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THE
CALCUTTA REVIEW.

No. CCXXVI.

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CRITICAL NOTICES :—

I.—GENERAL LITERATURE :—

- 1.—The Life of Claude Martin, Major-General in the Army of the Honourable East India Company. By S. C. Hill, B.A., B. S. C., officer in charge of the Records of the Government of India, Calcutta. Thacker, Spink & Co. 1901.
- 2.—The Chutney Lyrics.—A collection of comic pieces in verse on Indian subjects. Second edition (reprint). Price, Re. 1. Higginbotham & Co., Madras and Bangalore.
- 3.—The Journal of Mrs. Fenton, Narrative of her Life in India, the Isle of France (Mauritius) and Tasmania during the years 1826-1830, with a preface by Sir Henry W. Lawrence, Bart. London : Edward Arnold, Publisher to the India Office. 1901.
- 4.—1. Common Salt ; its Use and Necessity for the Maintenance of Health and the Prevention of Disease. By C. Godfrey Gümpel. London : Swan Sonnenschein & Co., Ltd., Paternoster Square. 1898. Price, five shillings.
2. On the Natural Immunity against Cholera, and the Prevention of this and other Allied Diseases by simple Physiological means. By C. Godfrey Gümpel. London and Edinburgh : Williams and Norgate.
3. The Prevention of Epidemic Zymotic Diseases in India and the Tropics Generally. By C. Godfrey Gümpel. London : Watts & Co., 17, Johnson's Court, Fleet Street, E. C. 1901.
- 7.—4. The Plague in India, an Impeachment and an Appeal. By C. Godfrey Gümpel. London : Swan Sonnenschein & Co. Calcutta and Bombay : Thacker, Spink and Co. 1899.
- 8.—1. The Muhammadan Architecture of Ahmedabad. Part I. A. D. 1412 to 1520. With 100 Photographic and Lithographic Plates, by J. Burgess, C.I.E., LL.D., F.R.S.E., &c., &c., &c., late Director-General of the Archaeological Survey of India. London : William Gregg & Sons ; Bernard Quaritch ; Kegan Paul, Trench, Trübner & Co. ; Luzac & Co. Calcutta : Thacker, Spink & Co. Bombay : Thacker & Co. 1900. Price, 31 shillings 6 pence.
- 9.—2. The Jain Stūpa and other Antiquities of Mathura, by Vincent A. Smith, I.C.S., Fellow of the Allahabad University. Allahabad : Government Press. 1901. Price, Rs. 14 (₹ 1, 2s.).
- 10.—3. Home Letter on the Calcutta University Question. Calcutta : Thacker, Spink & Co. 1901.

Acknowledgments

WORKS BY A. MACKENZIE CAMERON,

EDITOR, *Calcutta Review* :

- The Child's Xmas and New Year Box.
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 Logic in Theology.
 Letter on Christianity.
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THE CALCUTTA REVIEW.

No. 226—OCTOBER 1901.

ART. I.—THE STORY OF THE ALPHABET.*

THIS little book of 217 duodecimo pages has appeared at the end of the Nineteenth Century most opportunely. What a contrast a book on the same subject published at the end of the Eighteenth Century would have presented! Every child is supposed to "know his Alphabet, or his A. B. C.," and popular opinion would credit Noah with such a knowledge; but it must be admitted by careful students, that Moses did not know his Alphabet,† or even Solomon,‡ and whatever books are credited to them must have been handed down orally, or in a pre-alphabetic form of script,‡ "Pictorial, or Ideographic, or Syllabic," not in separate abstract symbols or letters for each vowel or consonant-sound, which constitute an Alphabet.

Mr. Clodd is well known from his previous works, and his present volume is charming, whether to young students, or old hands. Words in Hieroglyphic Ideograms, such as the Egyptian, are eye-pictures, and have no relation to sound in their structure. Words in Alphabetic Symbols are Ear-pictures, and are built up with reference to the sound, which each symbol is fashioned to represent. The invention of Writing in any form alone made it possible to pass from Barbarism to Civilization. The final supersession of all other forms of writing by the Alphabet marks an Epoch in the History of Mankind. It is notorious, that the ordinary Numerals used throughout Europe speak to the eye only, and each Nation describes them in his own Language, as the figures 1, 2, 3, etc., represent an arithmetical idea, and are not symbols for a letter. In China to this day the form of writing of the Chinese Wen-Li is for 'oculation' only, and not for pronunciation, and the reader of a book in that form

* The Story of the Alphabet. By Edward Clodd. (London: Newnes, 1900.)

† [An emphatic "No" to all these assertions, and we are prepared to prove it.—Ed., C. R.]

of Script pronounces aloud the idea gathered from the Pictorial Character in his own national speech.

Our author traces the art of communicating ideas by Pictorial signs to the Stone Age. Rude etchings of men brandishing spears at wild horses, or other wild animals, are in evidence on rocks. In some cases curious graphic signs are found suggestive of Primitive Pictographs, and the "Pictograph is the Parent of the Alphabet." Specimens have been found in Australia, and among the Bushmen in South Africa, and America. In these lie the germs, whence Alphabets have sprung.*

The Sound-Signs of our Alphabet are about 2,500 years† old, but at present our attention is called to the primitive forms, of which all Alphabets are the lineal descendants, and certain well-marked stages are obvious: (a) the Mnemonic, or 'memory-aiding' stage when some tangible object is used as a message or a record; (b) the Pictorial, speaking to the eye, suggesting the thing; (c) the Ideographic, suggesting the name; (d) the Phonetic suggesting the sound.

Let me give illustrations.

The Mnemonic Stage is represented by knotted cords, or shell or ornamented belts. This survives in the knot which we to this day tie in our handkerchief to help our memory, and the long-line of the sailor. The author goes into great detail on this subject.

The Pictorial Stage is described by our author at great length and with numerous illustrations. The necessities of Human Life compelled recourse to this method of communication: for instance, we have a letter offering a Treaty of Peace, a Census Roll of an Indian Band, a Biography of an Indian Chief.

The Ideographic Stage indicates an advanced stage in Human Knowledge, and presupposes secrecy. Such pictorial signs do not so much depict, as suggest objects, and presuppose a knowledge of an event or fact, which the symbol recalls. For instance, Religious Symbols would be meaningless to people unfamiliar with the history: the Cross and Crescent mean nothing to the Red Indian. Our author describes the survivals of the Ideographics of the Aztecs and the Maya, both still uninterpreted. The famous Hieroglyphic Ideographs of Egypt will be noticed in their own place.

*[We have been in Bushmen's Caves on the Drakensberg, and seen (and treated) the Rock-Paintings of New Zealand. These were not the "germs" of our Alphabet.—Ed. C.R.]

†[We should say about 3,000 at the very least if not from the time of Moses, who gave the two tables of the Law, and embodied the Cabbala in the Alphabet of Pentateuch.—Ed., C.R.]

The Phonetic Stage. The Mexican Script gives a curious illustration of the change from the Pictographic to the Phonetic State. The name of one of the Kings was Itacoatl or 'Knife-Snake.' In one Manuscript this name is represented by a serpent (*coatl*) and stone knife (*itsh*) on its component parts on the Pictorial Stage system; in a later MS. we find the first syllable of the King's name represented by a weapon armed with blade on the old system, but the latter part, *coatl*, though it means 'snake,' is represented by an earthen pot, *co-mill*, and above it the sign of water, *ti*, and the word is read according to the sound, not the meaning. This is real phonetic writing, and is of pure Mexican origin. However, before the Mexican written character had further developed itself, it was suppressed by the European Alphabet.

Chapter IV describes briefly three survivals of ancient forms of writing, one or two of which perhaps another Century may place away in the same category as the written character of the Maya and Aztek. I allude to the Chinese, Japanese, and Korean. The first is wholly Monosyllabic; the second is a syllabary, but is rapidly disappearing before the Roman Alphabet. The people of the Korea use the Chinese Character for their official Script, but the lower classes have a phonetic Alphabet, the origin of which is uncertain. It must be recollected, that these three forms of written Character are actually in use at the close of the Nineteenth Century.

Chapter V contains a description of the Cuneiform Script, which has been dead 2,000 years and more, and buried out of the knowledge of the Human Race until the middle of the present Century. It was the vehicle of the Literature of the great Babylonian and Assyrian Nations, who have left monuments in baked clay going back many thousand years. These two powerful nations of the Semitic race inherited this form of Script from elder Nations of a totally different race, who by the chance of fortune have left no undisputed traces of themselves in the written Characters of younger Nations. Some daring Scholars have postulated a connection between the Nations of Mesopotamia and China. In these days of wonderful discoveries it would not be safe to reject such theories but it is wiser to wait. Another Scholar urges the origin of the Phenician Alphabet in the Cuneiform Script. We shall notice this further on. The art of writing Cuneiform can be carried back 8,000 years. [? ED.]

Chapter VI epitomizes the history of the Egyptian Inscriptions, in their three varieties: (1) Hieroglyphic, (2) Hieratic, (3) Demotic. More need not be stated on a subject so familiar. The author thus describes the progress:

Pictogram—Ideogram—Phonogram;

or in other words :

Signs representative of 'Words ;' 'Idea ;' 'Sound.'
The art of writing Hieroglyphics can be carried back 6,700 years. [? ED.]

Chapter VII gives the account of the Rosetta Stone, the obelisk at Philæ, and the Stele of Canopus, all three of which led to the wonderful revelation of the Literature of Egypt to the Scholars of last Century.

Chapter VIII narrates the first appearance of the Phenician Alphabet, considered up to this period to have been the parent of all the alphabets now existing in the World, and describes in detail the argument in favour of the derivation of this Alphabet from the Hieratic Ideograms of Egypt. The last word has not been spoken on this subject. The date, to which the Phenician Alphabet can with certainty be taken back, and the source from which it was derived, if not a pure invention of the Phenicians, is open to discussion. Its existence can be traced back to the Moabite Stone, about the Ninth Century B.C. This seems to exclude Moses* from the possibility of having made use of an Alphabet, though it is quite possible that he wrote Egyptian Hieroglyphics, or Babylonian Cuneiform, leaving it in doubt when the transfer of his writings from one form of script to another took place. Then, again, there are those, who claim a Semitic origin for the Phenician Alphabet, and not an Egyptian, and would substitute an Assyrian seedplot instead of an Egyptian. There are other possibilities. The Hittite Script is still unrevealed, and in the next chapter we shall read of other possibilities.

Chapter IX reveals them, and they form the real interest of this instructive little volume. But the progress of events is rapid, and even this book published in 1900, is not quite up to the latest Epoch, for at a meeting held last Summer in the rooms of the Society of Archæology to hear Mr. Arthur Evans' latest account of his discoveries in Crete, the writer of this Review placed in his hands Mr. Clodd's little book, and he remarked that the discoveries of the last season, which were that day to be described were not included in the published volume. We must look into the Future, and be ready to appropriate new facts, as they are reported to us, and lend ourselves to a further evolution of Ideas. Nothing is so mischievous, as the habit of advancing to a certain distance in a newly discovered field of science, and then to stop short,

* Not necessarily. We place the Origin of our Alphabet. (which is, identical with the Hebrew, the Phenician, and the Sanscrit—as we have abundantly proved)—about the time of Moses, in fact to Moses himself, whence the Phenicians elaborated theirs, and whence again the College of Brahmin Pundits elaborated their perfect Sanscrit.—ED., C.R.]

shut your eyes, and cry out : " I go no further." The wonderful discoveries of the Past encourage us to examine with rigour, and accept provisionally with caution, new advances. Champollion was no doubt coughed down at first, and Galileo was sent to prison.

"E pur si muove."

There was a *tertium quid*, which escaped the notice of the Egyptologues, and Assyriologues, when from the grandeur of their citadels they looked down upon the puny invention by the Phenicians, as recorded by Herodotus, of an 'Alpha, Beta,' an Alph Beth, an Alphabet, a little squadron of twenty-five symbols, destined to be the vehicles of the Literature of the Greeks and Romans, and all the Nations of Europe and America, and of the Literature of the great Nations of Asia, the Indians, the Persians, the Arabs, the Osmanli Turki, and the Ural Altaic Races. The Egyptologue cried out, "the Alphabet was from us ;" the Assyriologue made similar assertions ; but in these last days a new vista is opening to us, and Chapter IX denotes it.

The great Civilization of Greece from the time of Pericles onward represents a 'Second birth.' If we use a wider term to express what has hitherto been called the Greek Field, and substitute the term 'Ægean,' we can carry back the period of that Civilization nearly as far as the Egyptian. The late discoveries in Crete reveal the fact of an indigenous* Culture in that Island, and of intercourse with Greece, Egypt, and Syria, at a date anterior* to that of the Phenician commercial expansion. In 1894 Mr. Arthur Evans commenced his explorations in the Eastern portion of Crete, and found stones inscribed, not only with hieroglyphics and pictorial, but also with linear or quasi-alphabetic characters. We suspend any definite judgment, but hold our breath in expectation of further revelations. In some cases the same symbols recur frequently : for instance, in one the human eye recurs four times, the broad arrow seven times, and another symbol eleven times.

Had these objects been painted merely for decoration the engraver would scarcely have been thus trammelled. The conclusion seems to be, that they were grouped for purposes of communication. The symbols are of two kinds, Pictorial and Linear. There are eighty-two of the former, and thirty-eight of the latter. The Pictorial specimens are found only in Crete ; examples of the linear Character have been found at Mykénæ, Nauplea, and other prehistoric sites in Greece and Egypt, and some have marked affinity with Cypriote, Hittite, and Semitic. The Hittites were at one period a Nation of great power, able to wage war on terms of equality with

* Query.—ED., C.R.

Egypt, and known by them under the name of 'Khita,' and it is to be regretted that the Anglicized term 'Hitt-ite' has obtained currency. The written Character of their Inscriptions is well known, but no interpretation has as yet been successful. They were highly advanced in certain departments of Art, as evidenced by the memorials of their handywork, which have survived.

Returning to the subject of the discoveries at Crete, our author is of opinion, that the history of 'Man' in the Eastern Mediterranean, or the Ægean sea, has, under the new light, thrown upon it by the discoveries of Schlieman at Troy and Mykénæ, on the West Coast of Asia, and in Crete, to be rewritten. The theory* is hazarded, that there existed a pre-Phenician system of writing in Greece, which, if eventually proved, would shake to its foundations all our existing ideas as to the origin of that renowned Alphabet.

I. The existence has been discovered in Crete of a form of writing both Hieroglyphic or Pictorial, and Linear approaching to Alphabetic. The date of the former can be taken back to the third Millennium before the Christian Era: the date of the latter, which is Syllabic, or in some degree Alphabetic, is credited with an existence in the fifth Millennium and a circulation all over the Mediterranean. At the meeting of the British Association of 1899 Professor Petrie remarked: "We stand now in an entirely new position as to the sources of the Alphabet, and we see them to be about thrice as old* as they have been supposed to be."

II. The results of exploration in Asia Minor, Egypt, Crete, Cyprus, Rhodes, and other Islands of the Mediterranean, as well as the Peloponnesus, bear witness to the existence of a pre-Phenician Civilization, of which Mykénæ was the centre, to which a date must be assigned of the third Millennium B.C.*

III. The theory of the Phenician origin of the Alphabet through the Hieratic is consequently shattered to pieces.

The evidence of the priority can be summarily stated. Civilization in the Ægean Islands and on the Greek Mainland dates from beyond 3,000 years B.C.* The Phenicians have left no literature: they migrated originally from the Persian Gulf. In 1600 B.C. Phenicia was a dependency of Egypt. The decay of the Mykénæan Civilization was one of the results of the Dorian invasion in the Twelfth Century; the Phenicians overran the Ægean, and ruled it until the Greeks recovered their power, and expelled them from their waters, and ultimately Alexander of Macedon destroyed Tyre. Between their rise and fall their commercial pre-eminence

*[A "theory" without any foundation.—Ed., C.R.]

enabled them to impose an Alphabet on the Greeks, but if the new idea is accepted, that it was not derived from the Hieratic form of the Egyptian Hieroglyphics, whence came it? This is the question now raised at the close of the Nineteenth Century: how shall it be replied to?*

Some thought once that it will never be settled whether the Phenician Characters are modifications of the Egyptian or the Hittite, or the Cypriote, or mere abbreviations of a picture-writing peculiar to the Phenicians. But when that opinion was expressed, the discovery of the Cretan Pictographs and Linear signs had not been accomplished, and this discovery has not settled the question. The Phenicians came under various influences, and their adaptive Character lost the impress of their surroundings. As Semites they could not have been entirely unacquainted with Cuneiform. Their settlement in Egypt made them familiar with Hieroglyphics. When they entered the Ægean environment, they found an ancient Script used for communication in the Mediterranean. It is not unreasonable to hazard the idea, that the rudiments of the Phenician Writing may have come in part at least from the Ægean side, the inhabitants of which were undoubtedly far ahead in civilization of their neighbours on the Syrian Coast.†

The deliberate opinion of the new School, of which the author of this book is the exponent, is, that the Phenician Alphabet was compounded from various sources, the selection and modification of which were ruled by commercial considerations. As men of business they had scant leisure, and their object was brevity, and they aimed as near shorthand as possible. They purged their Script of surplus signs, determinatives, and such like, and launched into the World an Alphabet which, though very far from a scientific vehicle of all possible sounds, and very deficient in modern times owing to the absence of periodical reforms to suit new requirements, still had the honour of being accepted by long generations of men and has secured an essential permanence denied to any other Human Invention whatsoever.

The reader who only dips into this very deep subject for the first time must not suppose, that all the Alphabets in use at the present Epoch are identical in form or structure: nothing of the kind. Any Public officer in India familiar

*[This Origin of Alphabetical writing, and of the Phenician, is the very subject solved in the other of the two papers (this one by Dr. Cust being one) which we referred to in our last Quarter's Notes, and which we suggested some rich patron of Sanscrit Literature should print, on the score of expense. The cost might be from Rs. 500 to 1,000.—Ed., C.R.]

†[All baseless assumptions.—Ed., C.R.]

with the use of the Nágari of the Hindu and the Shikastah of the Arabic, as they lie side by side on his office table, having been presented for his signature, might suppose that they were totally different, but the germinal idea and structural principle which underlie them are the same. The first division of sounds is into Consonants and Vowels, and the former are divided into segments with reference to the organ of the mouth, which controls the emission of the sound : Nasal, Guttural, Palatal, Labial, and Dental.

And the descendants of the so-called Phenician Alphabet reign supreme, and of the four hundred Translations of the Scriptures scattered over the World there is not one in a Hieroglyphic, or a Cuneiform Character.

The Translations of the Extreme Orient, in China, Japan, and Korea, are for the present partly in their old Ideograms, and partly in the Roman Alphabet : it is not wise to advance too rapidly in such matters. Had these Nations possessed a form of Script worthy of existence, as is the case in India, it should deserve all respect, but under the circumstances a gradual change seems inevitable. On the other side of the Globe, in the extreme North and South of America, two Missionaries committed the daring absurdity of inventing new forms of Script, thus cutting off their dark flocks from any means of intercourse with their white neighbours. In the North the Translator went back a couple of thousand years, and introduced among the Kree, and other Red Indian tribes, a syllabic code of symbols ; in the South the daring innovation was tolerated by the Committee of the Bible-Society, which printed the translation of a 'one-man' alphabet, specially prepared for the Yahgan tribe. The sooner it dies out the better.

Chapter X of our author's interesting little volume is devoted to Greek papyri. It deals, in fact, with the material, on which the Alphabetic symbols were recorded, and which have come down to our times either by the medium of Palæography, or decipherment of documents, or Epigraphy, the decipherment of Inscriptions on Stone, or Metal, or Baked Clay. What a debt of gratitude we owe to our predecessors of the Human Race for the unconscious service, which they have rendered us, in storing away perishable documents in tombs so dry, that they have been preserved from the ordinary decay of vegetable matter, in Inscriptions on metal documents as fresh as when the proud Monarch looked at them before the time of Abraham, of baked clay bricks impressed with writing which was written long before the date which Archbishop Usher assigns to Adam. The oldest surviving Hebrew or Sanskrit document does not surpass in antiquity

the Norman Conquest of England,* the oldest Greek document dates back only to the time of the Emperor Constantine, and the oldest specimen of Greek Character cannot be carried back beyond the names on the Rock at Aln Simbal, carved by the Greek soldiers, who had deserted the service of Ptolemy a century or so before the Christian era.

This makes the discovery of Greek papyri so very acceptable, as they go back to the Third Century before the Christian era. They consist of fragments of the works of celebrated Greek authors, and still more valuable copies of works known by name only, as no other copy had survived ; add to these a collection of Logia, or Sayings of Jesus Christ, some of which are familiar, and some wholly new, and a feeling of expectation is created, amounting to certainty that a great harvest has still to be reaped. Some interesting remarks follow on the variety of modern Alphabets in daily use. This opens an entirely new field, which we pass by.

Chapter XI describes briefly the eccentric and exceptional forms of written Character known as Runes and Ogams.

The Runes are Alphabets, a degraded form of the Greek Alphabet, possibly introduced into Scandinavia by the Goths, but their origin is still uncertain. Their shape indicates that they were intended for incision on wood, stone, or some rigid material, and very few Manuscripts have been found. Inscriptions are found in England, Scotland, the valley of the Danube, in America, but not in Ireland ; in the Isle of Man, but not in Wales. Some of its characters were woven in the compound Script, which was the vehicle of Ulfilas' memorable Translation of the Gospel, which can still be seen in the University of Upsala.

Specimens of the Ogam Alphabet are found only in the British Isles ; they are held by some to be derived from the Runic, by others from the Roman Alphabet ; the letters are formed by straight or slanting strokes drawn above, or beneath, or right through horizontal or perpendicular strokes.

One great merit of this little volume of 230 pages of duodecimo size is, that it opens out fairly the question of the origin of the Phenician Alphabet, supposed to have been finally set at rest by the theory of M. de Rougé, who traced it to the Hieratic.

The foregoing lines were written in September, 1900, at the seaside, but on my return to London in the Autumn of the same year, I attended the Annual Meeting of the School of Athens, and the Hellenic Society, heard the addresses

* [You evidently have forgotten the great Hebrew Bible in the Vatican, brought by Titus to Rome after the Siege and Capture of Jerusalem.—Ed., C. R.]

of Mr. Evans and Mr. Hogarth on those occasions, and printed matter in one or two periodicals fell under my notice, from which I made extracts to indicate how far the discovery of the origin of so-called Alphabet has advanced at the close of the Nineteenth Century. Unluckily no arguments have as yet appeared on the opposite side, and I am one of those, who do like to see a question well argued out. The same thing happened about thirty-five years ago, when the theory of De Rouge as to the Hieratic origin of the Phenician Alphabet was propounded. I never heard anyone oppose it, except old Dr. Birch of the British Museum,* who shook his head, and a party, who asserted without proof or argument a Semitic origin: no one ever dreamed of Crete and the Ægean Islands and shores as being its birthplace.†

A Cretan Exploration Fund has been established, and has put forth an appeal based on a statement of last season's work. The Directors and Explorers in the Field are Mr. Arthur Evans and Mr. David Hogarth. The enterprise is recognized by the High Commissioner in Egypt, and a number of important sites have been allotted to the British Excavators at Kephala on the site of Knossus, which contained the remains of a prehistoric Palace, and the great Cave of Zeus at Mount Dicte. The results of the excavations up to the close of 1900 have exceeded the most sanguine expectations. There is no doubt that we have found the House of Minos, and the Mysterious Labyrinth, the habitation of the Minotaur. More will be discovered in 1901, when the expedition renew its labours.

In the *Contemporary Review* of December, 1900, Mr. Hogarth, one of the Directors, described the finds made in the excavations of 1899 and 1900. One Inscribed Tablet at Prætor requires separate notice; it is written in an unknown Language in the Archaic Greek Script: this is the single possible key to the mass of Inscriptions on Clay. Mr. Evans discovered the first example of a class of objects, which are likely to be Epitaph-making, viz., a small wedge of hardened clay inscribed with half a dozen symbols of the linear Script above alluded to, which up to this time are undeciphered: these are hopefully welcomed as promising to be the long-looked-for medium of written communication, the prehistoric Ægean. These priceless documents appeared in twenties and tens, and in some cases by hundreds.

In the *Archæological Report* of 1900, and in the *Contemporary Review* for December, 1900, Mr. Evans and Mr. Hogarth give fuller description of these Tablets: they are in two Sections.

*[Dr. Birch, our old friend, and Member of the Society of Biblical Archaeology, knew better.—Ed., C.R.]

†[Neither are they.—Ed., C.R.]

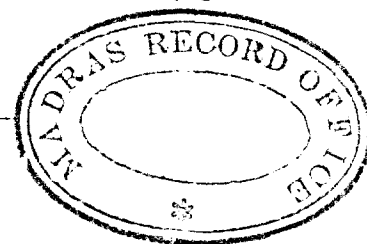
and Professor Sayce, in the *Expository Times* of January, 1900, does not hesitate to record his opinion that De Rouge's theory of the origin of the Alphabet from the Hieratic Egyptian must be definitely abandoned, and that it is from the Cretan Script that the Phenician Alphabet was derived. [A very *non sequitur*.—Ed., C.R.]

In the *Monthly Review* of March, 1901, is an important paper by Mr. Arthur Evans, and we recommend it to the perusal of all. We add the following thoughts:—

When we left College and School in the Forties or Fifties, all idea of the origin of Greek Culture was non-existent: the Homeric Poems were the *ultima Thule* of our horizon. Schliemann pierced the darkness, and revealed Troy, Mykénæ, and a new world, with a remoter date of 1600 B.C.

But no mention or thought of Crete had occurred, which was in very deed the centre of Ægean Culture. Minos was a veritable analogue of Moses, the first lawgiver of Greece, a worshipper of Zeus, whose figure was thought to be that of a Bull, hence the Minotaur, and whose symbol was a double axe, or Labris, hence Labyrinthos. There is reason to believe that the palace of Minos, found at Knossus in Crete, was the very Labyrinthos, to which a date of 2000 years B.C. can be assigned. It represented the work of a previous race, was utterly destroyed by the later invaders, and the beautiful legend of Theseus, the Minotaur, and the Labyrinth sprang into existence. I am still in hopes that we shall hear something more certain of the Philistines, who settled on the seashore of Palestine, and who are sometimes supposed to have come from Crete.‡

ROBERT N. CUST.
(Aged So.)‡



* [Not so, when we left College in the Fifties; the origin of Greek Culture was known to us then as having come from the South—from Egypt, by way, of course, of Crete.—Ed., C.R.]

† [Our friend plays havoc with dates in the above article, and makes vast assumption.—Ed., C.R.]

‡ [The united ages of our old friend, of ourselves, and of another writer in this number of the *Calcutta Review* run up to 220 years! Dr. Cust has contributed to its pages since 1846 and this is, we believe, his 53rd contribution. It will be seen from it, that he is pretty lively still.—Ed., C.R.]

ART. II.—THE SECOND EMPIRE.

MESSRS. HUTCHINSON have issued a supplemental volume of the memoir of the Emperor Napoleon III by M. de St. Imbert; but one of the most interesting of the series will be found in the earlier section entitled "Louis Napoleon and Mlle. de Montijo." As an object of commerce, the book is not of much value; translated by an American impartially alien to both the French and English tongues; it has no date on the title-page, no Preface notes or even a decent Index: yet as a portrait of one of the most notable adventurers of an adventurous age, the work is of incontestable importance. More than most human beings, Louis Napoleon's character presented complexity and contradiction: amiable yet unscrupulous, brooding without real reflection, the victim of dreams with a latent capacity for action, timid and sentimental yet prone to obstinate resolution, a Prince both dignified and generous who went through life an incorrigible conspirator, he combined the French attributes of his mother with a mysterious element that perhaps was Italian. Such a man, devoid of humour and with little sense of the ridiculous, was fated to make great enterprises which always failed, until he got into the hands of brave and able rascals who formed themselves into a syndicate to use his name and his ambition for purposes of their own. Whatever apparent success or temporary glory attended the second Empire was due to Fleury and St. Arnaud and Pelissier, to Morny and Walewski and the minor members of the gang; as was abundantly shown by the very inferior doings which ensued when these men were gone and their services lost to the Emperor. Ludicrous as were the burlesque heroisms of Strasburg and Boulogne, they were not more unsuccessful than the sham Liberalism that came when affairs fell into the hands of Lebouf, Gramont, and Ollivier. The present volume deals for the most part with the early life of the Emperor, ending with his taking to wife the illustrious Scoto-Spanish lady now an exile in England.

One of the strongest of all the contradictions in the nature of this exceptional man was the apparent coldness which marked its hidden fire. When he was tried for his unsuccessful attempt at Boulogne, in 1840, it was observed, by one of the Judges, that the defence was more effective when read than when heard in Court; the reason being the carelessness of the delivery: this want of expression was an "unexpected contrast to the impatient temerity" of the deeds with which the

prisoner stood charged. Like a volcano covered with snow, says our author, the Prince's heart flamed under an impassive manner—many persons yet living can call to mind the small grey eye and the waxen mask. Of many romantic passions thus concealed from the world it is now notorious that one of the earliest and purest was his desire to marry Mathilde, the daughter of his uncle Jerome, a witty and beautiful Princess whose subsequent marriage to Anatole Demidoff was so unhappy. After the proposals of Prince Louis had been negatived for family reasons his vacant affection was transferred to an English lady of the name of Howard who is said to have been his faithful friend to the end of her life; but something more regular became a matter of necessity when the exiled adventurer attained the object of his long dreams and tenacious endeavours.

A pedigree of the Empress is given in the opening of the book, but it is not until eight-tenths of the volume are finished that Mlle. de Montijo—in spite of the title—makes her appearance in person; and it was not until the second year of his reign and the forty-fourth or forty-fifth of his life that the now successful adventurer resolved on marriage. The lady on whom his choice fell was of mixed extraction: her father, M. Guzman de Porto-Carrero, was a Spaniard who had served in the first Napoleon's army against his own country; her mother was the daughter of an American Consul of Scottish origin by a Flemish mother. Indoctrinated in Bonapartist ideas, the young Eugenie was residing at Paris with her mother at the time of the *coup d'etat* in December 1851; on which occasion she sent to the President an offer of support in case of failure. She was then in her twenty-fifth year, and "one of the most exquisite creatures in Europe" according to the description of a female contemporary: her charms of mind and person had already attracted the admiration of the Prince. At the end of the year 1852 the Empire was voted by a hypnotised population, and the opening of the winter-season was marked by splendid social functions at Fontainebleau, Compiègne, and the Tuileries. At all these gay parties, in the hunt by day and at the dance by night, the foremost figure was that of Eugenie de Montijo, Countess of Téba; and on the 22nd January the new sovereign announced to his new assemblies his intention to make the lovely stranger his consort. For seventy years, said the Emperor, various royal Princesses had shared the throne of France to end in calamity and see the ruin of their families; for his own part he prepared to make a marriage of inclination.

The change, alas, brought no better fate. The sad recollections of Burke's impassioned mood are renewed for the linger-

ing veterans who remember fifty-three. The heroine of those days is not yet dead; but her throne is ashes and of the Palace of her bright morn nothing is left but a few ruined columns. Cold, indeed—as the eloquent Irishman said of Marie Antoinette—must his heart be who could contemplate without emotion “that elevation and that fall.” What share the Empress may have had in the calamities of herself and of the dynasty may be a question open to much discussion. Some sovereigns have suffered disaster from the advice or the action of their wives: in various ways this was the case of Charles I. Louis XIV, and, probably, Henri IV of France. In like manner the Empress Eugenie has been accused by critics more positive than sentimental of giving bad advice to her lord on more than one occasion; but no one at the time thought of such a contingency, unless it was a few envious ladies and some malcontents who believed—or professed to believe—in omens. General Fleury's *Recollections* contain the record of a sinister event of which he was an eye-witness. As the state-carriage left the Tuileries bearing the happy couple to Notre Dame for the religious portion of their wedding, the crown that surmounted the roof of the vehicle fell off, and the procession was arrested while a workman was brought to restore it to its place. An old bystander recalled the fact that it was in the same carriage that the great Napoleon and Marie-Louise had gone on the like errand, and that their departure had been accompanied by the very identical incident.

But in truth the Empire required no omens, it bore the germs of ruin in its very essence. Founded on perjury, cemented with innocent blood, it made a fair-weather show, but was bound to collapse at the first rude shock. The Mexican business, when French troops were withdrawn at the bidding of the Yankees, was almost a final blow; but a short interval was allowed for repentance. The half-hearted Liberalism that followed was no more than a preparation of disaster; and if the war with Prussia had not come in 1870, the Empire would have perished almost as soon as it did from intrinsic dry-rot. In its earlier and more prosperous period there was a chance that the Royalists would accept it as an alternative to Democracy; in 1867 men of position were already beginning to treat it with ridicule; the Bishop who had been one of its chief supporters was now obliged to confess that in his Cathedral the quire sang alone when they intoned the phrase—“Domine! Salvam fac Imperatorem.”

Yet the Empire, at least up to 1860, did not fall very short of its duties towards the country. The administration rolled smoothly on the lines laid down by the first Napoleon; and

the relations with Great Britain were of that amicable nature which is best for two kindred nations only separated by twenty miles of sea. The fortunes of England and France have been so very different that one is always in danger of forgetting how much they have in common: being alike of Celtiberian origin, alike influenced by Roman domination and Teuton conquest. But it is true that these elements have not been uniformly blended; and the infusion of Teutonic blood has been far stronger in one case than in the other. Moreover the social and political evolution of the two nations has followed a very divergent path, so that in one we find equality prevailing, but liberty in the other; those two items of the Revolution programme being mutually incompatible. Lastly, we may notice a final distinction in the literary habits of the respective countries; France being the land of the most ordered and logical prose, while Britain, especially its Teuton section, has produced poets such as no other modern country has ever boasted. Of the likeness, in character and interest, that underlies these contrasts the Emperor had been fully informed during his long residence in London; and the consequence was that he cultivated the alliance with England, even against currents of feeling in his own country, and gained much temporary advantage to his position by so doing.

An intimate friend of his Majesty was accustomed to relate the story of the origin of the Crimean War in a manner very different from that of Kinglake, and much more favourable to the reputation of Louis Napoleon for ability. Lord Palmerston, according to him, was sent over, by the Queen, to consult with the Emperor as to the course to be pursued upon the supposed menace of the Russian Government in the beginning of the year 1854; and the Emperor desired to carry out his own plans but to have the sanction and support of the British Government. The guest was received with that perfect amiability which was the Emperor's best quality; and day after day passed in rides and drives and friendly dinners. Palmerston was taken over the projected improvements in the fortifications and streets of Paris, and shown all the new roads and groves in the Bois de Boulogne; but everywhere Fleury was with them and no opportunity was offered for the private and confidential discussions which formed the object of the visit. The last day came, and the envoy had to ask his Majesty to issue orders for the special train that was to convey him to Boulogne in time for the tidal boat: the request was preferred while the two men were seated at breakfast with the Empress. “Must you really go?” asked the Emperor; “the time has flown since you have been with us.” “Yes,” said the Englishman, gravely; “and I have not yet

been able to do what I come for." "Ah! the Russian question" murmured the Emperor: "come into my study." And there, in half an hour the man of mystery, with half-shut eyes, laid before his bewildered visitor the course that he proposed to take, with the momentous results of which all are now too well aware.

The political relations of Russia towards France and England have indeed changed since those distant days; and the alliance of France has been transferred from the last named to the former. But King Edward and Lord Salisbury cannot have forgotten that it was once possible to be on good terms with France; and that the fact was due to the good sense and calm courage of the nephew of England's mighty foe.

H. G. KEENE.

ART. III.—THE MUHAMMADAN REVIVAL IN AFRICA.*

LAST year the following statement was made in the *Spectator*:—"The present necessity is only to warn Europe that five hundred miles south of the Mediterranean a mighty cloud is gathering, which may, any day, burst over North Africa, and force Europe either to abandon its possessions and its hopes in that vast region, or to maintain them by the sword." The cause which has brought so serious a state of affairs is the rapid growth and extension of the Great Darwish Orders. We are largely indebted to French writers for information about them, and this is only natural, for the movement constitutes a grave political danger in Algeria. The chapter on the Religious Orders of Islam in Mr. Sell's *Essays on Islam* gives the English reader a clear and succinct account of the formation, regulations and objects of these Orders, and show how great the modern revival of this phase of Muslim activity has been.

In the Quran the Christians are charged with having invented the monastic life. "We gave them the Gospel, and we put into the hearts of those who follow him (Jesus) kindness and compassion; but as to the monastic life, they invented it themselves" *Sûratu'l Hadîd*, verse 27. The commentator Husain says this verse refers to the monks who, after the departure of Christ, formed communities and adds that God did not command this way of life. In a Tradition it is recorded that Usman bin Mazun asked Muhammad to allow him to retire from active life in order to live the life of a recluse. Muhammad replied: "The retirement which becomes my people is to sit in the corner of the mosque and wait for prayer." The whole system of religious communities, bound by vows to one spiritual head seems, then, to be contrary to the mind of Muhammad, and the existence of such secret societies appears to be uncongenial to the spirit of Islam. Nevertheless, almost immediately after the prophet's death, some men were called to a kind of common life by the Khalif Abu Bakr, known as the Siddiq—the righteous. Indeed, some of

* *Essays on Islam*, by the Rev. E. Sell, B. D., S. P. C. K., Madras: Hamilton, Adams, & Co., London.

L'Islam dans L'Afrique Occidentale par a Le Chatelier, Paris.

Marabouts et Khonan, par Louis Renn, Paris.

La Confrérie Musulmane par H. Duveyrier, Paris.

Le Maroc par R. J. Frich, Paris.

Le Maroc par a De Ganniers, Paris.

L'Islam au XIX^e Siecle par a Le Chatelier, Paris.

the largest Darwish Orders now claim to have descended from the Siddiqiyah community said to have been founded by the first Khalif. Anyhow, the movement has grown, for there are or have been no less than eighty-eight different Religious Orders. Some are small and unimportant; but some are large and powerful and their influence has grown very rapidly during the last century. There is an element of mystery about them and this, during all the past ages, has attracted men of a certain class to them. Then the absolute surrender of the individual will which is required from the novice, the definite guidance in the daily religious and social life given by the Shaikh, the spiritual Director, the strong feeling of brotherhood engendered, and the fanatical spirit cultivated—all these things have drawn men of various temperaments together. The more immediate cause, however, of the modern revival of the Darwish Orders, is to be found in the changed and changing political condition of the older Muhammadan countries. Islam as a political power has of late years suffered many reverses. "Algiers is gone, Morocco is in danger, the English dominate India and Egypt. Russia has encroached largely on the Turkish Empire, has also absorbed the Central Asian Khanates, and threatens Persia. Muslim rule in Central Africa is in danger, for on all sides the Christian Powers are encroaching, and some of the best tribes, not yet won to Islam, are within their respective spheres of influence. The development of commerce and the wider influence of modern civilisation and learning, its art and science, are also disturbing elements in the Muslim world. Its contemptuous isolation, its absolute sway, are becoming things of the past. It has provoked a reaction. The religious spirit has been stirred up on its most fanatical side, and the Religious Orders have, in consequence, grown in extent and influence."*

The Darwishes look with the utmost dismay upon any compromise with western civilisation, any departure from the theocratic system of Islam, any loosening of the bands of tradition. They realize a great danger in the modern spirit of enquiry which naturally follows on a closer intercourse with men of other lands and other creeds. The great Islamic revival in Africa is not directed solely against Christianity, but is absolutely opposed to all western civilisation and seeks to hinder its extension or to limit its growth. Not only has a new spirit been infused into the older Orders, but new ones have been founded and then an active propaganda has been established which constitutes a danger to the civilised world.†

* Sell's Essays on Islam, p. 101.

† "Sans rien préjuger pour l'avenir, ou ne saurait nier qu'il y ait là pour les intérêts actuels du monde civilisé, un danger grave" Chatelier's *L'Islam au XIX^e Siècle*, p. 187.

It is time that the orthodox Mullas and the Ulama, the official interpreters of the sacred law, look with disfavour on the development and growing influence of the Darwish Orders, but the movement is too strong and too wide-spread for them to restrain or suppress it. Its chief field of operations is in North and North-West Africa, in the Western, Central and Eastern Sudans. The Shaikh, or head of an Order, is an absolute despot. The initiation of a novice takes sometime and is not complete until he has entirely given up his own will and is content to render absolute and unquestioning obedience to that of his Master. Thus "thou shalt be in the hands of thy Shaikh as a corpse in the hands of those who prepared for burial. God speaks to thee through him. Thou art his slave and can'st do nothing without his order." Individuality is crushed out. The Shaikh is the one absolute will, whose order is final. Now, a body of men thus bound to act in absolute dependence on the will of a strong and fanatical man whose whole aim in life is to oppose all progress, all change, to prohibit intercourse with Christians, to keep aloof from all modern civilisation—a body of men at the absolute disposal of such a man constitutes a force not to be despised or lightly thought of. Hitherto, except in the Eastern Sudan, we have not been brought into much contact with the Darwishes, but a perusal of the works of French authors shows how the matter forces itself upon their attention with reference to Algeria and the regions beyond. Passing by the names of many Orders, and dealing only with some of those which exercise influence in Africa, we come to the Great Shaziliyah Order, founded in 1253 A.D. It flourishes still in Algiers. In its early days it was devoted to mysticism and its leaders took little or no interest in political affairs. It has given rise to many other Orders which devote less time to mystical studies and more to practical matters. The more recent Orders, offshoots of the older ones, and especially of the Shaziliyah, are found chiefly in Timbuktu, Morocco and Algeria. Islam found a home in Timbuktu centuries ago, for the great traveller Ibn Batutah in the fourteenth century found many Muslims there, but a religious deadness has settled down upon them, and one of the results of the Muhammadan revival has been to stir them up to greater activity. The Bakkayah Order, the centre of which is in Timbuktu, has helped to bring about this change; and what has been done there has been also accomplished in other parts. One of the largest of the older Orders, the Qadiriyyah, founded in 1165 A.D., was and still is strong in Algiers. Stirred up at the beginning of the nineteenth century by the Wahhabi revival, it started on a new career of missionary activity and soon spread rapidly in the Western Sudan and the neighbouring

regions. For the first half of the century most of the schools were under the care of Darwishes of this Order, who carried on propaganda in a regular and continuous way, and, on the whole, in a pacific mood. They have relied on the personal influence of the missionary and on education and not on the power of the sword.*

The Tijaniyah is a Modern Order and a warlike one. It has equally with the Qadiriya been one of the chief agencies in the spread of Islam. Its founder was a student in the University of Fez, and the chief Zawiyah, or Monastery, of the Order is in that city. The most warlike of its leaders was Haji Umr, a man of great vigour and intensely fanatical. About the beginning of the nineteenth century, a leader, Danfodio, arose among the Fulahs, a pastoral people who had embraced Islam. This man stirred up their zeal and led them against the Hausas, and from them and other tribes made many converts at the point of the sword. Sokoto became the capital of a new Muhammadan power, and no less than four influential Muhammadan kingdoms in the Sudan and Senegambia exist now as the result of Danfodio's warlike zeal in the cause of religion. But the fanatical spirit did not last, and so about the year 1883 Haji Umr went to Bornu and the Hausa country to reproach the Muslims with their apathy and roused in them the old fanatical spirit which had led the Fulahs on to such victories.

