beginnings may lead in the fulness of time to those other and more important changes which are essential to the greatest happiness of the children of this land."
THE EDINBURGH SCHOOL OF MEDICINE.

At the close of the Summer Session of the Edinburgh School of Medicine for Women, the prizes were distributed by Dr. Edith Pechey Phipson, Senior Physician of the Cama Hospital for Women, Bombay. The chair was taken by Dr. Balfour, Chairman of the School. After distributing the prizes to the students, many of whom had obtained first-class honours, Dr. Pechey Phipson gave a short address. She expressed her great pleasure in meeting the students of the School, and congratulated them on having chosen the profession to which she herself belonged. Although it was somewhat depressing to find, after a lapse of twenty years, that Englishwomen were still excluded from the enjoyment of many of the educational advantages afforded by the country, while in India women already had access to the highest academical honours in their Universities, yet great progress had been made; one after another the British Universities were yielding to the just claims of women, and soon the Edinburgh School would have done its work, and "the long self-sacrifice and the unflagging zeal" of its friends would be rewarded. Dr. Pechey Phipson then referred to the difficulties which the pioneers of the movement had had to encounter, to their persistent hard work, and to the obloquy that they had had to endure, making special mention of the self-denying exertions of Dr. Sophia Jex-Blake. On the students she urged the duty of proving themselves worthy of the advantages which had been gained for them by so much struggle, reminding them that the influence of their medical studies would be good or bad according to their own mental or moral qualities. "You must remember," she said, "that you are learning a business, and that in such technical education you will no more find rules of life and comfort than an artisan does in his apprentice drill." These they must take with them if they would aim at the ideal physician. Also, they should not attempt to apply the laws of physical science to philosophy, but they should recognise that "the details of phenomena which we call science, phenomena conditioned like ourselves by Time and Space, can teach us little or nothing of realities beyond, of that which is illimitable and eternal." Dr. Pechey Phipson concluded
as follows: "If you recognise these limits, your mind will be open to receive all the truths of science without distraction and without misgiving, and the principle which you bring with you will enable you to apply your knowledge for the benefit of mankind, and guide you safely along the thorny path of professional practice."

Dr. Balfour moved a vote of thanks to Dr. Pechey Phipson for her admirable address, which was seconded by Dr. Jex-Blake; and the visitors then adjourned to the reading room, to be the guests of the students.

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THE BACKERGANJ HITAISHINI SABHA.

This Society is one of several established in Bengal, mainly by students, for promoting female education in districts at a distance from Calcutta. It was started in 1877, and worked usefully for eleven years, when it practically came to an end, owing to want of funds. Two years ago, however, the Sabha was revived, and we have received its printed report for 1891. The method adopted is to institute private local examinations in Backerganj in connexion with prizes and certificates, and it appears that last year eighty ladies and girls presented themselves for examination, whose age varied from six to twenty-five. All the candidates were Hindus, mostly Vaidya and Kayastha; but three Brahmins were included. Sixteen of the candidates were married, five of whom were only seven to ten years old. It is at any rate satisfactory that fifty-six, all under eleven years old, were entered as unmarried. Pass-marks in Bengali Literature are made compulsory, and we are glad to notice that special encouragement is given for sewing, weaving, painting, and cookery. We are informed by a Bengali scholar that the cookery questions are practical and simple. The annual minimum subscription of members is R. 1; but the Sabha has also been helped by donations. One of such supporters is Babu Kali Kissen Tagore, of Pathuriaghata. Mr. Peari Lal Roy, Zemindar and Barrister-at-Law, is President of the Society, and he has given valuable assistance and advice in its management. We hope that this effort to make education for girls more general will have increasingly good results, and perhaps the District Board may see its way to giving some aid towards enlarging the operations of the Committee.
INDIAN INTELLIGENCE.

The Hon. Mr. Justice Telang, C.I.E., has been appointed Vice Chancellor of the University of Bombay, on the resignation of the Hon. Mr. Birdwood.