He extended his operations from Senegal to Timbuktu, and even as far as the Hinterland of Sierra Leone.† He founded a powerful Muhammadan State between the Upper Senegal and the Niger. By violent means, for the most part, he banished paganism, made converts to Islam, infused his own energy into the Muslim communities, and did more than any man of his time to spread Muhammadanism. He was killed in 1865 and left his large domains to his sons. Though there have been family dissensions, and though the kingdom left by Haji Umr is now split up into smaller states, yet even they constitute a very great power on the side of Islam. The establishment of French influence in the Senegal and the Niger regions will, however, limit the warlike spirit and activity of the Tijaniyah Order and its political importance must decline. Thus the Qadiriya Order by its more peaceful methods, and the Tijaniyah by its more warlike ones have together been the chief agents in the wonderful advance of Islam in the Western

* The latest writer on this subject says "Par l'instruction qu'ils donnent à leurs disciples, par les colonies qu'ils fondent de tout côté, les adeptes de l'Islam mystique multiplient dans le Soudan païen leurs centres d'action." Chatelier's *L'Islam dans L'Afrique Occidentale*, p. 254.

† For an account of his many wars, see Chatelier's *L'Islam dans L'Afrique Occidentale*, pp. 176—188.

and in the Central Sudan during the last century.* Mr. Sell summarises the advance made thus:—"Now the whole Hinterland from the Red Sea to the Atlantic, as far south as six degrees north latitude, and the country on the eastern side of Africa down to the Portuguese territories is more or less under Muhammadan influence. Islam has passed also from the Sudan into the equatorial regions. It extends from two centres. From the west it has gone along the Atlantic Coast to Senegal, Timbuktu and the Hausa country. From the eastern side the modern movement began when Si Ahmad bin Idris, the Shaikh of the Qadiriya Order, sent out missionaries in the early part of the nineteenth century. They won over the Nubians who joined this Order in large numbers, and then missionary work began amongst the pagans of Kordufan. These two currents, the one on the east, the other on the west, are advancing rapidly into all the pagan regions."† This is not a permanent gain to civilisation. It does for the time raise the pagan tribes, it puts away some evils, but it lays down as essential truth the divine right of slavery, polygamy and facility of divorce. It engenders a spirit of contemptuous indifference to other religions and encourages a fanatical spirit. Above all, it bars the way to the entrance of a more modern and higher civilisation. The influence is thus, on the whole, for evil: the teaching of the Darwishes is avowedly against progress as understood in civilised countries.‡

We may now pass on to consider the most modern, the greatest and the most dangerous of the Religious Orders at work in Africa. The Sanusiya Order is noted for the rapidity of its growth, its stern discipline, and its widespread influence. It was founded in the year 1843. Chatelier says: "The predominant fact in the evolution of Islam at the present time is the formation of the New Order of the Sanusiya."§ Shaikh Sanusi, the name by which the founder of this Order is best known, was a native of Algiers, a student in the University of Fez and afterwards in the Al Azhar College at Cairo. Finally he found his way to Mecca and there placed himself under the instruction and spiritual direction of the Shaikh of the Qadiriya Darwishes. In due time he founded an Order of his own and assumed the headship of it. The rapid extension of it has been marvellous. It has Zawiyahs in Arabia, Egypt, the

* See Chatelier's *L'Islam dans L'Afrique Occidentale*, p. 318. This author also characterises these two Orders thus:—"The Tijaniyah he calls "ardent aux guerres saintes" and the Qadiriya he calls "pacifique et debonnaire," p. 345.

† Essays on Islam, p. 126

‡ Gannier's *Le Maroc* p. 87. Frisch's *Le Maroc*, p. 47.

§ Chatelier's *Les Confrères Musulmans*, p. 12.

Sudan, Tunis, Algiers, Tripoli, Senegambia, and even in the Eastern Archipelago. The number of its members has been variously estimated at from three millions to eight millions. It is probably five or six. Shaikh Sanusi wrote many theological works. He was a man of great energy and of a firm will and so he exercised a very strict discipline over his followers. This rapid success soon aroused the hostility of the Mullahs and of the Ulama. This led him in 1885 to withdraw altogether from them and to establish his chief Zawiyah in the oasis of Jaghbub in the Libyan desert and situated midway between Egypt and Tripoli. "The isolation of the desert life at Jaghbub, and the consequent freedom from the opposition of the Ulama and orthodox Mullahs gave Shaikh Sanusi that peace and tranquility which increased his spiritual influence over his followers." He was also quite free from all political troubles and soon indeed became himself the chief power. A recent traveller says: "Tripoli, nominally Turkish, but practically under the rule of the Sanusiyah confraternity, is dangerous ground, into which France with her experience of this powerful and highly-organized Mahomedan sect, on the border land of Sahara and Algeria itself, may well hesitate to enter."*

Finally Jaghbub became too well-known, and in 1894 a move was made to the Kufra oasis, to the north-west of Lake Chad. It is in the midst of a large desert and is almost unapproachable. The head of the Order now resides near the Zawiyah of Al Istat, in this oasis. The Sanusis hate all Muslims who in any way submit to the political supremacy of Christian Powers and denounce the rulers of Turkey and of Egypt for allowing any such interference in their rule. All good Muslims are exhorted to leave such countries and to come to the isolated life of a Darwish Zawiyah. The Shaikh sets the example by living in the most isolated place he can find. This does not mean that he lives in ignorance of the outside world. His agents spread far and wide tell him of all matters of importance. His organization is complete. The Theological School of the Order contains hundreds of students who go forth as propagandists in all directions and achieve remarkable success. Shaikh Sanusi died in 1859 at Jaghbub and was buried there. Pilgrimages to his Tomb are very common. He was a very remarkable man. "Without shedding blood or calling in the aid of any temporal ruler, by the energy and force of his character, he raised up in the Ottoman Empire and its adjacent lands a theocratic system which is almost, if not quite, independent of any political power. His great object was to restore the original Islam and to revive the religious and moral laws of the Prophet. This being the attitude of his mind, he naturally opposed all modern

* Silva White's *The Expansion of Egypt*, p. 123

innovations in Turkish rule and life and wished to raise up an impassable barrier against western civilisation and the influence of the Christian Powers in Muslim lands."* At the Annual Conference the Shaikh consults with the heads of the various monasteries and with them makes plans for the future. In this way there is a method in all their procedure and careful plans are made for the extension of their influence. They are able to find out the most promising fields of labour and to develop their work in them, for success is not found in all places and at all times. Thus in Tunis they are not a powerful body. In Morocco they have three Zawiyahs. In the various oases and amongst the Berber tribes of the Atlas Mountains they have many. In the country of Tibeste and of Borku in the region of Lake Chad they are making great progress. They are strong in Tripoli and the Order is there a great social and political power.

One peculiar feature of the Sanusiyah Order is the success with which it absorbs other religious confraternities.† The Shaikh of the Sanusis extends his influence over persons not connected with his own Order. In fact, a man can, though in another Order, by submitting to certain restrictions, come into some sort of connection with the Sanusis. This amalgamation is constantly going on, and wherever the Sanusis settle, they generally take the lead and eventually rule. The Shaikh has set before himself as one great object to be achieved, the federation of all the various Orders in a great pan-Islamic movement. These men view with dismay the growing occupation of Muslim lands by Christian Powers, they look upon the Turks as weak and time serving. In fact the motto of the Sanusiyah Order is "The Turks and the Christians are in the same category: we will destroy them both at the same time." More than half the Muslim population in Algeria is connected with these Darwish Orders and there are over three hundred monasteries there. Of all these the Sanusiyah Order is the greatest enemy of the French.‡ By ceaseless intrigue, by skilful management, by devotion to one great idea it has attained to its present powerful position. "Algeria is honey-combed with Sanusi intriguers. . . . So vast a combination is necessarily fraught with danger to the peace of Africa: so

* Sell's *Essays on Islam*, p. 131.

† "Tous ces ordres ou confréries, divisées autrefois, semblent au contraire aujourd'hui obéir à une impulsion unique dont on ignore encore l'origine" Frisch's *Le Maroc*, p. 186.

‡ "La confrérie de Sidi Muhammad ben Ali as Sênoussi est l'ennemie irréconciliable et réellement dangereuse de la domination Française dans le nord de l'Afrique aussi bien en Algérie, qu'en Tunisie et au Sénégal" Duveyrier's *La Confrérie Musulmane*, p. 14.

intolerant and powerful a sect is, ostensibly, capable of shaking Islam to its foundations, when the hour of action arrives."*

M. Le Chatelier, writing in the year 1899 of the problem which lies before the French in the Sudan, lays the greatest stress on the need of substituting French for Arabic in the administration of the country, and as far as possible in commercial transactions. He sees that no direct attack can be made on the progress of Islam, and that, on the other hand, no special favours can, with safety, be shown towards it. He rather looks forward to the day "when Arabic, ceasing to be the language official and commercial, Islam will be no more dangerous." To this end he considers the French should resolutely turn all their efforts. It may be doubted whether the expected results would follow, but it is interesting to know the views of one of the best authorities in the subject. We may conclude with his conclusion: "Dix ans d'une politique locale ainsi conçue, tendant comme but immédiat, indépendamment de toute idéologie, par des procédés pratiques, efficaces, à la substitution du français à l'arabe, comme langue internationale, dans l'Afrique occidentale française, modifieraient singulièrement les destinées qui s'y préparent; celles de l'Islam au XIX^e Siècle." †

S.

ART. IV.—A RETURNED EMPTY.

(Continued from July 1901, No. 225.)

CHAPTER XI.

1893.

THE indulgent reader is now within sight of an end to these trivial fond records. In the earlier part of 1893, the writer was fully occupied; first with the affairs of the Mercantile Institute, and ultimately with the completion of his "History of India" and revising a new edition of Beale's "Oriental Biographic Dictionary." The Institute proved to be a house founded on the sand. We opened in January, as announced; and Sir Mountstuart Grant Duff honoured us by coming down and giving an excellent send-off. But alas, the share-list never filled, the boarders never came, the Company was dissolved, of the sanguine Manager no more is known with any certainty. It was an excellent scheme, and he was a man of undoubted energy and capacity. Let us hope that he has found pastures new.

Later in the year the family migrated to Brussels, and my connection with the Civil Service Commissioners ceased soon after. This break seems to offer a hint to arrest garrulity which perhaps has already been indulged too long.* With regard to the special instance of the Institute, however, there is this to be pleaded if too much should seem to have been said. Retired or retiring, the Indian officer is in constant need of warning against giving his name and his small means to the promotion of schemes propounded by people of whom he knows little or nothing. If ever there was an undertaking that promised to be of substantial benefit to the country, this—on a modest scale—was one. Had there been capital sufficient to run the Institute at a loss for a year or two, it is most probable that the Chamber of Commerce in London, and similar bodies elsewhere, would in no long time have taken it up; and the foundations might have been laid for a substantial stand against the rivalry of foreign nations more enlightened than ourselves. But I must not end with prosing: only let this be allowed. In the canker of long-continued prosperity and peace a people learns to be arrogant and to live on its prestige. The like condition befel the Romans under Augustus and it needed the sharp lessons on the Rhine and the Euphrates to remind that mighty nation of its mortality and enable it to resume the great position that it held in the world from

* Silva White's *From Sphinx to Oracle*, pp. 124-5.

† *L'Islam dans L'Afrique Occidentale*, p. 366.

* [We wish it were longer.—ED., C.-R.]
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Vespasian's accession to the death of Septimius Severus: the greatest century-and-a-half that the world has ever seen.

In Home-politics, it will be remembered, the year was one of controversy and surprise. At the general Election Gladstone obtained a small majority; which, consisting entirely of Irish Nationalists, obliged him to renew his attempts at giving the sister Island a measure of autonomy. His Home-Rule Bill was carried in the House of Commons, but failed to pass the Lords—as must, one would suppose, have been foreseen. The veteran Experimenter being now in his eighty-fourth year, people began to anticipate an early termination to the tremendous anxieties which his irrepressible initiative and indomitable energy had imposed on the public. In France affairs had somewhat emerged from the chaos into which they had been thrown by the strange combination of a brainless adventurer with reactionary support; but the Panama scandal continued to trouble the Chamber and to disturb Parisian Society.

January, Wednesday, 18th.—A gathering at the Institute; read preliminary report, and Sir M. Grant Duff made an excellent speech: as also did Mr. Ryce-Byrne Inspector of Schools. Many reporters were present, and we are to open on Monday with 52 pupils, exactly one-half being boarders, for whom every preparation has been made.

Monday, 20th.—Having brought my "History of India" down to Hardinge, am becoming impatient for a decision as to those referring to Auckland's Afghan war, which ought to have been consulted first. But Mr. D. writes that they are not yet available for publication, which must be seen to. It is evident that they must be more than half a century old; and even for state-papers there should be some Law of Limitation.

Friday, 27th.—Dinner at Florence Restaurant (Omar Khayyam Club). Mr. J. H. McCarthy in the chair. Sate between Mr. Edmund Gosse, and Mr. Barry Pain, both agreeable neighbours. Some good speaking; Gosse from an æsthetic point of view, humorous addresses from Messrs. Austin and Low.* Had to make a speech myself; but as I took up the poet as a Persian while my hearers appeared only to know him as the basis of Fitzgerald's "Quatrains," I fell rather flat. Quarritch, the famous Bookseller, recounted the genesis of the latter, which interested everyone.†

Saturday, 28th.—A lovely day—spent the afternoon at Mrs. A. Hunt's on Campden Hill, and met her clever daughter‡.

* AUSTIN, L. F., an American by birth, author and journalist: and Low, Sidney J., Lecturer on History, King's College, London.

† QUARRITCH, B. A well-known bibliophile in Piccadilly: *d.* 1899.

‡ HUNT, Violet, author of "The human Interest," and other Tales.

also Dr. Moncure Conway.* The latter spoke in a very interesting way of Emerson and Lowell; which latter he considered a light of American letters, but not an original thinker though possessed of a fine style. He was disposed to compare him with Joseph Addison, who never told us anything new, but disclosed our own thoughts to us better than we could do for ourselves. Had heard Emerson say that he thought the Romish Church the best—for the stage. I recommended him to join the Omar Khayyam Club.

Sunday, 29th.—A visit from M. H. V. He is intelligent, but has the usual continental's difficulty in regard to our anomalous Constitution. The Queen, according to him, ought to dissolve Parliament rather than give her assent to the Home-Rule Bill. I did not enter on any discussion as to Her Majesty's duties, contenting myself with pointing out that the crown could do nothing of its own motion. What? he cried, not turn out the ministry? I had to admit that, in theory, the crown had that power, though it was last exerted nearly two generations ago and did not prosper then.

February, Thursday, 2nd.—A wet day: walked to Streatham and found that only one pupil had arrived at the Institute. Advised to the best of my ability.

Saturday, 4th.—Met Lord C. at Athenæum: he asked how old I thought T. was. I said "sixty-six; the prime of life." "Oh no," he replied, "eighty-three is now the prime: I am quite looking forward to it to take a new start." "Yes," said I, "by that time you will be a Home-Ruler."

Sunday, 5th.—Worked at papers for Foreign Office Exam.

Monday, 13th.—At India Office: efforts are being made to get me the Afghan papers.

Wednesday, 22nd.—At the Athenæum talked with Sir R. P. about Lord Lawrence as a Viceroy, and was glad to find him confirming the opinion recorded of him in the 21st Chapter of my little "History." He was great, rather as administrator than as statesman: a District Officer raised to the nth.

March, Thursday, 2nd.—At last I have obtained the information I wanted about the Afghan war of 1839-41; owing in a great measure to the unflagging kindness of Sir S. B.

Saturday, 4th.—Worked at India Office, making extracts from State-papers about Auckland, Ellenborough, etc.—for access to which, besides friends in the Office,—I am indebted to the courtesy of Lord Rosebery.†

Wednesday, 8th.—More work at I. O., on fresh matter. Lectur-

* CONWAY, M., Minister of South Place Ethical Society: *b.* in Virginia author.

† The Earl of Rosebery, K.T., K.G., etc., Secretary for Foreign Affairs, 1892-94.

ed at Norwood in the evening, to a crowded room; subject "An Indian Village."

April, Tuesday, 4th.—Went to lunch with the Grant Duffs at York House, Twickenham: a pleasant talk with Sir M., strolling over the lawn, with the shining Thames by the side.

Thursday, 13th.—A musical gathering of Mmes. V.'s pupils; Lady Tweeddale in the chair, assisted by Barnby. Her Ladyship spoke with grace and ability in giving prizes.

Saturday, 15th.—With some of the family to the Palace to hear the tremendous *Faust* of Berlioz. Orchestra very good, chorus unsteady, Henschel gave his music with care and spirit, B. Davies rather stale, and Miss Macintyre. * It is a great work.

Tuesday, 18th.—Met Sir W. O. who was breathing threatenings and slaughter on the subject of Home-Rule for Ireland, assuring us that there would be civil war in Ulster, for which 50,000 men would come over from Glasgow and he would lead them. The combination of Orange-man and Anglo-Indian Hero! Weather like early summer.

Friday, 28th.—Went with E. to Teddington and through Bushey Park where the horse-chesnuts were in their early bloom. Wandered about the precincts of Hampton-Court, and left cards for the D.'s who were out.

Saturday, 29th.—Finished "Beauchamp's Career," which struck one as the deepest note that had been sounded in tragic fiction since "The Bride of Lammermoor." It is not, of course, free from the author's peculiarities. The style is enough to handicap him heavily: either the eccentric turns are intentional or they are not: in the one case they are weak, in the other uncivil. If a writer has thought out what he has to say he ought to know how to say it: if not he is coming before the public in *deshabille* which is not respectful. We do not want to see him either in his night-gown or in an impenetrable disguise. The disciples will call this a Philistine view; and may plead with some justice that the Master has compelled us to listen to him, and with more permanent attention than we pay to more conventional entertainers.

May, Tuesday, 2nd.—Read some of Colonel Ingersoll's bitter Yankee pleasantries at the expense of orthodoxy. † A land of plain language and Puritanism is able to bring forth queer results. Persons now living may see Protestantism largely turned to Freethought—of which it contains the principle.—[? ED.] What remains is *Conduct*.

Wednesday, 3rd.—Visited J. W. S. at Slough. In the after-

* BARNEY, Sir Joseph: *d.* 1896. HENSCHEL G., composer and conductor *d.* at Breslau.

† Son of a congregational Minister of N. Y. State, *b.* 1833, *d.* 1899.

noon we walked by the playing fields, to Eton and Windsor. Called on Holmes at the Castle. He received us very kindly, showing us the beautiful Library of which he is custodian; rooms and galleries of Tudor times, all wainscoted with tall folios in sumptuous bindings and with precious things in glazed cases on the tables: one book alone valued at £10,000. All this framed in a series of windows looking on a lovely landscape.

Thursday, 4th.—To London: forenoon at Athenæum; afternoon at Mrs. Toynbee's: dinner with my old Surgeon-General, who is always good and true. Great and unseasonable heat.

Monday, 8th.—Joined the Anglo-Russian Society on the invitation of Mr. Cazalet. Bearing in mind the remark of General-Boutourlin (at Ralston's dinner) one cannot fail to sympathise with a movement tending to obliterate misunderstandings between the two great Asian Powers.

Tuesday, 9th.—Read Froude on Disraeli; clever but not quite convincing. The brilliant author can see little but faults. This is a sort of inverted sympathy that some of us have, a quickness to see the weaknesses of others rather than their merits. I find two fine suggestions in the book; one, that in all our undertakings we ought to think only—or mainly at least—of the prosperity of the work itself, and to subordinate all care for our own fame and profit: the other that the brilliant Adventurer made a mistake in applying himself too exclusively to party-politics, to the neglect of social problems. As a politician, however, he did one enormous service; by so far blending the popular cause with the policy of the brake as to resuscitate a considerable body of conservatism and retard a Revolution. But his odd combination of histrionism with neglect of detail impeded his influence and hindered him from doing as much as he otherwise might.

Wednesday, 10th.—A quiet day at home, reading the *Revue des deux mondes*. A really fine essay, by Jusserand, on our poet, Chaucer. Though there is a gulf between us and our French neighbours it is possible that international studies of this kind may gradually help to fill it: in the meantime it is too deep, though not so wide as to quite hide us from each other. Even at that early day the English mind had its peculiarities, and to these the writer had done justice: the cheerful seriousness, sympathetic observation, and pathetic humour. What a fine couplet is that which comes last of all in the best editions—

"Forth, Pilgrim, forth! Forth, beast, of thy stall!
Look up on high; and thank the Lord of all."

He seems to have begun with a playful compassion, to end in a sense of duty that becomes austere.

Sunday, 14th.—Tipple not at his best; but the peroration of

his discourse was grand; when he showed how the most unselfish friends of Humanity had sometimes to take their own parts and seems unsocial.

Tuesday, 16th.—Read more about Chaucer, the poet of May: but his May was ten days later than ours.

June, Friday, 2nd.—A strange error by Jusserand—usually so accurate in matters of our Literature. He translates the title "Summers' last Will and Testament" *Desnières voluntes de l'été* (*Le Roman anglais*). The "Will" meant is, of course, that of W. Summers, the King's Fool. M. J.'s version reminds one of the old joke about the French rendering of the "green man and still"—*l'homme vertel tranquille*.—

Monday, 5th.—Went to Hotel Metropole to meet Mme. de T.'s friend, Stephansky, whom I took to the National Gallery (where he was much pleased). He is a well-bred specimen of the Russian gentleman.

Friday, 10th.—Read a statement in a delightful volume of Essays by Mr. Andrew Lang to the effect that before Rudyard Kipling there had been no Anglo-Indian contributions to Literature but by Meadows Taylor, Sir H. Cunningham, and Sir A. Lyall. Surely, unless this was only a new instance of the indifference and ignorance that affect the whole subject, this is a strange belief. Has the able writer never heard of Heber, Sleeman, Kaye, Hunter, Sherer, Temple—to name but a few? It would be a want of knowledge—or of urbanity—to say that—with the exception of Dr. John Brown and R. L. Stevenson—Scotland had produced no humourist in the reign of Queen Victoria. Even taking "Literature" in the modern sense of fiction and light articles, Mr. Forrest and Mrs. Steel count for something; while "His Honor and a Lady"—by an American whose married name is believed to be Coates—is a novel of great merit and interest.

Thursday, 15th.—To the Royal Academy Exhibition and passed through the rooms, noting Catalogue for report to an Indian paper. In general the work struck one as ambitious, what might be called "literary" rather than artistic—as is too much our British way. Indeed, some of the best pictures are by naturalised foreigners—Alma Tadema, and Herkomer. But our *portraits* are above the general level, though even here Herkomer is almost the best.

Sunday, 18th.—The seventy-eighth anniversary of the Great Sunday of Waterloo—or Mont S. Jean as the losers more correctly say. It was a severe stroke of Nemesis on Egotism, pointing a moral of eternal import. No man, even were he a Napoleon, can stand against "all the world," though Hero-worship applaud the attempt. The greatest man only does great work as part of a whole-family, nation, church, or

whatsoever it be. Napoleon ignored this: Count Flahaut used to relate that, as they rode in the moonlight over the fields between Genappe and Charleroi, he ventured to ask, "Has not your Majesty been astonished to-day?" And, according to him, the answer was—"No! The French have always been the same, ever since Crecy." Considering how they had fought for him—every third man of them being left upon the field—it was not for him to say so. But he was not the victim of any fault but his own; always isolated. There is a homely word on this matter in an old Sanskrit poem—

Fallen from their proper place how can
Prosper tooth, nail, nerve, or man?

Saturday, 24th.—A rainy day. Undertook to edit "Childe Harold" for Messrs. Bell. It is, of course, unequal; abounding in virile reflection and declamation. Yet often careless in execution, and sometimes sinking into amateurish slip-slop. Two of the best passages contain instances of absolute insincerity. In describing the great Cathedral of S. Peter at Rome Byron praises the building for what is really its chief defect: in the famous address to the ocean he begins by looking down on it from the Alban Mount, yet speaks at last of laying a hand upon its mane: which would indeed be making a long arm.

Friday, 30th.—Very hot day. Lunch at Athenæum, and thence to Westminster Palace Hotel to attend a Meeting of the International Arbitration Society, Mr. Stansfeld, M. P., in the chair.* My old friend Hodgson Pratt read the annual report, and the Chairman congratulated the Association on the recent vote in the Commons regarding a proposed arbitration-treaty with the United States. The Marquess of Bristol in moving that the report be adopted looked forward to a movement among the great Powers of Christendom in the direction indicated by the English-speaking nations of America and Europe. Being called upon I seconded the motion, guarding against a belief that defensive war could ever be abolished. Conan Doyle moved a resolution expressing profound satisfaction at the action of the House of Commons, in which he was seconded by an American citizen, Mr. Horace Smith of Philadelphia; and Moncure Conway added a rider for the neutralisation of trade in time of war, on lines originally laid down by Paine and Franklin.

Sunday, 2nd.—Heat very great. A fine discourse by Tipple on the institution and true significance of the Eucharist. Perhaps a little heretical and over the heads of most of us—as a lady remarked with whom I walked home. But the

* Stansfeld, Rt. Hon. Jas., once a leading Liberal politician: since deceased.

language was most eloquent, with flashes of a noble poetry. He showed us the Master, sensitive of danger and doom, desiring to leave to his friends at their last meeting a memorial of himself; using his power of symbolism and making vehicles out of familiar objects and ideas.

Monday, 5th.—Another baking day: Oxford and Cambridge match at Lord's Cricket-ground—where there is always a fresher air than elsewhere in London.

In the evening Rugby dinner at the Metropole. A few old shadows, like myself; a good spread and fairly good speaking; Sir Horace Davey, Q. C., in the chair.* Speeches from the Bishop of London† and Mr. Setous, the African *Shikari*. Sate next to my old friend, General N. with Sir A. Blomfield on the other side.‡

Thursday 6th.—Heat greater than ever. Shops mostly closed, for the Duke of York's marriage. Worked at French Papers for the Sandhurst Exam.; answers not quite up to Indian C. S. level. One candidate writes that "Directoire was Napoleon's first wife." Family went at night to see fireworks in the Palace-grounds. Qu. Whether the pleasure caused by such displays is full value for the money: nothing visible being left but empty cases and rocket-sticks!

[The next two days were still hotter; no one could with any pleasure go out of doors from noon till near sunset. On the 8th, however, a change came in the afternoon, and before night the rain and thunder reminded one of the monsoon of India.]

Tuesday, 11th.—Pleasant day. We went to Imperial Institute to see the York wedding presents. A great crush.

Thursday, 13th.—Finished papers of Sandhurst candidates. A coincidence occurred, my marks exactly tallying with average of last examination held by another person.

Saturday, 22nd.—Have enjoyed Grant Duff's book on Renan, whose sayings are distinguished by subtlety and grace. In his address at "Loius le Grand," in January, 1884, he said, "He who complains of life is almost always one who has sought the impossible:" the whole is full of wise and kind exhortations against Pessimism. The conclusion is—"Believe in good; good is as real as evil and produces something—unlike evil which is barren."

Saturday, 29th.—Called on the charming Lady E. in Cromwell Road. Here we were joined by Sir—who was

* Now Lord Davey of Fernhurst

† Rt. Rev. F. Temple, once Head Master of Rugby, now (1900) Archbishop of Canterbury and Primate of the Church of England.

‡ Blomfield, a well known architect, died while these pages were in hand.

working under my instructions near Agra when we last met and now he is a member of the British Government and I a returned Empty. [Never count so-called failure a loss. ED.]

Sunday, 30th.—Tipple brilliant, but extremely bold; on a text that must have exercised many and many a mind—"Inasmuch as ye did it to the least of my little ones ye did it to me"—Yet they did not even know Him!

Monday, 31st.—To King Street on examination-work: a day of warm shower.

In the evening read Morley's "Burke." It is very clever, and quite impartial: the author does not always accord but never fails to appreciate: pointing out that the reactionary spirit of B.'s later days is accounted for, and even partly justified, by the extravagance of the revolution-doctrines. However inevitable and essential to human progress was the break with the feudal past in France, it was better for us that our change should be more gradual; it is therefore to the eternal credit of Burke that he anticipated the modern doctrine of evolution in withstanding cataclysm. Perhaps Mr. M. might have more clearly brought out the deterioration of temper which came over the great political philosopher in his declining years, till friendly observers thought the balance of his mind overthrown. No sane man ought to have used some of the language in Burke's speeches against Hastings. Lord Teignmouth recorded the opinion that B. was mad; and even although that may be a crude form of the opinion, it indicates an impression produced upon an earnest mind.

August; Sunday, 6th.—A crowded day. Took D. to S. Paul's in the forenoon; church very full; two of the congregation turned out during service. Left at the end of prayers and went to sermon at S. Bride's; by the Vicar, who gave a humane and sympathetic discourse on doing right whilst we had a chance left. Afternoon service at the Charter House: a pathetic right afforded by the old Coddys, with patient venerable faces—some of soldierly bearing—seated in the chapel like a lot of school-boys, and then trooping eagerly to tea in their warm Hall. Their faces looked both harmless and happy; and one of them said that "It was the best life in London."

Tuesday, 8th.—Engaged to edit Burke's "Regicide Peace."

[A week of very hot weather followed; during which no outside event took place, but the time was filled with work at home.]

Friday, 18th.—Corrected last proof for publishers.* In the evening a cold dinner with the Recluse of Queen's Mansions (Surg.-Gen. O'Callaghan).

* *History of India*, for the use of Students, 2 vols., 1893.
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Monday, 28th.—Looked into a book once very familiar to one's younger mind: Coleridge's "Biographia Literaria." With lights that have subsequently arisen one takes a less enthusiastic estimate than one did in the roaring Forties. 'Tis a chaotic encounter of paradox and platitude; very solemn twaddle alternating with very subtle thought: a Libyan waste dotted with colossal images. One notes a sort of prevision, here and there, as of the dawn of our modern day, e.g.—

"Philosophy should at once explain and collect the fragments of truth scattered through systems apparently the most incongruous." Many subsequent thinkers have tried this method; Cousin, in France, almost professedly. And Herbert Spencer, though far more original than Cousin, has undoubted symptoms of a desire to harmonise the principles of predecessors and embody them in his own system. Pascal, in a well-known fragment, endeavoured to establish a synthesis, or combination, between Stoicism and Epicureanism, or—as he put it—between Epictetus and Montaigne; of the success of that endeavour let his readers judge for themselves. But certainly very useful results have come from the reconciliation of Plato and Aristotle, and other apparent dissidents, in the modern Synthetic.

Tuesday, 29th.—A friend looked in and suggested a book;—"Specimens of Elizabethan English." I objected to the name; because I think the particular style extended from More to Milton. Something of the kind has already been attempted in Basil Montagu's "Selections" which range from Latimer to South.* By the way, what a very singular history was that of B. M. The son of the ill-fated Miss Ray, shot by a discarded lover—the Rev. Jas. Hackman—he became a Queen's Counsel in the early years of Queen Victoria; a writer on Bankruptcy, the biographer of Bacon, and grandfather of the poetess Adelaide Procter.†

Thursday, 31st.—S. and self to India Office where we were shown over the pictures by Mr. W. F. who—with his M.S. catalogue in his hand—told us all that is known about them.

September, Tuesday, 5th.—Sent a short paper, on Russia and England in the East, to the Secretary of the A. R. L. Society. If the Russian Government will act in good faith there is room for us both in Asia. We are dismantling and packing for a move, and my house is left unto me desolate.

Saturday, 9th.—Weather cooler after a heavy storm of yesterday. Went to Athenæum and found the smoke and

* *Sections, etc.*, by Basil Montagu, Esq., M.A., 5th ed., 1839.

† Basil, Montagu, Q. C., b. 1779, d. 1851. Son of the Lord Sandwich of JUNIUS and his mistress, Miss Ray. His *Bacon* had the honour to be reviewed by Macaulay.

billiard rooms full of the warriors from over the way, whence they have been temporarily evicted by the painters. Dined with O.C. at Queen's Mansions, meeting General T., a retired officer of distinction (R. E., and V. C.) He said one thing which seemed very true and very sharp: "An Indian career had this great advantage, that it enabled a well-educated young man to be sure of leading the *life of a gentleman*: and from that point of view it did not really much matter whether you had or had not what is commonly known as success. In the meantime it was much that for so many years you had escaped the meanness and misery of a middle-class English existence."

Wednesday, 13th.—A sick household. Worked a little at the Notes to Childe Harold. The wonder is that Byron should admit such doggrel without losing public admiration: e.g.—

"And who is so brave as a young Suliote
With his snowy camise and his shaggy capote?"

What would be thought of Sir L. M. if he said:—

"Who was ever so smart as a farmer of Wales

In his brass-buttoned coat with its long swallow-tails?"

Yet one notes, in the last two cantos especially, a habit of reflection and a power of expression that stamp the Master.

The weather is quite lovely, with soft S.-W. breeze. All windows open, men in straw hats, soldiers in white uniform, trees in thick leaf, and the shortening evenings compensated by bright calm twilight.

Sunday, 17th.—Walked to Streatham and found the Institute in a bad way. Gave such help and advice as seemed possible.

Tuesday, 19th.—Cleared out of our Norwood House; and went alone to N. Wales, having dispersed the family.

Thursday, 21st.—The weather much colder: one is glad of exercise. Fire-Brigade fête at M.

Saturday, 23rd.—N.-W. gale with flying clouds and showers—what the French call *rafales*.

Saturday, 30th.—In lodgings at Norwood: weather warm with showery gusts. Sickness at home and abroad. Finished the "Regicide Peace;" and called to take leave of several neighbours.

(October), *Tuesday, 3rd.*—A busy day: lunch at Athenæum with Mr. Holmes: thence to Imperial Institute to meeting of the Anglo-Russian Society, where I read my paper,* to an indulgent audience. In the evening dined with O.C. a miracle of curiosity and candour.

Wednesday, 4th.—Head-quarters departed for Belgium,

* See under date 5th September.

with 26 boxes and a canary. Dined with H. B. and went to a meeting of the Society where we had a good paper, by Conan Doyle, read to a crowded room.

[The next few days were occupied with work on papers of the "Indian Civil" Examination. The family got safe as far as Bruges, and thence to Brussels where they found temporary accommodation in the northern part of the city. The weather broke, after an unusual spell of heat; and when it settled again there was a permanent fall of the thermometer. As soon as I had finished the work of the examination sent in my Report I departed by Dover and Ostend.]

Wednesday, 18th.—Reached Brussels at 6, p. m.

Thursday, 19th.—Tried to get my *Etat Civil* at the Hotel de Ville; but, after answering many ridiculous enquiries extending over family history for about a century, found the work must be done over again at the Commercial Office. Left a card at the *British Envoy's* with introduction from the Foreign Office in London.

And so ends the experience and record of life at Home. The life at Brussels begins a new order of things about which nothing need be said here.

But this much one may perhaps be allowed to note. Life in Belgium is very unlike life in London or even in the Channel Islands. The country is neither wholly Teutonic nor wholly French, containing a couple of races who have different languages and mental habits; yet all agreed in putting Art above everything—even morality—the Municipalities offer prizes for window gardens and shop fronts; so that you see the Aldermen walking about with note-books, gravely recording their opinion of the various displays. At your club you have an Exhibition of Pictures open, or may be a lecture or a concert in the chief-rooms; and in summer when the opera is closed, the musicians from the Orchestra come up and play in an enclosure under the windows called "Wauxhall." The labouring-classes are over-worked, half-starved, and consequently bitterly hostile; crime is frequent and violent; the middle-class bourgeois are self-indulgent and ill-mannered; the aristocracy proud, exclusive, and extravagant. On every side appear symptoms of squalid misery, coarse sensuality, and luxurious ostentation. The buildings, however, are solid and full of grandiose beauty. The contrasts of well-being and want are very apparent; and egoism is everywhere in evidence. Yet one must not generalise without reserve. Undoubtedly there is in Belgium a *Savant* class, consisting of men who—like the late Emile de Laveleye and Count Goblet d'Alviella—combine the usefulness of literary labours with the happiness of family life. Many names of wise and worthy

citizens will occur to the memory of those who know the country best: such men enjoy the beautiful scenes of rural repose in which their little land abounds.

Some ideal of this kind haunted the gentle soul of Virgil when he, in no perfunctory spirit, justified the preference that he felt for a country life, over existence in a city of political intrigue, and luxury, and vice. As may be seen in this unskilful paraphrase of II *Georg.* 493 *et seqq.*

I count him fortunate—and him alone—
Who will not seek the service of the state,
The suffrage of the mob, or of the great;
Frustrated craving never bids him moan
To whom the pleasures of the fields are known,
Without the pangs of rivalry and hate;
Nor is he scared by presages of Fate,
Or foreign politician's hostile tone:

He envies not the rich nor courts the poor,*
Nurses no craze nor hankers for a bribe,
Nor haunts the Lobby, nor delights to read
The speculations of the daily scribe;†
Contented if the garden at his door
Afford the food his just occasions need.‡

* *Nec doluit miserans inopem* could not be a sentiment of commendation now. We not only pity the poor man, we pamper him.

† *Populi tabularia* may well be applied to our journalism.

‡ [We are sure we only echo the sentiments of every one who has read these papers in saying that these but too brief notes of a varied, useful and cultured life of a distinguished Anglo-Indian, and Author, have afforded the greatest pleasure and highest satisfaction, and even much food for thoughts and much instruction; and that while we regret their having come to a close, we trust that subsequent years' jottings may begin a *New Series*. These notes, if continued, would make a volume, for subsequent ages as interesting and descriptive of our times, men and manners, as *Pepys'*, be an equal favourite, and outlast all our present "men-in-the-street" authors, tale writers, vulgar versifiers, sciolists, and pretented and pretentious scientists and philosophers.—ED., C.R.]

ART. V.—HINDU FESTIVALS IN THE MAHARASHTRA.

THE Marathi almanac commences with the Chaitra Sukla Paksha, *i.e.*, the bright moon of the month of Chaitra. The first day of the year 1818 of the Shakabda, commenced on the 15th of March 1896. From the first day of the year, *i.e.*, the Chaitra Sudipratipada, commences the nine days of the worship of Rama, the ninth day is the anniversary of the birth of Rama. In the year 1818 it happened the 23rd of March 1896. This is the first festival in the year. In the year 1897 (1819 Shakabda) this festival happened on the 12th of April. The Civil Courts in the Central Provinces remained closed on that day.*

The next festival of the year 1818 took place on the third day of the bright moon, of the month of Vaisakh corresponding with the 16th of April 1896. It is called Akshaya Tritiya or Tiz. In this festival ancestors are worshipped, earthen pots filled with water given away to Brahmins and *Chichuni* a sort of sweetmeat made of tamarind and sugar is eaten. The same festival was observed in Bengal on the same date. In the year 1897, this festival took place on the 4th of May. The Civil Courts were closed on that day in the Central Provinces. The next festival took place according to an almanac printed at Poona on the 25th of June 1896, *i.e.*, the 15th or the day of the full moon of the month of Jyaistha. It is called Vat Savitri. The Marathi year is a lunar year and every month commences with the bright side of the moon and ends with the dark fortnight. In this festival people make presents of cooked food, sugar grain, &c., to their friends. The following is an account of this festival which appeared at the time in the *Times of India*.

"Princess Savitri. To the galaxy of great and good women India has contributed the most. One such we commemorate to-day when we worship the Indian fig-tree. She was the daughter of Aswapati, king of Madra. She was a most beautiful girl. When she became marriageable, she asked her father to allow her to find out a husband for herself. She took a large following with her and started on the exploring expedition. It was rather forward, one might think, but then in the Ancient Indian days we put the English girls of to-day quite

* During the months of Chaitra and Vaisakh females whose husbands are alive worship Gouri, and on a convenient day invite their female friends to a party. This is called Gourni. It is not a festival (tiwar) but a custom (rusm).

in the shade. But we were French too in our manners. For, though we married by self-choice, like the French, we took great care that the pair did not indulge in any liberties. We rather prized the peach with its bloom intact. But to our story she went from city to city and from town to town. But nowhere did she find one who could satisfy her "elective affinity." Goethe was not born just then, and of course she was ignorant of the phrase, but she knew the fact—which is after all the essence of the matter. Now far away from the madding crowd, in a monastery in a wood, there lived a blind dethroned king whom during her journeyings princess Savitri had the good fortune to meet. He had a son named Satyavan who appeared a very interesting youth to Savitri. Like the Hindu girl she was, she did not let him know anything, only made him a mental husband—that is how we put it and returned home. It so happened that saint Nárada, who was a great Yogi, was on familiar terms with the family. He warned the girl that it wanted one year to Satyavan's death, and unless she changed her mind, she would have to face widowhood within a year after her marriage. She did not change her mind. He was virtually her husband she said, for she had mentally given herself away to him. She married him. One day in the forest, where, of course, Savitri had come and lived with her husband, he, the husband, went to cut some wood for fuel. Savitri accompanied him. He climbed upon a banian tree and chopped down a large branch of it with his axe, but when chopping the next, the axe, while he raised it to strike the blow, hit his forehead, and fainting he fell on the ground. It killed him.

"Poor Savitri did not know what to do. She took the dead body in her lap and gave vent to her grief. Pleased with her constancy, god Yama—the chief of the death-angels—had himself come to fetch her husband. In the most moving tones the gentle wife supplicated him, which made Yama grant four boons—that if he touched her father-in-law's eyes with her hand, his sight would return; that his kingdom would be restored to him; that she would have as many sons as she chose; and that she would die before her husband. With that god Yama disappeared. Savitri touched her husband's forehead with her hand when he breathed and sat up. The ladies of the heaven were struck with this miracle, and as a homage to the loving wife, worshipped the banian tree under which she sat. And in commemoration of that event, the Hindu ladies, in order to prolong their term of wifehood, in other words to make their husbands long lived, worship the Indian fig-tree on the full-moon day of Jyaistha—the day of prince Satyavan's revival.

"The rest of the story is easily told. The king was restored to his sight; the minister who had usurped the throne repented and the king was restored to his kingdom. When he died Satyavan succeeded to the throne; and they lived happily ever after.

In Hindu homes, Seeta and Savitri, Damayanti and Draupadi are household goddesses. It was the boast of our Ancient India that she gave the gentlest and chastest ladies to the world. If we still have gentle and loving Hindu wives, it is because we still bring up our girls in the traditions of those queenly Hindu dames.*

In the year 1818 (sak) there were two months of Jyaistha, 1st the intercalary and then the ordinary month, and therefore the above-mentioned festival took place so late as the 25th of June in 1896.†

The next four months are peculiarly the season of Hindu festivals: they are called the *chaturmāsyā*, the four months. Commencing with the month of Asharh, there is the festival called the *Akhāri* or the *Asharhī purnima* which took place in 1896 on the 24th of July. The spiritual preceptor is worshipped on this day. *Poranpuries*, a sort of cakes, fried in ghee, and all sorts of dainties are prepared and eaten on this day.‡

The next festival called *Dwipa Puja* (worship of lamps) took place in 1896 on Saturday, the 8th of August. The doors of houses are also worshipped on this day. Small images of some Hindu gods impressed on their plates of copper or brass are affixed to the doors of houses and are worshipped. It takes place on the fifteenth day of the dark moon of the month of Ashar or the *Asharī Amāvashya*. In all these festivals the people indulge themselves in the best food they

* There is no such festival in Bengal; some Bengali ladies take upon themselves the task of performing the *Vrata* called *Savitri Chaturdasi Vrata*. A Brahmin performs for her (the lady who has undertaken the task) some religious ceremonies reads the story of *Savitri* in vernacular from some MS.; Brahmins are fed with delicacies, the ripe mangoe—being one of them, as the ceremony takes place in the season of the ripe mangoe. In Bengal a widow even can perform the *Vrata* in the hope that in the next world (when she shall be again united to her deceased husband), that her husband may live a long life. This *Vrata* must be performed annually for fourteen years in all. The *Savitri bratam* for 1896 took place in Bengal, on the 11th of May, i.e., the fourteenth day of the dark moon in the month *Vaisakh* according to the Bengali almanac.

† The Civil Courts were not closed on account of this festival in the Central Provinces.

‡ The Civil Courts are not closed on account of this festival, but the Civil Courts remain closed in the C. P. on account of the *Asharī Ekādasi*, the eleventh day of the bright moon of the month of Ashar, which happened on the 10th of July 1897. No member of a family including children would take any food mixed with salt on this day.

can afford, and I shall mention only the peculiar or particular dainties appointed for any particular festival.*

The next festival takes place on the fifth day of the bright moon of the month of *Srawan*. It took place on the 13th of August 1896. It is called the *Nagpanchami*.† Figures of serpents drawn on the walls of houses for the occasion, as well as figures of serpents made of stone or cut out of stone placed on the sides of roads or in Hindu temples, are worshipped. I have heard that some people go the length of going to the corn-fields in search of holes of serpents and place near these holes, milk in some vessel. If the serpent come out of the hole and drink the milk, they consider themselves fortunate. Every Monday in the month of *Srawan* is a day of fasting: they (the Hindus of Maharashtra) fast during the day and eat in the evening. This is observed by all Hindus from the Brahmin to the Sudra. This fast is called *nukt*, i.e., eating at night. Some people observe this *nukt* throughout the month of *Srawan*, in which case it resembles the Mahomedan month of fast the *Ramzan*. Siva is worshipped throughout this month of *Srawan*. People observe these fasts for the reason that the gates of heaven remain closed for six months, from *Vaisakh* to *Aswin*, and if any one die during these months he has to wait till the gates open. He observes these fasts, that in case he dies within these six months, he may pass this period pleasantly. It is somewhat analogous to the Christian notion of purgatory.

Within ten days of *Nagpanchami* happens the *rakhibundhan*, on the day of the full moon of *Srawan* or the fifteenth day of the bright moon of that month. New sacred threads are worn by Brahmins on this day. Poor Brahmins tie some red thread on the right wrists of the children of a rich or well-to-do neighbour in the expectation of getting something, a few annas. This took place in 1896 on the 23rd of August.‡

* The Civil Courts in the C. P. are not closed on account of this festival.

† A wrestling match in the palace of the Rajah of Nagpur is described in Mr. L. K. L.'s book "In the C. P.," p. 50. The Civil Courts remain closed on account of this festival. In the year 1897 it happened on the 3rd of August.

‡ There is a very important ceremony not observed in Bengal called the *Srawani* which is performed by Brahmins about this time. The followers of *Rik Veda* performed it on the 22nd of August 1896, and the followers of *Yajur Veda* on the 23rd. On the day of the *Srawani* many Brahmins meet together in the house of one of them. The ceremony commences in the morning. An *Upadhya* (priest) recites some Vedic mantras. *Homa* (offering to fire) is performed. The party does as the *Upadhya* commands. After two hours, they go to bathe: after bathing they assemble again. Again hear mantras for two hours. They drink *panchagavya*

The Civil Courts are closed on account of this festival. In 1897 it was observed on the 12th of August.

The next festival is the Gokul Astami, which takes place on the eighth day of the dark moon of the month of Srawan. It is also called Janma Astami, being the anniversary of the birth of Krishna, one of the incarnations of Vishnu, one of the Hindu trinity. It is analogous to the Christmas of the Christians. This festival is observed in Bengal. It seems that this festival is observed throughout India. But this festival does not occupy the same place as Christmas does among the Christians as it is next in importance to the Durga Pujah in Bengal and to the Diwali in other provinces of India. This festival occurred on the 30th August 1896. This day is observed as a day of fasting and food is taken on the next day. Images of Krishna and his friends are made of clay and worshipped. Brahmins are fed. On the 30th of August 1896 I saw images made of earth, coloured blue, with the figure of a serpent on their right arms, of the height of about a foot and a half, in a sitting posture, exposed for sale at Wardha, and I was informed that they were figures of Kanú. On the 1st of September, some of these figures of Kanú or Kandha were thrown into a tank. On the 2nd September many of these images were carried with music, along the streets to be thrown into the tank after being worshipped. In the year 1897 the Civil Courts were closed on the 21st of August on account of this festival.

While at Wardha, on the 15th of August 1896, seeing a boy proceeding with a foot-stool on his head containing some flowers accompanied by about a dozen girls towards the tank into which idols are thrown after being worshipped, I went towards the tank to see what was going on there. There I saw two parties of girls, one on each side of a canal close to the tank. One party was abusing the other in filthy language and moving their hands and feet as if they were ready to fight. There were one or two elderly women in each party to prevent them from coming too close to each other, lest they should actually fight. This I may call a mock fight in abusive language. After this was over, the flowers were thrown into the tank and some earth from underneath the water was taken out by some of the females, put into the baskets or foot-stools in which the flowers were brought and carried home. A Mahrathia Brahmin, to whom I mentioned

mixed with ashes of burnt wood and earth, in order to be absolved of all the sins they have committed during the year. Nobody takes his meal until the Srawani is performed. Sometimes two Upadhyas are engaged.

what I saw, observed that this sort of mock fight in words, does not take place at Poona.*

The next festival takes place on Srawanbadi Amavashya. It took place in 1896 on the 7th September. It is called Pitori as well as Polah. Bullocks are not made to work on this day. They are washed, their bodies stamped with circular marks with a brown or red colouring substance, their horns are painted and tufts made of thin fibres of the leaves of the date-palm, which are also coloured, hung from the top of their horns. The bullocks are taken to a place appointed and there made to stand for an hour or two in rows, then they are taken home. † A large number of people gather to see the exhibition. Your *dhobi* or washerman will in the afternoon bring his bullock or bullocks to you, for the sake of getting something, or if your friend or relation has bullocks to draw his tonga, his tonga-driver, would bring his bullocks to you for show as well as for getting some *bukshish*. On the eighth day from this date takes place the children's Polah, when wooden images of bullocks, standing on wheels, are drawn by strings by children to some place appointed, in the afternoon; after nightfall, a lighted torch is affixed to some part of the wooden frame. There is music also at the place appointed for the gathering of these wooden images and great excitement prevails. There is no such festival as Polah in Bengal. Poran, Pulis are eaten on this festival. In 1897 the Civil Courts were closed on the 28th August on account of this festival.

Three days after the Polah, the festival called the Kájartij takes place on the third day of the bright moon (sud) of the month of Bhadrapad. In this festival, the ladies of the house go to a river or tank, get some earth from underneath the water, wherewith they make images of Mahadev and Gouri which are worshipped. The ladies observe a fast on this day. A procession of females pass the streets accompanied with music. Páti and Páuper, sorts of cakes are made and distributed to female guests invited, at night, and *haldi* and *kunkum* applied to their foreheads. It is also called Hartalika. In fact this is a festival for women only and not for men. The females keep up the whole night, singing songs, &c. This happened in 1896 on the 10th September.

* This is called Kumari Khel or the play of the unmarried girls, i.e., the girls of one mohullah or quarter of a town form one party and of another mohullah form another party and abuse each other in the manner above described.

† At Wardha the bullocks were made to stand underneath a rope to which mango leaves were inserted, tied to the top of bamboo posts driven into the ground. A fair was held there on the occasion,

The next day commences the Gonesh Chaturthi, which festival lasts for ten days.* It closely resembles the Durga Pujah of Bengal. I saw nice smooth images of Gonesh sold in the shop of the seller of images at Wardha; and I also visited the houses of some people who worshipped the image of Gonesha. The parlour was tastefully decorated with pictures and lanterns. There was also music played by musicians in front of some of these houses which had the image of Gonesh in them. The next day is the *rishi panchami*† which the widows observe as a day of fast, perform penance (prayaschita). Next day they eat a meat consisting of cooked rice called Deosari, a kind of coarse rice, which grows in the bed of tanks and vegetables, i.e., rice and vegetables produced without the labour of bullocks and hear sacred stories (katha). The eighth day of the bright moon‡ is the day for the worship of Maha Laxmi (also called Gouri Pujah) the next day is Gouribisaryan. Two images of Mahalaxmi are made, one of Jyaishta Mahalaxmi and the other of Kanistha Mahalaxmi. Mahalaxmi is worshipped, sixteen kinds of vegetable dishes and sixteen kinds of sweetmeats are offered to this goddess. Brahmins are fed. I was invited to an evening party on the day of the Mahalaxmi pujah, there were some amateur musicians who entertained the guests with their songs, and dancing. There were also harmonium and other musical instruments. We had tea and some *pendahs*, a sort of sweetmeat. It was in the house of Mr. Kowre, a rich pleader of Wardha. The next festival occurs on Bhādrapad Sud Chaturdasi and is called Anant Purnima or Anant Chaturdasi. This took place on the 20th of September in 1896.§ Anant made of silk thread is worn on the wrists, and a sweetmeat called gharghe is eaten and also distributed to Brahmins. Anant brata took place in Bengal on the same day, the 20th of September in 1896. On the 10th of September 1896 I saw at Wardha, women going towards the tank into which images of idols are thrown, from morning to evening, some accompanied by music, others not. The music consisted of two or three sanie or brass pipes and a dhol (a little drum). Early on the morning of the 11th, i.e., the second day of the Ganpati pujah, I saw a company of ladies in the tank, some of whom were Mahratha ladies and others Fardeshi ladies

* This festival took place in 1896 on the 10th September. The Civil Courts were closed on the 31st August 1897 on account of this festival.

† Rishi punchami bratam took place on the 12th September in 1896 in Bengal.

‡ Durbastami bratam took place on the 14th of September 1896 in Bengal.

§ The Civil Courts were closed on account of Anant Chaturdasi on the 9th of September in 1897.

(Pan of means Hindi-speaking people of the North-Western Provinces who are living in the Maharashtra or the Central Province): for I could distinguish them by their dress. The Mahalaxmi fair ladies had *luchis* (*puries*) and sweetmeats in flat baskets. Some of these eatables were thrown into the water, which boys belonging to low castes were collecting. The purdah ladies had slices of cucumber and other eatables in the trays and baskets. On the 12th of September I saw some boys returning home with music, as if after throwing the Ganpati into the tank. On the 16th the Munsif's Ganpati was thrown into the tank. I was standing before my house when the procession of the Munsif's Ganpati was passing along the road. I was asked to join the procession which I did. At the tank a Brahmin distributed to me as well as to all the other persons that were there assembled, a little quantity of sugar and scrapings of the kernel of the cocoanut which was eaten then and there. On the 19th and 20th September, I saw several images of Ganpati being carried with music and procession, to be thrown into the tank.*

From the first day of the dark moon of the month of Bhādrapad commences the Pitripaksha or the Mahalaya, and lasts for fifteen days.† From the first day of the bright moon of the month of Aswin, commences the festival called the Navaratra. It lasts for nine days, on the 10th day called the Bejaya Dashami it ends. During these nine days Balaji, otherwise called Venkatesh, an incarnation of Vishnu or Devi (Parvati), is worshipped according to the custom of each individual family. When Balaji is worshipped the festival ends on the 10th day, and when Devi is worshipped the festival ends on the 9th day. During these nine days a lighted lamp is kept in the house burning day and night. While at Nagpur, I was invited by a rich gentleman of the place on the day of the Bijaya Dasami. On arriving at his place I found a large gathering of Hindu gentlemen. *Pan supari* was distributed, and after being entertained with music for about an hour, the party walked to a garden belonging to the gentleman mentioned above. There they remained for some time, while some offering to fire was made by Brahmins. Each and every one of that party took some leaves of a tree, which leaves are called *sona* (gold) for the occasion and gave them into the hands of his friend or companion, exchanged salutations and

* I may be allowed to remind the reader of the serious riot which took place at Dhulia, in 1895, at the time of the throwing of the Ganpati into the water.

† The Civil Courts were closed on the 27th of September in 1897 on account of Pitrimok Anawas.

embraced each other. (The Nawasatra commenced on the 7th of September.)

The next festival is the Aswin Sud Purnima (which happened on the 20th of October in 1896. On this day images of Shankar and Parvati are made and worshipped at night. Akshad is applied to the forehead. Akshad is made of rice and a red powder called kunkum mixed together. Camps of clay are made. People keep up the whole night. Milk mixed with sugar is exposed to the moon-light till midnight, when after the worship is over, it is distributed to the members of the family and neighbours. The juice of the kernel of the cocoanut is also extracted and similarly distributed. The keeping up of the night is called *kojargari*.

The next festival is the grand festival of Diwali. It lasts for five days, commencing from the 14th day of the dark moon of the month of Aswin. Lakshmi is worshipped during these five days. New clothes are worn. Abhyanga bath is taken. The son-in-law is invited and entertained. On the second day of the festival, *gokridan* takes place, that is, cows are well-fed and decorated, as in the Polah, the bullocks are. People perfume themselves with attar and scented oil. Fire-works are burnt at night. On the third day sisters put Akshad on the foreheads of their brothers. (In 1896 this festival commenced on the 4th of November, and the Civil Courts were closed on the 25th, 26th and 27th October 1897 on account of this festival.)

The festival of the marriage of the tulsi plant with the image of Krishna takes place on the 12th day of the bright moon of the month of Kartick. The tulsi plant is placed under a covering of sugarcane. A Brahmin performs the ceremony. Brahmins are fed and *pan supari* distributed. This festival took place on the 17th November 1896. In 1897 the Civil Courts were ordered to be closed on the 5th of November on account of Kartick Ekadasi, that is the day preceding that appointed for this festival.)

The next festival is called Kartick Sud Purnima. (It happened in 1896 on the 20th November.) In this festival the temples of Vishnu are illuminated at night. It is also called *Pāndē Pūnim*. A kshir (milk boiled with sugar) is prepared. It is called *panpit*.

The next festival is the Mārgasirsha and purnima (which happened in 1896 on the 20th of December).

The next festival takes place on the fifth day of the dark

* The Civil Courts in the C. P. were also closed on the 5th of October 1897 on account of the Dasera. On the day of the Vijaya Dashami people go beyond the limits of their village towards the south as if on an expedition.

moon of the month of Mārgasirsha. It is called Nag Dewe (It happened in 1896 on the 25th December.) The next day is the Champa Sasthi when the god Khandoba is worshipped and a fair is held in honour of that god.

The next festival is the Poos Sankrant also called the Sankramana. (In 1897 it took place on the 12th of January.) It is the day of the soubhagya brata of females. Females dress themselves tastefully and a sweet thing called *tilli* is prepared and distributed to friends and acquaintances. The *tilli* is made of a sesamum seed with a coating of sugar. I have received it from my Brahmin Maratha friends. Brahmins are fed. Females give presents to their friends of clothes, plates, &c. (The Civil Courts in 1897 remained closed in the Central Provinces on account of this festival on the 12th of January.)

On the 6th of February 1897 happened Wasant or Vasant panchami. The Civil Courts remained closed on that day. On the day of the Wasant Panchami which takes place on the fifth day of the bright moon of the month of Māgh, Vishnu, as well as every household god, is worshipped with the blossoms of the mango tree.

On the 1st of March 1897 occurred the festival called the Mahasivāratra. It happens on the fourteenth day of the dark moon of the month of Māgh.

The last festival in the year is the Holi which takes place on the day of the full moon of the month of Fālgoon. It took place (in 1897) on the 18th of March. The Civil Courts were closed on account of this festival on the 19th. In this festival Devi otherwise called Parvati is worshipped. The castor-oil plant is planted in the yard of a house and a heap of cow-dung cakes placed around it. After being worshipped the cow-dung cakes as well as the plant is burnt. People of every quarter or division of a town burn some fuel or cow-dung cakes in some street or market place or other public place close to their quarter. Processions pass the streets by day uttering obscene songs and words. Women do not walk in the streets that day for fear of being ill-treated. People amuse themselves with songs and music for several days both before and after the day appointed for the festival. It somewhat resembles the carnival of the Church of Rome.

The Hindus join in the amusements of the Moharam Festival of the Mahommedans: they spend money in getting up dancing parties who pass the streets along with the *tajyas* on the last day of that festival.

ART. VI.—ACROSS THE PELOPONNESUS.

(Continued from April 1901, No. 225.)

II—BASSÆ.

"There is certainly nothing in Greece, beyond the bounds of Attica, more worthy of notice than these remains."

Leake. Morea II, pp. 8, 9.

THE sudden opening of the venetian shutters of our bedroom looking on to the balcony rouses us about 6 after excellent (and unmolested) slumbers to the quaint reality of Andritsæna and the glorious fact that Bassæ and the "Stelous" are within a three hours march.

Our morning wash, charmingly Homeric, but regrettably scanty, again takes place in the yard, presided over as before by Mrs. Leonarites with the hot water jug. It is amazing how far a little jug of water can be made to go on this plan. But the water is warm and a towel—a little like a dish-cloth it is true, yet a towel in intention and efficacy, is provided by our host on his own initiative: plainly Andritsæna is on the way to civilization. We glance round our surroundings with interest, and find the little courtyard more curious than ever in the grey morning light; still grey, for it takes the sun some time to climb over the ridge and look into Andritsæna. The yard is paved with rough stones. A round-headed doorway of low pitch leads from the house and a big wooden gate opens on to the staircase that communicates by a side alley with the main street.

We have to hustle for our guide is pledged to come for us at 7, and the sooner we are off the better. Breakfast is a little dilatory, served without much method in our small bed-room, and arriving in relays under escort of most of the family: first the coffee, thick with grounds after the fashion of the country, but by special request *πικρόν*, *i. e.*, without sugar. Coffee in Greece is ordinarily brewed à la Turque and takes the form of a thick liquid paste nauseatingly sweet. We succeed in getting a little hot milk to drink with it and the result is fairly successful, except that we find the tiny cups inadequate from the standpoint of the British breakfast-table. Then the bread, then some hard boiled eggs, and lastly cheese. The table equipage, though good of its kind, is limited. We start with exactly two plates and two spoons for all purposes. We diffidently hint a want. After considerable delay and much parley a single spoon makes its appearance, then a plate—then after an equal interval another, and so on till at length we succeed in collecting sufficient for our bare needs. Mrs. Leon-

darites gravitates between our breakfast table and the inner apartment sacred to culinary operations with an axiom countenance and a fractious infant. Master Leonarites, a chubby school-boy in a sort of uniform, it led in by his mother and presents a bunch of delicious-smelling violets. The Leonarites household appears to consist—besides our host—of his wife, a comely matron in a western skirt, the chubby school-boy, the plaintive babe aforesaid, and a rather dirty little girl, probably a nurse-maid. These all tend to hover round us at meal-times, which is apt to be the way in which an amiable solicitude for the welfare of the guest is shown in primitive communities.

As our host's name is specially commended by Murray to the passing traveller, we are a little surprised at the evident unfamiliarity with western wants and habits, all the more so as we fare better later on at less frequented places.

And where and what is Bassæ? You need not blush, candid reader, if you do not know; but if it is ever your good fortune to voyage to Greece, you will be well advised to make every effort to get to Andritsæna and see for yourself. You will find a Greek temple, more perfect than any you have dreamed, of in an absolutely unique situation and amid surrounding that enhance to the utmost the romantic charm of the discovery. Bassæ—(Vassæ, be it noted, in the pronunciation of the modern Greek) though the British Museum possesses the frieze that once adorned its temple, is not familiar to the ordinary student of the classics, like Mycenæ or Corinth, or Delphi or Olympia. No town of classical fame is found there, and Phigaleia, whose inhabitants built the temple (whence the name *Phigaleian* given to the 'marbles' in the British Museum) is obscure even among the second-rate cities of the Peloponnese. Moreover, it is difficult to come at, not to be attained without fatigue and hardship, fully exemplifying the principle *χαλεπα τὰ καλά*. It is most accessible from Olympia and Andritsæna, by the way we came (not without toil and sweat,*) from Kalamata or Sparta it would be even a more arduous undertaking. Yet any enthusiastic Grecian who has admired the beautiful frieze in the British Museum and has hopped upon photographs of the temple either in the Phigaleian Room or elsewhere, must surely be stirred with a vehement desire to see Bassæ. Personally we have to thank Mr. E. F. Benson and a striking scene in his fascinating novel '*The Vintage*' for the final stimulus which prompted us to make Bassæ one of

* Wheler, earliest of English travellers in modern Greece (1676), writes concerning a certain hill in Phocis "which although it cost me no small quantity of the sweat of my brows; yet I found it well worth my pains" Wheler. A journey into Greece. Bh. VI, p. 468.

the starred events in our programme. In fact, the chance of seeing Bassæ had been one of the chief inducements which led us to strike into the unknown from Olympia instead of taking the train to Athens. It was therefore with no small feeling of elation that we found ourselves descending the further side of the ridge, on which nestle the four townships that form Andritsæna, fairly on the road to Bassæ.

We slip through a break in the ridge and begin to descend behind Andritsæna, passing two or three cisterns by the roadside which show that the water-supply of Andritsæna has not been neglected. It is delightfully cool, even chilly between 7 and 8 this April morning, and we actually find ice at one or two places where water trickles across the road. We have hardly cleared the town when we fall in with a soldier in full kit who straightway attaches himself to us. He, too, it appears, is for the "Stelous," and we are divided in opinion whether he has joined himself to us of set purpose, or is merely patrolling the hills on his regular beat. If the former it is further debateable in what sense he has come to 'look after' us; whether to protect the "antiquities" from the rapacious hands of the tourist, or safeguard his precious person in these wild hills. As our escort subsequently leaves us in full possession of the temple and the prospect, it appears probable that the encounter to which we are indebted for his company is merely accidental. He proves useful, however, as he is seemingly more familiar with the ground than our guide and more than once overrules him as to our track.

Bassæ is almost due South of Andritsæna. We are soon out in grand open mountain scenery following the line of a long ridge, scantily wooded, which, as it lies between us and the east, keeps us for a time in shade. We cross a succession of mountain torrents, one coming down a picturesque ravine with a considerable flow of water. The scenery is on an ample scale, and as rugged or more rugged than anything we passed through yesterday. There is not much vegetation; a few stunted trees on the hill-side, mostly Turkey oaks, and a certain amount of scrub undergrowth. Wild flowers, however, are in plenty, especially violets and a sort of bluebell. Before long we are climbing again and feeling the strength of the sun-god for whose shrine we are bound. The path is as rough as ever and it is stiff work. Our party is straggling along in Indian file, the guide and the soldier ahead, when all at once the latter leaves the path and begins hurriedly climbing the steep slope on the left, his rifle conveniently at the ready. We watch his proceedings with interest. It appears, however, he has only caught sight of two small boys unlawfully cutting wood on the hill-side. He captures their

axes and returns with the boys and their donkeys as prisoners of war. One boy has managed to get his finger cut, perhaps in a struggle for the axes. We are inclined to feel sorry for the boys who are very small and very rueful, but as wood seems scarce, doubtless a little strictness is necessary. They are soon let go with a caution.

After a hot climb our path turns abruptly to the left and we skirt an immense ravine whose sides are great open slopes, on which multitudinous sheep and goats are feeding, both above and below. The scenery which has been rough and stern thus far, is softer here and the bells tinkle melodiously. The dogs bay deep and fierce as we go by. On the further side we find a welcome spring of cool water and drink gratefully and are refreshed. After this we climb once more by an even steeper and rugged path. We twist round deeper into the mountains which begin to hem us in. We seem to be making for a dip in a long ridge that lies right ahead of us. Somewhat more to the right is a big grey summit. We climb this ridge-wall, go over it, and, descending a little come suddenly in view of ranged columns; and the temple is before us.

The temple of Apollo at Bassæ is, of course, a ruin. Gaunt it stands and open to the winds of heaven, its roof and all its upper structure and pediments, triglyphs, frieze and metopes, and all that stood above the architrave, gone: gone, too, its shrine, its inner walls and compartments, and all that they contained, all that made it distinctively a place of worship, save for the broken fragments that strew its pavements and some scanty remains of the walls of the cella. But for a ruin it is wonderfully complete. Of the thirty-eight external pillars originally surrounding it, thirty-five still stand, and of the blocks of stone that formed the architrave, two and two alongside each other from pillar to pillar, nearly all are in their places. The pillars have suffered most at the southern end, which is exposed, the northern end being sheltered by the slope of the hill. Two other pillars are rather clumsily strengthened with clamps and boards, and one column on the west side is propped up in an unsightly manner with scaffolding. Otherwise the tale of pillars is complete externally, and as we shift our position in making the circuit of the temple, we get perspective views of the rows of columns in inexhaustible variety. Here on the open hill-side in the solitude of great mountains, with a bold sweeping landscape on three sides, and no other company than the lizards and the tinkling sheep-bells far down on the lower steeps, one may enjoy moments of deep and intense experience that outweigh whole years of the humdrum of ordinary existence.

And what a view it is that is offered to the eye from this

place! Looking out upon it from a vantage point a little higher on the ridge, the temple of Apollo is forgotten and we are merged in the mere prospect of mountain, sea and sky; majestically sleeping limestone ridges, line beyond line, with glimpses of snowy mountains through the gaps, and far away to the south and to the west the effulgent blue of the waters that lap the coasts of Greece. We are ourselves on the back of an open ridge and mountain ridges hem us in all round. Behind to the N.-W. the wall over which we have climbed dominated by the grey summit, Mt. Kotilium, closes up and shuts out any further view. More to the E. of N. the heights of Central Arcadia rise massively: through a small dip in the far distance a bit of snow-white Chelmos still peeps up. Eastward we look over long ranges of rocky hills, which separate us from the valley of the Alpheus and the plain of Megalopolis. To the right (westward) there is a rapid descent, and through the gap we see a beautiful little stretch of coast with the sea a very deep blue beyond. But it is the view to the southward, which opened before us as we came over the ridge, that first riveted our eyes, and that draws them back and holds them fixed. Truly a wonderful and entrancing prospect. Straight in front through a big dip in the hills lies a long stretch of comparatively flat country, reaching to the curve of the Gulf of Corone, on the very verge of sight: on either side of the gulf the hills rise again and stretch further than our eyes can follow; on the right the hills of the Pylian land right down to C. Gallo, on the left past Kalamata the high-lands of Maina dimly out towards Tænarum. Nearer to the S.-E. there is a very big mass of hills with four distinct peaks, called Tetrasi in modern Greek (hiding somewhere Eira, the stronghold of Aristomenes); and through the breaks in this can be seen the long snowy stretch of Taygetus. In the very centre of this magnificent landscape, due south and in the middle distance, one object particularly arrests attention, a bold, square-shouldered, flat-topped hill, standing up steep and conspicuous above the Messenian plain. This is Ithome, long held stubbornly by the Messenians in the war in which they first forfeited their freedom, and again seized by the revolted Helots in 464 B. C. and kept for nine years in defiance of all the efforts of Sparta. Messenia does not usually fill much space in the mind of the student of Grecian history, yet there are few more romantic chapters in history than the stories of the two sieges of Ithome and the heroic exploits of Aristomenes of Eira.* Of even more curious interest, though it almost escapes notice

* Alas that so much of these stories must be given up as *history* and fairly made over to *romance*!

amid events of larger consequence, is the return of the Messenian exiles to their ancient home at the invitation of Epaminondas, their language, manners, traditions quite unchanged by 300 years of exile. The walls of Messene, the city they founded in B. C. 370, still stand in good preservation in the plain under Ithome, with towers and a wonderful gateway. It had been in our hopes to have plunged down into the ravine below Bassæ, crossed Tetrasi to Bogazi, and thence made our way by Messene to the railway and Kalamata, but we were reluctantly brought to the conclusion that this could not be. It was tantalizing to look fairly over the country from this vantage ground and realize that we might not enter it.

The temple at Bassæ, though not a sight which has many associations for the scholar, has very much of interest to the archæologist. The temple itself stands N. and S. instead of E. and W. "For this remarkable deviation from the rule that Greek temples lie east and west, no more recondite reason need be sought than the nature of the ground." (Frazer Pausanias IV, p. 395.) Indeed, even so it was necessary to "widen the ridge artificially by constructing a platform about twenty-two feet broad along its western edge" (II.). The stone of which it is built is the grey lime-stone of these mountains, but is suffused in places with a reddish tinge due to the growth of a 'delicate pink lichen.' The shrine is at the northern, the back chamber at the southern end, the latter occupying about one-third of the walled space. There are broad porticoes north and south each fronted by a couple of inner pillars. The pavement has sunk considerably below the original level, especially in the centre.

From the walls of the cella on either side project cross-walls or buttresses like those of which we find traces in the Heræum at Olympia; but here they are actually standing. These buttresses terminate in the form of Ionic columns. The first pair at the S. end slope inwards at an angle from the wall. Between them stood a single marble column of the *Corinthian* order twenty feet six inches high exactly at the division between the cella and the back chamber. The most remarkable feature of all remains to be mentioned. The cella has an additional doorway on the E. side. "The only plausible explanation of this archæological anomaly is that the existing temple, facing north and south, had replaced an older and smaller temple which, in accordance with Greek custom, faced east and west; and that when the large new temple was in compliance with the exigencies of the site built facing north and south, the religious prejudices of the worshippers required that the image of the God should still

face eastward, and that accordingly the architect was obliged to open a doorway in the eastern wall through which the worshippers might see and approach their deity as before. We must therefore suppose that the image of Apollo stood in this inmost part of the *cella* with its back to the west wall and its face to the eastern doorway" (Frazer IV, p. 899).

Time passes swiftly in the happy survey of these details, in the attempt to reconstruct in thought the parts of the temple and speculations on the meaning of the grooves visible in many blocks, some in position, some displaced. The temple was brought to its present state at the time of the discovery of the frieze by Mr. Cockerell and his party in 1812. When Leake saw it a few years earlier the interior was a jumble of fallen masonry of which he writes: "Indeed until some attempt be made to clear away the remains of the cell, which form an immense confused mass within the peristyle, it will hardly be possible even for an architect to understand thoroughly all the particulars of the buildings." When ultimately the pavement was cleared, the stones and fragments were scattered over the slope of the hill where they may be seen and studied to-day. The original discovery of the temple itself was made accidentally in 1765 by a French architect named Joachim Bocher while on a journey from Pyrgo to Karitena.*

Its identification we owe to Pausanias, who briefly describes the temple of Apollo reared by the Phigaleians on Mt. Kotilium. "Kotilium," he says, "is about forty stades distant from the city: therein is a place called Bassæ and the temple of Apollo the Helper, both the temple and its roof of stone." "Without those few words," Leake remarks* (Morea II, p. 3) "the existence of such a magnificent building in such a wilderness, must ever have remained a subject of wonder, doubt and discussion." Even as it is there is much room for wonder at the beauty of the temple and its odd situation. Leake himself writes: "That which forms, on reflection, the most striking circumstance of all is the nature of the surrounding country, capable of producing little else than pasture for cattle and offering no conveniences for the display of commercial industry either by sea or land. If it excites our astonishment that the inhabitants of such a district should have had the refinement to delight in works of this kind, it is still more wonderful that they should have had the means to

* "His design was to examine an ancient building near Caritena. He was still remote from that place, when he perceived a ruin, two hours from Vervizza, which prevented his going any further. The ruin, called 'The Columns,' stands on an eminence sheltered by lofty mountains." Chandler, vol. II ch. LXXVII, p. 333.

execute them. This can only be accounted for by what Horace says of the early Romans:

*Privatus illis census erat brevis
Commune magnum.*

This is the true secret of national power, which cannot be equally effective in an age of selfish luxury" (Morea II, p. 9).

Naturally also we should like to know when, and under what circumstances, the temple was built. Pausanias asserts that the architect was Ictinus, the builder of the Parthenon. But how the men of insignificant Phigaleia came to employ so famous a master, and what was the occasion of their building a temple which Pausanias pronounces the handsomest of all the temples of the Peloponnese after one at Tegea 'both for the beauty of the stone and for its shapeliness'—these things are for us inscrutable. For Pausanias' account of the matter that it commemorates the deliverance of Phigaleia from plague, and that plague a sequel of the plague of Athens in 430 B. C. is too improbable to be easily accepted. Thucydides expressly tells us the Peloponnesus suffered very little. As to the suggestion that it is a thank-offering for the affliction with which the enemy, Athens, was smitten—that is too abominable to be believed without other proof than mere ingenuity of conjecture. This is, in fact, one of the cases where our best wisdom is to acquiesce in ignorance. The temple itself is a solid fact—and an admirable; that must be enough for us.

That so much more of it survives than of more famous buildings is doubtless due to the reasons Leake suggests: the loneliness of its situation, the difficulty of the country for the purposes of transport, and consequently the absence of temptation to turn the ruin into a quarry. Such damage as has been done is probably due to earthquakes, which have occurred at one time or another all over Greece. Leake says: "The preservation of all parts of the temple shows that the ruins have never been plundered for the sake of building materials. Indeed there is little temptation to transport these immense masses over such mountains as surround them, nor even to break them into smaller stones, by which barbarous process many other Hellenic remains have been destroyed, for there is no inhabited place nearer than Sklirú, a small village, distant about one mile, on a part of the mountain where the ground is a little more level than in most other parts, and where alone there seems any possibility of cultivating corn" (Morea II, p. 8).

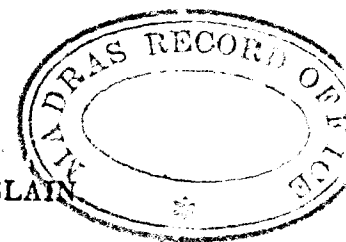
We turn away from Bassæ and the south and start back regretfully as the afternoon begins to wane. Many places in these rough hill-sides are sown with corn; there was even a scanty crop springing up among the scattered stones imme-

diately about the temple, thus falsifying Leake's accounts of the barrenness of the hills (*v. supra*) and testifying to a real advance of the Peloponnese in prosperity since his time. It is wonderful how the Greek highlander avails himself in these better times of every little shelf and crease in the hill-side, and there is hardly any slope too steep for the Greek plough. We satisfy ourselves as to certain circular platforms levelled and paved with stone and set in convenient places on the ridge which we had marked on the way up. They are as we conjectured 'threshing-floors,' and the Greek word which our guide uses in answer to our enquiry is "*ἀλώνες*." We notice several of these, and this confirms the impression that these rough hills are now cultivated to good purpose.

Some little way down we meet a splendid specimen of the Messenian mountaineer; a handsome strapping fellow, six feet or more tall, with a well-turned leg, admirably set off by the tight fitting white stocking and fustanella. There is an old man with him somewhat shrivelled who serves as a good foil. To see this young Greek step up the hill-side, springy and graceful as a deer, was a sight for gods and men. He was dark, with coal-black hair and eyes, and well-cut features; and he held his head with a fine grace. Along with his good looks and gay clothes he has the fine courtesy of the men of his country, and greets us with the friendliness one soon learns to expect from all who pass on the road in Greece. We sit and talk for a bit in monosyllables and exchange tobacco and cigarettes—or to be quite precise, he and his companion smoke our cigarettes while we fill our pipes with his tobacco.

The march, back, being mainly down, is less laborious than the mornings climb and as the soft evening light draws on becomes more and more beautiful. The dogs renew their wrathful clamour as we pass again,—these are particularly big and fierce—and bay furiously round Socrates, when he leaves us and walks up the slope to get speech of the shepherd. We, for our part, still cherish a respect for them which wears off a good deal in the course of the next three weeks; but Socrates saunters on indifferent, while they growl and snarl at his heels. Perhaps after all the dreaded Greek watch-dog is own cousin to the village dogs of the East, all bark and no bite. At all events the bark of the Greek sheep-dog is remarkably fine.

H. R. J.



ART. VII.—ERIN'S SLAIN

I

Now, with the dawn of a new reign,
In hope that fate is turning
From dark to bright, 'mid mounds that keep
Our Martyrs' memories green,
The spirits of our slain arise,
For brighter noondays yearning,
A noble band with bearing proud
They stand distinctly seen.

2

No ghastly squalid spectres they
But proper forms and stately,
Dawn's roseate splendours undulate
Around them like a veil,
From heaven the slowly waning stars
Look down on them sedately,
The mists of morn around their brows
In wreaths of victory sail.

3

"Now, when the wife for husband mourns
"On couch by memories haunted,
"Now, when the mother weeps for son
"Far on the lone veldt slain,
"And maid for lover, from the grave
"We rise with hearts undaunted
"Seeking our well-loved wee dark rose
"To look on her again.

4

"On others, darling Rqseen dhu
"Bestow thy smiles, but never
"Ah never can the dead forget
"What they on earth loved best,

"Our Lady thou, the champions of
 "Thy name are we for ever,
 "We on thy Tara of the Kings
 "Must triumph ere we rest.

5

"As in the miry pathway
 "Before his queen and lady
 "His silken mantle fair the knight
 "Laid down on bended knee,
 "Our lives we laid down freely
 "In thy service ever ready,
 "Thou wilt not live unmindful of
 "Those lives laid down for thee.

6

"For truest of the true thou art
 "As sure thou art the fairest,
 "Though blackened by the wintry blast
 "Thou bloomest ever new,
 "Our own dark rose our dear dark rose
 "The sweetest and the rarest,
 "Lives there thy peer on all gods earth,
 "Our Lady, Roseen dhu?

7

"Oh dry those sweet dark grey-blue eyes,
 "Let smiles replace thy weeping,
 "Soon wilt thou stand 'fore all the world
 "In robe of emerald green,
 "The feast of thy new union
 "With Albion blithely keeping,
 "With helm on hair and glaive at side
 "In all men's eyes a queen.

8

"Thy holy delicate white hands
 "Shall gird with steel thy chosen

"True knights, who fly to do thy best
 "By every sea and shore,
 "From where around the icy poles
 "The air burns keen and frozen
 "To where the equatorial suns
 "With heat rays smite full sore.

9

"Ready to sink in deepest mine,
 "To scale of hills the highest,
 "To wing the unstable air, to dive
 "Deep under ocean blue
 "Just for one smile, one smile such as,
 "Dark Rose, thou ne'er deniest
 "To thy true sons to lift their hearts
 "Thou peerless Roseen dhu.

10

"Strong Albion's Seventh Edward,
 "Forget not, oh forget not
 "How strove that great Plantagenet,
 "First of thine honored name,
 "To weld these islands into one
 "Great Empire.—If thou let not
 "Thy hand fail to complete the work
 "How great shall be thy fame!

11

"But iron chains will never hold
 "A race of such free spirit
 "As Erin rears, the bands of love
 "Not links of galling chain
 "Must bind our rose to Albion's rose,
 "Then let it be thy merit
 "To join the sisters hand and heart
 "Under thy prosperous reign.

12

"To join in one great union
 "England, Wales, Scotland, Erin
 "With Britain's oversea, Australia,
 "Canada;—Then may
 "Our legions face the world in arms
 "Beholding nought to fear in
 "Its banded anarchs starkest might
 "In their most fell array."

13

The vision fades as fades a wreath
 Of light cloud from the heaven,
 But fading leaves in Erin's sons
 Hearts that for hope beat high,
 Up morning's slopes the sun bright steeds
 Through fiery flare are driven,—
 Is it in vain that Erin's sons
 Fare forth to do or die?

M. R. WELD.

[And lo! the Knight of industry
 From the sham-jewel making city,
 Its choicest gem, the glinting-glass
 Screwed in his eye grows dim.
 Quoth he "should the dawn illume my deeds
 Too fully 'twere a pity,
 But bah! I'll worm through as before
 So agile I and slim."
 ("Joe" is the vulgar traducer of Ireland.)

ED., C. R.]

ART. VIII.—BISHOP BERKELEY'S IMMATERIAL PHILOSOPHY.*

IT is now nearly forty years since Professor Campbell Fraser first called attention to the philosophical works of Bishop Berkeley. In an article on "The Real World of Berkeley" which he published in *Macmillan's Magazine* in 1862, followed by one contributed two years later to *The North British Review*, he pointed out the importance for contemporary thought of the philosophy of that great but neglected and misunderstood thinker. During the years that have elapsed since then he has continued to be the interpreter of Berkeley and the expounder of his ideas. In 1871 he edited Berkeley's complete works for the Clarendon Press, and it is not too much to say that the publication of that work has led to a truer appreciation of the philosophy of Berkeley than ever obtained before. His volume of "Selections from Berkeley" which appeared a few years later introduced his students, as they passed in hundreds through his class to the fascinations of Berkeleyan idealism, while his little book on "Berkeley" in Blackwood's series of "Philosophic Classics" performed the same office for many readers who were but little likely to attempt the writings of Berkeley unaided. And now in his eighty-second year Professor Fraser—now worthily "Emeritus"—has given us in this handsome work what is likely to be the definitive edition of Bishop Berkeley's works.