A movement has been started at Madras for providing trained nurses to attend on sick people at their own homes, and to secure employment under suitable conditions for reliable nurses. The want of able nurses had been lately under discussion in the daily press, and Mrs. Scott-Nisbet, Matron Superintendent at the General Hospital, Madras, who had long considered the subject, soon after formulated a scheme for establishing a Nurses' Home. Mrs. Nisbet received so much support and encouragement that her proposal was enlarged, and the Madras Nursing Association has now been organised. Sir Henry Stokes, the Surgeon-General, and Raja Sir S. Ramasawmy Mudaliar, C.I.E., are the Patrons of the new scheme, and it is expected that it will prove very beneficial to all classes of the community.

The Maharani of Baroda has contributed Rs. 2,000 in aid of the funds of the Sakhi Samiti, or Indian Ladies' Society of Calcutta, which was founded in 1887 with the object of bringing about friendly intercourse between the ladies of the various Indian communities, and of educating Hindu widows and girls to fill useful positions. The Society has already undertaken the training of half-a-dozen young ladies, who are receiving education at the Bethune College and the Baranagore Boarding School. The Maharani Surnomoyee, of Cossimbazaar, has made a donation of Rs. 1,025, and Maharshi Debendra Nath Tagore one of Rs. 500.

A few young Bengalis, medical and scientific, have established some works near Calcutta, for the preparation of drugs—an altogether new enterprise. The manager is Babu Satish Chundra Singh, M.A. (Chemistry). Mr. P. C. Ray, D.Sc. (Edinburgh), Professor of Chemistry in the Presidency College, is the Consulting Chemist and Analyst of the manufactory. The medicines prepared at these works will be fresher as well as cheaper than those imported from Europe.

A requisition has been sent to the Syndicate of the Calcutta University, signed by fifty-three Fellows, in regard to making some kind of physical training compulsory on all students not medically
exempted. Amongst those who have supported the requisition are: Mr. Justice Norris, Mr. W. C. Bonnerjee, Mr. M. M. Ghose, Dr. R. Behari Ghose, and Dr. M. L. Sircar.

We record, with deep regret, the death, at Hyderabad, of Zaida Begum, eldest daughter of Mr. Syed Hussain Bilgrami; Private Secretary to H.H. the Nizam. This young lady had been out of health for some time. She and her sister were among the first pupils of the School at Hyderabad for Mahommedan girls of the higher classes.

PERSONAL INTELLIGENCE.

In the recent Open Competition Examination for the Civil Service of India, the following were among those who have obtained the first thirty-two places, but their selection is conditional on their passing a medical examination, which will be held shortly: Francis Xavier D'Souza, 14th, 2,191 marks; Jnanendra Nath Gupta, 17th, 2,114 marks; Kiran Chandra De, 19th, 2,061 marks; John Joseph Platel, 26th, 1,725 marks. Mr. D'Souza (Madras) and Mr. Platel (Calcutta) hold Government of India Scholarships.

Mr. M. P. Srivastava received a very cordial reception on his return to Lucknow, after his stay in England for the study of Law. His aged father was amongst those who met him at the station.

Arrivals.—Mr. W. C. Bonnerjee, Miss Chatterjee and Mr. — Chatterjee, Mr. Jnanendra Nath Ray, and Mr. Jatindra Nath Ray, sons of Mr. Kedar Nath Ray, C.E., from Calcutta; Mr. Krishna, from the N.W.P.; Mr. Nasir Uddin Hussain, from Behar; Miss Rose Govindarajulu, from Madras, for medical study at Edinburgh.

Departures.—Mr. M. M. Bhownaggree, C.I.E., for Bombay; Mr. Abdul Hakim Khan, for the Punjab.
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Founded by Miss Carpenter in 1871.

OBJECTS OF THE ASSOCIATION.
To extend a knowledge of India in England, and an interest in the people of that country.
To co-operate with all efforts made for advancing education and social reform in India.
To promote friendly intercourse between English people and the people of India.

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