There is in this edition but little from Berkeley's pen that was not contained in the edition of 1871; still, as Professor Fraser says, this edition is really a new work. The introductions that are prefixed to each of Berkeley's treatises, and the instructive annotations and elucidations have been for the most part re-written, and some interesting appendices have been added. Further, a short life is prefixed which gives at the same time a more connected view of the Bishop's teaching as a whole than the separate introductions supply. In the introductions and the biography use is made of new material that has become available since the publication of the *Life and Letters* that accompanied the edition of 1871. One

*The works of George Berkeley, D.D., formerly Bishop of Cloyne, including his Posthumous Works, with prefaces, annotations, appendices, and an account of his Life by Alexander Campbell Fraser, Hon. D.C.L., Oxford; Hon. LL.D., Glasgow and Edinburgh; Emeritus, Professor of Logic and Metaphysics in the University of Edinburgh. In four volumes. Price twenty-four shillings. Oxford. At the Clarendon Press, 1901.

feature of this new edition is the arrangement of the works. The first three volumes contain the Philosophical Works arranged in chronological order beginning with the *Commonplace Book* written in 1705-8 and ending with *Siris* and the writings to which it gave rise. The fourth volume contains Berkeley's Miscellaneous Works also arranged in chronological order. The first volume is furnished with a portrait of the benevolent-looking Bishop and with pictures of his house in Rhode Island and his favourite retreat near the sea, and two or three quaint illustrations that appeared in the original works are reproduced. The division into four volumes makes the work a convenient one to handle, and the Clarendon Press has, as usual, done everything that could be desired to make its appearance worthy of its contents.

It has been the lot of many great thinkers to be misunderstood, but few have been so systematically and persistently misunderstood as Berkeley. The popular idea was, and still is, that he taught that all external objects are as unreal as the fancies of a dream, and that the whole perceived world of external things is a delusion which has its existence only in our own minds. Dr. Johnson, for example, thought he had refuted Berkeley when in his own rough way he kicked a stone out of his path with the remark "That is matter," and an eminent Scottish divine was said to have been cured of Berkeleyanism owing to his head having come violently into collision with a bed-post. Wherein the popular mistake consists will best be seen by a short account of what Berkeley really held.

Berkeley's doctrine is expounded and developed by him in his different treatises. The chief of these taking them in chronological order are *An Essay Towards a New Theory of Vision*, *A Treatise concerning the Principles of Human Conduct*, *Three Dialogues between Hylas and Philonous*, *Alciphron*; or *the Minute Philosopher*, and *Siris*. In his *Commonplace Book* which he began at the age of twenty in 1705, and which was first published in 1871 the germs of his new ideas are to be found, but it was in his *Treatise concerning the Principles of Human Conduct* published in 1710 that he first gave a systematic account of his philosophy, *The Essay Towards a New Theory of Vision* which had appeared in the previous year, having been preparatory thereto. When Berkeley made known his "new principle" he was set down by some, who probably had never read his works, as insane, and most of those who admitted his sanity attributed the publication of his treatises to no higher motive than the love of paradox. It was, however, from no love of paradox that these treatises were written. Berkeley lived at a time when physical science

was making great advances and he saw, what has often happened since, that there is a danger that men may be so impressed by the powers attributed to matter as to be led into materialism—the belief that matter is the all-sufficient cause of everything in the universe. He was deeply impressed with the conviction that materialism is the root of scepticism and atheism and does away with all moral power in the universe, and he set himself therefore to show that so far from mind being a function of matter the world of sensible phenomena is really dependent upon mind for its existence. He maintained that we have no evidence of the existence of the "matter" which was popularly endowed with such great powers, that its existence was a mere hypothesis, and was moreover an unnecessary hypothesis. In opposition to the views generally held he taught the doctrine of immaterialism, and maintained that spirit and not any inert matter was the underlying cause of phenomena.

The theory of perception is as it were the seed from which Berkeley's doctrine of immaterialism sprung. To understand his immaterialism, therefore we must notice his theory of perception. What then takes place when I perceive an object? When I perceive an apple I am conscious of certain sensations of resistance, colour, smell, etc. All that I am conscious of is sensations or as Berkeley calls them ideas. Sensible objects therefore are bundles or clusters of sensations or as we should call them now-a-days phenomena. As such, they are, Berkeley argued, dependent for their existence on sentient mind. Here it was that he joined issue with other philosophers. They admitted that there are certain qualities of matter such as colour which are dependent for their existence on sentient mind, but maintained that there were certain other qualities such as extension and form which have an actual independent existence apart from mind. There is thus according to these philosophers an inert material substance unperceived and unperceiving which possesses two kinds of qualities one secondary and depending on mind for their existence, the other primary and having an independent existence. This unphenomenal "something we know not what," as Locke calls it, is the matter the existence of which Berkeley denied, and the non-existence of which he sought to prove by trying to show that the so-called primary qualities may be resolved into the secondary qualities which it is admitted are dependent on sentient mind for their existence. To revert to the illustration of the apple the difference between Berkeley and those whom he opposed may be put thus. If we took away from an apple one "sensation" after another the materialist—to use the word in a Berkeleyan

sense—would say that something would be left. There would be a sub-stratum of matter left, the real apple, the peg so to speak on which all these sensations were hung. Berkeley on the other hand would hold that nothing would be left, as the thought of matter without qualities is inconceivable. Material substance, he held, is “a meaningless abstraction,” and there is insensible things nothing we can realise except the phenomena presented to our senses. Take them away and we know of nothing remaining.

While Berkeley thus held the non-existence of the philosophical abstraction matter, it must not be supposed that he regarded sensible phenomena as really non-existent or as existing without a sufficient cause. They exist but they are dependent, he held, not on matter of which we know nothing but on mind or spirit which we know from our own consciousness does exist. In the consciousness of our voluntary activity we become conscious of the power which we have denied to matter and by our belief in the orderliness of nature we are led to a belief in an external power higher than, though of the same kind as, our own. This power, spirit or mind, is what sustains and causes the phenomena of sense. The phenomena of nature are the significant signs of the supreme spirit and they are intelligible to us because they are the outcome not of dead, inert matter; but of living, intelligent mind. To quote Professor Fraser: “The material world of Berkeley is just what the senses present: all in it beyond this belongs to the world of mind, which converts the presented phenomena into a language that is expressive of absent sense—phenomena, of other finite spirits, and of the all-pervading Reason that is supreme and absolute. * * * Our security for the reality of the Berkeleyan external world is thus inevitable assumption that nature is reasonable; that its phenomena express thought akin to our own; that it is more or less interpretable by us in progressive physical or natural science; and that even in the world of the senses we are living and moving and having our being in the supreme all-pervading Reason, theologically called God.

Berkeley’s “new principle,” whatever we may think of its truth in its fully-developed form, was thus no paradox put forward to secure notoriety for its propounder, nor was it the mere fancy of a visionary. Its promulgation was in fact a call to reality, a summons to philosophers to investigate the sources of knowledge and to see whether they had ground in reason for their ascription of potency to inert matter or even for their belief in its existence. Misunderstood though he was by many, his life has, as Professor Fraser says, “been one of the principal forces in modern philosophy.” The way

in which it has been so is perhaps not one that Berkeley himself would have wished. His object was mainly religious, to show that the world of sense phenomena is not produced by matter but is the language of God speaking to our spirits. David Hume, however, used Berkeley’s “new principle” in a way its author would have considered unwarrantable, and broke up spirit into a succession of isolated feelings, and Hume has been followed in this generally by the English empirical school of philosophy. It was Hume’s distortion of Berkeleyanism that gave rise by way of opposition to the Scottish “common-sense” philosophy and to the criticism of Kant—the starting point of most modern philosophy. Thus to quote Professor Fraser again, it is “a fact of history that Berkeley has employed the modern philosophical world in a struggle, virtually about his new conception of the universe, which has lasted for nearly two hundred years.”

Apart altogether from his philosophy Berkeley is one of the most interesting figures in the first half of the eighteenth century. Born in Kilkenny in 1685, he entered Trinity College, Dublin, at the early age of fifteen, and in 1707 was admitted to a Fellowship there. His *Commonplace Book* begun at the age of twenty, gives ample evidence of the activity of his mind, for, as has been mentioned, it contains the germs of the new ideas he was to give the world. His *Essay on Vision* was published when he was twenty-four and his *Principles of Human Knowledge* a year later. In 1712 Berkeley who had just written his *Three Dialogues between Hylas and Philonous* resolved to visit London “to make acquaintance with men of merit,” and having obtained leave of absence he crossed the Channel early in 1713. In London he soon made the acquaintance of that famous group of thinkers and writers which has gained for the reign of Anne its literary fame as “the Augustan Age of English Literature.” He seems to have possessed great personal charm, and he soon numbered among his friends such distinguished men as Pope, Swift, Addison and Steele. Some of those he met then became life-long friends, and Pope writing twenty years afterwards ascribed in one of his poems “to Berkeley—every virtue under heaven.”

The next few years were spent for the most part in foreign travel. On his return to England in 1721 he was seized with an idea which dominated his life for the next ten years. The collapse of the South Sea Bubble with its attendant misery made him take a very gloomy view of the condition of Great Britain. He began to fear that society was hopelessly corrupt, and his views found expression in *An Essay Towards Preventing the Ruin of Great Britain*. But Berkeley

was no mere prophet of evil but an eager social reformer, and the idea now took possession of him that the best way of reforming the old world might be by the foundation of a Christian Empire in America—"Time's noblest offspring." It is in his *Verses on the Prospect of Planting Arts and Learning in America* that the oft-quoted line occurs "Westward the course of Empire takes its way." Berkeley, who was now Dean of Derby, devised a curious plan for the accomplishment of this great enterprise. He proposed to establish a College in Bermuda, "for the better supplying of churches in our Foreign Plantations and for converting the Savage Americans to Christianity." His idea was that in this College the English youth of America might be educated to become pastors, and that similarly a number of the young North American Indians might be educated to become missionaries to their savage fellow-countrymen. The Bermudas are six hundred miles from the American coast, but Berkeley fixed on them partly because Waller and Marvell had described them as regions of idyllic bliss and partly for the more practical reason that they were in constant communication with different parts of the American continent. He persuaded several able young clergymen to join him in his project, and such was his charm and his persuasive power that he obtained a Charter for his College and the promise of a grant of £20,000 from Parliament. In 1728 Berkeley sailed for Rhode Island which became his home for the next three years. Whether his College would have been a success it is impossible to say, for the promised grant was never paid and Berkeley returned to England in 1731. But though he failed in carrying out his scheme, no one can fail to admire the self-sacrificing enthusiasm of Berkeley which prompted him to give up his career in the Irish Church and made him ready to bury himself for the rest of his life in a little island in the Atlantic. Nor was his self-sacrifice without result, for his life in Rhode Island exerted influence in many beneficial ways. An American author writes—"By ways different from those intended by Berkeley, and in ways more manifold than he could have dreamed, he has since accomplished, and through all coming time, by a thousand ineffaceable influences, he will continue to accomplish, some portion at least of the influences which he had aimed at in the founding of his university. It is the old story over again; the tragedy of a Providence wiser than man's foresight; God giving the victory to His faithful servant even through the bitterness of overruling him and defeating him." Whitehall—the home near Newport which he built for himself—is still piously cared for, and when a memorial to Berkeley was

lately placed in his Cathedral of Cloyne the subscriptions for its erection came largely from America.

Berkeley's literary activity did not cease while he was in America, for it was in Rhode Island that he wrote his longest work *Alciphron; or the Minute Philosopher*. 'A minute philosopher' meant in the language of that time a free-thinker, and *Alciphron* besides being a developed exposition of Berkeley's philosophy is an attack on the scepticism then so prevalent, and a defence of Christianity. It is sometimes forgotten both by the friends and the opponents of Christianity that at the time when Berkeley wrote, unbelief was so widespread and so fashionable that it was possible for Bishop Butler to write in the advertisement of his *Analogy* that it had come "to be taken for granted that Christianity is not so much as a subject of inquiry; but that it is now at length discovered to be fictitious." In *Alciphron* Berkeley maintained that Christian thinking is true free-thinking and that Christian faith is wisdom in its highest form. Professor Fraser ranks *Alciphron* with Butler's *Analogy* and the *Pensées* of Pascal as "memorable works of the eighteenth and the preceding century in the religious philosophy of Europe."

Two years after his return from America Berkeley was nominated to the Bishopric of Cloyne in the south of Ireland. There he spent the next eighteen years of his life in the work of his diocese, and there he wrote *Siris*, the work which contains the culmination of his thought. In 1752 he resolved to retire to Oxford to enjoy there in the evening of his days the "life academico-philosophical" which he had hoped to find in his Bermuda College. He left Cloyne that autumn but did not long enjoy his well-earned rest, for he died in Oxford in 1753 and was buried there in the Cathedral of Christ Church.

Berkeley's idealism and his enthusiasm for his Bermuda Mission have given the impression to some that he was a visionary, a dreamer of dreams. His metaphysic, however, certainly does not warrant his being so regarded; and as for his College scheme, though Bermuda may have been a mistaken choice, his idea was a sound one, and since his time the importance of education as a missionary agency has been fully recognised. He was a dreamer in the sense in which all great men are, a man of large and noble ideals, which it might not be possible for him to realise. But he was at the same time a practical man of keen observation who did not allow fancies or wishes to conceal realities from him. This is well seen in his miscellaneous works. The notes of the sermons he delivered in Newport show that his preaching was of the most practical nature, while the journal of

his journey in Italy in 1717 and 1718 reveals him as an acute and intelligent observer. Perhaps most interesting of all, however, is *The Querist*, a publication in which Berkeley put forward more than 800 queries dealing with social, economic and religious questions especially with reference to Ireland. Some of these queries show considerable humour, as when he asks "whether a tax upon dirt would not be one way of encouraging industry?" They are chiefly interesting, however, as showing the problems which struck Berkeley as being of special importance in his time. Some of the problems are still awaiting solution, but some have been dealt with if not solved by modern political economy. It is a testimony to Berkeley's practical mind and keen insight that, as Professor Fraser says, "some of its pregnant suggestions anticipate leading doctrines" of Turgot and Adam Smith.

Enough has been said to show that Berkeley was one of the most remarkable men of the first-half of the eighteenth century, and that he well deserves the tribute that has been paid to him through the zeal and labour of Professor Fraser. His originality as a thinker and his literary style cannot fail to continue to interest men in his works, and when in his writings they recognise his wide-hearted philanthropy, his singleness of mind, and his charm of character, they can be no less attracted by the man than they have been interested in the philosopher.

E. M. MCPHAIL, B. D.

ART. IX.—IN THE MAGALIESBERG A YEAR AGO.

BY A TROOPER OF LUMSDEN'S HORSE.

I.—On the road to Rustruburg.

IAN HAMILTON'S division sallied forth from Pretoria on August 1st a year ago, and one of his Brigadiers was Colonel Mahon, and in Colonel Mahon's brigade rode Lumsden's Horse in the best of company, to wit the Imperial Light Horse and M. battery, R. H. A. Traversing the Daspoort pass we came along in extended order under the shadow of the Magaliesberg, and soon heard sound of fighting ahead—gun, rifle and pom-pom fire. But we were rearguard. The results, however, were nothing great,—the Boers got away as usual. We are not told whose fault it was. Either Hamilton is too soon or Mahon too late. We go on just the same. Our way lay through a magnificent valley, covered by a low bush and studded with white daisy-like flowers, well-watered, and to all appearances extremely fertile, yet of cultivation there was but little. We passed in the course of the day glorious orange groves, and filled, ourselves and everything we had—wallets, haversacks, nosebags, etc., with the splendid fruit. There were oranges of all sorts; hard-skinned, loose-skinned and tangerine. It was very noticeable how much warmer this valley was than elsewhere in the Transvaal. In most places oranges will not grow at all. Some Australians; whom we met later, said they did not think there was such another valley in the world. On we trekked without much excitement though ever on the look out for an attack, this part being infested with Boers.

We learnt our destination was Rustenburg, whither we were going to release Baden-Powell, who was shut up there. Alarms were frequent, and several times we got the order, "For dismounted duty," when we handed our horses over to the number threes. Once, when we could hear sharp firing all around, even climbing to the top of the Magaliesberg; and though not a shot was fired, and nothing more formidable than a baboon was seen, the climb was so precipitous that some fellows thought it one of the 'hottest' engagements they had been in. That night after we had turned in there was an alarm. We awoke and found everyone running wildly about, some to their horses, some to their saddles, some to their kit, and found the cause of it all was the grass was burning furiously and bearing down on our camp.

The grass was long here, and evidently having been allowed to catch on the leeward side of the camp, the fire had circled

round to windward. However, after sometime it was got under by men with blankets, and very picturesque the lines of fire looked as it burnt away and up the hills, reminding us much of similar fires on the grass hills in India. Another day we were on guard on a hill while the convoy was crossing a river, when Boers were reported in a farm-house not far off. We fixed bayonet and stalked it, but when we got there,—it turned out to be a collection of wagons and tents,—we found one man only, and he seemed sick unto death, and several women and children and donkeys, and great store of poultry, which however being protected by women only, we forbore to loot. It was evidently a favourite place of retreat, as there were signs of a number of people having encamped there, and it was admirably concealed among the trees. So marching all day, and often on outlying picket all night, we reached Rustenburg on the 5th. Several of the farm-houses, of which there were all too few, were burnt, being found to contain forage, ammunition, or to form a shelter to the wily Boer. So well concealed was the ammunition that it was frequently only when the flames mounted high that the ammunition came to light or rather to explode. A farmer's position at this time was certainly a difficult one. However peaceful he might feel, he could not remain in his farm-house for an hour after we had moved off, without being instantly commandeered. On the other hand, if we did not find him in his house, the inference was, he was 'in commando,' and anything that we could catch about the place we annexed. Rustenburg passes for a town in the Transvaal, but in normal times its inhabitants number only 700. The most noticeable building is a fine church. We saw lots of sangars about and underground places evidently Baden-Powell's handiwork, when beleaguered. We encamped there that night, and soon learnt that to-morrow was not to be the day of rest we expected. Orders came for parade at 5 A.M., and rumours were rife that the Boers were only six miles away; that Kruger was with them; that Baden-Powell was hanging on to their tails; that five other Generals were all concentrating from round about. So next morning, when we started off at a fast trot before the sun rose, we thought we were in for a really big 'show.' We rode west through Macarto's Nek and on to Eland's River, where we halted and watered our horses, while the helio worked interruptedly and another blinked in answer from some miles further on. Here we happened on Baden-Powell quietly stretching by the stream. Then the other helio flashed that we were not wanted, and much disappointed we turned our heads towards Rustenburg again, Baden-Powell riding along with us, with his Brigade-Major, orderly, galloper, and pennon all

correct. Meanwhile guns had been going in the distance, and we were told they were Carrington's, defending his convoy. Without being certain, we have always had the impression that it was through some blunder made on this day that Major Hore and his gallant little band got cut off for some days by the Boers. Back then we went to Rustenburg, and on from there by the way we had come, and our journey was uneventful, except for occasional sniping, and much bargaining for fowls with Kaffirs. We passed a good many Kaffir villages. One incident was rather amusing, except to the man to whom it happened. He rode his horse to the edge of an innocent-looking spruit to give him a drink, and the horse to get a better drink took one step forward, and with a splash disappeared, rider and all. The stream, that did not at first appear to be more than a foot deep, seemed bottomless. Both man and horse got out all right, looking very unhappy, for it was a cold raw evening. The rifle was lost.

There was always a great deal of uncertainty as to what would happen in riding one's horse to water in this sort of place,—very often too the muddy approach was a veritable bog.

That night soon after we reached camp the order came that all the Transport was to be ready to go on in two hours, and get across the Crocodile River to-night. This gave rise to shocking language, not only from the Transport men and the men who had lost their horses, and who had already to-day 'walked every inch of the way,' but from everybody, for we had to keep only a very small allowance of blankets,—just what we could carry on our saddles,—and send on the rest, as well as all our cooking utensils. Next morning we followed, without bite or sup, for there was nothing to cook in, and we had not gone far when we were suddenly roused by the sound of sharp rifle fire to our left. The gunners got the order "Prepare for action," and everybody seemed to bustle up and be ready for eventualities. The galvanic effect of a few shots on troops wearily marching along is truly wonderful, as well as on their horses. Everybody is at once on the 'qui vive.' In this case it proved to be little more than a sniping party and the Boers were soon driven off.

We were now ascending a rough and boulder-strewn hill, and shortly came over Commando Nek—a pass, with a good road through it, between the highest hills of the Magaliesberg, so rocky that even grass seemed unable to grow. Evidently from the litter about, it had for weeks past been used as a camping ground by the Boers, and it certainly seemed an ideal spot to defend. We, too, had often had our camps below it, and here a disaster had already occurred to one of our

outposts, involving the loss of two guns. But even before this war, it had been the scene of many a conflict between advancing white and retreating black, when first the Boers trekked north. It is a spot too famous in history and legend for fierce battles fought between the different native tribes, battles sung of still in their sagas or told in tradition, what time the victorious exterminated the vanquished, and fights were fought to a finish.

II.—*A day's halt.*

We were roused none too early to find to our relief that we were not moving. It was bitterly cold and the ground was hard with frost. This cold was especially noticeable, now that we had left the inexplicably warm valley on the other side of the Magaliesberg range. After passing through Commando Nek yesterday, we had encamped on a wide plain watered by the Crocodile River. A day's rest when 'on the trek' is a boon indeed; but withal there is lots to do.

First of all there are one's rations to think about.

With plenty of time at their disposal and after their very considerable practice, our amateur cooks could make a savoury repast out of very little. If there was a garden about, we grubbed up some vegetables, with which even the 'trek ox' served out in Government Rations made an excellent stew.

The orderly officer having been fetched, and one man per section having arrived with a strange assortment of old tins, saucepans, lids, stable buckets and a nosebag, wherein to receive the good gifts of Government, the doling out begins. For the information of the uninitiated I will enumerate these. One pound of biscuits, *i.e.*, five, thick, square, very hard, brick like, dog-biscuits—sometimes we only got $3\frac{1}{2}$ when things were scarce. They do not sound good, but we have quarrelled over the crumbs when the division is over, we have bought them at a shilling each, and there have been times when we would have given five shillings for one, had it been obtainable. Then there is meat to draw, one pound usually very tough beef per man, and jam ($\frac{1}{4}$ lb. per man), if we were lucky; oats for the horses, and compressed chaff, if they were lucky. Lastly, the groceries, one-third of an ounce of coffee per man, for a time actually we coffee-planters had burnt mealie (Indian-corn) palmed off on us as coffee,—one-sixth of an ounce of tea, three ounces of sugar, but by this time the best arranged tins and pots of the best ration-fatigue man will be filled, and the attar commodity is invariably drawn in his hat. This was a good start to a day's work, bringing the things along and apportioning them to the various messes. One wanted to be a veritable Hercules to run about with the 200-lb. oatbags. We were in the middle of this, and had had a good wrangle with the

quarter-master serjeant,—we, arguing that we still had to-day's rations to draw, be, that we had drawn one day's rations ahead at starting,—when suddenly we espied a great scurry going on about a mile away, crowds of men rushing after what we at last made out to be a small deer. In and out it went among tents, horses, saddles, carts, guns, etc. Frantic efforts were made to catch it, men left whatever they were doing to join in the chase, rolling over in their endeavours. Some jumped at it with their blankets to find they had caught mother earth, others tried to lassoo it, and the number and variety of missiles thrown at it baffle description. Everybody anywhere near threw something,—boots, pots, buckets, tins, stones, harness, helmets and bayonets hurtled through the air. But the deer came on and suddenly turned our way. Our efforts to catch it were equally futile. We missed it by feet, and the shouting crowd swept by. A few minutes later it was caught, poor little beast, but our humanity was shortlived, when we found it was caught by one of our mess. He taking things easy, and lying like a log, caught the unsuspecting deer as it leapt over him. The next thing to think about was a wash, and an overhauling of kit, in case we might find some clean things to change into. It certainly was unlucky at this stage to find that the 'narlbant,' who also did 'dhobie,' to whom some ten days before I had given my clothes to wash, with five shillings payment in advance, at Teene, had lost them all. His excuse was that he was too hurried at starting to pack up anything,—we certainly had a playful way of starting off on expedition at an hour's notice. Nor, he complained, had he any mode of conveying these things over the 150 miles or so we had travelled since. This was a severe blow. Henceforth with one suit only there was no longer any possibility of having anything at the wash.

Shouldering what we could find, a towel and priceless piece of soap, avoiding the corporals, who were always wanting just a few men for just a few fatigues, and the serjeants who were playing with a Field State,—an abstruse document that aspired to shew where everyone was, whether here, or away, or sick or wounded or missing, whether with a good horse, or a sick horse or with no horse at all,—shunning the adjutant, who always seemed to be wanting everything, we made our way down to the Crocodile River. We were careful to take our bearings as we went, as it is the easiest thing in the world to lose your way in a big camp, and the hardest to find it again, for every mounted 'lot' looks just the same, and, if you make enquiries as to the whereabouts of your own particular Regiment, you sometimes get the most inconvenient reply, "I've 'eard of 'em." The Crocodile River was very cold and very

refreshing, and how necessary one may gather from the fact that this was the first occasion we had been able to take even our boots off for twelve days. While we were bathing a New Zealander came down with a big horse, which had been wounded in yesterday's sniping. He bathed the bullet wound in his neck and seemed much relieved to find it healing, for they had come over from New Zealand together.

Our ablutions over, we returned to camp, stopping to look at some hundreds of horses having a good time in a field of young oats, and evidently enjoying a rest as much as we did, some however already too tucked up even to graze. We passed the Elswick battery with their splendid guns carrying their six and seven thousand yards as well as any of those of the Boers, and the cowguns, so called from the sixteen yoke of oxen that drew them so, exchanging a word here and there with the Tommies we passed, we came to our lines, and were at once greeted by a round of abuse by the other fellows, who had had a rare old time fitting and receiving horse-shoes and nails and then having them all taken away again. This was in keeping with the best traditions of Lumsden's Horse and, as far as I could gather, of any other horse.

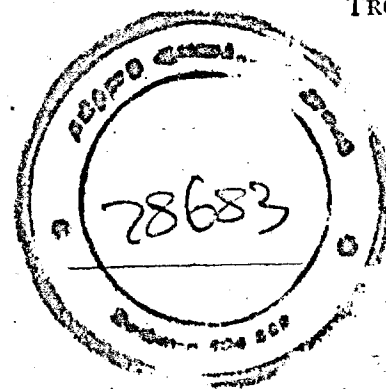
We had now an hour or so to spare, in which to write a line home, or to visit the barber, or clean up the dinner service. This comprised at this time three battered and bent enamelled plates, a mug or two for soup, several old jam and Swiss milk tins, the lids of a few Army Ration tins, and a few odd spoons, knives and forks. The real epicure carried his knife, fork and spoon in his gaiter at all times. There not being much time for cleaning up on the march, a muddy plate covered under the mud with the grease of previous repasts is hastily scraped and doused with water and wiped clean before dinner, and after dinner is thrown down again in the mud to be recovered next morning, and thrown as it is with others in like condition into an old oat-sack, which is dignified by the name of our 'sub chiz' bag. This also holds our reserve stock of provisions, such as a tin or two of jam, mustard, curry powder, etc., acquired during our last visit to a shop, with perhaps a pound or two of sago or rice or mealy flour in paper bags, which sometimes burst, or got left out in the rain. We generally managed to have some sort of a tin with a top to it for our coffee, tea and sugar, and they would have been all right had not the coffee so frequently got into the tea tin, and *vice versa*, and both into the sugar.

On the strength of our luck, we had invited our very good friends and next door neighbours, the Bushmen, (Q. M. I.) to dine with us that night, and soon after sunset they came round to our fire. Very good fellows they were, and a very

genial dinner we had. Their stew was excellent—they of course brought their own, and their coffee too, one of our mess produced some excellent cheroots afterwards, and we sat on into the night, smoking, sipping coffee and telling stories, the hills all around lit up by lines of fire, and the sky illumined by a glorious full moon.

Some of the bushmen's stories against themselves were most amusing. They had as good a name as anybody for horsestealing and cattlelifting. One of them naively told us how one day he was walking through another Regiment's lines, when a sergeant spotted him and gave the order "stand to your horses." He said he was so overcome by the 'compliment,' he could hardly acknowledge it. Another day at a midday halt, when the cowguns were brought back from watering, the distracted officer in charge found one of the fattest and best was missing. He only just discovered it in time to save its life, and deprive the Bushmen of a feast. They told us so many tricks for changing a horse's marks, brands, colour, etc., that an owner even should not recognise his own horse, and I looked anxiously towards my old chesnut to see if he was still there. Others joined our widening circle as the morn rose higher. The whole camp seemed in excellent spirits. Sounds of revelry wafted in the still night air reached us from many a camp fire, snatches of song broken anon by outbursts of cheering; elsewhere up rose the strains of the Highlander's pipes. An Imperial Yeoman reeled by having evidently dined well and was eminently happy. Rumour is busy that we are to join in the chase after De Wet, who is striking North. We wonder as we roll into our blankets when will be our next day of rest.

TROOPER K.



ART. X.—THE LIFE AND TIMES OF AKBAR.

AKBAR, a true type and worthy representative of the Emperors of Delhi, succeeded his father Humayun in 1556. He was contemporary with Queen Elizabeth having reigned up to the year 1605. To him belongs the credit of founding and consolidating the Moghul Empire in India. By wise policy and consummate skill he put an end to the long-standing conflict between Afghan and Moghul and brought about a reconciliation between Mahommedan and Hindu. The annals of his reign inaugurate a new era in the history of India. Although a mere boy when the succession devolved upon him he had the moral courage to disregard the vicious counsels of Bairam Khan, his guardian and regent. When Himu, a Hindu leader of the Afghans, who were defeated in a battle with the army of Akbar, was brought a wounded prisoner to the Emperor, Bairam exhorted him to kill the Hindu and win the title of Ghazi-ud-din or Champion of the Faith, Akbar refused to imbrue his hands with the blood of a helpless warrior, but the wicked regent did not scruple to behead him with his own sword. Having reached his eighteenth year Akbar threw off the pupilage and control of his guardian. The means he adopted to restore order in Hindustan after two centuries of anarchy and misrule, showed that Akbar was a far-seeing statesman and an able commander. He captured fortresses in the possession of the Afghans and stamped out disaffection amongst his own turbulent and troublesome chieftains. He also subdued and dethroned dynasties of independent Sultans who had built up kingdoms in Guzerat, Malwa and Bengal.

It is unnecessary to enter into any detailed account of his warlike exploits or the particulars of his life as these can be easily had by reference to standard works of Indian history. We would only select such anecdotes and interesting matters as are calculated to throw light upon his character and general policy. Some traditions have been preserved which serve to show Akbar's strength of character and hatred of dishonesty and deception illustrating at the same time the lawlessness which he had to face. An officer named Adham Khan was sent to subdue a Sultan of Malwa. The Sultan fled at his approach leaving his treasures behind. Adham Khan took possession of Malwa with all the treasures left but kept back the Emperor's share of the spoil only sending a few elephants to Agra. Akbar managed to detect this concealment and criminal misappropriation on the part of the officer,

and punished him by recalling him and appointing another person as governor in his place.

The most arduous task of Akbar had been to quell the frequent rebellions breaking out in the different parts of the Empire.

The truth seems to be that the Mahommedan religion had lost its force. The brotherhood of Islam could not bind Moghul, Turk, and Afghan into one united mass as it had united the Arab tribes in the old wars of the Khalifat. The dismemberment of the Mahommedan Empire in India had begun two centuries before, at the fall of the Tughlak dynasty and revolt of the Deccan. Under such circumstances Akbar called in the aid of a new power to restore peace in Hindustan and consolidate a new empire, and the policy which he pursued forms the most important and interesting event in the history of his reign. This policy was the policy of equality of race and religion which maintained the integrity of the Moghul Empire for more than a century and since then has been the mainstay of the British Empire in India.

The first step in the work of amalgamation was the conquest and pacification of the princes of Rajputana. The Rajput league under the suzerainty of the Rana of Chitor was bound together by a system of inter-marriages. The policy of Akbar was to put the emperor in the room of the Rana; to become himself the suzerain of the Rajput league and the commander of the Rajput armies. To carry out this object he married the daughters of the Rajas giving them daughters in return. Although this practice of Akbar was considered as highly heterodox by the Mahommedans as it was not sanctioned by the Koran, and in the teeth of violent opposition of the Rana who would not mingle his high caste Kshatriya blood even with that of an emperor, the majority of the Rajput princes adopted it and was raised to positions of honour and emolument by the emperor.

Henceforth there were two aristocracies in the Moghul Empire, and two armies. Each was distinct from the other and acted as a balance against the other. The one was Moghul and Mahommedan; the other was Rajput and Hindu. The religious antagonism between Mahommedan and Hindu was a positive gain to Akbar. Mahommedans could not always be trusted in a war against Mahommedan rebels; and any scruples about fighting fellow-Mahommedans were a hindrance to Akbar in the suppression of a revolt. But no such scruples existed between Mahommedans and Hindus. Mahommedans were always ready to fight idolatrous Rajas. The Rajputs, on the other hand, were always ready to fight Mahommedan rebels; and they gloried especially in fighting

their hereditary enemies the bigoted Afghans who had driven their forefathers from their ancient thrones on the Ganges and Jumna. He thus played off the Hindus against the Mahomedans and *vice versa* to serve his own purpose.

Akbar pursued a conciliatory policy towards the Hindu princes and took care to provide a career for them. He appointed his brother-in-law, the son of the Jaipur Raja, Governor of Punjab. Raja Man Sinha, also a Hindu relative, did good war service for Akbar from Kabul to Orissa and ruled as Governor of Bengal from 1598 to 1604. His great finance minister, Raja Todar Mall, was likewise a Hindu and carried out the first land settlement and survey of India. Out of 415 Mansabdars or Commanders of horse, 51 were Hindus. Akbar abolished Jaziah or tax on non-Musalman as well as the tax on pilgrimages and placed all his subjects upon a political equality. He had the Sanscrit sacred books and 'epic poems,' as also the Bible translated into Persian and showed a keen interest in the religion of his Hindu subjects. He respected their laws, but he put down their inhuman rites. He forbade trial by ordeal and animal sacrifices.

Akbar was the greatest Moslem ruler that has ever ruled in India, and one of the wisest and noblest of sovereigns that the world has ever seen. His bravery in war was remarkable, and he seemed indeed to be stimulated by an instinctive love of danger. His wonderful activity, his inexhaustible energy and his great power of endurance were equally remarkable, and baffled all opposition, and he has justly been called the real founder of the great Moghul Empire. His administrative talents were also of a high order, and with the assistance of Musalman and Hindu ministers, he organised a perfect system of administration, and settled the land revenue of this great Empire after a careful survey. And lastly, he was enlightened and tolerant and catholic in his views. He looked upon all systems of religion with equal veneration, and held that people could obtain salvation by following any religion. He was a patron of learning. Urdu and Hindi poets received every assistance and encouragement from him. He was fond of music and invited Miyan Tansen from the court of Baghelkhand and conferred high honour on him. Akbar has often been described by his contemporaries as being proud and arrogant but clement and affable. He was tall and handsome, broad in the chest and long in the arms. His complexion was ruddy and nut-brown. He had a good appetite and digestion, but was sparing as regards wine and flesh meat. He was remarkable for strength and courage. He was hostile to the Mahomedan religion. He broke up the power of the Ulama a collective body of orthodox Mahomedan doctors.

He conversed with teachers of other religions—Brahmans, Buddhists and Pasis. He sent a letter to the Portuguese Viceroy at Goa, requesting that Christian fathers might be sent to teach him the tenets of Christianity. Both Akbar and his minister Abul Fazl professed the utmost respect for Christianity; and Akbar even entered the Church and prostrated before the image of Christ; but neither the Emperor nor his minister were sufficiently impressed with the truths of Christianity to become baptised.

Akbar indulged in religious experiences until he believed himself to be a representative of God. He founded a new religion known as the Divine Faith. He allowed himself to be worshipped as a type of royalty emanating from God, while he himself worshipped the sun in public as the most glorious image of the Almighty Being in the world. But in reality he was a strict monotheist.

Akbar sought to better his subjects by measures of toleration as well as by improved social laws. He permitted the use of wine, but punished intoxication. He gratified the Hindu subject by prohibiting the slaughter of cows. He forbade the marriage of boys before they were sixteen. He permitted the marriage of Hindu widows, and did his best to put a stop to widow burning. In after-life he tried to check the practice of polygamy amongst the Mahomedans.

The daily life of Akbar and his Court may be gathered from three institutions of Moghul origin. They were known as the Jharoka, the Durbar and the Ghusal-khana; in English parlance they would be known as the window, the audience hall, and the dressing room. At the Jharoka Akbar used to worship the sun and was himself worshipped by the multitude assembled below; from the window also he inspected troops, horses, elephants and camels and was entertained with the combats of animals. The Durbar was the hall of audience where the Emperor disposed of petitions, administered justice and received Rajas, Ameer and Ambassadors. The Ghusal-khana was a private assembly held in the evening in a pavilion behind the Durbar Court. None were admitted excepting the ministers and such grandees as received special invitations.

Akbar is famous for having introduced a land settlement into his dominions. It should be explained that under Moghul rule all lands were treated as the property of the Emperor. They were divided into two classes, Khalisa and Jaghir. The Khalisa lands were those held by the Emperor as his own demesnes, and paid a yearly rent to him. The Jaghirs were estates given in lieu of salaries. In this way Jaghirs were given to queens and princesses in the imperial harem, to governors, ministers and grandees. Every Jaghir paid a

fixed yearly rent to the Emperor; and all that could be collected above this amount belonged to the Jaghirdar or holder of the Jaghir.

Akbar employed a Hindu named Todar Mall to make a revenue settlement; in other words to fix the yearly payments to be made by holders of the land. All lands were measured whether cultivated or uncultivated. Every piece of land yielding a yearly income of Rs. 25,000 was placed under the charge of an officer known as a Krori; the object being to bring uncultivated lands into cultivation.

We have the authority of Sir William Hunter to state that Akbar's revenue system was based on the ancient Hindu customs and survives to this day. He first executed a survey or actual measurement of the fields. His officers then found out the produce of each acre of land and settled the Government share amounting to one-third of the gross produce. Finally they fixed the rates at which this share of the crop might be commuted into a money payment. These processes, known as the land settlement, were at first repeated every year. But to save the peasant from the extortions and vexations incident to an annual enquiry, Akbar's land settlement was afterwards made for ten years. His officers strictly enforced the payment of a third of the whole produce; and Akbar's land revenue from Northern India exceeded what the British levy at the present day. From his fifteen Provinces including Kabul beyond the Afghan frontier, and Khandesh in Southern India he demanded fourteen millions sterling per annum; or excluding Kabul, Khandesh, and Sind, twelve and-a-half millions. The British land tax from a much larger area of Northern India was only twelve millions in 1883. Allowing for the difference in area and in purchasing power of silver, Akbar's tax was about three times the amount which the British take. Two later Returns show the land revenue of Akbar at sixteen and-a-half and seventeen and-a-half millions sterling. The Provinces had also to support a local militia in contradistinction to the regular royal army, at a cost of at least twelve millions sterling.* Excluding both Kabul and Khandesh, Akbar's demand from the soil of Northern India exceeded twenty-two millions sterling per annum under the two items of land revenue and militia cess. There were also a

* [The Permanent Settlement of Bengal does not exclude such an additional Imperial Military Cess, and were this to be imposed and collected, in proportion to its population and land revenue,—say, some ten millions sterling annually—it would still be the outcry against the Settlement and the injustice thereby done to the rest of India. Else the Settlement itself is sure to be overhauled soon, as Land-Legislation is the order of the day all over India.—Ed., C.R.]

number of miscellaneous taxes. Akbar's total revenue is estimated at forty-two millions.

The latter years of Akbar were embittered by the rebellion of his eldest son which was in fact a Mahommedan insurrection against his apostasy. It was suppressed and Akbar became outwardly reconciled to his son; but he was apparently a changed man. He abandoned heresy and scepticism, and returned to the Mahommedan faith. He died in October 1605, aged sixty-four.

The first element of civilisation is free and easy communication; and during the greater part of the seventeenth century this was by no means wanting in India. The roads and postal arrangements which prevailed throughout the Moghul Empire during the reigns of Shah Jehan and Aurangzeb, were quite as advanced, if not more so, than those of France during the reign of Louis XIV or those of England under Oliver Cromwell and Charles II.

The administration of civil justice of every town was conducted by the Nawab and that of criminal justice by the Kotwal. The Nawab was assisted by a Kazi reputed to be learned in Mahommedan law; and there was always a Mullah or Mufti who superintended all matters pertaining to the Mahommedan religion. The Nawab generally rendered speedy justice. If a man sued another for a debt, he had either to show an obligation or produce two witnesses, or take an oath. If he was a Christian he swore on the Gospels; if a Mahommedan he swore on the Koran; and if a Hindu he swore on the Cow. The Kotwal discharged the functions of Magistrate and Judge and was also head of the police and superintendent of the prison. While the Kotwal maintained peace and order in the town an officer known as the Fauzdar carried out the same duties in the surrounding country. The Fauzdar exercised the same authority in the district that the Kotwal exercised in the town. All revenue questions had been left to an officer called the Dewan. It was the duty of this officer to receive all collections of revenue, to pay all salaries, including that of the Subahdar or Nawab, and devote his whole attention to the remittance of the largest possible yearly balance to the imperial treasury at Delhi.

The Emperor was the sole fountain of all honour, rank and titles throughout the Empire. These rewards were so eagerly coveted that grantees were often ready to sacrifice the greatest part of their wealth to obtain them. They were never hereditary, but they elevated the grandee for the time being above his fellows in the eye of the whole court, and were thus always received with the utmost pride and gladness of heart. Many a Subahdar or Nawab driven to the verge of rebellion by insult

or neglect, has been brought within the pale of loyalty and devotion by the receipt of an empty title and a dress of honour from the Great Moghul. Mr. J. T. Wheeler has recorded a correct and impartial view of Moghul administration in his history of India. The character of the Moghul administration is confounded with that of the reigning sovereign; and if the Emperor is self-willed, self-indulgent, and vicious like Jehangir or Shah Jehan, the conclusion is drawn that the administration is equally selfish and tyrannical and regardless of the welfare of the masses. But this inference would be fallacious. The Emperor was certainly a despot; his will was law and his influence was great for good or evil. The local Viceroy may have been corrupt and grasping to the last degree. But the Moghul administration was not the handiwork of individuals or generations; it was the growth of centuries kneaded into shape by the experience of ages, hedged around by checks which are not always visible to the historian, and controlled by the latent force of custom, habit and public opinion to which the most despotic princes are occasionally compelled to bow. The Moghul Emperors, especially Akbar, followed the policy of equality and fair play which, although solemnly declared by the Royal Proclamation of 1858 as the policy which ought to be pursued in India, is seldom carried into effect by the enlightened English Government.

Akbar came to the throne when the country was suffering under a confusion of claims, not with swelling professions and elaborate promises on lips and avarice at heart, but with a calm determination to adjust the disputed rights between the rulers and the ruled. To have brought together and reconciled conflicting elements of the Empire; to have formed, out of distinct and alien races, hostile creeds, and exclusive nationalities, a homogeneous people, is not the only merit of Akbar and other Moghul rulers of India. To them we owe the perfect development and preservation of that matchless municipal system—the village community—which left the people of India in the enjoyment of the larger measure of real freedom under the most despotic occupiers of the Delhi throne than has been enjoyed by other peoples living under freer constitutions. To them we owe that magnificent land system under which agriculture flourished and wealth increased in spite of rapacious proconsuls and desolating civil wars and ruinous invasions. To them we owe that early land settlement which, in accuracy, completeness, and magnitude, far surpasses all the settlements yet effected by British Statesmanship in India.

And hence the late lamented Mr. Robert Knight, the Bayard of Indian Journalism, said: "A very remarkable settlement of the land was made in the time of the Emperor Akbar, by his

great Minister Todar Mall, whose assessments, I found, were not empirical, and put our own entirely to shame. He began by instituting a careful and minute record, in all the provinces of the Empire, of the actual yield of the soil, and he had the enquiry protracted over a cycle of nineteen years, before he ventured to affirm the average returns to the cultivator's industry."

Many sources of income now open to the English were to Akbar sealed. He had no revenue from stamps, no monopoly in opium and salt. "It would have been well," say Dr. Sambhu Chundra Mukherjee, "if the Anglo-Indian Statesman could profit by the precedent of their Mahommedan predecessors. But instead of taking advantage of the experience of centuries, they have pursued a policy of their own whose mischief of irritating the people is not counterbalanced by even the paltry recommendation of cheapness. Every Governor-General from Lord Teignmouth to Viscount Canning has declared himself for what has been termed 'the patriarchal system,' and has tried to shape the Government accordingly. What is insisted on as the chief merit of this system, namely, it enables the ruling-body to watch over every minute proceeding of the people, is, we submit, its chief defect. Under the patriarchal theory, the Government and its subjects stand in the relation of parent and children. It is, we believe, open to the feeblest intellect to perceive that a system which pretends to give the people a sort of earthly Providence in their rulers should be necessarily very vexatious and very expensive."

According to the Ayin Akbari the total revenue of the Moghul Emperors was forty-two millions sterling including all the petty taxes. With this sum they managed an empire like India, and a standing army of three lakhs of men without any further taxation. They also built such magnificent buildings as the Tajmehal, Jumma Musjid and others which cost them an immense sum of money. No doubt a source of their income was plunder. Yes, the Moghuls too were not above looting, but they looted the enemy—never their subjects. It was not plunder or no plunder that made all the differences in the financial results of Moghul and British Rule in India. The Mahommedan rulers of the country did not rob Peter to pay Paul.

Their Government spent a good deal of money on useless works, but the money still remained in the country. Agriculture flourished, trade and commerce went on smoothly as far as knowledge of the people permitted. Famines, the high prices of food, the extinction of the aristocracy and of various industries, and, above all, incessant drain of money, have, in our time, produced a degree of misery that never existed under the

Hindu, or the Moghul, Tippo Sahib or the Peshwa. The English civilians are practically so many money-recruiters sent to India. India is the great market-place where Englishmen sell not only their commodities, but also their talents at an enormous price—not at the desire of the people but through the interposition of the Government. Indian weavers, oilmen, paper-makers, blacksmiths, and many others are starving and fast disappearing.

"In our insular impatience of every national institution," says Mr. Robert Knight, "that differed from our own, our rule has been one sustained effort to fuse and re-cast everything in India, in the moulds of English thought, feeling, and development. In our impatience of what we despised for no other reason than that we did not understand it, we have broken down every relation of class to class, and disintegrated the whole social and political life of the people. The subversion of Native Rule, and the substitution of a rule of foreigners in its stead, was a vast revolution in itself; while not content with the change in the life of the people, we have set ourselves to remodel every institution upon Western, and, indeed, English ideas. And the result is what might have been foretold. The people are docile and accustomed by long ages of submission to obey their rulers blindly. They have conformed to our rules and regulations without a thought of actively resisting us; and to-day India presents the spectacle of a vast and noble tree that has been torn up from the soil, while every leaf drops and withers from the disruption of its roots."*

KAILAS CHUNDRA KANJILAL, B.L.

* [We suppose the Permanent Settlement, for instance, is one of the old great roots torn up; that has rendered "extinct (see a few lines above this quotation) the aristocracy;" that has "drained all the money;" that has "produced misery that never existed under the Hindu and others;" and at the expense of which "English Civilian money-recruiters are sent to India. (!!!)."—ED., C.R.]

ART. XI.—RAM BODH MUNI—A STORY OF THE HIMALAYAS.

ON a bright October morning in the year 1815—to translate it from the more formidable 1871, Vikramaditya, as a Hindu would write it—two persons, a girl and a youth, sat in the shade of a stone temple in the quiet hamlet of Paraspur, in Western Nepaul. The youth had seen nineteen summers, each of which had helped in some degree to add manliness to his features, and a grace of bearing which of itself would have told him high-born had the Brahmanical cord which hung over his shoulder been wanting: he was taller than most Nepalese youth, and seemed in the sight of the brown-eyed girl seated near him, like some fair, tall pine tree of her native forests: a blush overspread his face, and the brightness of his eye did not come from the single fact that he had been left in charge of the temple while his father had gone with the other villagers to the great fair at Jawalpur in an adjoining valley.

The girl was thirteen, as fair and beautiful as a Nepalese girl could be—which is saying a great deal. Her veil was partly thrown back, revealing a face not soon forgotten when once seen, illuminated by eyes of deepest brown and adorned with a mouth that spoke at once of sweetness and strength. Her fair cheeks were suffused with red and her frame was thrilling with excitement; but a few moments before she had entered the temple door, her hands filled with the loveliest ferns and mountain-flowers which she had reverently presented as an offering to the rude stone idol, accompanying it as usual with a *lotah* of water brought from the neighbouring stream the music of whose falling waters was still in her ears as she worshipped: her pious request inaudibly spoken, she had struck the low-hung temple bell as she had done from early childhood, and had passed out to the stone platform where her lover and betrothed was sitting.

The two were alone. A gentle breeze was sweeping through the majestic *peepul* tree which ornamented the temple courtyard and playing with the tender branches of the holy Basil (*Tulsi*) near which the lovers sat: two doves were hovering near each other in the singing *peepul*, happy in the freshness and fragrance of the bright autumn morning. Ordinarily the courtyard would not have been empty of worshippers at this hour, but the attractions of the fair at Jawalpur had influenced almost all the men and boys of the village to leave their homes for the day. In front of the stone houses the diligent matrons

were attending to their early morning duties, some cleansing the brass vessels, some hulling the rice in the well-worn, iron-like rocks, and others carrying vessels of water from the village spring: children were playing in the stones and dirt; while in the terraced rice-fields below the old women were watching the grazing herds making the most of the white stubble.

"O, Piyare," said the girl, with tremulous tones, "Dearest one, how much I have risked to see your face this morning! Last night I overheard father telling mother of your going to India—to-morrow—are you going so soon as to-morrow? This morning before he started to the fair I asked him as persuasively as I could if I might not go to your home to-day and bid you farewell, but of course he refused—it would make talk: at going he charged mother to care for me, but O, Piyare, what could I do—I bribed the house-woman who told me you were here, and under pretence of going to see my cousin Lakshmi I got an hour's leave—the old woman is waiting outside the courtyard—and here I am dying to see your brave face once more!"

"Well done, my little Kamini!" said the youth, with unfeigned admiration in his look: "No one but my own sweet Kamini would have risked so much for such a worthless one. The day has dawned again since your feet crossed the threshold yonder: your eyes bewilder one with their brightness: the birds have ceased singing to hear you talk!"

The girl's eyes fell and her cheeks tingled at the hearty words of praise. "But are you really going to India?" said she, looking anxiously at her lover's face.

"Yes, precious one," said he: "my uncle, the contractor, who lives at Newalgarh, has been commissioned by our great ruler the Maharajah to go to Benares, as our holy Kashiji is so often called now-a-days, to build a temple there: the Maharajah gives two *lákhs* of rupees and uncle is to have it finished within two years. I go to be his assistant, and at the same time to perfect myself in Sanskrit in that famous place where the glory of the saints and sages is only eclipsed by the beauty of the holy Ganges which sweeps past the rich and blessed city!"

"And you return when?" asked the girl with nervous tones, the tears filling her eyes.

"Alas, I must be absent at least two years, perhaps three," was the reply: "As village priest, for such they say I am to be on my return—it behoves me to look deep into the well of knowledge: when I return I shall open a Sanskrit school, and the *stokas* of our golden Vedas will be chanted here in this lovely hamlet of ours as never before: besides I must visit

some of the sacred shrines of India—Ajudhiya, Bindrabun, and, if possible, Hardwar—so I fear I must leave you three years."

"O, Piyare, Piyare, my heart fails me," said the maiden in a voice full of tears: "You go so far, you stay so long—and—I love you so"—the head dropped lower and the words seemed spoken to the Basil plant. Looking up, she continued, "But I must be brave as well as you. Are you *sure* you will still love me and think of me and come back to me?"

"*Sure*," echoed the youth: "Are *you* sure the sun is shining; are you sure this is a *peepul* tree and not a pine; are you sure the brook yonder is flowing down towards the sacred Sarju? Yes, dearest one, I am yours, and for your sake I go that you may some day be very proud of your Punditji returned from Benares!"

Silence fell on them, while the cooing doves in the tree above sang a gentle love-song: tears were in the lovers' eyes and their hearts were strangely moved.

Kamini rose tremblingly and stepped nearer her betrothed: her eyes as she stood were on a level with his. "Dear heart," said she, "be not angry if I ask a great favour before you go—may I have a kiss from your lips?"

There could be but one answer; their eyes, their lips, their souls met. The birds stopped singing, the wind ceased to blow: never before had the tall *peepul* or the lowly Basil seen such a sight.

"Take this from me, O Piyare," said the girl, "keep it, wear it; whenever you see it let it tell you that Kamini lives for you, loves you, and will never love another so long as the sun and moon and stars endure"—and dropping a parcel in his hand she turned and rushed out of the door into the narrow street where the old servant was waiting in dumb amazement.

Ram Bodh, the youth, watched the departing figure, longing to call the maiden back; once he shouted, but she had crossed the threshold: only the doves heard; they were frightened and flew away. The young Brahmin opened the parcel. Carefully removing various coverings of silk cloth he came at last to a beautifully carved trident made of gold, bearing an inscription with but a single word,—"*KAMINI*:" tears came into his eyes again as he replaced the precious love-token in its wraps, and carefully concealed it about his person. He had hardly done this when a company of travellers thrust their feet across the threshold of the temple enclosure shouting the praises of Mahadeo, the god they had come to worship: the meditations of the young priest were brought abruptly to a close as he arose to superintend the worship of the travellers.

The uncle and nephew left their homes on the appointed day, followed by the blessings of their fellow-townsmen, who joined in beseeching all the gods and goddesses to speed them on their way and give them glorious success in the very meritorious work they were about to undertake. The Maharajah gave them an escort to the British territory, from which point the way was open and their progress unimpeded. They tarried several days in Ajudhiya "the Invincible," bathing in the sacred Sarju, and worshipping in the beautiful stone temple built but recently by the father of the Maharajah whose pious wish they had undertaken to carry out. Passing on by easy stages, they came to Kashi the thrice holy city, centre of the great Hindu world, the jewel of Hindustan. The uncle at once set about building the temple: agents were dispatched for stone, artists engaged, workmen employed, and in course of time the temple was finished, one among the many which crowd the banks of the sacred Ganges. The report and accounts were prepared, ready to submit to the Maharajah whose zeal in the enterprise had never flagged.

Ram Bodh had grown taller, stronger and wiser. The treasures of Sanskrit lore had been opened to him for he had the real key—a love of study; he had sat at the feet of the most celebrated Sanskritists: he had denied himself many a pleasure that he might find knowledge; he had visited the great temples, the famous shrines, the most renowned monasteries of the day: he had talked with the holiest ascetics, drinking in at every place the spirit of Hinduism and becoming more and more zealous therefor every year. Regularly, at long intervals, he had had word from his village home: his father had died a year after the son left for India, and his second son, Sri Ram, had been put in charge of the temple. Kamini sent tender messages of love: and Ram Bodh at last began to count the months, the weeks, the days, when he should again sit in the shadow of the temple at Paraspur and hear the village news; when he should see his betrothed; when he should take her to his home to be his own—and for ever.

"But tell me, brother, how did it happen," demanded Ram Bodh as he paced up and down the temple courtyard, the outer door of which had been securely fastened: five years had passed since he received the golden trident, and he had just returned to his home.

"O, impatient one, I have told you thrice—but hold, you do well to be angry—the great Mahadeo curse me if I diminish the fire of your wrath a single grain: have patience and I will tell you again. It was a month ago—our annual festival when the women go singing and begging—you remember? Rajah

Ranjit Singh, who, since your departure, has grown to be a man and has succeeded his father as owner of all these valleys, this fiend, this devil, must needs pass through our hamlet while the women were singing: he caught but a glance of Kamini's face—O, brother, how shall I tell you—and turning to his attendants he swore by all the gods that she should be his wife: no one heard it but an old servant of ours who told us the next day. That night Kamini's father's house was attacked, he resisted, he and his wife were killed outright, and Kamini was carried away to the Rajah—may the gods curse him! By bribes and threats he compelled the priests of Ramgarh to marry them the next day. We tried to rescue her but failed: I have done nothing since but pray to the gods and ask them to bring you home—alas! alas! this wicked world!"

Ram Bodh could not speak: his grief overcame him: he continued walking up and down while the pale moon hastened over the mountain-top out of sight and only the stars were left: the young man's heart was slowly breaking; the moon had sunk in his heavens.

Midnight found the two brothers sitting side by side under the *peepul* tree, planning revenge and rescue: their words were low, and none but the sacred tree heard the oath they took as they separated at last.

Three days later a little company—the hamlet was not large—stole quietly out at night and took their way to Ramgarh, a dozen miles away, where Rajah Ranjit Singh was halting: the young men were armed in the usual Nepalese fashion with short swords: they hastened on hardly speaking, the two brothers leading the way, their hearts aflame with grief and rage. They had kept their counsel so well that as they thought, no one knew of their departure; but money can do all things; the Rajah had bought two men in Paraspur and set them as spies: these heard of the proposed attack as Ram Bodh and his friends left the hamlet, and, taking a shorter, steeper road, they hurried away in the night to warn the Rajah, arriving at his camp only half an hour before Ram Bodh. The Rajah awoke and armed himself; his attendants did the same, and when the attacking party rushed upon the camp they found themselves overmatched two to one. Both brothers fell wounded: Ram Bodh, who had aimed a blow at the Rajah, was felled to the earth by a strong swordsman. "Well done, Sher Singh!" shouted the Rajah, "a hundred rupees for that blow: look well to the dog, if not dead, bind him fast until to-morrow when he shall be put out of the way—only one escaped? Let him go, the rest are done for!"

Ram Bodh was siezed at once and carried to the small tent

known in the camp as "the jail," where he was made over to two guards with strict orders to keep him fast. The Rajah hastened to the women's quarters where the shrieks of waiting-maids were loud and piteous, each thinking her end had come. To Kamini's enquiries he said curtly and with peculiar emphasis, "A gang of wretches from your village, Ram Bodh and his brother they say, attacked us. Thanks to mother Devi they are all dead: let the women cease screaming;" and thus saying, he hurried away to the great tent, and, well satisfied, fell asleep.

The mention of her lover's name had roused to life the captive maiden, now a woman grown and fair as Eve: her soul sank at the dreadful news she had heard, but revived presently when one of her attendants reported that Ram Bodh was not dead but only wounded and was a prisoner in "the jail." She kept her heart still by a mighty effort and feigned sleep: her most trustworthy attendant, who like her had reason to hate the Rajah, managed to put out all the lights quietly, and before half an hour had passed Kamini's gold had silenced the two guards at "the jail," and lifting the curtain, she touched the disheartened prisoner, who was fast recovering from the effects of the blow he had received.

"It is I, love," said a low, musical voice that thrilled his soul, "I am yours still, but I cannot escape—I have risked life to come here—fly at once—leave Nepaul—do not try to rescue me—the gods keep you—take this and this—and she was gone.

Ram Bodh staggered to his feet and ran: the purse of gold he hid in his dress, and as he did so he felt a ring which he thrust in the purse. He knew the camp and the mountains about, and managed somehow to make his way to a hiding-place in a rocky cavern known only to his brother and himself. To his surprise he found his brother there, wounded and bleeding from several severe cuts; daylight found him tearing his clothes into strips with which to bind up his brother's wounds.

The following night they separated. "I must give her up," said Ram Bodh, "my life will not be safe here now: that fiend will never rest while I live. Alas! alas! my darling Kamini! I go to-night, far away to the west, towards Badrinath: there in those lofty snows perhaps my wounded spirit can find rest—perhaps I can die. Tell no one; let people count me dead—brave brother, farewell!"—and he tore himself away and hurried down the mountain-side.

Sri Ram kept himself hidden for weeks and months; a reward was offered for his head; he decided at last to leave his native land and betake himself to India; he did not even return to the hamlet to bid farewell to his mother; and thus

the word spread through the village and province that both the brothers had perished in the attack on Ranjit Singh.

That cruel despot on the day after the attack when he found that his prisoner was gone was furious with anger; the guards were ordered up and questioned; on their making some lame excuse Sher Singh was called in, their noses were cut off, and they were turned out of the camp, the Rajah doubled the number of his guards and at once moved his camp to the opposite side of the province, never coming near Paraspur again.

* * * *

Ram Bodh made his way, heart sore and weary from Nepaul to Kumaon and on into Garhwal. At last he came within sight of the glistening peaks of Badrinath and Kedarnath, still far away on the horizon across many a ridge and valley; with renewed purpose he pressed on, but the strain upon his mind and body was excessive, and one evening as he threw himself down on a grassy knoll near a mountain spring he felt the touch of fever upon him; by midnight he was afire with the burning torment, and at break of day he was delirious; the end would soon have come had it not been that a company of pilgrims encamping near the spring found him and administered medicine; one of their number, attracted by the noble bearing of the fever-stricken man, decided to stay and nurse him and on the morrow the others passed on.

By slow degrees the patient recovered, but the look of youth and strength and high purpose had passed from his face leaving in its stead a look of pain and thwarted design; in the waning of a single moon, the man of five-and-twenty had become fifty. When he awaked from his long sleep he found to his delight that the sacred shrines towards which he had been journeying were immediately in front of him, seemingly but a day's distance, thirty or forty miles away. Rousing himself he heard from his faithful friend the story of his illness and hastened to render thanks for his great kindness; as the two men talked their hearts were bound together, and the younger, seeing a pundit before him at once claimed the privilege of discipleship which was granted. When he wished to know his new-found teacher's name Ram Bodh hesitated; a far-off look came into his eyes; he said to himself, "I have died, why not let the old name die?" and turning to the other he said, "Call me Mahadeo Das if you like, but do not ask from whence I came or what has happened me—the past is sealed." The young disciple learned no more.

Ram Bodh—or Mahadeo Das as he was now called—could go no further. One night as he tried to sleep, a plan came to him; the next morning he told his disciple that they would

build a temple on the spot and consecrate it to Mahadeo. Kamini's gold was still in her purse and he decided that it should thus be used. Workmen were called, the mountain sides above and below were relieved of part of their rich deposits; stone was placed upon stone, and in a short time the temple, modelled after the one at Paraspur, was finished: the image, brought from the rocky bed of the Ganges seven miles away, was set up, the sacred bull, carved in stone, placed outside and a Basil cutting carefully set in front.

As time passed the new temple so eligibly located attracted many pious pilgrims on their way to Badrinath; a tall bamboo surmounted by a scarlet banner was daily to be seen and indicated the place of worship. Mahadeo Das became noted for his sanctity and learning. His knowledge of Sanskrit, his uniform kindness and quietness of disposition, his words of council and exhortation won him many friends, and in a few years he had a dozen or more resident disciples besides scores of others, who in admiration of his great ability besought him to enroll them as disciples even though they went their ways; many of them to distant parts of India.

The Government gave the sad-faced pundit a few acres of ground rent free, above and below the temple; a kind official visiting the beautiful spot presented the owner with a number of fruit trees and encouraged him to enlarge his garden into an orchard; while to accommodate the pilgrims who came and went, this same official caused a rest-house to be built in front of the temple. Mahadeo Das seemed dead to the world; he became an ascetic in that he never left the temple grounds; he talked but little, he never laughed; most of his time was spent in poring over the leaves of the Vedas, a splendid copy of which he had ordered from Benares by one of his disciples. Two small rooms formed his home; in the outer he ate, read and slept; the inner room was kept locked and he was seldom known to enter it.

Sri Ram, leaving Nepaul, spent five years in an ascetic school at Benares; he had found but little difficulty in gaining entrance to the brotherhood and was content to sit from day to day seemingly unconscious of the world; his hair grew long and was carefully coiled on his head, his garb was in keeping with his profession; at the end of the five years his face had changed and no one would have recognized him as the stalwart youth of Paraspur. He spent another five years in pilgrimage, visiting all the shrines of India, resting at one place half a year, at another three months, at others, a shorter time; he came at last to Hardwar and made his way up the Ganges to Badrinath and Kedarnath. Here he sought anxi-

ously for tidings of his brother, but in vain. "No Ram Bodh had come among the fathers to live," said they: "he may have come and gone, who can tell—thousands are doing that every year." He fell in with a party of Nepalese pilgrims who told him—he pretending to be of Hindustani birth—of Mahadeo Das the holy man at Kinkwala; and after a time he consented to return with them to the sacred place.

Entering the temple, Sri Ram recognized his brother even changed as he was, but made no sign. That night the two met at the spring when all the others were asleep; their hands were clasped in lover-fashion as they sat talking. Each told the story of the ten years; neither had seen or heard of Kamini. The mention of her name and of their native village caused Sri Ram to reveal to his brother a plan which had long been taking shape in his mind—to return to Paraspur and take up his abode there as an ascetic—if for nothing else to look upon the beautiful valley, to see the sun rise over the mountain ridge, to hear the music of the waterfall as in former days, but to remain unknown to the people—and, if possible, to help his brother.

They parted in the morning, Sri Ram going on with the pilgrims. Mahadeo Das shut himself up in the inner room, eating nothing all day, not even reading his beloved Vedas; when he came out the next morning he seemed to his disciples still more tender-hearted, graver if possible than before.

Sri Ram in course of time reached Paraspur and went through the streets with begging-bowl asking alms. No one recognized him; with his tiger's skin, umbrella and begging-bowl, his sole possessions, he took up his abode near the old temple under a *peepul* tree which had been a favourite with his brother and himself when they were boys; the music of the waterfall hushed him to sleep every night; his manifest sanctity brought him many offerings; and in a short time "Thakur Das," as he was called, became known throughout the entire valley; old and young flocked to him to receive his blessing.

The end of the ten years found Kamini still in the Rajah's palace, ranking first of all his wives. She was more a prisoner than a queen: she scorned his love, and after a few years of waiting he was compelled to admit that he could never hope to win her love. No children were born to them, and after five years a second wife and following her a third were added to the household. Kamini, with her personal charms, her flashing eyes, her stately step and graceful bearing, was born to rule and easily held her place. Ranjit Singh had no mind to let her escape: if she would not be his she should

never be another; once, when she thought she had succeeded in making a safe plan for escape and was about to fly she found herself stopped at the outer gate of the palace by the Rajah himself who conducted her to her apartments and bade her be careful in future.

Several years passed thus: shortly after Sri Ram had established himself as an ascetic at Paraspur, Kamini, on the plea of once more seeing her native village obtained leave of the Rajah to repair to the distant hamlet. An escort was supplied and she travelled in state guarded more carefully than she thought. She reached Paraspur and was carried to her old home, now entirely changed and occupied by strangers. She ordered her bearers to take her to the temple, where she alighted and worshipped, the blinding tears coming into her eyes as she thought of the happy days when she knelt at the shrine with ferns and flowers—the sweet days of girlhood: she thought, too, of the parting with Ram Bodh and prayed the god to give her tidings of his fate. The old *peepul* tree still stood apparently unchanged: the Basil plant was dead: the temple had not been kept in repair and all seemed different from the days when the father of Ram Bodh her betrothed was in charge.

Her attendants had told her of the ascetic, Thakur Das, and Kamini had intimated her desire to visit him. Leaving her palanquin at a short distance she walked on alone, her graceful hand playing with the coins she intended giving the holy man in return for his expected blessing. The eyes of the ascetic brightened as she drew near: he had heard of her intended visit and his heart was strangely moved with a desire to know if she had forgotten his brave brother. He had not long to wait.

"O, father," said the woman, as she cast the coins upon the tiger's skin where he sat and bowed her head almost to the earth as she knelt, "give a blessing to a heart-sore woman—tell me, I beseech you, if you know aught of the brave youth Ram Bodh who formerly dwelt here!"

The man's posture remained unchanged: his heart beat quick and fast as he said in low tones: "Keep your head as it is—your attendants are watching you—and I will tell you all: my brother lives and loves you."

The woman remained motionless while the ascetic gave her directions for finding his brother, by what name to make enquiries; and then extending his hand until it rested lightly on her bowed head he said reverently. "The blessing of the great Mahadeo be upon thee, sister, go in peace!"

Kamini stole but a single glance at the well-disguised face and hastened back to her palanquin, her heart throbbing

wildly and her tears flowing freely as soon as the curtains were dropped. She left Paraspur the next day, after sending the holy man a costly present and begging his further prayers. She reached the palace safely, and when Ranjit Singh had called and spoken to her, the flush on her face and the new light in her eye so increased her charms that he declared she had become a girl again by going to her childhood's home.

Through all these years Kamini had maintained her reputation for piety: her money had been spent not for jewels but in offerings at the neighbouring shrines, in relieving the poor, in building rest-houses for pilgrims. Now, as it was a *Kumbh* year, nothing would do but she must make a pilgrimage to Hardwar and visit Badrinath and Kedarnath concerning which her priests were never done talking. It was a great undertaking; the places were remote, the dangers of the journey not trifling, but the zeal of the pious queen prevailed, and Ranjit Singh, providing a suitable escort and sending one of his trusted agents in charge, yielded, and the party set out.

It was in the month of May. The face of nature was lovely beyond comparison: wooded hills and fertile valleys, cosy villages nestling on the mountain sides, rapid torrents gliding on to the noisier rivers—all joined to make the journey delightful. To Kamini, however, the days passed all too slowly: she heard nothing, she saw nothing: but one thought was in her mind—she was again to see her own dear Ram Bodh; and although she could count upon only a glance, only one little word, her heart said it would be enough.

The party reached Kinkwala at noon. Through a messenger sent in advance Ram Bodh had heard of the coming of the Rani of Ranjit Singh, and his heart was in a state of commotion which not even the golden verses of his adored Vedas could quiet. Requesting the others to go out he took his place in the temple—her temple, alone: she would come to worship and he would be her priest again.

The drums beat loudly and the temple bells clanged as the Rani and her party approached. Descending from her palanquin, Kamini entered the temple, her waiting-maids standing outside. Her eyes saw the image but rested not until they fell upon the face of the priest—her own Ram Bodh—but so changed, so aged! He rose to greet her with the usual salutation: neither dared speak, but their eyes met and a message of love flashed from heart to heart, he took her offerings and placed the tray in front of the idol: she knelt and prayed—for half a minute the two were alone. She passed out touching his hand as she went: he kissed her garments as she passed. The bells and drums sounded again, louder than before, and

scattering coins among the temple-attendants, Kamini passed on to her camp. The temple door was locked and no one else entered it that day.

At night Mahadeo Das, taking a light opened the door, passed in and fastened it. He took up the small brass tray which Kamini had presented to the idol, and held it reverently before him: there were a few flowers, the usual sweetmeats, pomegranates and dried raisins: these were taken off and laid aside: underneath all was a silk cloth and under this a piece of paper carefully folded and sealed. Ram Bodh opened it and read with throbbing heart the words (written in Sanskrit):—

“TO RAM BODH MUNI.—The sun, the moon and stars still endure, so does my love for you. The great god keep you.—KAMINI.”

Something glittering fell from the letter to the floor. Ram Bodh picked it up: it was a gold trident, made like the one he already possessed, and on it was engraved the single word, “Kamini.”

Thirty years passed away. Every sixth year Kamini made her pilgrimage to the Snows; always carefully guarded. The route was ever the same: the party always passed by the temple of Mahadeo at Kinkwala, and the Rani always halted to worship there. Fifty years old, she was still beautiful and fair, her form full of grace, her step elastic, her eye rich in magnetic power. Five times had Ram Bodh knelt by her side in the stone temple: five times had he taken the brass tray from her fair hands: five times had he read the message of undying love: five other golden tridents had found their way into his strong box with the two first given. The look of suffering had passed from his face giving place to one of satisfaction and peace. Men wondered at the spirituality which shone out of the famous priest's thin face.

The month of May had gone, and the Nepalese Rani had not come although the road was thick with pilgrims. Ram Bodh had counted the days from January: it was a *Kumbh* year, and his heart longed for another sight of the winsome face of his adored Kamini. As the last days of May passed away his heart grew heavy and a strange foreboding of disaster crept in.

Early in June as Mahadeo Das was one day sitting on the stone platform in front of the temple watching the golden sunset on the snowy peaks before him as he had done for two-score years, never wearying, never calling them old, a Nepalese pilgrim approached. Gravely bowing, with repeated salutations, he drew forth from his garments a carefully sealed letter

and handed it to the holy man. The latter opened it tremblingly: he glanced at the name of the senders it was signed, “Your brother Sri Ram;” and asking the attendants to give the pilgrim food and a place to rest, Mahadeo Das entered his apartments carrying the letter in his hand: he unlocked the door of the inner room, his *sancta sanctorum*, and passed in, looking it after him; and seating himself, he read the letter.

The night passed. Morning broke. The sun mounted the heavens. At last one of the disciples said to the others, “The teacher must be ill, we must break the door open and see.” Reluctantly the others consented: the door was forced, and for the first time they entered the small apartment. There in the golden sunlight which streamed in through the single window lay Ram Bodh. He was not ill; a smile was on his lips and a look of ineffable peace on his face: he had passed on out of this evil world.

In one hand was his brother's letter: in a small box made of gold in one corner were seven gold tridents engraved with one word “KAMINI,” a gold ring, and underneath were a few letters written in Sanskrit—that was all.

The letter in his hand read as follows:—

Here the tale breaks off—and ends.

ART. XII.—THE DICTATORSHIP OF MR. CHAMBERLAIN.

THE complaints so generally made at home with regard to what is called the decadence of Parliament seem to have been largely influenced by the opening of a new era and the commencement of a new reign. Unquestionably, the spirit of the twentieth century, so far as it has yet been able to shape itself, is marked by a spirit of impatience which is intolerant of the Parliamentary forms and traditions which are the matured fruit of the wisdom of ages. Nothing is more common than to hear in conversation, or to read in the newspapers, suggestions that the age is weary of tedious debates in the House of Commons, and wishes the personal authority of the King and the Executive Government to assert itself with greater force and directness. The nation, one can see, is weary of criticism, it has fallen into a mood of dissatisfaction and unrest, and it cries out, as it is apt to do from time to time when things go wrong, for a real ruler, "aristocrat, democrat, autocrat, one, who can rule and dare not lie." The circumstances of the general election, again, have predisposed men's minds in this direction. A year ago the Government assumed that the war, then only beginning, was over, and the election was taken on this issue. It resulted in the return to the House of Commons of an overwhelming Ministerial majority, very largely composed of young and inexperienced men who are strongly imbued with the war fever, and who are ready to shout down anyone who even hints a fault in the conduct of military operations in South Africa. A considerable number of these members secured their seats by the comparatively easy process of making a voyage to the Cape and spending a few months in the interior not unpleasantly as Imperial Yeomen. They went out in obedience to the curious watchword which went the round of smart society in London that the Empire was in danger, and that now was the time for every Englishman who valued his social position to prove himself to be a good sportsman and a good patriot. Most of these warriors are now happily home again, bearing their blushing honours thick upon them, and it is pleasant to see that they have had some other reward besides the consciousness of their own virtue, and that they survive in large numbers to march past the king and receive their medals, while many amongst them have been promoted to good posts, and even to seats upon the Treasury bench. The aggressive militarism of the ministerialists has been

intensified by the weakness of the Opposition. The forces under the nominal command of Sir Henry Campbell-Bannerman are split up by intestine quarrels, and the leader himself is hampered by his professed willingness to accept the verdict of the constituencies given last year, and to vote all the money required to carry the war to a successful issue. Many of the Liberals, too, have sons or other near relations fighting at the front, and they feel that "blood is thicker than water," and that they cannot oppose the policy of a war in which their own kinsfolk are playing a prominent part. War, in any country, is always a disintegrating force. The Opposition are constantly reminded of the fate of Fox, who broke up his own party by his sympathy with France and Napoleon. But the party of Fox was not destroyed though it remained helpless till the end of the war. When peace had been restored the Liberal feeling in England burst forth again. It triumphed in what was really the Revolution of 1832, and it seated the Liberal party firmly in power for half a century.

In estimating the position of the House of Commons in public estimation, one must take into account the personal character of its leader. Mr. Arthur Balfour is an interesting and attractive figure in politics, but nobody can remember a single inspiring sentiment or thought which he has placed at the service of his party or of mankind. "He has a charming smile, no doubt," said a distinguished Conservative, "but you cannot live on a charming smile." He has a horror of being taken for "an earnest man," who is generally, in his opinion, a prig and a pedant, and he laughs openly at the tedious debates in the House of Commons, and thinks it a bore to be obliged to attend steadfastly to business. He speaks of the House, in fact, with the easy air of aristocratic insolence which the true-born British snob so much admires. His idea of politics is that the two parties should be too well-bred not to remain always in good terms with one another. They should go down to the House, we think, in the interval between a game of golf and an evening at the opera, get through their work as quickly as possible, and then adjourn for a good long holiday, leaving the task of governing the Empire to the select circle of statesmen whom providence has specially created for that purpose. The only thing in connection with his career which will be permanently remembered is that he made the game of golf fashionable; and golf is, as a scornful cricketer once remarked, "a leisurely sort of game," just suited to Mr. Balfour's indolent disposition.

With Lord Salisbury now past praying for, and the leader of the party in the House of Commons too idle to seize the opportunities of distinction that fall in his way, it follows as

a matter of course that the conduct of public business has fallen into the hands of that minister who, holding one of the chief positions in the Government, is at the same time a capital man of business and always ready to do the work which others neglect. Mr. Chamberlain has consequently, come more and more to the front as the champion of the ministerial party. His apotheosis was completed at Blenheim the other day, when, in the company which he now finds so congenial of dukes and duchesses he proclaimed that the union between himself and Mr. Balfour was "indissoluble." It is shrewdly suspected that there is no love lost between two men whose temperaments are so anti-pathetic, and who are united by no bond but that of self-interest, but for all this Mr. Chamberlain cares very little while he is allowed to run the show.

The only member of the Government who ever had the strength or courage to challenge the supremacy of Mr. Chamberlain was the present Lord Curzon the Viceroy of India. When he was Under-Secretary for Foreign Affairs, Mr. George Curzon would not suffer the interference of Mr. Chamberlain in his department. Three years ago the relations of France and England on the West Coast of Africa were much embroiled and incidents arose which an impulsive and headstrong minister might easily have aggravated till war became inevitable. The lines of the Colonial and the Foreign Offices overlapped in many places on the west coast, and Mr. Chamberlain took upon himself the responsibility of answering most of the questions put in the House, with the result that a quarrel between two great nations over some worthless pieces of territory seemed to be inevitable. On one occasion, late in the evening, it was whispered round the House that bad news had been received from West Africa. Presently, Mr. Chamberlain marched up the floor amid profound silence, with Mr. Austen Chamberlain and his Private Secretary to bear him company. A communication was made to Sir Charles Dilke, on the other side of the House, and he rose and asked if there was any news. Mr. Chamberlain, in his most melodramatic manner, solemnly read a telegram in which it was stated that there had been a collision between French and English, and that the English flag had been hauled down. A little further questioning, however, revealed the fact that there had merely been a little scrimmage on the frontier between a few black men, and that the negroes who claimed English protection had hoisted some rag or other, which they called a flag, on territory which did not belong to them. *Risu solvantur tabula;* the House much relieved, broke up in inextinguishable laughter. The next day, when a further question on the subject was asked, Mr. Curzon stepped

to the table in front of Mr. Chamberlain, and said the matter belonged to his department and he would give the official answer. But now Mr. Curzon has been conveniently shunted to Calcutta, and Mr. Chamberlain ranges through the Empire at his own sweet will. Lord Salisbury has ceased to have any control over the policy of his own Cabinet, and cannot now be trusted to show the spirit which saved England in 1898, on the occasion of the Fashoda incident, from being hustled into war by his more fire-eating colleague.

We have thus traced the career of the Colonial Minister to the point at which he became the man solely responsible for the war in South Africa, which has brought England neither honour, profit nor glory, has embittered race feeling between Dutch and English for generations to come, has lowered the reputation of the English army, and has cost the country not far short of £200,000,000, or the amount which France was called upon to pay thirty years ago before she could shake herself free from the grip of Prussia. One may acquit Mr. Chamberlain of having formed any design against the independence of the Dutch republics from the time that he became Colonial Secretary. His previous record was entirely the other way. It was he, more than any other man in England, who upheld Mr. Gladstone's initial blunder after Majuba Hill, which was the source of endless future misery. The Duke of Devonshire has tried to excuse his own complicity in the policy of surrender to the Boers by saying that he voted for granting them their independence in 1880 as an experiment, but that experiment failed, and then it became necessary to use force. His Grace has forgotten that he and Mr. Chamberlain not only gave the Boers their freedom in 1880, but confirmed and extended it in 1884, and that during fourteen of the best years of their lives, from 1880 till 1894, he and Mr. Chamberlain laboured diligently to build up a strong and independent Dutch nation in South Africa. The reasons for the Colonial Secretary's change of front are still locked in his own bosom and Mr. B. H. Hawksley's. Probably the secret lies in the extraordinary influence Mr. Rhodes had acquired in 1895 both at the Cape where he was Prime Minister, and in the highest circles of English society. Visions of an African Empire extending from the Cape to Cairo had roused the adventurous spirit of Englishmen, and their cupidity was also excited by the millions of gold from the mines which were poured into England, and which debauched sober Englishmen with hopes of wealth beyond the dreams of avarice. Anyone who lived in London during 1895 must remember the fever of speculation that raged among all classes from the highest to the lowest. Not only men but women, in their

haste to be rich, staked all they had in the world in South African ventures, and their rage grew inconceivable when they were told that the burghers of the Transvaal denied full political rights to the residents engaged in the business of gold-mining. That the Outlanders had serious grievances cannot be disputed, and if Mr. Kruger had not been of such stubborn mould, he might easily have made concessions that would have satisfied them. But he denied them redress, and many people considered that Johannesburg would have been perfectly justified in organising an insurrectionary outbreak to obtain their rights. When the news of Dr. Jameson's raid first reached England, it was assumed that such a revolution had begun, and bitter was the revulsion of feeling when it was discovered with what a ramshackle crew he had undertaken his enterprise, and how completely destitute he was of support. Both Mr. Rhodes and Mr. Chamberlain were perfectly furious at a catastrophe which upset all their plans, for Mr. Fairfield's confession in the South African Blue Book clearly proves that the Colonial Office and Mr. Rhodes were parties to a deliberate plot for upsetting the Government of the Transvaal. Mr. Chamberlain denounced in very outspoken language the poltroonry of the people of Johannesburg, and he hastened to repudiate and condemn the Raid, to which he had not been a party. He did not despair at that time of patching things up again and receiving for himself a diplomatic victory. One has not forgotten his wheedling telegram inquiring tenderly after the health of Mr. Kruger, or the long despatch in which he invited the wary old President to come to London and have matters comfortably arranged. The contempt with which Mr. Kruger treated this invitation was a deadly blow to the minister's self-esteem, and in the long negotiations, which subsequently took place, and by means of which Mr. Rhodes hoped to retrieve his fortunes, Mr. Chamberlain's wounded vanity played no small part.

The ensuing diplomatic negotiations describe the struggle through which Mr. Chamberlain dragged the British Cabinet into war, and the "nagging" despatches by means of which he fairly worried Mr. Kruger into commencing hostilities. The dogged and perverse, but sincere, President of the Transvaal really believed that the concessions he offered to Lord Milner ought to have sufficed to purchase the continuance of peace; and there are few things more pathetic in the Blue Book than the parting speech he made to the High Commissioner after their Conference at Bloemfontein, when he said, "Now I hope we shall begin to understand one another a little better." It illustrates the spirit in which the British Plenipotentiary conducted the interview that to judge by the Blue Book, he

made no reply to Mr. Kruger's plaintive appeal but simply turned on his heel and went away. Lord Milner had been tutored in England by Mr. Chamberlain, and he became the blind instrument to carry into force that minister's fatal policy. No man could have fallen away more hopelessly from the high expectations formed of him when he left England. But there is no trial of character like that of being placed for the first time in a great and independent position. Lord Mayo was held in very slight esteem by the House of Commons but he turned out the best Viceroy ever sent to India. Lord Milner had been a most capable subordinate in Egypt and at the Inland Revenue Office, but in South Africa he revealed himself as the narrow-minded, bitter and masked partisan. On him might be pronounced the memorable verdict, *Omnium consensu capax imperii nisi imperasset.*

It suits the purpose of the ministerial press in these days to profess that the war took the Government by surprise, and that they were taken aback by discovering how formidable was the warlike strength of the Boers. But there is no evidence that the Transvaal and the Free State were ever able to put large forces into the field. Our real difficulty has always been and is still the immense extent and the physical configuration of the country. Our intelligence officers knew the numbers and armament of the enemy, and any one who has the curiosity to look into a file of the *Times* for the first week of September 1899 will find that that inspired organ, which is known to be devoted to Mr. Chamberlain, boasted of the sufficiency of the forces in South Africa, strengthened by the Indian contingent, to protect the colonies from invasion, and said a larger army would soon be on its way. Nor can there be any reasonable doubt that these calculations would have been proved correct if we had not begun the war in the same arrogant and vain glorious spirit in which we had conducted the diplomatic campaign. The Boers never were strong enough to take the offensive against us anywhere, and the successful defence, not merely of Ladysmith, but even of Kimberley and Mafeking showed the limitations of the enemy's power, and the idleness of the pretence that the integrity of the Empire was endangered. But our first actions consisted in hurling British troops against inaccessible positions held by men who had been trained from childhood to ride and use the rifle; and, when we were hurled back with ignominy, we cried out, like the French, that we had been betrayed. The prolongation of the war brought out in still stronger relief the utter helplessness of the English military system. Mr. Chamberlain compassed sea and land to obtain recruits, he lavished English money like water, and disgusted the regu-

lar soldiers who form the mainstay of the army, in order to bring colonial contingents to South Africa and let them see how imperial officers carried on war. A nice revelation it must have been to them! Then we had the scandalous display of inefficiency made in sending out the first contingent of Yeomen. This, however, has been surpassed by the present year's despatch of the reinforcements asked for by Lord Kitchener. That General does not share Lord Roberts' amiable weakness for making things pleasant all round. He is as courageous as he is clear-sighted, and the despatch he has sent home describing the condition of the new Yeomanry with which he was expected to wage war is simply appalling. No more terrible condemnation of the British War Office has ever been published. No wonder that the war drags on, and that Lord Kitchener is unable, with the means at his command, to finish the work entrusted to him. We try to compensate him for the lack of soldiers by arming him with paper proclamations, but these can be of no effect. We have robbed the Boers of everything worth living for except their love of independence, but they are shrewd enough to know that we have shot our bolt, and can do them no further harm even if they resolve to die fighting. So the war becomes fiercer, more barbarous, and more exasperating every day. There is no limit to the ferocity of Mr. Chamberlain's threats, and he has even told the House of Commons that, if he had his way, he would use black as well as white men to end the war, a statement which only shows his ignorance of mankind and of history, and his inability to understand the race-feeling in a colony like South Africa. Surely he ought to be satisfied with what the war has already done. It has ruined the *morale* of the British army as everybody knows who has read recent letters from soldiers engaged in burning or seizing property and in hunting down the Boers as if they were wild beasts. He has created a feud between Dutch and English which will last for generations, and which makes it impossible for us to maintain peace in South Africa without the constant presence of an overpowering British garrison supported by the block-houses built across the country in which we are imitating the tactics of the men who built the Roman Wall across Britain!

A proud and patriotic people like the English is slow to find fault with a Government engaged in the conduct of a war, but the present inglorious struggle is at last bringing Englishmen to their senses. It was estimated at the end of the Session that the country was spending this year on naval and military forces the enormous sum of 210 millions, but this sum does not cover the whole cost of our armaments

to the Empire. If we add what is spent in India and the Colonies, the Imperial Bill must mount up to fully 250 millions. Such expenditure must stagger even the wealthiest nation in the world. The English tax-payer might not grumble if he got anything good in return for his money. But the War Office remains true to its old traditions in spite of all the teachings of experience, and deserves more than ever its popular nickname of the "Huggermugger" office. The Government seem to have lost all sense of proportion, all grasp of business. Even so moderate a man as Sir M. Hicks-Beach thinks there is nothing ludicrous in saying that the Funds have not fallen so low as they did a century ago when we were grappling in a death-struggle with the genius of Napoleon, commanding all the resources of Europe. Why, we are now engaged in a war of pigmies compared with the battle of giants in which we were then engaged. What Englishmen feel is that, if they cannot vanquish a handful of peasants, their chances in a European struggle would be very small. Lord Chesham says this nation of forty millions of men cannot raise an army of 55,000 mounted men. This can only be because we do not go the right way to work, yet the Government dare not have recourse to the only efficient military weapon, that of conscription, not because the people fear it, but because it would shake the monopoly enjoyed by the men of fashion who hold commissions in the present professional army. The example of France has shown that the creation of a national army, based upon conscription, is the surest guarantee for peace, and for immunity from the street riots and revolutions which were the work of the professional soldiery, yet the English Government will neither have recourse to conscription, nor, in the alternative, offer to the private soldier sufficient pay to attract really good men to the colours.

The defenders of Mr. Chamberlain often urge that, at all events, he has done one good and great work, he has brought the mother-country and the colonies closer together, and raised a hope that they may some day be welded into an Imperial Federation. The loyalty of the colonies is, happily, unbounded, and in their hardy and energetic population a multitude of adventurous spirits can be found eager to fight side by side with Englishmen. A distinguished Canadian, writing when his son had received a commission in the contingent for South Africa, said, "Now we will let Englishmen see we are as good as they are," and this very natural and praiseworthy sentiment had great weight. The Colonists had nothing to do with our quarrel with the Boers, but they loved fighting for the fighting's sake, and they have shown their worth on many a hard-fought field. But it would be an utter mistake to infer from this

comradeship on the battle field—that Colonists are now politically more closely affiliated to the mother-country than they were before. On the contrary, a close observer of the trend of public affairs will see that the Colonists have taken advantage of the war to become completely independent nations. Canada and Australia are associated with us in sentiment, but they have emancipated themselves from the rule of Downing Street, and will brook no interference by the Imperial Parliament. They make their own treaties and frame their own commercial tariffs, and we can no more hope to get submission from them than we can from France or Germany. When Mr. Chamberlain tried to broaden and extend the Imperial Court of Appeal in law cases, he was almost rudely repulsed by our kinsmen over sea, and no one but a child, ignorant even of the rudiments of politics, can think it possible that anyone of our great self-governing Colonies can ever yield allegiance to a Federal Council sitting in London. Mr. Chamberlain must henceforth be content to practise his imperious temper on the savages of the West Coast of Africa, or on the hapless population of the Island of Malta. The rest of the Empire is beyond his reach, and his scheme of Imperial Federation is but the baseless fabric of a vision. The whole edifice of Imperialism with which his name is associated, and which he invented to provide a common ground of action for Conservatives and Liberal Unionists who have no other principle to bind them together, topples to its fall; and the time cannot be far distant when Englishmen, looking back on the humiliating history of recent years, will come to the conclusion that the city of Birmingham, once famous for the manufacture of false gods, has now learned an equally discreditable name by the manufacture of false statesmen.

WESTMINSTER.

[The above article—the internal evidence of which will show it to have been written in London, and by an old politician and House-of-Commons man—is altogether too mild in its estimation of a “man-in-the-street” who has ruined England. Lord Curzon, of course, was too much for the sham pinchbeck Brummagem ware. Lord Curzon may yet lead the true old conservatism.—ED., C.R.]

ART. XIII.—EPIDEMIC ZYMOTIC DISEASES IN INDIA.¹

It seems almost impossible to understand, how anyone—who entertains an interest in the health of the Indian population, and has watched the health-reports from time to time—can doubt any longer the futility of the measures adopted for combating the plague, as also cholera and malaria; and how any faith in these measures, which might still lurk in the mind, should not vanish before the report of Sir Henry Blake from Hong-Kong about the plague,² and how the last vestige of such belief should not disappear before the open admission of failure on the part of the Indian Government?

And equally incomprehensible is it to learn, why attempts at solving the question of: “How to prevent the epidemic diseases in India,” should meet with opposition; since on the very face of it, this opposition cannot be justified by any declaration of an interest in the well-fare of the people, nor be defended by an *à priori* dictum of “non-success.” The question has long ere this been taken—or truly slipped—out of the hands of those specialists, who have claimed an exclusive knowledge on the subject and have arrogated a special mental aptitude for dealing with it.

With such unreasonable opposition to so laudible an object as that, of solving a question, in which the health and life of hundreds of thousands of human beings is involved—arises the inquiry into the state of mind, which can possibly account for such a hostility; and, under the circumstances, no blame can attach to the expression of doubt about the true motive, whether it is the outcome of professional superciliousness, of egotistic *amour-propre*, or of ignorance about the subject. Whoever entertains an honest concern for the well-being of the suffering people, should hail with pleasure

¹—“The Prevention of Epidemic Zymotic Diseases in India and the Tropics generally.” By C. Godfrey Gumpel, Author of “Natural Immunity against Cholera;” “Common-Salt, Its Use and Necessity for the Maintenance of Health and the Prevention of Disease;” and “The Plague in India—An Impeachment and an Appeal.”

²—Sir Henry A. Blake’s Report from Hong-Kong for the year 1898, (Colonial Report—Annual No. 282), contains the following statement: “The year 1898 witnessed a recurrence of the plague, which carried off 1,175 people. The proportion of Europeans attacked was somewhat greater than during the preceding epidemic. So far medical science appears to be equally at fault as to its prevention and its cure. The most active measures were taken by the health-officers and the Sanitary Board, but without any apparent effect upon the course of the epidemic, which appeared, increased, declined and disappeared synchronously with the epidemic in Canton and other towns where no attempt was made to check its ravages.”

an attempt of preventing disease—provided, that such attempt is based on true scientific facts and reasoning, and is not advanced haphazard. The treatise the title of which heads these remarks, contains an appeal for such an attempt; and the question, which is naturally uppermost in the reader's mind is: how far does the author justify us in accepting and supporting his views and furthering his object?

We will endeavour to answer this question, as we think our readers will agree with us in our opinion, that the health and the physical well-being of the people, forms the basis for the industrial and social capabilities and for the fiscal stability of the state. Our object may probably be served best by letting the author speak for himself.

In any inquiry about the possible prevention of epidemic zymotic diseases, there is forced upon our attention most conspicuously the incontestable fact, that "the greater number of people show a natural immunity against these diseases. There are human beings who carry the poison about with them without suffering or yielding to the infection. Others again, when the poison enters their system, suffer only a slight indisposition, scarcely enough to disturb them in their daily avocation; while the susceptible members of the infected community are struck down, and if death does not claim them, the patients linger under the affliction of serious constitutional ailments." How powerfully this insusceptibility asserts itself for the protection against plague is evidenced by the facts, which are related in the Report of the Austrian Plague Commission; and about which the late Dr. Müller remarks: "To come to any conclusion from the escape of people, who are so intimately and so directly exposed to infection, is almost impossible." And it is almost equally impossible, not to see in these facts the evident proof, that the principal factor for the development of the individual case and for the propagation of an infectious disease, is the individual susceptibility, the predisposition for the disorder; in other words, that "*a natural immunity is the most effective weapon in the combat with an epidemic.*"

If now we wish to obtain an insight into the nature of this susceptibility, we must enquire into those symptoms of the attack, which give to the disease its mortal character; and here we meet with a very definite reply, as obtained from all practical treatises on plague (as also on cholera and malaria), and from the Reports of the several plague-commissions. This reply is most distinctly expressed in the German Report, in which it is declared, that: "*with the entrance of the bacillus into the blood-circulation, and its effect on the red corpuscles, the whole clinical aspect of the*

case, hitherto of a mild and benign character, reveals suddenly serious and alarming symptoms—copious diarrhœa" (as the result of the destruction of the red corpuscles) *indicates the approaching death.*"

All evidence serves to show that the bubonic swellings are, in themselves, not contributive to the fatal issue of an attack. But with the destruction of the red corpuscles the blood ceases to supply oxygen to the organism; and this want of oxygen accounts for all the various phenomena, which are observed in every form of this class of maladies.

Deficiency of oxygen in the blood is gradual death to the heart, and Dr. Müller adds: "In not any of the known infectious diseases are the symptoms, connected with the heart, forced upon our attention in the same degree, as in the case of plague. The state of the heart dominates the course of the attack. *The patient perishes from weakness of the heart,*"³ although the latter organ may, according to necroscopic evidence, appear perfectly sound. As, however, the blood cannot furnish oxygen to the nerve-centres of the heart, this organ ceases to propel the blood to the brain—and death is the inevitable result. The object before us then is: the protection of the blood-corpuscles against the attack of the pathogenic microbes.

The above consideration will make it appear futile to inquire into and quibble about the question: whether poverty, dirt (as such), unwholesome dwellings, low-lying habitations or other climatic surroundings, etc., are the immediate cause in the production of zymotic diseases, for—*the immune, the insusceptible person will not be affected by any of these extra-corporeal conditions.* That, however, such outward circumstances can influence the human body and assist in the development of a susceptibility is undeniable; and to understand the possibility and the probability of such an influence, we must direct our attention to the blood, and endeavour to learn what agency can lower the vitality of this life-giving liquid.

Among the surrounding influences which act upon the internal state of our system, the principal one is unquestionably exercised by water. Not only is it the carrier of disease-germs, but in its purest state it acts like a poison on our organism⁴—although life cannot exist without it. This will no doubt cause astonishment; but facts—as established by incontestable experiments—are too stubborn, to yield to the assertions of the ill-informed.

³—Imperial Austrian Plague Report, p.174.

⁴—Professor Dr. J. Ranke. "Lebensbedingungen der Nerven." Leipzig, 1868, pp. 53 and 71.

Pure water, when added in sufficient quantity to blood, destroys the red corpuscles; if absorbed by muscular tissue beyond the normal amount it enfeebles the latter;⁵ if existing in the nervous substance above the proper percentage, it weakens them and causes susceptibility for influenza, and if absorbed in greater quantity, it first paralyzes and finally kills the nerves;⁶ if present in the body generally above the normal amount, it imparts to the body a susceptibility for many forms of disease⁷ (of which it is only necessary to mention rheumatism).

If we seek information about the cause of internal constitutional zymotic diseases in the volumes of medical authorities, it must excite surprise to notice the almost constant reference to the effects of water; to "exposure to wet," or to "damp surroundings," or other forms, in which our body can come in contact with water—as having, if not directly caused, then certainly contributed to the attack; and in closer inquiry we should meet with a host of ailments, which can be ascribed to the action of moisture in the soil, in the house, to wet clothing or damp bedding—in short, to the action of water externally in contact with our body.

A closer observation of our personal and our friend's habits cannot fail to make us acquainted with the in-ordinate quantity of water, which can be stored in our organism to assist in producing a susceptibility for bodily ailments and diseases of various kinds.

It is necessary to say: "assist," since there is another more potent factor, which in a reverse sense, namely: by its deficiency, causes a predisposition for disease, which will now claim our attention. This potent factor is Common-Salt (Sodium chloride, in chemical symbols= NaCl), which, by its presence in our organism, counteracts the destructive influence of plain water.

Although a great affinity exists between these two inorganic constituents of our body, there seems at the same time a kind of opposition displayed between them; or, shall we say, they act upon each other as moderators; the destructive tendency of the water is moderated (prevented) by the presence of common-salt, and the irritating action of NaCl is subdued by the softening influence of water. And there is no more impressive and striking example of the way in which water and salt act in the human body, than the following experiment. Prick your finger with a clean needle, press out a drop

⁵—Dr. G. Jaeger, whose name is so well known in connection with woollen underclothing, in "Seuchen-festigkeit und Constitutionskraft. Leipzig 1878.

⁶—Professor Ranke, as above.

⁷—Professor Dr. Max von Pettenkofer, in one of his works on the era.

of blood, and place this on a glass slide under the microscope. With an objective of sufficient power, you will distinguish the blood-cells as of a biconcave disc-form, provided your blood is in a healthy condition. Add to this drop of blood a drop of pure water, and you can observe the blood-cells to swell and to assume a spherical form. A further absorption of water will cause the cells to burst.⁸

If now, before such destruction takes place, a grain of NaCl is added to the watery blood, you can actually observe the globules (cells) gradually restored to their normal shape; i.e., those cells, which have not been killed (burst) by the absorbed water, will give up this water to the salt solution, and assume again the healthy disc-form. In those globules in which the distension has gone too far, no alteration will be noticed; they are dead, and of no further use as carriers of oxygen to maintain the life of the organism. And if this destruction happens in the human body to a considerable extent, then disease, and, if not remedied betimes, death will be the result.

But the morbid symptoms, which are the result of the abnormal absorption of water (or watery serum) by the blood-corpuscles, do not commence with the destruction of the latter; long before this occurs—i.e., whilst the globules (corpuscles, or cells) are in this distended swollen condition, which has been designated by some eminent physiologist as their death-form—they have lost their elasticity which enabled them to pass through the finest capillaries, and by their enlarged size they readily occasion more or less extensive stagnation in the circulation of the blood. They have become soft and pappy and lost their function of taking up oxygen from the atmosphere in the lungs—thus laying the foundation for a number of ailments, some of a serious character. The loss of this function will appear more certain, when it is considered, what has been proved by 40,000 experiments on 178 different animals, that the absorption of oxygen enlarges the corpuscles to the extent of one-tenth of their volume.⁹ Having increased already through the absorption of a watery serum, they are prevented from taking up the oxygen; and want of oxygen is not only death to the heart, but to every part of our body—to our very existence.

If now NaCl restores and maintains the blood-corpuscles in their healthy condition and enables them to perform the first and foremost function upon which the health and the life of our organism depends—then surely it deserves the

⁸—Lehmann's Physiological Chemistry, and most works on Physiology.

⁹—Manassein's Experiments, reported by Rollet in Hermann's Physiologie. Vol. IVa, p. 22.

first consideration among all the means suggested for maintaining our body in health and protecting us against disease.

It has already been stated above, that the dangerous, the mortal symptom of plague is the entry of the pathogenic microbe into the blood-cells; and the same observation applies to malaria and to cholera. It must stand to reason, that the cells in their soft and pappy condition can offer little if any resistance against the plague-bacillus, or the cholera-vibrio, or the malaria-parasite, when one or the other kind of these microbes attack and burrow themselves into the pulpy body of the cells. And thus it is, that *NaCl can protect the system against such morbid and mortal attacks, by extracting the watery serum and giving to the blood-cells a firmer consistency, by which to resist the pathogenic microbe.*

The suggestion of employing common-salt—"salt that we eat"¹⁰—as a prophylactic—or possibly as a curative agent, has been met by the objection (but without absolutely any reason, except the objector's fancy), that NaCl cannot possibly act as a specific against any of these diseases; and that salt is already present in every human body, even when the supply is withheld, so that, did it possess the beneficial power claimed for it, it would exercise this power and prevent an attack without any further addition of it to the system.

In answer to this argument, it is necessary to point out, that NaCl can perform its various functions in the human organism only, when it is present in sufficient quantity—in other words: that the salt, which is contained in the blood-serum to protect the red corpuscles, cannot act in the liver, or furnish the chlorine for the gastric juice, or protect the lymph; that it cannot act like a magical specific, of which one dose will work the wonder; but that it requires to be administered as a daily food to permeate the system with it.

The proportionate amount of NaCl in the blood varies within definite limits. It never or seldom exceeds 6 parts of salt in 1000 parts of blood; and any amount supplied above what is required to maintain that density, is expelled by way of the kidneys. But—either through (1) entire abstinence from the use of it; or (2) taking it in insufficient quantity; or (3) washing it out of the blood by means of immoderate and continuous imbibing of liquids—we can reduce the proportion down to a minimum of 0.25 (in some diseases to 0.20) per cent.¹¹ This amount is tenaciously

¹⁰—A medical critic remarked in his review (?) of "Common-Salt:" "The idea of recommending common-salt as a medicine—salt that we eat." One may wonder how this worthy son of Aesculapius estimates the use of air, in the open air treatment for curing consumption: "air that we breathe."

¹¹—Becquerel et Rodier, "Traité de Chimie Pathologique." Paris, 1854.

retained, the blood will not part with it; and when more water is added to the blood (which is equivalent to a lowering of the salt-density), in that case a corresponding amount of red corpuscles will be destroyed.

Extensive experiments of eminent physiologists have determined the fact, that the absorption of a watery serum by the blood-cells depends upon the presence of NaCl in the inverse ratio; i.e., the lower the proportion of salt in the serum, the greater is the absorption of the latter by the blood-cells.¹²

It cannot present any great difficulty to show the connection existing between the periodical climatic conditions and the corresponding outbreaks of plague or cholera, and to offer thereby further claims for the employment of NaCl as a prophylactic.

In a warm, dry atmosphere the evaporation from the skin is very active: the body is deprived of water and thirst is the result, to quench which, leads to imbibing quantities of liquid. In many instances the latter is resorted to—not to quench thirst, but to cool the body, which thus tends to surcharge the system with water. All liquid—whether originally taken as plain water, or in the form of tea, coffee, milk, soup, or the different table-waters—which leaves the body by way of the kidneys, or in less degree as perspiration by the skin, deprives the blood of NaCl; the salt is washed out of the blood, and, unless a corresponding amount is taken to replace the loss, it must naturally follow, that the proportion of salt in the blood reaches sooner or later its minimum, and produces susceptibility for, and in many cases already an attack of one or the other of the raging diseases. But now follows rainy weather; the air is charged with moisture; this checks evaporation from the skin, and—as drinking even of plain water, often becomes a pernicious habit, which is extended beyond the period of warm weather—the body is surcharged with water and a watery state of the blood is the result; the system has developed a high degree of susceptibility for disease, the form and severity of which is determined by the pathogenic influences, that may be active at the time. Plague, Cholera, Malaria, Dysentery, and Fevers will successfully attack the body; and the general popular view that either having caught a cold, or having been exposed to rain or to a damp atmosphere, as the immediate cause of the ailment, can be interpreted by this salt-impooverished state of the sufferer.

What the natural history of the bacillus cannot account for,

¹²—Zundt, in "Fortschritte der Medizin." Vol. 9, No. 3, p. 100. The latest researches have ascertained, that the standard saline solution, which does not affect the blood either chemically or physically, must contain (not 0.6, as hitherto assumed, but) 0.9 to 1 per cent. of NaCl. Rudolph Hober in Biologisches Centralblatt. Leipzig. Vol. 18, No. 21, November 1898.

is thus simply explained by the individual susceptibility, a produced by personal habits in the use or non-use of NaCl and by the relative watery state of the blood.

A cold and dry or a warm and dry atmosphere meets with general approval; but cold and wet weather produces one kind—and warm and wet weather (heat and moisture in the tropics) produce another—the so-called tropical diseases—all for want of NaCl in the human body.

In further support of the claims of NaCl for a practical experiment of its employment against zymotic diseases, is the practical success, that has already been achieved in Hamburg during the cholera epidemic in 1892. After all other means, which had been tried against cholera, had failed—it was found, that the only remedy left, by which the disease could be beneficially influenced and the sufferer's life could be saved, was the injection into the circulation of a solution of common-salt; it had a wonderful effect in restoring vitality to the dying patient; and repeated injections achieved complete recovery in most cases.¹³

Instead of awaiting the attack and then resorting to the injection of a salt-solution—which requires medical aid,—it will certainly suggest itself (especially during or in expectation of an epidemic) to forestall the attack by permeating the system by the administration of a 1 per cent. (or even stronger) solution of common-salt.

And as the latest outcome of medical science in the treatment of plague, we learn from Professor Calmette's lecture in London (November 22nd, 1900), that in his latest experiments he took "bodies of dead plague-bacilli free from any trace of toxin, suspended a certain fixed quantity in sterilised salt-water and injected it under the skin or into the veins."¹⁴ Whether or not the good results, said to have been achieved at Oporto, were due to "the dead bacilli without any trace of toxin"—or to the injected salt-water—is a question, which to answer will not require a profound learning in the much doubted and in bad repute failing practice of serum-injection,¹⁵ but only the simple logic of an unbiased mind.

¹³—Dr. Sick. "Die Behandlung der Cholera mit intra-venöser Koch-salz Infusion." Also:

Dr. G. Hager. "Die Infusions-therapie der cholera behandelt nach 967 Fällen. Both dissertation contained in "Jahr-bücher der Hamburger Staats-Kranken-Anstalten. Vol. 3.

¹⁴—Report in "The Times" of November 23rd, 1900.

¹⁵—Dr. A. Lutaud, (Chief Editor of the "Journal de Médecine de Paris") in "Pasteur and Sero-therapy," shows the complete failure of Pasteur's attempt of preventing and curing hydrophobia. He says in conclusion of his dissertation: "I can then only endorse the assertions of Peter, of Zienitz, of Virchow, of Purgez, of Boucher, of Durr and many others who recognise in the Pasteurian vaccinations not only an error, but also a danger." See also Dr. Bantock. "The modern Doctrine of Bacteriology," London, 1899.

Supported by the above facts and reasoning, more fully worked out in his treatise, the author has appealed to the Indian Government for a practical trial, but has met unfortunately with an evasive reply. We say "unfortunately;" since we are convinced, that few of our readers will fail to admit, that the author has made out a very strong point in favour of his contention—when after all no harm can result, beyond the expense of such a trial.

He makes suggestions for the *modus operandi* of such a trial, the cost of which, on a liberal scale, he estimates at £500; and now makes an appeal to the people of India, to form an association (similar to those established in Europe for the "Open Air Treatment of Tuberculosis") the object of which would be:—

(1) To collect the funds for the experiment—estimated at £500;

(2) To petition the Government for its sanction—if not active support—to obtain a status before the public;

(3) To select the community in which plague or cholera has broken out;

(4) To arrange the superintendence and the details of the experiment. In this latter—the practical work of the trial—the author thinks, it may probably be expected that intelligent and public-spirited gentlemen of leisure and independence will offer their assistance, considering the noble and grand object to be achieved. His appeal ends with the weighty words: "what is the expenditure of even £1,000 for such an experiment, in view of the promising and incalculable benefit that will accrue for all mankind from the undertaking? It is no exaggeration when declaring, that the whole subject is of unsurpassed and of far-reaching importance for the future of the human race."

NOTE ON COMMON-SALT IN THE HUMAN BODY.

The life of the human body is sustained by the constant supply of oxygen to all parts of the organism.

For want of oxygen the nervous system ceases to act, the brain loses its powers; unconsciousness, fainting fits and syncope result; furthermore, for want of oxygen in the blood and for want of a supply of oxygen to the nerve-centres of the heart, this organ ceases to pulsate and stagnation in the circulation of the blood is the consequence and with this stagnation life ebbs away. To insure a normal supply of oxygen to the system, the blood must be in a condition to absorb the oxygen from the atmosphere in the lungs. In a watery state of the blood the blood-corpuscles swell and lose the power of taking up the oxygen thus causing the above cited morbid and mortal symptoms.

The evil effects of a watery state of the blood are counteract-

ed by the presence of chloride of sodium in the blood-serum. It restores the red corpuscles to their normal condition, in which alone they are able to act as carriers of oxygen ; and it prevents besides the destructive effect of water on the nervous matter and on the muscular tissues of the organism. In short : it protects the heart from weakness and the nerves from loss of vitality.

It has been designated by some American "Scientists" as the "Elixir of Life;" but—although it cannot deserve this grandiloquent name—it certainly can claim to be classed as one of the principal factors for our physical well-being, as it is of unequalled importance for the human organism. It not only protects the blood, but also the lymph.

It keeps the albumen of the blood and of the lymph in a soluble condition (Lehmann).

It prevents the too watery state of the brain and of the nerves. It regulates and intensifies the flow of all the various fluids on which the life of the organism depends (Voit).

It is essential for the action of the liver, and forms a necessary constituent of the bile (Liebig).

It is the medium for the elimination of effete, used up and hence poisonous organic substances out of the body, and is thus the best and the most natural purifier of the blood (Liebig). In short :

It is a never-failing component part of the animal economy ; it is absolutely necessary for the growth and the continued existence of the human body ; *there is no other substance in the whole universe which can replace it*, and to abstain from it absolutely leads to certain disease and death.

Evolutionary biological researches have forced upon us the conclusion, that man had his origin in the shallow parts of the sea ; that the thread of human life commenced in salt-water ; that, as Professor Ranke expresses it : "In the blood we still carry the sea in our body ;" and most significant of all : *the embryonic development of every human being takes place in salt-water*—the Amnion water, which—certainly not from accident, as some vegetarian ignorant fanatics may assert—contains about one per cent. of mineral ingredients, chiefly common-salt.

All facts and all experience point to the conclusion that human life finds its element not in plain water but in Sea or Salt-Water.*

* We question the statements in the last two paras.—ED., C.R.

ART. XIV.—MO ROISGEAL DHU. (MY BRIGHT DARK ROSE.)

I.

Care seems o'er all the land to brood,
Mist veils the hills.
What wonder that a sullen mood
Each valley fills ?
With skull I'd bale the sea till dried,
Though deep it flows,
To woo thee, win thee for my bride,
O bright dark rose.

2.

Sweet love, look not so sad and grave,
All's well with thee,
Thy breth'ren home from o'er the wave
Sail on the sea,
With blessings from the Pope, with wealth
To soothe thy woes,
With Spanish wine to drink a health
To the bright dark rose.

3.

For thee to roam the world I'm fain,
To scale each hill,
Thy love, thy confidence to gain,
Thy sweet good will,
Who was it whispered in mine ear
"For thee she shows
Her love"—That maiden fair and dear
My bright dark rose.

M. R. WELD.

These words fit the air given (with Irish words) at p. 14 of Joyce's "Irish Music and Song" and are a close translation of the Irish words.

ART. XV.—DAYBREAK.

I.

We are waiting for the clouds to break,
 We are watching for the dawn,—
 For the *first faint flush of the rosy light*,
 For the first soft flood of the sunbeams bright,
 For the sweet, long-tarrying morn.
 There are shadows now on heath and hill,
 And the drifting clouds *look gray*;
 And the *stars still linger*; and still the gleam
 Of the moonlight silvers the meadow stream
 As it glides along its way.
 There will soon be *slender lines of gold*
 In the dim, dark, *eastern sky*,
 And above the mountain *a crimson streak*,
 And *a purple tint* on each pine-crowned peak,
 That will bid the night-gloom fly.
 Then, the moon's fair rays will all grow pale,
 And the star-gleams fade away;
 And the cold, calm heavens be blue and bright;
 And the *clouds be crested and fringed* with light,—
 With the tender light of day.
 And the stream will shine among the reeds,
 And the lilies by the lake
 Will unfold their buds; while the *wood-birds sing*
Till the copse and forest and valley ring,
 And the mountain echoes wake.
 There is nothing half so fair on earth
 As the first bright *blush of dawn*,
 When the shadows die in a flood of light,
 And the clouds and darkness are put to flight
 By the sunbeam hosts of morn.

THE CREATION OF ADAM.

Genesis I.

II.

Still, still with Thee, when *purple morning breaketh*,
 When the *bird waketh* and the shadows flee,
 Fairer than morning, lovelier than daylight,
 Dawns the sweet consciousness, I am with Thee.

Alone with Thee, amid the mystic shadows,
 The *solemn hush of nature newly-born*;
 Alone with Thee in breathless adoration,
 In the calm dew and freshness of the morn.

As in the dawning, o'er the waveless ocean,
 The *image of the Morning Star doth rest*;
 So in this stillness, Thou beholdest only
 Thine image in the waters of my breast.

* * * * *
 So shall it be at last, in that bright morning,
 When the soul waketh, and life's shadows flee;
 Oh, in that hour, fairer than daylight dawning,
 Shall rise the glorious thought—I am with Thee! *

* The two preceding pieces have been sent to us for insertion as containing a beautiful "figure of Adam's Creation." They are not original as we have seen them somewhere before, though we believe their authors are unknown. —ED. C.R.

ART. XVI.—THE CALCUTTA UNIVERSITY.

LORD Curzon's memorable address at Simla on Monday, September 2nd, has completely changed the educational outlook. It is not merely that the whole field of education in this country has been reviewed with all the weight that the highest position in India can give to such a survey, and with a full consciousness of the responsibility involved in that position; nor again that this great position is by rare good fortune combined with a personal claim that all acknowledge. The whole subject has been lifted on to a different plane: its problems become practical questions instead of being to a large extent idly speculative. This is an immense gain.

But the actual passage from the speculative field to the practical has still to be made. That something will be *done* as a result of the deliberations lately going on at Simla is certain; but it is all-important *what*. Taken in its entirety the question is colossal. Every branch of the subject—Lord Curzon recognized no less than six; four main branches, University Education, Secondary Education, Primary Education, Technical Education, and two subsidiary branches, Training Colleges and Female Education—is in itself a big question. It is true these are ultimately connected and are rightly coordinated in one vast scheme. But the vastness of the whole subject is even bewildering, and when it comes to practice, each one of these great questions requires special knowledge and experience; the methods that are proper in one branch do not altogether apply to another. This paper will be confined to one only, the University question. Its scope will be even narrower: it will consider only the Calcutta University; for along with common features each University has an individuality, which it would not be altogether a gain to take from it. The problem of each University, the changes needed or not needed, will, in each case, be somewhat different according to circumstances. The problem of the Calcutta University is, at all events, definite, concrete, pressing. Something would be gained by a review of this more special problem: such a review is a contribution towards the general solution, a necessary preliminary.

If it is granted, as it seems to be on all hands, that the Calcutta University needs reform, both constitutional and administrative, what is the first definite step to be taken? In what direction is it to be altered and by what means? As soon as the question is plainly stated and answers begin to be supplied, divergences, even the greatest are certain to occur.

The present paper will attempt an answer to one part of the question only, the question of the education imparted and examination tests; and it will approach this from a single point of view—the teacher's. There are many other points of view, and it is expedient that all these should find voice. But the teacher's point of view deserves a hearing, and although among teachers also there are sure to be differences of opinion, any one definite statement has such value as the reasoning it contains can give it. This is all the claim made here.

As regards the Calcutta University at the present time, broadly three courses and three only are possible. We can leave the existing system of education as it is, only modifying the constitution of the Senate and trusting to such gradual improvement as the newly-constituted Governing Body may be expected to effect. Secondly, we may devise some method of overhauling the existing system with a view to tinkering here and there. Or thirdly, we may attempt to formulate a general reconstructive scheme, which, within a limited number of years, might reshape the existing order to a better model. Without any pretension to so large a design as this last, the present paper will make tentative suggestions in that direction. As already advanced, all views require to be stated, and this is one, the most courageous and the most thorough-going; like the others it needs to be stated.

As regards the other two courses it may be remarked briefly that a reorganised Governing Body must either proceed forthwith to some such attempt; or leave things very much as they were before. It would carry out its task much more effectually, if it started with a definite programme and were equipped with full authority to carry through the needed reforms in a limited time. As regards the second it has the advantages and disadvantages of all middle courses, but it cannot in any degree be effective, unless directed by settled guiding principles towards definite ends: and this again implies a scheme of reconstruction. Accordingly it would seem that, whichever course we advocate, and however we approach the practical problem, a systematic reconstructive scheme is somewhere implied. Every tentative towards such a scheme furnishes materials for the ultimate reconstruction, if only by way of elimination and rejection.

Given, then, such a scheme of reconstruction as desirable, it is expedient first to consider existing defects, in order that the special ends towards which the reconstruction is to be directed, may be determined. It may be laid down that the shortcomings of the present system are:—

1. The unreal character of the education given: the education is largely a sham education.

The holders of degree are in too many cases not in any real sense educated.

2. The system is too pretentious. Its curricula are exceedingly elaborate, and if they were thoroughly carried out, the education would be real and solid : but they are not thoroughly carried out.
3. They are not thoroughly carried out mainly because the students who follow them are not really fit for the tasks attempted. They are taxed beyond their intellectual strength and consequently adopt shifts and expedients, which frustrate the true ends of education. Education resolves itself into a fevered struggle to 'pass' by hook or by crook.
4. The chief reason of the inaptness of the students for their curricula is their inadequate knowledge of English, the language through which their studies are carried on. A second reason is the early adoption of vicious methods of study. They start with bad habits, which ought to be unlearned, but are not.

We now have something like our required starting-point. We must contrive in some way to raise the standard of English. So long as we confine ourselves to the University and its regulative machinery, this can be done only by means of the Entrance Examination. If the case has been correctly diagnosed above, the first step in our reconstruction is necessarily *the raising of the standard of English at the Entrance Examination*. How can this be done? I conceive in one of two ways. There would be much to be said, if it were at all possible, for a Preliminary Examination in English, strict within a certain limited range : that is to say, a strict test of the ability to understand moderately difficult literary English and to write correctly in a plain and simple style. Best of all, perhaps would be a *vivâ voce* test, at all events to supplement the written in doubtful cases.

Is a *vivâ voce* test possible? Probably not : at the same time it is permissible to glance at the conditions involved : something is even gained by so doing. There is, conceivably just one way in which it might be compassed. Examiners might go round and hold this preliminary test at certain centres. The test would then have to be of the simplest nature, reading, a few *vivâ voce* questions and the writing of a short essay or letter. The undertaking though a large one

is not, perhaps, quite absolutely impossible.* The efficacy of the test would depend entirely on the examiners. They would at least know what standard was required and have the means of applying it.

But as there is the smallest likelihood of a preliminary test of this kind being adopted, it remains to consider whether the examination as now held can be in any way modified, so as to make it more effective as a test. My belief is that the present examination might be altered with advantage in two respects :—

- (a) a slightly different arrangement of the papers ;
- (b) the requirement of a higher percentage of pass marks.

The papers now set in English are two ; the first on selections of literature set as a text-book,† the second in translation from the vernacular, and in Grammar and Composition, the percentage which now passes is 33 per cent. The modification I propose are these :—

- (a) Two papers as at present, but the first to consist of translation from the vernacular and English composition ; the second to be on the text-books and on *general* English Grammar.
- (b) Pass marks 50 per cent.

With these two changes the rest of the examination might be left as at present.

The proposed re-arrangement of the papers differs verbally but slightly from the present regulations. Its actual effect, if adopted, would be very different. One whole paper is now given virtually to work on the text-books and conceivably a candidate may get his whole 66 pass-marks on this paper.‡ As proposed above the half-paper on the text-book would carry 50 marks only ; 50 would be given to translation into English ; 50 to original composition in English,§ and 50 to

* The sum can be worked out. The examination of each candidate might be expected to be on the average twenty minutes. A single examiner could hardly be expected to examine more than twenty candidates in a day. It would then take 10 examiners 5 days to examine 1,000 candidates. Thus 5,000 candidates would take 25 working days on this basis ; 6,000 would take 30.

† The text-books and questions on Grammar the Calendar says (Rules for Examinations, p. 150), but the interpretation of the amount of grammar varies.

‡ Out of the total of 200 assigned to English, 120 marks are apportioned to the first paper (text-book and questions), 80 to the second paper (translation and composition). See Calendar for 1901, p. 151.

§ Out of 80 marks in the second paper, 26 are assigned to the translation from the vernacular, while the marks given to pure composition have sunk from 24 in 1890 (short essay and letter) to 6 and 7 (for an original letter of 100 words) in the last two papers published (See Calendar for 1901, pt. III, p. xix ; Calendar for 1900, pt. III, p. xvii ; Calendar for 1891, pt. III, p. xiii).

English Grammar and that wonderful mental gymnastic known as composition exercises.

This alteration with the demand for 50 per cent. pass-marks would ensure that the successful candidate really knew a little of the English language; it would test something more than an ability to 'get up' text and notes as a memory exercise. Whether a sufficient knowledge of English is in popular estimation at present acquired receives curious illustration from a sentence given for correction in a recent Entrance paper. It runs: "He was very much angry, because, although he was two years more senior than I, he was failed, and I was *passed in First Division*." This seems a little to countenance the wicked inference that the sentence is offered as a typical, or let us say possible, specimen of 'First Division English.'

This amount of change might reasonably be expected to effect something in the required direction. Such a change could not be introduced abruptly and at once. Sufficient time would need to be given for the schools to adapt their teaching to the requirements of the new standard. It might take effect in 1905 or 1906, and as a further precaution against the disturbing effect of sudden change the pass percentage might be raised gradually, 40 in 1906, 45 in 1908 and 50 in 1910. The type of paper set should simultaneously be slightly changed, if possible, in the direction of simplicity. It should be as easy as possible consistently with a thorough test of essentials.

The net result to be expected would be a decreased total of successful Entrance students, but these would possess a better outfit for the studies before them. What of the rejected? Their number is already too great; something must, if possible, be done for them, or at the least their case needs consideration. A well-devised Final Schools Examination would go a long way towards a solution; but I incline to think that this should be an examination wholly distinct from the Entrance as at Bombay, not in large part identical with it as at Allahabad. So far as this examination tested English it should be as a modern language and for the practical purposes of life—for commercial purposes, if you will; the literary side should be subordinate or absent. In fact, most of those who study English in this country should study it as a living language to write and speak, not as a 'classical' language. In other words the method of instruction should be that of Ollendorf or something equally practical. This examination should, accordingly, meet the requirements of all those, who, while making good progress in other respects, had not the attainments indispensable for the pursuit of more advanced studies through the medium of English.

At all events this is really our problem at the present time:

so to sift the youth of Bengal taught in High English Schools that those who are fit may go on to higher studies, literary and scientific, with assured hope of profit; while those who are not fit are drafted off in other directions. We want to give opportunities of better education to the more fit, and, at the same time, to make suitable provision for the great numbers who at present grapple unprofitably with courses of study too difficult for them. The final schools certificate would meet the needs of a great number of these, in particular of some of that great number who never pass the Entrance Examination at all.

The sifting process might be carried a stage higher by a more effectual distinction of Honour and Pass men among the students admitted to colleges. We want on the one hand to simplify the courses of study for the ordinary Pass degree, incidentally making them less extensive in range, but insisting on a higher standard within these limits. On the other hand we want Honour degrees of a higher character and more thoroughly differentiated. This brings us to the courses of study after Matriculation and to the F. A. and B. A. examinations.

We started by assuming as the practical end at which we were to aim the substitution of a real education for a sham. The position was that even when after great stress and effort our average B. A. is made, he turns out not to be educated in any real sense at all. If this is admitted—and no one has been heard as yet maintaining the contrary—our object must be to give him a more real education. It is no good, however, making our degree more difficult to obtain, unless we want to eliminate our average 'pass-man' altogether; but we might possibly get better results with more modest curricula and a higher standard in these. This is what I advocate for the 'pass' man. Make the curriculum easier and make the standard of passing higher. In this way we might make our education, as far as it went, real, though it might not make so good a show on paper. We should not educate up to a high standard, but we should be educating on sound lines. I mean something like this. In the First Arts Examination we now prescribe five 'subjects' as compulsory and allow a sixth as Optional. This is too many, not more than four should be taken up simultaneously. I should be willing to admit a moderate degree of specialization in the F.A.; to allow a candidate to choose between a group of subjects mainly literary, or mainly scientific, in fact to introduce A. and B. courses at this earlier stage. Or, if the reasons for covering this wide range of subjects should be held valid, they might be taken up in groups *successively*. What I contend for is that the number of subjects at present prescribed is too many to be studied together profitably by

ordinary F. A. students. Their minds are distracted and overburdened. What I ask for, would even plead for, is some lightening of this burden (in this or some other way) in the interests of the students and in the hope of better educational results.

Then in respect of the several subjects: I submit that the task imposed in English is still too much for the average F. A. student considering his very imperfect knowledge of English and the extraordinary deficiency of ideas with which he starts. For instance the books prescribed for next year's examination are *Paradise Lost*, *Book I*, *The Traveller* and *The Deserted Village*, Tennyson's *Aylmer's Field*, some 140 octavo pages of *Cowper's Letters* and a *Life of Oliver Goldsmith* by William Black. I would regretfully but resolutely cut out the book of *Paradise Lost* as far above the student's intellectual reach, and I should query the life of Goldsmith as in parts dimly comprehensible by reason of the quality of its literary excellence. The total bulk is not indeed very great for a two-years' course: yet I am persuaded that our only chance of passable educational results with students of the present calibre is by an *extraordinary simplification* of the task we set them. The whole question of English text-books is hedged with perplexity, but more might be done than has been done as yet towards fixing principles and establishing a kind of canon. I shall have occasion to return later on to this point.

As regard other subjects, without pronouncing one way or other, I should wish it carefully considered, if we were not asking too much Mathematics (Trigonometry and Logarithms) for indiscriminate application: whether the Physics and Chemistry could not be made more practical, the History less in extent and deeper.

To compensate for this simplification and relaxation, I would require a higher percentage of 'pass-marks,' at all events in the aggregate (but not specially now in English only), and I would establish Honour courses. The Honour courses should be two and two only, the one literary, the other scientific. On the literary side the papers might be in English, a second language, in History and in Logic. On the scientific in Mathematics, Physics, Chemistry and *either* History or Logic. We should take care to make these courses really mean a high degree of proficiency, and we should make it impossible for any one to get Honours who had not this proficiency.

Here we might surely learn from the London University, which we are so often told is our prototype. At the London Intermediate Examination in Arts Honours may be taken in one or more of *eight* subjects (1) Latin, (2) Greek, (3) English, (4) History, (5) French, (6) German, (7) Mathematics, (8) Logic [see the Calendar of the London University (1899—1900),

p. 53 cf. p. 47-49]. At London the candidate must take up five subjects: we should so far be lenient in asking only four. One thing should never be left out of account in quoting the University of London as the model for Calcutta. Of all British Universities none is more exacting in its standards than the University of London. If it errs anywhere, it is on the side of stringency and inflexibility. We may fitly, nay we must necessarily, adopt less exacting standards, for Calcutta—the worst fault of our system at present is that it affects high standards and even attains to some semblance of such, without really applying them. But it is the variest mockery to appeal to London in excuse for any laxity in the Indian system. The London standards are strict and the London degrees are very hard-earned. Accordingly they carry great weight anywhere. When Calcutta is equally strict, the result will be the same.

The F. A. Examination leads on to the examination for the B. A. degree. The Degree Examination must be co-ordinated with it. We again require a comparatively simple Pass course or courses; and now considerably greater elaboration in Honour courses. We already have an A. and B. Course for the Pass, and this may stand. Only it might be well to diminish the extent of ground covered and insist on more depth, so as to ensure sounder knowledge, while lightening the burden of details to be carried. In the A. Course we have, I conceive, extended the course in Mental and Moral Science somewhat too widely. Six years ago (before the year 1897) we only asked a knowledge of two specified text-books, difficult text-books it is true. We now prescribe a syllabus of indefinite extent in three subjects, Psychology, Ethics and Logic. But I have long doubted whether it would not be really better to set, in the Pass Course two or more short philosophical 'classics'—Descartes, Berkeley, Hume—and to reserve the syllabus in Psychology and Ethics for Honour men. I conceive that better results for general education could be got from such a combination as Descartes on Method and Berkeley's *Principia* (or *Dialogues*), or even a little Hume along with Mill's *Utilitarianism*—or even better Kant's *Metaphysic of Morals**—and a translation of certain portions of Aristotle's *Nicomachean Ethics*. The advantage of these works I take to be their excellence as a foundation to build upon and the scope they would afford the teacher in exposition and criticism. Some of these are in fact adopted in the B. A. Pass courses of other of the Indian Universities.†

* The Fundamental Principles of the Metaphysic of Morals.

† Bombay prescribes the *Nicomachean Ethics*; Allahabad, Berkeley's *Dialogues between Hylas and Philonous* and Hume's *Inquiry concerning*

In English we should confine Pass studies in poetry to the great classics as now and mainly to modern prose; and we should try to fix principles of selection a little more definitely. Shakespeare, Milton, Tennyson, as now, are obviously right in poetry, I think also clearly some of Matthew Arnold's poetry, especially the narrative poems: other selections are doubtful. Prose is a more difficult problem: in all Pass courses we want typical modern prose as far as possible, judiciously selected biography may pass, but Burke and Macaulay are 'suspect.' They form rather too stimulating a diet for our Pass students, unallied with wide general reading. Our prose should be eminently sober,* not too complex as to subject matter, and, above all, lucid in style: certain of Matthew Arnold's essays I take it might form the standard. Philip Gilbert Hamerton is another writer who at once occurs to me as in all respects suitable. There are many more, but they require selecting with patient care and a refined process of sifting and rejecting.

I incline to think that in the B. A. we should not require more than two subjects* for the Pass degree and should allow considerable choice in the combination of these. I should not oppose these subjects being taken up separately. The only objection is the undesirability of multiplying examinations. But in all cases I should insist inexorably on a high standard in respect of the work offered, whether Pass or Honours.

In Honours, we should now be free to elaborate at our pleasure and we should make our Honour standard high in every sense. The cardinal point, I conceive, is that in every subject the Honour course should be taught separately from the Pass. At present Honour and Pass students largely attend the same lectures—an almost incredible arrangement. In English an attempt should be made to systematize the studies and round them off into some sort of unity. The elements of English Philology should certainly be included: the History of English Literature more doubtfully: at all events, I conceive that limitation to a period would be preferable (e.g., 1579 to 1800). Set books might now be imposed on some scale. For instance all Milton's Minor Poems with six books of Paradise Lost, alternated with the six later books together with Paradise Regained and Samson Agonistes. Milton, as the English classic poet pre-eminently, should be our staple. Of Shakespeare we might appoint half a dozen plays for general reading with special critical study of one or two. We should want

Human understanding (also *Butler's Fifteen Sermons and Dissertation on Virtue* another possible choice in Ethics); the Panjab University has lately introduced Selections from Berkeley.

* If only two subjects were taken up would be less reason for shortening any of the separate courses.

at least one other poet and the difficulty would now be how to decide between conflicting claims. For Honours practically the whole range of English Literature is open to us, because we may expect the literary instinct in our Honour candidates in Literature. We could not require it of our pass-men. So also in prose we can now freely recall Burke and Macaulay along with Bacon and Charles Lamb, Carlyle and De Quincey. Breadth of reading will now be an aim, but always controlled by the still more important principles of thoroughness and unity.

Whether Mathematics and Science as taught in connection with the Calcutta University might, also with advantage, be subjected to a review such as I have applied on the literary side I leave to the consideration of those whose first interest is in these branches of study. The touchstone must be the same—reality and thoroughness with an added insistence in the case of Physical Science of the supreme importance of good grounding and practical aims.*

In our M. A. courses in English, as was pointed out in the *Calcutta Review* for October 1896, we lose a great opportunity. Let me enforce this doctrine by a recital of the studies of an M. A. student as by law established.

For this year 1901 we prescribe: Chaucer—*Canterbury Tales. Prologue and Knight's Tale.* Shakespeare—*Cymbeline, Henry VI (Parts I and II), Othello, The Merry Wives of Windsor.* Marlowe—*Faustus.* Milton—*Paradise Lost Books X, XI, XII.* Dryden—*Select Satires: Absalom and Achitophel, The Medal, MacFlecknoe.* Taylor—*Philip Van Artevelde.* Sir Thomas Browne—*Hydriotaphia or Urn Burial.* Bacon—*The Advancement of Learning Books I and II.* Carlyle—*On Heroes.* Hutton—*Literary Essays.* Holmes—*The Professor at the Breakfast Table.* George Eliot—*Scenes of Clerical Life.* Besides these, as aids to the study of English Language and Literature we recommend: Morris—*Historical Outlines of English Accidence.* Smith—*Student's Manual of the English Language.* Taine's *History.* Dowden—*Shakespeare's Mind and Art.* Sweet—*Anglo-Saxon Primer.* Sayce—*Introduction to the Science of Language.*

This list speaks for itself; it is vastly ingenious, but nothing similar will be found in the pages of the Calendar of the University of London, though we search it from cover

* In the Calendar of the University of London this Note is prefixed to the Syllabus on General Elementary Science for the Matriculation Examination (Cal., 1899-1900, p. 39). "In particular, the subjects of the present Syllabus will be treated wherever possible from an experimental point of view and numerical examples or problems will be restricted to very simple calculations."

to cover. I feel inclined to treat these lists as Plato was for treating the poets in his ideal republic—anoint them with myrrh, crown them with garlands, but send them away 'to another city.' There is no room for them in ours.

The opportunity we lose is that of making our studies for the M. A. degree a stepping-stone to genuine research in English Literature. This we could do by making the study of Anglo-Saxon something more than a mere scratching of the surface. We might allow a choice of specialization either on the literary or the philological sides of the subject. We should then want no prescribed text-books, except perhaps in Anglo-Saxon. A possible arrangement would be one paper in the general history of the language, one in the general history of the literature, two in a special period prescribed on the literary side balanced by two in the special study of Anglo-Saxon, and an essay.

This completes the review from my present standpoint. If anything here put forward seem too dogmatically stated, I can only say that the dogmatism is unintentional and apparent only. The intention is wholly tentative, a process of search. The aim is to quicken interest. There is not one of the suggestions hazarded that I should set any great store by in the precise form in which it is expressed—save and except the raising of the standard of English at the Entrance Examination. This I regard as necessary and indispensable whatever else we do or leave undone. For the rest it is principles and tendencies that matter; the definite suggestion is only made as earnest of an endeavour to be practical.

Any changes that are made can only be made slowly; the actual process of transition must be a lengthy one; it will take several years to get any system that departs widely from the present into full working order. But we seem to be at a definite parting of the ways. An effort is possible now—it may or may not prove successful—to give a more healthy and fruitful direction to the education fostered by the University of Calcutta. If this opportunity passes, no other so favourable is likely to occur again. It would seem that through a laudable desire to advance, the Calcutta University has attempted to advance too rapidly; its apparent is much greater than its real progress, the result being to give, as I have already implied, a somewhat 'shoddy' character to its whole system. This cannot be set right without considerable effort and some sensible discomfort. But the gain, if higher education could be put on a sound basis, would be worth the sacrifice.

I suppose so dull a paper as this has never before been found in the pages of the *Calcutta Review*. The dullness will

be to a great extent condoned by any one who appreciates the vital importance of the issues involved. The loftiest aspirations after improvement are all reducible in the end to sordid details such as these. We are, moreover, still very much in twilight as to the more special and mediate ends and aims of university education in India. It is expedient that we should become more fully aware of what precisely we are trying to do in the educational schemes we devise, for it is only in relation to this end that we can judge of the fitness of this or that detail. It is plain that even if the ultimate end be the same as that of all education, the mediate end must take in India a special and peculiar character, and this ought to be susceptible of articulate statement.

As regards the particular question here treated the manipulation of curricula, I am glad to be able to quote valuable testimony to its importance. Mr. P. A. Barnett writes in *Common Sense in Teaching and Education*, one of the most recent and thoughtful contributions to the literature of the subject, p. 94. "Curriculum is important because it provides the main material, the main food, out of which are made mind and character. We cannot get equally good results from one set of studies as from another, any more than we can profit equally by different sorts of food. Some foods are more digestible than others, better fitted for assimilation by the body; more easily made into bone and muscle and nerve; so some studies, or some arrangements of studies, are better than others for building up mind and character." It is to be feared that in Bengal the food has hitherto been too strong in quality, too great in quantity, and too miscellaneous, for the assimilative capacity of the ordinary student. *Alma mater* would be wise to adapt her diet to the feeble digestive powers of her nurselings.

This is why I think it of importance to try and determine scientifically the sort of books most suitable for Indian students in their English courses at the various stages of their education. This by no means implies that our practice hitherto has been all wrong, or even very seriously wrong, but only that something would be gained by a conscious effort to arrive at principles. If the principles could be agreed upon and formulated, and then the whole field of English literature were sifted by their means, I think that a 'canon' of text-books might be fixed not, of course, with absolute finality, but sufficiently for practical guidance. I think that prevailing ideas on the subject might be made clearer than they now are. I do not think the subject of English text-books has been satisfactorily 'threshed out,' and I do think something might be expected from the attempt to determine principles formally and

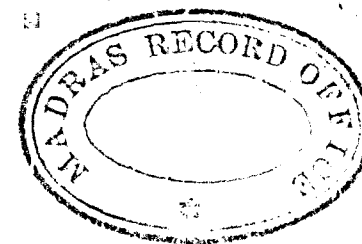
authoritatively. I do not find there is as yet any clear recognition, what distinctive characters should be looked for in a text-book for the F. A., for the B. A., for B. A. Honours. I think the principles might be determined partly by a patient collation of the opinions of those who have most knowledge and experience, partly by a consideration of the psychological means by which the educational end may be reached.

The other questions in respect of the Calcutta University demanding consideration and not less important are many. Even in respect of the examination system, there is the question of the conduct of examinations and of the measures necessary to check mere memory-work. Probably a good deal might be done to outwit 'cram' by judicious combination among examiners, but it must be deliberate and common action. There are the large questions of teaching methods and of the organization of the college. Teaching is at present wholly or mainly by lectures, but there are far too many lectures given for these so-called lectures to be lectures in the strict sense—that is each lecture a finished presentment of some aspect or section of a subject, the distilled result of the lecturer's special experience and study. Yet they are not frankly and professedly class-teaching, such as is practised in schools. Is lecturing or class-teaching the proper business of the college 'professor'? Is personal and individual teaching desirable? Is it possible? Then outside the routine of instruction, what is possible in the way of making a college more of a living organism? Can anything be done to give it more unity, to make the members of a college, teachers and learners and even the college servants, realize this unity? I am not even sure that at quite every college in Bengal it is as yet customary to hold regular meetings of the teaching staff, like the Masters' meetings at English Public Schools and Tutorial meetings at English Colleges, for exchange of views and the facilitation of common action.

I believe this question of the college and its individual unity to be the most important of all at the present time, so much so that I should be prepared to subordinate the University question to it. For in education it is the actual teaching and training which is the important thing, all the rest is means to an end. The end is education; the organization of college, university, examinations, is all means to this end. As in other things, so here the tendency is to put the means before the end. We elaborate machinery, which is comparatively easy, and the true end, the formation of mind and character, sinks into the second place. And in this connection it is permissible, I think, to wonder, whether a departmental organization is really compatible with the deeper purposes of

collegiate education. By departmental I mean a system which makes the college merely a part or member of some larger whole. The most successful educational institutions in this country would, I believe, be acknowledged to be such institutions as the Raj Kumar Colleges, Aligarh, the Martinières, the Medical and Engineering Colleges, all of which occupy a more or less extra-departmental position. Since the flood-gates of speculation have been opened, let us greatly dare—what after all in the field of speculation is one audacity more or less—and permit ourselves to doubt whether in the parallel case of Arts Colleges the departmental organization is really necessary. There is a wide distinction between the functions of inspecting schools and 'professing' a branch of science or literature. Why in India are they treated as identical? Is it not conceivable that the colleges maintained by Government for the general purposes of higher education might each severally be organized—like a School of Art for instance—as a separate and self-contained whole; that, in fine, the college and not the department might be the unit, the living organism one and indivisible? To create an agency which really teaches, which really educates, is, at all events, the question of questions in the now insistent problem of University education in Bengal.

H. R. J.



ART. XVII.—STATUTES OF THE NOBEL FOUNDATION.*

GIVEN AT THE PALACE IN STOCKHOLM, ON THE 29TH DAY OF JUNE IN THE YEAR 1900.

Objects of the Foundation.

§ 1.

THE Nobel Foundation is based upon the last Will and Testament of Dr. Alfred Bernhard Nobel, Engineer, which was drawn up on the 27th day of November 1895. The paragraph of the Will bearing upon this topic is worded thus:

"With the residue of my convertible estate I hereby direct my Executors to proceed as follows: They shall convert my said residue of property into money, which they shall then invest in safe securities; the capital thus secured shall constitute a fund, the interest accruing from which shall be annually awarded in prizes to those persons who shall have contributed most materially to benefit mankind during the year immediately preceding. The said interest shall be divided into five equal amounts, to be apportioned as follows: one share to the person who shall have made the most important discovery or invention in the domain of Physics; one share to the person who shall have made the most important Chemical discovery or improvement; one share to the person who shall have made the most important discovery in the domain of Physiology or Medicine; one share to the person who shall have produced in the field of Literature the most distinguished work of an idealistic tendency; and, finally, one share to the person who shall have most or best promoted the Fraternity of Nations and the Abolishment or Diminution of Standing Armies and the Formation and Increase of Peace-Congresses. The prizes for Physics and Chemistry shall be awarded by the Swedish Academy of Science (Svenska Vetenskapsakademien) in Stockholm; the one for Physiology or Medicine by the Caroline Medical Institute; (Karolinska

* [In our last number we furnished a Despatch from the Home Colonial Office in which reference was made to an official translation in French of the Statutes and Regulations of the great Nobel Bequest. As the subject is of the greatest interest to all scholars throughout the world, and is hardly known or understood properly, we furnish here an equally authentic and official translation in English. We have also arranged for the results of the First Competition (this year) to be furnished to us direct from Norway.—Ed., C. R.]

Institutet) in Stockholm; the prize for Literature by the Academy in Stockholm (*i. e.*, Svenska Akademien) and that for Peace by a Committee of five persons to be elected by the Norwegian Storting. I declare it to be my express desire that, in the awarding of prizes, no consideration whatever be paid to the nationality of the candidates, that is to say, that the most deserving be awarded the prize, whether of Scandinavian origin or not."

The instructions of the Will as above set forth shall serve as a criterion for the administration of the Foundation, in conjunction with the elucidations and further stipulations contained in this Code and also in a deed of adjustment of interests amicably entered into with certain of the testator's heirs on the 5th day of June 1898, wherein subsequent upon the arriving at an agreement with reference to a minor portion of the property left by Dr. Nobel, they do affirm and declare, that: "By these presents we do acknowledge and accept Dr. Nobel's Will, and entirely and under all circumstances relinquish every claim for ourselves and our posterity to the late Dr. Nobel's remaining property, and to all participation in the administration of the same, and also to the possession of any right on our part to urge any criticism upon the elucidations of, or additions to, the said Will, or upon any other prescriptions with regard to the carrying out of the Will or the uses to which the means accruing from the bequest are put, which may either now or at some future time be imposed for observance by the Crown or by those who are thereto entitled;"

Subject, nevertheless, to the following express provisos:—

- (a) That the Code of Statutes which is to serve in common as a guide for all the corporations appointed to award prizes, and is to determine the manner and the conditions of the distribution of prizes appointed in the said Will, shall be drawn up in consultation with a representative nominated by Robert Nobel's family, and shall be submitted to the consideration of the King;
- (b) That deviations from the following leading principles shall not occur, *viz.*:

That each of the annual prizes founded by the said Will shall be awarded at least once during each ensuing five-year period, the first of the periods to run from and with the year next following that in which the Nobel-Foundation comes into force, and

That every amount so distributed in prizes in each section shall, under no consideration, be less than sixty (60) per cent.

of that portion of the annual interest that shall be available for the award, nor shall the amount be apportioned to more than a maximum of three (3) prizes."

§ 2.

By the "Academy in Stockholm," as mentioned in the Will, is understood the Swedish Academy—Svenska Akademien.

The term "Literature," used in the Will, shall be understood to embrace not only works falling under the category of Polite Literature, but also other writings which may claim to possess literary value by reason of their form or their mode of exposition.

The proviso in the Will to the effect that for the prize-competition only such works or inventions shall be eligible as have appeared "during the preceding year," is to be so understood, that a work or an invention for which a reward under the terms of the Will is contemplated, shall set forth the most modern results of work being done in that of the departments, as defined in the Will, to which it belongs; works or inventions of older standing to be taken into consideration only in case their importance have not previously been demonstrated.

§ 3.

Every written work, to qualify for a prize, shall have appeared in print.

§ 4.

The amount allotted to one prize may be divided equally between two works submitted, should each of such works be deemed to merit a prize.

In cases where two or more persons shall have executed a work in conjunction, and that work be awarded a prize, such prize shall be presented to them jointly.

The work of any person since deceased cannot be submitted for award; should, however, the death of the individual in question have occurred subsequent to a recommendation having been made in due course for his work to receive a prize, such prize may be awarded.

It shall fall to the lot of each corporation entitled to adjudicate prizes, to determine whether the prize or prizes they have to award might likewise be granted to some institution or society.

§ 5.

No work shall have a prize awarded to it unless it have been proved by the test of experience or by the examination of experts to possess the pre-eminent excellence that is manifestly signified by the terms of the Will.

If it be deemed that not one of the works under examination attains to the standard of excellence above referred to, the sum allotted for the prize or prizes shall be withheld until the ensuing year. Should it even then be found impossible, on the same grounds, to make any award, the amount in question shall be added to the main fund, unless three-fourths of those engaged in making the award determine that it shall be set aside to form a special fund for that one of the five sections, as defined by the Will, for which the amount was originally intended. The proceeds of any and every such fund may be employed, subject to the approval of the adjudicators, to promote the objects which the testator ultimately had in view in making his bequest, in other ways than by means of prizes.

Every special fund shall be administered in conjunction with the main fund.

§ 6.

For each of the four sections in which a *Swedish* corporation is charged with adjudicating the prizes, that corporation shall appoint a Committee—their Nobel-Committee—of three or five members, to make suggestions with reference to the award. The preliminary investigation necessary for the awarding of prizes in the Peace-section shall be conducted by the Committee of the Norwegian Storting, as laid down in the Will.

To be qualified for election on a Nobel-Committee it is not essential either to be a Swedish subject or to be a member of the corporation that has to make the award. On the Norwegian Committee persons of other nationalities than Norwegian may have seats.

Members of a Nobel-Committee may receive reasonable compensation for the labour devolving upon them as such, the amount to be determined by the corporation that appoints them.

In special cases, where it shall be deemed necessary, the adjudicating corporation shall have the right of appointing a specialist to take part in the deliberations and decisions of a Nobel-Committee, in the capacity of a member of the same.

§ 7.

It is essential that every candidate for a prize under the terms of the Will be proposed as such in writing by some duly qualified person. A direct application for a prize will not be taken into consideration.

The qualification entitling a person to propose another for the receipt of a prize consists in being a representative, whether Swedish or otherwise, of the domain of Science, Literature, etc., in question, in accordance with the detailed

stipulations obtainable from the corporations charged with adjudicating the prizes.

At each annual adjudication those proposals shall be considered that have been handed in during the twelve months preceding the 1st day of February.

§ 8.

The grounds upon which the proposal of any candidate's name is made must be stated in writing and handed in along with such papers and other documents as may be therein referred to.

Should the proposal be written in a language other than those of the Scandinavian group, or than English, French, German or Latin, or should the adjudicators, in order to arrive at a decision upon the merits of a work proposed, be under the necessity of obtaining information as to the contents chiefly from a work written in a language, for the understanding of which there is no expedient save such as involves a great expenditure of trouble or money, it shall not be obligatory for the adjudicators to pay further consideration to the proposal.

§ 9.

On Founder's Day, the 10th of December, the anniversary of the death of the testator, the adjudicators shall make known the results of their award and shall hand over to the winners of prizes a cheque for the amount of the same, together with a diploma and a medal in gold bearing the testator's effigy and a suitable legend.

It shall be incumbent on a prize-winner, wherever feasible, to give a lecture on the subject treated of in the work to which the prize has been awarded; such lecture to take place within six months of the Founder's Day at which the prize was won, and to be given at Stockholm or, in the case of the Peace prize, at Christiania.

§ 10.

Against the decision of the adjudicators in making their award no protest can be lodged. If differences of opinion have occurred they shall not appear in the minutes of the proceedings, nor be in any other way made public.

§ 11.

As an assistance in the investigations necessary for making their award, and for the promotion in other ways of the aims of the Foundation, the adjudicators shall possess powers to establish scientific institutions and other organizations.

The institutions, &c., so established and belonging to the Foundation, shall be known under the name of Nobel-Institutes.

§ 12.

Each of the Nobel-Institutes shall be under the control of that adjudicating corporation that has established it.

As regards its external management and its finances a Nobel-Institute shall have an independent status. Its property is not, however, on that account available for defraying the expenses of any establishments belonging to an adjudicating or any other corporation. Nor is it permissible for any scholar who is in receipt of a fixed salary as an official of a Swedish Nobel-Institute to occupy a similar position at any other institution at the same time, unless the King be pleased to permit it in a special case.

So far as the adjudicators of prizes deem it to be feasible, the Nobel-Institutes shall be established on one common site and shall be organised uniformly.

The adjudicating corporations are at liberty to appoint foreigners, either men or women, to posts at the Nobel-Institutes.

§ 13.

From that portion of the income derived from the main fund that it falls to the lot of each of the five Sections annually to distribute, one-fourth of the amount shall be deducted before the distribution is made. The immediate expenses connected with the award having been discharged, the remainder of the amount deducted as above directed shall be employed to meet the expenses of the Section in maintaining its Nobel-Institute. The money which is not absorbed in thus defraying the current expenditure for the year, shall form a reserve fund for the future needs of the Institute.

THE ADMINISTRATION OF THE FOUNDATION.

§ 14.

The Nobel Foundation shall be represented by a Board of Control, located in Stockholm. The Board shall consist of five members, one of whom, the President, shall be appointed by the King, and the others by the delegates of the adjudicating corporations. The Board shall elect from their own members a Managing Director.

For the member of the Board whom the King appoints one substitute shall be chosen, and for the other members two substitutes.

Those members of the Board who are elected by the delegates of the adjudicators, and also their substitutes, shall be appointed to hold office for two years, commencing from the 1st day of May.

§ 15.

The Board shall administer the funds of the Foundation as well as the other property, real and otherwise belonging to it, in so far as such is common to all the sections.

It shall be a function of the Board to hand over to the winners of prizes in accordance with the rules of the Foundation, the prizes so won, and besides, to attend to the payment of all duly authorised expenses connected with the prize-distribution, the Nobel-Institutes and similar objects. It shall further be incumbent on the Board to be of assistance, in matters that are not of a scientific character, to all those who have to do with the Foundation, where help be required.

The Board shall be empowered to engage the services of a lawyer to summon or prosecute a person or to defend a case on its behalf if need arise, and, in general, to act as the legal representative of the Foundation. The Board shall be entitled to engage the assistants who may be necessary for the proper discharge of its duties, and also to fix the terms, both as regards salary and pension, on which such assistants shall be remunerated.

§ 16.

The adjudicating corporations shall appoint fifteen delegates, for two civil years at a time; of these delegates the Academy of Science shall choose six and each of the other bodies three. To provide against inconvenience from the disability of a delegate to serve at any time, the Academy of Science shall appoint four substitutes, and each of the other bodies two.

The delegates shall elect one of their number to act as Chairman. That election shall be held at a meeting to which the oldest of the delegates chosen by the Academy of Science shall summon his fellow-delegates.

A minimum of nine delegates shall constitute a quorum. If any of the adjudicating corporations neglect to choose delegates, that shall not prevent the other delegates from arriving at a decision on the business before them.

Should a delegate reside at any place other than that where the meeting of delegates takes place, he shall be entitled to receive reasonable compensation for the expense to which he shall have been put in attending the meeting, such compensation to be paid from the general funds of the Foundation.

§ 17.

The administration and accounts of the Board shall be controlled once every civil year by five auditors, of whom each of the adjudicating corporations shall elect one and the King appoint the fifth; this last shall act as Chairman at their sittings.

Before the expiration of February every year a report concerning the administration of the Board shall be handed in to the Chairman of the Auditing Committee, which in its turn shall bring in its report before the first day of April to the delegates of the adjudicating corporations.

In the Auditors' Report, which must be published in the public newspapers, there shall appear a summary of the objects to which the proceeds of the several funds have been applied.

If any of the adjudicating corporations neglects to elect an auditor, or if any auditor fails to appear after having been summoned to a sitting of the Auditing Committee, the other auditors shall not be thereby prevented from pursuing their task of auditing.

§ 18.

The auditors shall at all times have access to all the books, accounts and other documents of the Foundation; nor shall any information they may demand concerning the management be withheld by the Board. All the deeds and securities belonging to the Foundation shall be examined and verified at least once a year by the auditors.

The Minister of Public Education and Worship, either in person or by appointed deputy, shall also have the right of access to all the documents belonging to the Foundation.

§ 19.

On the basis of the Auditors' Report the delegates of the adjudicators shall determine whether the Board shall be held absolved from their responsibility or not, and shall take those measures against the Board or any member of it for which call may arise. If no case be brought up within a year and a day of the date when the report of the Board was handed in to the auditors, the exoneration of the Board shall be held to have been granted.

§ 20.

The King shall determine the salary of the Managing Director, and also the amount of remuneration that shall be given to the other members of the Board and to the auditors.

Further instructions as to the management of the Foundation not contained in this Code shall be issued by the King in special bye-laws.

§ 21.

One-tenth part of the annual income derived from the main fund shall be added to the capital. To the same fund shall be also added the interest accruing from the sums set aside for prizes, while they remain undistributed or have not been carried over to the main or other (special) fund, as directed in § 5.

ALTERATIONS IN THE CODE.

§ 22.

A proposition to modify these statutes may be made by any of the adjudicating corporations, by their delegates, or by the Board. Upon any such proposition being brought forward by the adjudicators or by the Board, the delegates shall be required to express an opinion relative to it.

The adjudicators and the Board shall have to come to a decision on any proposal made, the Academy of Science having two votes and the other corporations one each. If there are not at least four votes in favour of a proposition, or if that corporation whose rights and authority the change proposed affects has not given its assent, the proposition shall be regarded as rejected. In the contrary case the proposition shall be submitted by the Board to the King for his consideration.

The omission on the part of any of those who are notified in due course of a proposed change, to send in any communication within four months of the receipt of the said notification, shall not prevent a decision being arrived at.

TEMPORARY REGULATIONS.

1. Directly the Code of Statutes of the Foundation shall have been ratified by the King, the adjudicators shall appoint the prescribed number of delegates to act until the close of the year 1901; they shall be summoned to meet together in Stockholm at the earliest date possible, for the purpose of electing the members of the Board of Control of the Foundation.

In determining the period of service of those members of the Board who are first appointed, the following points are to be observed: firstly, that to the time of service laid down by the statutes, which commences on 1st May 1901, the time between the date of the election and the day named must be added, and secondly, that two members of the Board shall be chosen by lot to go off again one year afterwards (on May 1).

2. The Board of Control of the Foundation shall assume the management of the property of the Foundation at the commencement of the year 1901; subject to the proviso, however, that the testator's executors shall be at liberty to continue, during the progress of the year, to take those measures which may still be necessary for the completion of the winding up of the estate, so far as they find needful.

3. The first distribution of prizes shall take place, if feasible, in 1901, and that in all five sections.

4. From the property possessed by the Foundation, there shall be deducted:

(a) A sum of 300,000 kronor (about £16,556) for each of

the five sections, 1,500,000 kronor in all, to be used, along with the interest accruing therefrom after the first of January 1900, as need arises, for defraying the running expenses of organising the Nobel-Institutes, and

(b) The sum which the Board, after consultation with the delegates, may deem necessary for procuring a building of its own, to embrace offices for the transaction of business and a large hall for Founder's-day celebrations. The adjudicators shall be empowered to set aside the 300,000 kronor and interest thereon, mentioned above, or any portion of the same, on behalf of the special funds of the different sections.

To all which Each and Every One, whom it may concern, hath to pay dutiful and obedient heed. To the further certainty whereof WE have hereby attached OUR own signature and royal seal.

At the Palace in Stockholm, on this the 29th day of June 1900.

OSCAR.

(L. S.)

Nils Claëson.

SPECIAL REGULATIONS, CONCERNING THE DISTRIBUTION, ETC., OF PRIZES FROM THE NOBEL FOUNDATION by the Royal Academy of Science in Stockholm. Given by His Gracious Majesty, Oscar II, King of Sweden and Norway, at the Palace in Stockholm, on the 29th day of June 1900.

PRIZE DISTRIBUTION.

§ 1.

The right to hand in the name of a candidate for a prize, as directed in § 7 of the Code of Statutes of the Nobel-Foundation, shall belong to:

1. Home and foreign members of the Royal Academy of Science in Stockholm.

2. Members of the Nobel-Committees of the Physical and Chemical Sections as defined in the Code.

3. Scientists who have received a Nobel-prize from the Academy of Science.

4. Professors, whether in ordinary or associate, of the Physical and Chemical Sciences at the Universities of Upsala, Lund, Christiania, Copenhagen and Helsingfors, at the Caroline Medico-Chirurgical Institute and the Royal Technical College in Stockholm, and also those teachers of the same subjects who are on the permanent staff of the Stockholm University College.

5. Holders of similar chairs at other universities or university colleges, to the number of at least six, to be selected by the Academy of Science in the way most appropriate for the just representation of the various countries and their respective seats of learning.

6. Other Scientists whom the Academy of Science may see fit to select.

A determination as to the choice to be made of teachers and scientists, in accordance with sections 5 and 6 above, shall be arrived at before the close of each September.

§ 2.

For each of the Physical and Chemical Sections the Nobel-Committee, as prescribed in § 6 of the Code, shall consist of five members, four of them being chosen by the Academy and the fifth being the president of the corresponding section of the Nobel-Institute, as mentioned in § 14 below.

The election shall be for a space of four civil years. A member going off by rotation shall be eligible for re-election.

If a member retires or dies before his period expires, another person shall be elected to serve for the remainder of the period.

§ 3.

Previous to the election of a member of the Nobel-Committee, a list of proposed names shall be drawn up by the 4th Class in the Academy if the election be to the Committee in Physics, and by the 5th Class if the election be to the Committee in Chemistry. These lists shall be handed in to the Academy not later than the close of November.

If either of the above Classes of the Academy so desires, they shall be empowered to associate any competent member of another Class with themselves in the task of drawing up the lists aforesaid.

§ 4.

The Academy shall select one of the members chosen to sit on a Nobel-Committee to be the chairman of the same, for the space of one year at a time. In case of absence on the part of the chairman, his place shall be taken for the sitting by the oldest among the members present.

When the two committees meet in joint conference the chair shall be taken by the older of the two chairmen.

§ 5.

No decision shall be arrived at by a Nobel-Committee unless there be present a minimum of three out of the five members having seats on it, as directed in § 2 above.

Voting shall not be by ballot, but open. If the votes be equally divided, the chairman shall have a casting vote.

§ 6.

During the course of the month of September in each year the Nobel-Committees shall issue a circular to all those who are qualified, according to § 1 above, summoning them to make nominations of candidates for prizes before the first day of February in the following year; such nominations to be supported by evidence, documentary and otherwise.

§ 7.

Before the close of September every year the Nobel-Committee shall present to the Academy their opinion and proposals regarding the distribution of prizes.

That Class in the Academy which is therein concerned shall then express its views with regard to the proposals, before the expiration of the month of October at the latest. Should the Class in question deem it necessary to call in the services of some qualified member of any other Class, to aid in drawing up their report, they shall have authority to do so.

The final decision, devolving upon the Academy, shall be arrived at within the lapse of the first half of November next ensuing.

§ 8.

The proceedings, verdicts and proposals of the Nobel-Committees with reference to the prize-distribution shall not be published or in any other way be made known.

§ 9.

The amount of the remuneration that in conformity with § 6 in the Code is to be allotted to a member of a Nobel-Committee, shall be determined by the Academy, after it has heard the joint views of Classes 5 and 6.

The amount of remuneration to be accorded to any person who shall have been called in as an expert member of a Nobel-Committee, in pursuance of the stipulations of § 6 in the Code, shall be determined by the Academy, after it has heard the opinion of the Class which shall have called in such member.

§ 10.

To every member of the Academy who shall attend a meeting at which, in pursuance of § 7 (item 2 or 3), a Class of the Academy shall agree upon a final verdict or at which the Academy shall come to a decision in regard to the prize-award, a Nobel medal in gold shall be presented for each occasion.

§ 11.

All questions connected with the Nobel-Foundation shall be dealt with at special sittings of the Academy. The minutes

made at those sittings shall not be preserved with those of the other sittings of the Academy. All expenses entailed by these special sittings shall be defrayed from the funds of the Nobel-Foundation.

THE NOBEL-INSTITUTE.

§ 12.

The Nobel-Institute, which § 11 of the Code authorises the Academy of Science to establish, is to be so established primarily for the purpose of carrying out, where the respective Nobel-Committees shall deem requisite, scientific investigation as to the value of those discoveries in the domains of Physics and Chemistry, which shall have been proposed as meriting the award of a Nobel-prize to their authors.

The Institute shall, moreover, as far as its means allow, promote such researches in the domains of the sciences named, as promise to result in salient advantage.

§ 13.

The Nobel-Institute shall consist of two sections, one for Physical Research and one for Chemical Research.

The buildings required for these two sections shall be erected on contiguous sites, and rooms for the sittings of the Nobel-Committees as well as record-rooms, libraries, etc., shall be constructed for the two in common.

§ 14.

The Nobel-Institute shall be under the superintendence of an Inspector, appointed by the Crown.

As President of each of the two sections of the Nobel-Institute, the Academy of Science shall select, on the basis of recommendations from the Class in the Academy concerned, a scientist, either, of Swedish or foreign extraction, who is possessed of an established reputation as an investigator and of a wide experience in, and grasp of, the branch of science which it is the function of the section to promote.

The Presidents shall have the title of Professor.

The terms of appointment for the Presidents shall be drawn up by the Academy on the basis of suggestions from the Class in the Academy concerned.

§ 15.

The President of a section shall devote the whole of his working-time to the concerns of that section. He shall exercise supervision over the officials and attendants in the service of the section, have charge of the buildings and collections belonging to it, and be held responsible in the last resort for the finances.

The President shall see to the carrying out of the work of investigation mentioned in § 12. In cases where such work falls within that department of research which the President has made his own, he shall be required to execute it himself.

The other regulations to which the President shall be subject shall be imparted to him in a special code of instructions drawn up by the Academy.

§ 16.

Whenever need shall arise for the calling in of a specialist to assist in the work of investigation, that Nobel-Committee which has the matter in hand, shall make application to the Academy for the purpose. The fee for such work shall be fixed in each case by the Academy on the basis of the Committee's own proposal, observance nevertheless being paid to the following paragraph—§ 17.

§ 17.

In cases where the Academy, by the terms of the Code, does not hold the sole right to determine the amount of the remuneration to be accorded to any member of the Academy, the decision authorising such payments to be made shall be submitted to the Crown for consideration and sanction.

§ 18.

A Joint-Secretary for the two sections of the Nobel-Institute shall be appointed by the Academy, the conditions of appointment to rest with that body. Names for the post shall be proposed by the two Nobel-Committees jointly. The Secretary shall be required, in addition to his other duties, to keep the minutes at the sittings of the Nobel-Committees. A Librarian shall also be appointed in the same manner. The position of Librarian may be combined with that of Secretary or Assistant to the Institute.

Assistants, makers of instruments, porters and other officials required for the work of the Institute, shall be engaged and dismissed by that Nobel-Committee which employs them.

§ 19.

Permission for other persons than those who are on the scientific staff of the Institute to carry on research in its laboratories etc., may be granted by the Nobel-Committee interested, yet only provided the researches are directed towards determining the scientific conditions upon which some discovery or some invention may be evolved.

SPECIAL FUNDS.

§ 20.

As soon as any Special Funds shall have been formed, in accordance with § 5 in the Code, the Academy shall be entitled to distribute, out of the annual yield thereof, support for the furtherance, in directions the testator had ultimately in view in making his bequest, of any work in the domains of Physical and Chemical Science that may be judged to be of significance either in a scientific or a practical regard.

Assistance of that kind shall by preference be accorded to such persons as shall have already attained, by their labours in the sciences named, to results that promise in their further development to prove worthy of the support of the Nobel-Foundation.

Proposals for the awarding of assistance of the nature above indicated shall be made by the respective Nobel-Committees and submitted to the Academy; it shall then rest with that body to consult the opinion of the Class concerned and thereafter to determine on the case.

The income derived from the special Funds may also be applied to the needs of the Nobel-Institute.

ALTERATION OF THE PRESENT STATUTES.

§ 21.

A proposition to alter the present statutes may be raised by any member of the Academy or of the Nobel-Committees. Before the Academy proceeds to deal with any proposition to that end, it shall first obtain an expression of opinion with regard to it from the two Nobel-Committees jointly, and subsequently from Classes 4 and 5 in the Academy jointly. Any proposed alteration that has been adopted by the Academy shall be submitted to the Crown for consideration and sanction.

TEMPORARY REGULATIONS.

On the occasion of the first election of members on the Nobel-Committees the Academy shall also appoint a *pro tem.* Secretary for these Committees.

Until such time as Presidents shall have been chosen or definitely appointed, there shall be a fifth member of each of the Nobel-Committees, chosen by the Academy. Those members shall retire on the appointment of Presidents.

In determining the period of service of the other four members of each Committee to be first appointed, the following points are to be noted: that to the period stipulated for them to act must be added the time that elapses between the day of their election and the 1st of January 1901; and further, that at the time of election lots shall be drawn to determine which

of the members shall go off by rotation, as stipulated, at the close of the years 1901, 1902 and 1903.

The Presidents of the sections of the Institute shall be appointed *pro tem.*, directly after the Academy has decided that measures shall be taken for the establishment of the Institute.

The definite appointment to the permanent posts of both President and Secretary shall not take place until the Institute shall have been equipped and be in working order.

Until the time when the Nobel-Institute shall be complete and have obtained its due organization, the Nobel-Committees shall resort to the opinions of experts in the several departments for such technical information as they may find themselves in need of for the purposes of the adjudicating of prizes, and they are empowered to have the experimental investigation and testing carried out at any institution, either home or foreign, that they may deem suitable. The fees to be paid in such cases shall be individually fixed by the Academy on the basis of a suggestion to be made by the Nobel-Committee concerned, with due observance, however, of the stipulations contained in § 17.

To all which Each and Every One, whom it may concern, hath to pay dutiful and obedient heed. To the further certainty whereof WE have hereby attached OUR own signature and royal seal.

At the Palace in Stockholm; on this the 29th day of June 1900.

OSCAR.

(L. S.)

Nils Claesson.

SPECIAL REGULATIONS, CONCERNING THE DISTRIBUTION ETC., OF PRIZES FROM NOBEL-FOUNDATION.

By the Caroline Medico-Chirurgical Institute in Stockholm, given by His Gracious Majesty, Oscar II. King of Sweden and Norway, at the Palace in Stockholm, on the 29th day of June 1900.

PRIZE DISTRIBUTION.

§ 1.

All questions connected with the prize-distribution shall be first dealt with by the Nobel-Committee for the Medical Section, constituted as prescribed in the Code, and shall be handed on by it to the Professorial Staff of the Caroline Institute for a final decision.

§ 2.

Three of the members of the Nobel-Committee shall be chosen by the professors at the Caroline Institute for a period of three civil years. Every year one of their number shall go off by rotation, a retiring member being, however, eligible for re-election.

The said Professors shall appoint one of the three members Chairman of the Committee, and another Vice-Chairman.

The other members shall be appointed at times, and in the manner, stated below in § 6.

§ 3.

The Nobel-Committee cannot transact business unless at least half the members are present.

If the votes are equally divided the Chairman shall exercise the casting vote.

§ 4.

Every year, during the month of September, the Nobel-Committee shall issue a circular to all those persons, who are qualified, according to the stipulations given below, to make proposals of names for the receipt of prizes, requesting them to hand in such proposals before the expiration of the month of February next ensuing, together with the documentary evidence in support thereof.

§ 5.

The qualification requisite for the right to nominate candidates for the Nobel prize-competition shall be held to be possessed by:

1. Members of the Professorial Staff of the Caroline Institute.
2. Members of the Medical Class in the Royal Academy of Science.
3. Those persons who shall have received a Nobel-prize in the Medical section.
4. Members of the Medical Faculties at the Universities of Upsala, Lund, Christiania, Copenhagen and Helsingfors.
5. Members of at least six other Medical Faculties, to be selected by the Staff of the Caroline Institute in the way most appropriate for the just representation of the various countries and their respective seats of learning.

6. Scientists whom the said Staff may see fit to select.

A determination as to the choice to be made of teachers and scientists, in accordance with sections 5 and 6 above, shall be made within the first half of the month of September, the initial proposal to emanate from the Nobel-Committee.

§ 6.

The nominations to the prize-competition that shall have been handed in by persons duly qualified, as above detailed, during the course of each year counting from February 1 to February 1, shall be first dealt with by the Nobel-Committee, which shall arrange them and hand them on, with the comments upon them, it may see fit to make, to the Professorial Staff of the Caroline Institute within the first half of February.

The said Staff shall thereupon, in the first half of March, appoint two additional members on the Nobel-Committee for the remaining portion of the civil year.

The said Staff shall, moreover, be empowered to appoint one or more experts to take part as members in the deliberations and decisions of the Nobel-Committee, whenever it shall consider such a procedure necessary in any particular case.

§ 7.

The Nobel-Committee shall determine which of the works of those nominated shall be subjected to a special investigation, and shall undertake the doing of the same, being hereby empowered to employ the assistance needed.

The Nobel-Committee having handed in its decision within the month of April the Staff of the Caroline Institute shall determine at its first sitting in the month of May, whether the works of any others of those nominated shall also be made the subject of special examination.

The work of a nominee shall be rejected if it be not decided to have it specially examined.

§ 8.

The Nobel-Committee shall hand in its verdict and proposals for the prize-award to the Staff of the Caroline Institute within the month of September.

§ 9.

The said Professorial Staff shall then fix a day in the month of October upon which to proceed to decide finally upon the prize-award.

§ 10.

Members of the Nobel-Committee not on the Professorial Staff shall be entitled to take part in the deliberations upon the awarding of the prize, though without the right of voting.

With the above exception, only the regular members of the Staff shall be permitted to take part in the deliberations and voting upon the prize-award.

The voting on the award shall be by ballot. Where necessary, lots shall be drawn.

Every member of the Staff who is present at the final decision, and the Secretary and the Members of the Nobel-Committee, shall receive a gold medal specially struck for the occasion.

§ 11.

The Nobel-Committee is entitled to make requisition from the Board of Administration of the Caroline Institute for the assignment of means to defray its expenses. If the Board approves the requisition so made, it is entitled to debit the Nobel-Foundation with the amount. Should the Board not sanction the requisition, or should it desire from other reasons so to do, it may refer the matter to the decision of the Professorial Staff of the Caroline Institute.

The assignment of sums to meet the other items of expenditure arising out of the prize-distribution shall be decided upon by the Staff of the Caroline Institute, after consultation with the Board of Administration of the Institute.

In cases where the Staff, by the terms of the Code, does not possess the sole right to remunerate one of its own members, its decision that such payment be made shall be submitted to the Crown for consideration and sanction.

The printed documents, which have been handed in with the nominations for the prize-competition or have been purchased for the assistance of the adjudicators, shall be preserved in the library of the Caroline Institute, without, however, any responsibility for the same devolving upon the public treasury.

Scientific instruments and other auxiliaries of like nature, procured to facilitate the labour of investigation as a necessary preliminary to the adjudication of prizes, shall be the property of the Nobel-Foundation. They shall be kept in such departments of the Caroline Institute as the Staff thereof shall appoint, without, however, any responsibility for them devolving upon the public treasury; they shall, moreover, be used there until such time when they can be removed to a permanent home in the Medical Nobel-Institute that is to be established. An inventory of the above-mentioned belongings of the Nobel-Foundation shall be drawn up once every year and presented to the Board of Control, which shall have them under its charge.

THE MEDICAL NOBEL-INSTITUTE.

§ 12.

The Medical Nobel-Institute, which shall be under the superintendence of the Chancellor of the Universities of the

country, shall be established and organised by decree of the Staff of the Caroline Institute, when the said Staff shall deem that the necessary means for the purpose are available.

A proposition for the establishing of this Institute may be made by a member of either the Staff of the Nobel-Committee. The Nobel-Committee shall first deal with a proposition to that end, preparatory to its being submitted to the Professorial Staff of the Caroline Institute for approval.

Until this Nobel-Institute shall have entered upon its duties all particulars connected with its functions shall be submitted to the Crown for consideration and sanction.

THE SPECIAL FUND OF THE MEDICAL PRIZE-SECTION.

§ 13.

The proceeds of this fund shall be devoted to promoting research in medical science, in other ways than by prize-distribution, and to rendering the results of that research of practical use to mankind in directions in accord with what the testator ultimately had in view in making his bequest.

The revenue accruing from the fund shall not be appropriated for paying the salary of any official engaged at the Caroline Institute.

§ 14.

A proposition for the disposal of the proceeds of the fund may be made by a member either of the Staff of the Caroline Institute or of the Nobel-Committee.

The Staff shall debate and decide any such proposition after the Board of Administration of the Institute has expressed an opinion upon it.

§ 15.

If the amount derived from the fund in any one year be not disposed of, the Staff aforesaid shall determine whether it shall be added to the capital sum of the fund or reserved for use in following years.

TEMPORARY REGULATIONS.

In determining the period of service of those three members of the Nobel-Committee who shall be first appointed by the Staff, the following points shall be observed: to the time stipulated for service is to be added the time elapsing between the date of election and the 1st of January 1901; and further, in conjunction with the election, lots are to be drawn to determine which of the three members shall go off by rotation, as stipulated, at the end of 1901, and which at the end of 1902.

To all which Each and Every One, whom it may concern, hath to pay dutiful and obedient heed. To the further certainty whereof WE have hereby attached OUR signature and royal seal.

At the Palace in Stockholm, on this the 29th day of June 1900.

OSCAR.

(L. S.)

Nils Claëson.

SPECIAL REGULATIONS CONCERNING THE DISTRIBUTION, ETC., OF PRIZES FROM THE NOBEL FOUNDATION.

By the Swedish Academy in Stockholm given by His Gracious Majesty Oscar II, King of Sweden and Norway, at the Palace in Stockholm, on the 29th day of June 1900.

§ 1.

The right to nominate a candidate for the prize-competition shall belong to : Members of the Swedish Academy and of the Academies in France and Spain, which are similar to it in constitution and purpose ; members also of the humanistic classes of other academies and of those humanistic institutions and societies that are on the same footing as academies ; and teachers of æsthetics, literature and history at university colleges.

The above regulation shall be publicly announced at least once every five years in some official or widely circulated journal in each of the three Scandinavian countries and in the chief countries of the civilised world.

§ 2.

The Academy shall appoint at its Nobel-Institute, which shall embrace a large library chiefly of works in modern literature, not only a head-librarian and one or more sub-librarians, but also, as far as needed, other officers and assistants of literary training, either with temporary or permanent posts, to discharge the work of preparing questions arising out of the prize-competition prior to their treatment by the Academy, to draw up reports concerning literary works of recent publication in foreign countries and to translate from foreign languages when such work is required.

The Nobel-Institute of the Swedish Academy shall be under the superintendence of an Inspector appointed by the Crown, and under the immediate management of a member of the Academy, to be chosen by that body.

§ 3.

The Academy shall be empowered to employ the proceeds

of the special fund in furthering, in such directions as the testator ultimately had in view in making his bequest, any work in the field of literature, whether carried on in Sweden or abroad, that may be considered to possess importance more especially in those departments of culture which it is the function of the Academy to tend and foster.

§ 4.

If those members of the Academy who do not live in Stockholm are prevented from personally taking part in the election of delegates, which the Code enjoins upon the Academy, they are entitled to vote by sending in voting-papers.

The members of the Academy who are non-resident in Stockholm are entitled to compensation for travelling expenses, to a value which the Academy shall determine, if they desire to be present at any meeting of the Academy where any question is on the agenda that relates to the prize-distribution, to the reserving of money or to the allotting of reserve sums to a special fund.

§ 5.

In cases where other forms of compensation than those for travelling or for attendance, as provided in § 4 above and in 16 of the Code, be voted to a member of the Academy, that body itself not being authorised by the Code to dispense with such payment, the vote shall be submitted to the Crown for consideration and sanction.

To all which Each and Every One, whom it may concern, hath to pay dutiful and obedient heed. To be further certainty whereof WE have hereby attached OUR own signature and royal seal.

At the Palace in Stockholm, on this the 29th day of June 1900.

OSCAR.

(L. S.)

Nils Claëson.

NOTE.

The Royal Academy of Science (Kungl. Vetenskaps-Akademien) in Stockholm was founded in 1739. The statutes of its constitution at present in force date from the year 1850 (July 13). The functions of the Academy are to encourage the pursuit and the development of the sciences and also to spread a knowledge of them by the circulation of printed scientific papers and monographs.

The Academy, of which the King is the patron, numbers 100 Swedish and Norwegian members and 75 foreign ones.

The home members are ranged in 9 Classes, to wit: 1. Pure Mathematics; 2. Applied Mathematics; 3. Practical Mechanics; 4. Physical Sciences; 5. Chemistry, Geology and Mineralogy; 6. Botany and Zoology; 7. Medical Sciences; 8. Technology, Economics and Statistics; 9. General Science and Scientific Pursuits.

The Academy elects its President annually, but has several permanent officials, among whom the chief is the Secretary, who has the details of the management under his care.

The Caroline Medical Chirurgical Institute (Kungl. Karolinska Institutet) in Stockholm dates from 1815. The statutes now in force received the King's sanction on April 29th, 1886. It corresponds to a University Medical Faculty and has the same standing as the Medical Faculties at Upsala and Lund. Theoretical and practical instruction in the Medical Sciences is imparted, and students are able to graduate at the Institute.

The head of the Institute is the Rector, chosen from among their own number by the staff of professors for a term of three years; the management and control of the Institute is vested in him. The professorial staff numbers at present 22.

The Swedish Academy (Svenska Akademien) in Stockholm, founded by King Gustavus III on the 20th of March 1786, when it received the statutes of constitution still in force, devotes itself to the arts of elocution and poetry, its mission being to labour in the interests of the preservation of purity, force and elevation of diction in the Swedish language both in scientific works and, more especially, in those products of pure literature that are embraced under the terms poetry and elocution in all their scope, not excluding those works that have the inculcation of religion for their purpose. It is part of the task of the Academy to prepare for publication a dictionary of the Swedish language and likewise a grammar besides issuing papers and treatises calculated to establish and cultivate good taste. The Academy awards annual prizes to the winners of competitions in elocution and poetry. The membership of the Academy is fixed at 18, all being Swedes; the King is its patron. The officials consist of a President, a Chancellor, and a Permanent Secretary, all chosen from among the members.*

* It will be seen from the preceding Statutes that intending competitors must be nominated only by approved (and for Foreign parts, unspecified) Universities, Faculties, etc., and before the 1st February of each year. As a whole the Statutes appear perfectly fair and necessary, but abuses are liable to creep in from certain Sections, while others are partial to Scandinavians, and others again betray very nearly a sort of ludicrous compromise—for instance, it is possible for us, Editor of the *Calcutta Review* to nominate ourselves in some of the Prizes!—ED C. R.

THE QUARTER.

THE SOUTH AFRICAN "WAR."—Things are getting here just as bad as we anticipated three months ago,—some may say getting worse,—and very much more rapidly. And as matters related are also, as we shall see in our Home notes, getting worse in England,—eminent Generals to whom the nation owes as much as or more than, to any one else in this very war, getting "dismissed," or rather, unable to stand the set of the flood of distracted counsels; Ministers being howled at by their own party; and Chamberlain, as usual, adding fuel to the fire by his hasty, ill-considered, and criminal speeches;—in short, the old adage of whom the gods wishing to destroy making mad first;—there is evidently a crisis approaching which might or might not startle us accordingly as we have correctly interpreted, or not, the trend of events hitherto. We may, however, proceed in due order. We referred in our last to the Proclamation issued by the Chamberlain—for we can hardly call it the Salisbury—though we might call it the "Hotel Cecil"—Government to come into effect after 15th September—a Proclamation that went against the very principle of belligerency that we had ourselves accorded to the Dutch Republics in South Africa, as well as against the Hague Convention—what do "men-in-the-street," Chamberlain's *confreres* know about belligerent principles or the Hague Convention?—and than which Proclamation there was nothing better calculated to defeat its own ends. Articles VII and XX of the Hague Convention prohibit belligerents from confiscating private property, and while Kruger pointed this out in Europe, in South Africa the Boer Governments and leaders treated the Proclamation as waste paper. And as regards the other pains and penalties comprised in fighting for their independence, Botha in the North proposes to hold 150 British prisoners as hostages against the execution of Lord Kitchener's—for he has been made to bear the brunt of it—Proclamation, and the numerous Commandos in Cape Colony have orders to shoot Colonials in arms after the 15th September. But while the whole of Cape Colony may be said to be in a flame, as we shall see further below, and the wise and humane King of England is feeling dreadfully concerned that the "war" should be brought to a happy and rapid close, and Lord Kitchener writes to Acting-President Schalk-Burger, "It is my fervent prayer that Almighty God

may so guide Your Honor that peace and friendship on a firm and lasting basis, which Your Honor states you so earnestly desire, may result throughout the land," and even Sir West Ridgway in Ceylon publicly speaking can say "this wretched war, the prolongation of which, if not a crime, is a grievous error of judgment, is over—please God soon may it be," the instigator and perpetrator of all the mischief, Mr. Chamberlain, in a speech at Edinburgh adds to the flames by saying: "that the time was coming when more severe measures might be adopted," and according to his wont, even travelled aside to fling dirt on other friendly, and even it may be allied nations in Europe by saying further that "the nations which were now criticising our 'barbarity' furnished precedents in Poland, the Caucasus, Touquin and in the Franco-German War which we had never even approached!" Mr. Chamberlain is as unconcerned in treating the European Governments as in dealing with the Irish deputies in the House—which shows his ignorance, want of a sense of proportion, and "malignant vanity" as Mr. Buckland would call it. Indeed, it is a wonder how men like Lord Lansdowne and others of the party, who are presumably mentally whole and sound, can continue to work with a man of the grade and mental stamp of Chamberlain, and who certainly betrays such shortcomings in his official equipment. In any case, it is now clearly seen that while the last election was rushed through by Mr. Chamberlain, and while nothing has been done to carry out the promises then made to the country, it is Mr. Chamberlain, and he alone that is prolonging this "War" and even making reconciliation or peace impossible. Nay, as will also be seen in another place, he is *riding for a fall*—perhaps the light is beginning to dawn on him that he, and his submissive following had better "go!" It is now difficult to procure recruits even, and the Colonial Contingents, too, are thinking they have had enough. (As will also be seen elsewhere, Chamberlain is coming to grief with the Australian Commonwealth.) His "echo" in South Africa, Lord Milner during a late visit to Natal—the very existence of which is threatened by the Boers—"enjoined the *great* virtue of patience;"—we may almost suppose he used the word "great" sarcastically, with one of his usual quiet smiles. Mr. Winston Churchill, speaking lately, observed that "it was no exaggeration to say that the situation in South Africa was very little better, and in some respects worse, than two years ago. He did not regard the issue of the Proclamation as a wise or a brilliant movement. [It was a confession of defeat!] The people who asked Government to employ an iron hand and declare the Boers outlaws, were very short-sighted." And all

the papers, especially the ministerialist papers, contain scathing criticisms on the Government's mismanagement of the war. The *Standard* says that it should be plain to the Government that there is a growing public anxiety amounting almost to irritation over the present condition of affairs.

Lord Kitchener, too, finding his hands tied, is said to have threatened resignation. He cannot get good recruits, and all he has done so far, has only resulted in Natal being invaded, and the Cape Colony occupied by the enemy, and martial law proclaimed throughout even in Cape Town! There is little doubt that the whole of the Western half of the Colony is now disaffected, Mr. Chamberlain's "Statesmanship" having brought it about. The Boers assert that they have been joined by some 15,000 men from the Colony, and that they are now enabled to elaborate the plan of annexing the Cape and Natal, and are also certain of a general rising of the Dutch. In the "War of Independence" in North America the French helped the Colonies, and England was busily engaged elsewhere; besides that the population of the "rebels" numbered two millions; still, we lost them through bad statesmanship. And now in this South African Boer War of Independence, though the "rebels" (!) have had no command of the sea-board, and have numbered altogether barely fifty thousand, and no nation has as yet come forward either openly or secretly to help them, and we have had our hands free to deal with them alone, and sent ten "soldiers" to their one "farmer,"—an army ten times the number we had operating in America,—under our best Generals, ever sending "fresh" troops, if we are to lose South Africa, it will also be owing to the utter absence of any statesmanship on the part of the Ministry at home, or rather, the low, malignant feelings of Chamberlain—a "man-of-the-street"—who has been allowed to become the "Dictator" (see our Article sent from "Westminster") and Destroyer of England's traditional power, fair fame, and glory. That the "War" has been still more disastrous to us during the last three months is seen not less in the severe losses we have suffered in the Magaliesberg district—in one action with only 1,000 Boers General Kekewich had 55 killed (2 of them officers) and 138 wounded (among whom were 14 officers)—or in the defence of Fort Itala, where we had 6 officers among the "casualties," and 49 men, as also 63 "missing" of whom "many are known to be killed and wounded" (the Boers losing only 19 in all!); or Major Gough's disaster at Utrecht where our guns were captured, 7 officers being among the killed and wounded, also 39 men, besides 5 officers and 150 men made prisoners (the Boer force here too numbered only 1,000 men); or the determined Boer

attack for two days on Fort Prospect; or the usual tale of trains derailed, convoys captured, and the successful sallies forth of beleaguered Boer forces, such, for instance, as the sally made by Commandant Smutz, killing 3 of our officers and 20 men, and wounding one officer and 30 men—not less in these disasters, than in the invasion of Natal, and the progress made by the Boer Commandos in Cape Colony, parties of whom have reached Saldanha Bay in the South and are also within 40 miles of Cape Town, near Piquetberg. Martial Law has consequently been proclaimed all over the Colony, including Cape Town—a law providing for the censoring of letters and telegrams, and even molesting ingress and egress into the Colony! As we have said, the feeling at home (not as represented by Chamberlain's and Brodrick's glozing accounts), joined with the *amentia* exhibited by the Ministry, and with these progressive and increasing disasters—which we have focussed to judge of their true bearings—betoken a crisis at hand, the nature of which we cannot predict, though it may spell a final crash, or an honorable peace such as Lord Kitchener speaks of in his letter to Schalk-burgher quoted above. According to a return that has been published, we have lost nearly 800 officers in South Africa and 2,270 sent home (many of them to die) as invalids, and more than 16,000 men in South Africa, with some 52,000 men sent home as invalids! It is indeed an irony of fate that the Chamberlains, Brodricks, and others, who keep on inflaming public sentiment at home, are not sent or do not themselves go, to the front fighting line. We may conclude this portion of our notes by referring to General Beatson calling the Australians under him "white livered curs;" three of them being sentenced for life; the Australian Colonies taking it up warmly; and finally, the Royal Pardon being extended to the three. Besides this, Chamberlain himself is in trouble with Australia, and he will find the Australians worse subjects to deal with than the Boers—and indeed, it involves the ruin of all the hopes he had built on regarding his shallow and trumpery "Colonial policy." He has never been in one of the Colonies, and does not know "his masters" as he is finding, and will still more find, to his cost.

As we are closing this account a further, and the severest disaster to our arms is reported by Lord Kitchener on November 1st as occurring to the Eastward of Johannesburg. Two Colonels, Benson and Guinness, were killed, eight other officers also killed and thirteen wounded, nearly all severely, and 58 men killed and 156 wounded.

The Boers here, too, were only 1,000 strong.

We may also add the following as among the latest telegrams regarding public feeling at home:—

The ex Liberal Solicitor-General for Scotland, Mr. Shaw, addressing his constituents at Glashiels, on Monday, made a strong pro-Boer speech, and urged the appointment of a Commission, as was done in the case of Canada. A vote of confidence in Mr. Shaw was enthusiastically carried.

Mr Edmund Robertson, M.P., speaking at Dundee on Tuesday, said that, if the Empire was to be saved the present Government must be destroyed.

Lord Aberdeen addressing a meeting at Dundee yesterday, said that the country had erected a false and tyrannical patriotism, to throw doubt on the wisdom or justice of the present Government was to brand themselves as traitors. We were squandering our sons and our money on the veldt of South Africa, and allowing the Americans to buy up our commercial interests both in this country and Canada.

CHINA.—At one time it was thought that a new Capital, more difficult of access to foreign armies, would be fixed on, but the latest news has it that the Court will return to Peking—which has more than once been a most unfortunate capital for the Chinese. Li Hung Chang is supposed to be *in articulo mortis*—but perhaps it is merely a feint of the wily old politician. He and the Russians are pulling well together, and Russia promises to restore Manchuria, which is politic and all right for the present. The Legation Guards have been directed to keep themselves in their own quarter and not to roam about the city. Prince Ching has also requested the Ministers at Peking the withdrawal of foreign business establishments from Peking on the ground that it is not a Treaty port. Peking is a great city, and the most concise and picturesque description we have seen of it is supplied by one of our native returned soldiers:—"Calcutta would fit into one corner of Peking. Surrounded by a wall it is a perfect fort in itself. It is twenty-seven miles in circumference and has seventeen gates. It contains three forts, one of which is fifteen miles in circumference, the other three miles, and the third is considerably larger than the other two. The walls of the main fort are about forty-two feet wide at the top and slope outwards for a descent of nearly fifty-two feet to the bottom, where they are fifty-six feet thick. There is room enough on top to allow twelve horses to walk abreast. In the centre of these forts is the city itself with the British Legation occupying a prominent position in the middle of it.' But it has been very much destroyed. The Special Correspondent of the *Times* writes:—"All over the city, East and West, South and North, one comes at intervals across black patches of ruins." The looting and the pillage of the city,—the Huns and Vandals could not have been worse or more cruel, and we and America and France boast of being "civilised" and having

Christian (!!!) missions all over the world,—both private and official, are now, though denied before, established facts. The *Times'* Correspondent above referred to writes:—"For some days at least after the occupation it was given over to wholesale pillage, unrestrained and alas! to other forms of licence worse than pillage. There was official looting by superior orders, like that of the Japanese, who having the advantage of greater topographical knowledge, made straight for the Treasury, the Imperial granaries, etc., and promptly emptied them; there was indiscriminate looting by soldiers and civilians, of every nationality, and by women of gentle birth as well as by men; there was looting for the fun of the thing and looting with a strict eye to business; there was retaliatory looting by Native Christians, there was even looting by Missionaries, Roman Catholic and Protestant, for charitable purposes! The fever was universal. It would have been well for the reputation of the Western world had reprisals been confined to looting only. But even for the worst things that were done in those fierce days much may be pleaded in extenuation that cannot be pleaded in connection with the conduct of the contingents that arrived after the heat of battle had died away, or with the petty acts of vandalism which are still being perpetrated to the present day. The Germans, for instance, did not appear on the scene until all the fighting was over, yet both in Peking and in the surrounding country their hand as in the long run proved systematically heavier upon the natives than perhaps that of any other nationality; and amongst the many acts of official freebooting, from which I believe only the British and Americans have held entirely aloof, none seems more utterly wanton and inexcusable than the removal of the splendid astronomical instruments—including perhaps the finest specimens of Chinese bronze work in the world—from the far-famed Observatory on the eastern wall, which the Germans and the French have agreed to divide among themselves for the museums of Paris and Berlin on the incongruous grounds that some of them—and by no means the most valuable—were presented to the Son of Heaven two centuries ago by Louis XIV and that the Observatory happened now to be within the German lines of occupation." And with regard to our own troops, the same Correspondent, while contradicting the *Daily News'* comment on the native regiments of India, writes again of them, that "they looted no less and no more than the troops of other European nationalities during the brief period when Tientsin and Peking were given over to plunder with the consent of the military authorities of all nationalities." That ought to make one blush for ourselves, if not for our common humanity, but, unfortunately, the hands of the dial of progress, humanity and enlighten-

ment have been going back considerably of late years in many other parts of the world. And at the present time there are—besides a variety of every other form of grave evil—wars, fightings, and troubles "from China to Peru" (*literally*). The same native soldier quoted above for a description of Peking, says of the French and Russian forces that were engaged:—"The French soldiers do not look up to much, and in addition to their crafty disposition and their love for quarrelling they are down right bad. Their discipline also is inferior to that of the other foreign troops. The Russians are pure savages, very cruel and quarrelsome, and they did by far the most looting. They were generally badly behaved, and their officers did not seem to have very much control over them."

The "consummation" will proceed even just according as it is laid down in Holy Writ. We before wrote of the Third Act of the Drama begun in China being yet to come, and that probably at a most inconvenient time for Europe to again interfere. This Third Act is thus sketched out—it has also been sketched out by Sir Robert Hart—by an old resident:—"A revolt will take place in winter, perhaps next winter, when the northern ports are ice-bound, and it will arise in Pechili. Isolated bodies of Europeans and Christians will be massacred. Then the various towns and positions where troops are, will be besieged. The total garrison in Pechili next winter will be 7,000, of whom 2,000 will guard the Legations. The remainder will be posted at Shanghai, Kwan, Tientsin, and elsewhere on the railway. It is not believed that these Garrisons will be captured, for they occupy strongly fortified positions, and are amply provisioned, but they will be surrounded by hordes of Chinese, and they will not be able to stir outside their defences. Relief must be sent to them by the Powers. Relieving armies will have to fight their way through the country, where every ditch will hide not a boxer but a rifleman. Having rescued the besieged Garrisons the armies will return to the coast of China, and will fall back into a civilisation, which prevailed before the Europeans came upon the scene. Large numbers of Europeans, particularly traders and merchants, are leaving the country. Peking is already almost deserted by this class. I may add, says the resident, "that many diplomatists are sorry that they cannot get away too."

RUSSIA, FRANCE, ETC.—Since we last wrote, the expected visit of the Czar to France has come off, and on the way he also took Germany. The *Times'* Paris Correspondent's opinion was that the Czar came only to prepare the way for a further loan. The loan may have been one of the minor objects of the visit. But the real object was to arrange that both Russia and France should move together in the matter of the final disposal of

Turkey and the Balkan question, even though Germany should be against them. This has been done and Turkey is doomed. At the same time, even as we advised in our last, Germany's hand was to be forced, and also a chance given to Germany if she would take it. Both these, too, have been done—a pretence, and the occasion was soon supplied by Turkey herself, was got up by France to coerce Turkey, and Germany, having been warned and advised by the Czar, declined to even mediate when asked by the Sultan. Thereupon things proceeded a step further, and Turkey was given to understand that Crete would be annexed to Greece, and that "The Powers" were agreed on it. Still further, the Russian ambassador at the Porte had an audience of the Sultan and "insisted" on the punishment of the Kurd assassins of Armenians at Mush, and "The Powers" are now discussing eventual action for the purpose of obliging the Sultan to execute the Treaty of Berlin "regarding Macedonia and Armenia" and the execution of "reforms." It is stated that "all the Powers" will acquiesce. Of course, Germany, with her astute Emperor, could see that she was not ready to fight single-handed both Russia and France, with perhaps Austria added, and wisely gave in and was "secured" even before this final proposal to do away with the evil influence of the Turk. England, of course, will have no objection (with her hands tied in South Africa), provided she has the reversion of Egypt, and Jerusalem, and this last she may perhaps be allowed to hold in trust for all Christendom,—Greek, Latin, and Protestant Churches equally. Austria is only too glad that things will shape themselves without her immediate destruction. This,—and the "blow" is yet to come off,—it is which brought back all the European armies, as also Count Waldersee, in such sudden haste from China, leaving things to take their course there. And it is just possible that it is this enormous political complication which has struck our Ministry at home with utter imbecility—the Boer "War" being still on hand! In the midst of all this—especially with the Amir of Cabul dead—it is very satisfactory to find that England is moving along with Russia (and therefore also France), even though the German journals at first tried to sow in us distrust of that power. And our contributor C—n was right in our last to say "the dawn was rising in the East" for Armenia. And probably other things are meant in "The Archangel's Trump proclaims Him near." We ourselves believe that, along with the march of science and discovery, there are other very remarkable things in the great Drama of the Globe, which proclaim the advent of the Sole, Rightful, and One Great King of All the Earth, the Anointed One of God, to be not very far off, and that some of us may even live to see it.

To finish off Russia; that unfortunate, and we may say insane, man, Count Leo Tolstoi, has publicly denounced the Franco-Russian Alliance. As we expressed ourselves once before, it is a wonder this mentally deluded man is permitted to stay in Russia. He may conveniently be sent to Kamtschatka to proclaim his self-evolved fancies to the Buddhists (if any) there; or better, made a present of to the Arya-Vedic party in India, or Mrs. Besant's Hindu College at Benares as a *Yogi* Professor! In any case, he should be sent out of Russia, or imprisoned and punished. Nominally a follower of Christ (!) he is far worse than a "Mad" Mullah at large in Allahabad or Delhi.

In regard to France, the visit of the Czar, with the Grand Review and subsequent speeches of friendship and alliance take the first place. The Budget shows a deficit of 50 million francs, owing to the great fall in the prices of the Cheap Wines and the Sugar Bounties. Of the 16,468 religious communities in France 8,800 have applied for authorisation under the new law. How can any nation be strong and progress with so many thousand "Communities" honeycombing it? Unfortunately most of those who have left have come to England—and no wonder the dead set made at the Crown—the Coronation Oath—by the Romanist body in England (and as we shall see also in the Colonies), and the Pope saying, Protestant nations were better than "Catholic" ones. The fact is there is not one so-called "Catholic" nation, both France and Spain being honeycombed with infidelity, the result of the numerous religious Orders and Associations, and the armies of "priests." The French Government also propose to call an International Conference with the object of discussing the best means of coping with the white slave traffic, whatever that may mean, but which is a very large subject, and impossible to be dealt with by civil governments, unless the immoral traffic of a peculiar class is referred to. All relations with Turkey have been broken off, Ambassadors withdrawn and expelled—as also the Police Agents in Paris who watched the Young Turkish party there. A French Fleet has also sailed for the Levant and the Khedive, however, paid a visit to President Loubet? In German matters, the Kaiser having received Prince Chun grandiosely, after relaxed so far as to "hob-nob" and fraternise with him. Prince Chun accordingly departed highly pleased. And as the Czar managed to show the Kaiser his true interests in the Turkish matter, he—the latter—feeling easy, has fallen into an acute squabble in regard to Art with the Berlin City Council, and it is doubtful who will win. The Russian Press, previously tutored of course, told only the truth when, seeking to dissipate French

mistrust of the Dantzic interview, declared that it was to afford an opportunity of removing various causes and conflicts threatening European tranquillity. Finally, the Polish Jews of Prussia are "causing considerable anxiety in Berlin."

We noticed in our last that Turkey was trying to get all the Mahommedan powers into line, by various expedients. His headship of the Faith, of course, is denied by Persia and the Sheeahs in India, as well as the Senoussis of Africa, and rests on very shadowy and insecure grounds even when examined by Soonnees; but for all that, he has a large and very ignorant and very fanatical following. We find that his agents are moving even in Netherlands India (but the Dutch there will stand little nonsense), and the *Ceylon Standard* writes:—"Our correspondent informed us that all local followers of the Prophet were expecting to receive information from the Sultan that they must rise in defence of their religion. When this information was received the local Mahommedans would rise as one man, or run amok as one man, kill all those who held other beliefs, and if they were killed it would not matter, as they would go straight into Paradise, and enjoy for evermore in the highest degree, those sensual delights the Mahommedan Paradise contains for all who have fallen in the defence of the faith." On which the Editor says, "even the most fanatical of the Muslims must know what would be the result of such a movement. The Sultan is as wily as a fox, and if driven to the wall, may cry for a *jehad*. If the answer is in the affirmative, it will earn a terrible retribution." Meantime we have to await developments, and the Mussulmans and Christians are cutting each other's throats at Beirut, a Turkish Admiral has fled to Malta, and a Mrs. Stone has been captured by brigands.

Spain is in serious Anarchist troubles, and a Weyler Dictatorship is talked of. Japan wants a loan from America. There has been a plot at Teheran against the Shah, discovered in time. Koweit was attempted to be "bagged" by Turkey (for Germany) but the attempt was frustrated by British gunboats. The late Amir of Cabul is dead, and Russia declares she will not intervene causelessly. It is stated there is an "agreement" between England and Russia removing all fear of complications. The "Mad" Mullah of Somaliland holds his ground with 10,000 followers. Venezuela and Colombia are at war with each other in South America.

ENGLAND, THE COLONIES, &C.—We now come to our own blessed-of-God but unhappy and bleeding country—bleeding from the wounds inflicted on her by the counsels of "the-man-in-the-street," and not only bleeding, but disgraced and dishonored, the Lion with his paws in mice-traps, and with such a pneumonia in his lungs that he cannot even roar effectually!

We really cannot say where we should be now but for our Fleet. The Councils of the nation are effete, the ruling party divided one against another, make-bates and breed-mischiefs—half-witted men—still abroad, the imports and exports dwindling down, want staring thousands of operatives, the Colonies disgusted and angry, and the other nations of the world going on their way without heed of us. Worst of all, there is not one leader of the nation at home to hark and call it back to itself. It must be done, and we believe will be done, or things somehow or other will come right. Let us, however, proceed in due order.

King Edward, after paying a visit to Copenhagen, and seeing the Czar there, has returned to England, and shown himself, naturally, rather anxious about the War. The Parliament not sitting, Ministers (*i.e.*, Chamberlain virtually) are having their own way. It is announced that the King will open Parliament in State somewhere about the end of January. If he called it together now, it might be of some purpose.

The Duke of Cornwall has returned from his trip. The most elaborate preparations are being made for the grand Ceremonial of the Coronation. It is expected that Lord Salisbury will retire after that event, and with him Lord Roberts, and we trust the Duke of Connaught will succeed the latter. With reference to future changes, the *Indian Daily News* announces from Home that "Lord Salisbury will presently retire from the office of Premier. He will be succeeded by Mr. Arthur Balfour, who, as Lord Whittinghame, will endeavour to lead the Party, Mr. Chamberlain remaining in the House of Commons as Leader of that establishment and as Colonial Secretary. Those who argue that Mr. Chamberlain will not serve under Mr. Balfour had better turn to Mr. Chamberlain's latest speech, in which he fully and purposely dealt with the subject." Mr. Chamberlain will do anything to stay in.

We referred in our last to a letter we had received from Mr. T. M. Maclean, late Member for Cardiff, and the hated of Chamberlain. How far the latter has any convictions whatever, save and in so far as his own interests are concerned, may be seen from the letter which we now furnish:—"Chamberlain hates me for the same reason that Haman hated Mordecai, but I shall live to see him hanged yet. He did me the honour last year to send me word that I made a great mistake in supposing he was my enemy, and that he would gladly do anything to advance my interests; but I should despise myself if I accepted favours from such a man. The tide has now turned, and you will see that its force will soon become

irresistible." That it *has* turned may be seen from the following:—Mr. Gibson Bowles, M. P., writes to the *Times* saying, that "Government having prevented Lord Kitchener making peace, have as completely failed to provide him with the means of making war, and there is practically no Cabinet." Mr. Edward Norris, a prominent Ministerialist, writes:—"In London to-day I have brushed elbows with all sorts and conditions of men, and I belong to four Conservative Clubs, and the present weakness of the Government is the prevailing topic of conversation." The Press echoes the public voice, for while the *Saturday Review* doubts whether either the statesmen or soldiers at the War Office estimate, as they should, the growing bitterness, and contempt felt towards them by all sections of the community on account of their childish optimism, the *Statist* urges the City to take the lead in expressing the popular feeling, and adds: "We have had enough of old men, long past their working days. We have had too much of incompetent cocksuredness. We are utterly weary of the imbecility of men chosen because of their rank or wealth. We want all this brought to an end, and we want real capacity at the head," and the *Times* itself, one of the great causes of the "War," and the special advocate of Mr. Chamberlain, does not hesitate continually to harp on the string of Ministerial inefficiency and says that people are "patient but perplexed to see that while the prolongation of the struggle in South Africa is the cause of public anxiety and to a great extent paralyses our influence all over the world, our Ministers are sitting beside their nectar as though all were for the best in the best of all conceivable worlds," quite forgetting its own *prolege*, Lord Milner's remark about "the great virtue of patience" (!) to the poor folk in Natal.

To make "confusion worse confounded"—or rather seeing his inevitable end approaching, and wishing to fall under another count than the criminal "war" which he initiated, and has mismanaged, and prevented from being brought to a close—Chamberlain speaking at Edinburgh, vigorously attacked the Irish Members, and said that the Government proposed to alter the arrangements of the House so as better to control the men who tried to degrade it. The over-representation of Ireland, he said, would be submitted to the nation at the next General Election! And Mr. Redmond's answer to this was, that "the Irish people would have ample justification for taking up arms to obtain their freedom!" Have we, we may ask, entered on an era of insanity everywhere? Even General Sir Redvers Buller, the most popular man in the Army, has been suddenly "dismissed" for publicly challenging the *Times* in regard to a telegram, on the

plea that he was subverting "discipline," and what is better, *Lord Roberts was the moving party*. A chorus of indignation is sounding through the country, and for once Lord Roberts may find that he has gone too far, even though "the Cabinet had unanimously supported him." The Cabinet itself will probably be swept away, and he with it. As for Sir Redvers Buller, whose rights were superseded in the War by the appointment of Lord Roberts, he should have resigned then and there—only he was too manly to do it. Had he not been before Ladysmith keeping the main body of Boer troops engaged, not only would Ladysmith have fallen, but Lord Roberts with all his augmented forces could not have turned Cronje's flank, compelling him to quit his position, nor indeed marched on Bloemfontein, or done anything. Lord Roberts probably knows this. Sir Redvers Buller, however, is well out of the whole thing now—one more of our finest Generals lost owing to this "War"—and it is not improbably supposed that he purposely brought about his dismissal, in order that the country may fairly judge between him and his one enemy. As for his suggesting the surrender of Ladysmith to Sir George White, that remains yet to be proved, and his challenge to produce the telegram has not been taken up. The *Times* itself says, that General Buller preferred dismissal to resignation, to which he was called by—of all papers—the *Spectator* (!) and to which the *Speaker* replied as follows:—

"It is characteristic of the degradation of modern journalism that the *Spectator*, of all reviews, should attack the appointment of Sir Redvers Buller. It is characteristic of the state into which the public mind has fallen that this attack should have been read and noticed. It is characteristic of a time in which civilians without an ounce of military experience are dressed in khaki and called soldiers, that this piece of folly should be regarded as a weighty indictment of a man under whose leadership the finest work of the war was done. Sir Redvers Buller commanded an army of regulars—that army, though superior in numbers to the enemy, was in no such monstrous disproportion as the great host which was ultimately gathered under Lord Roberts. It had to attack the strongest position in South Africa. It was able, under Sir Redver's command, to attack again and again with unabated vigour. The actions it fought are to those in which our irregulars have distinguished themselves as a man's work to a boy's. It bore a far higher proportion of casualties, and with far less boasting than any of the theatrical levies which are after the very heart of the *Spectator* and the *Times*. This army must have been the best led of all our corps; it did by far the finest work, and that means that it had an excellent commander. Sir Redvers Buller deserves all the respect and admiration which that army continue to pay him. But the opinion of soldiers is the last thing that will guide the opinion of England to-day in the conduct of war. We read the *Spectator* instead."

There is nothing more to be said of Home matters, except
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that it is all chaos and confusion, and that there is a crisis approaching, the Liberal party, too, being just as disunited as ever, and unable to see what they should do. The only redeeming feature is the Fleet, though even here, whereas no foreign country, with the exception of Italy, retains muzzle-loaders upon their vessels, ten of our battleships are fitted with a total number of seventy-five of these weapons. One Italian battleship, the *Duilio*, has four 17·5 in. muzzle-loaders. Again, although we have only ten coast defence vessels, seven of them are partially armed with muzzle-loaders—twenty-four, being the total in use. The ten British battleships bearing obsolete guns are the *Ajax*, *Agamemnon*, *Temeraire*, *Inflexible*, *Superb*, *Alexandra*, *Dreadnought*, *Sultan*, *Monarch*, and *Hercules*.

The result of the Umpires' decisions in regard to the late Naval Manœuvres is thus summarized :—

1. Speed in a squadron of battleships is of the utmost importance, and under some circumstances spells victory. It is equivalent to the weather gauge in Nelson's day.
2. For scouting purposes a far larger number of cruisers is desirable than has ever been attached to any manœuvring fleets.
3. Wireless telegraphy, in consequence of the leakage of information, is, in its present state of development, a dangerous accessory to the other means of communication.
4. For holding the command of the English Channel and the defence of oversea commerce, a Force is required by this country consisting of a squadron of modern, well-armed, and armoured battleships of the best possible speed, and a cloud of swift cruisers, and several flotillas of torpedo craft. Such a battle fleet, in case of war against an up-to-date foe, we do not at present possess, as the Channel Squadron would at such a moment be concentrated off Gibraltar to reinforce the Mediterranean command.

Among minor matters Mr. Rhodes has been convicted of paying £5,000 to the Liberal funds to secure that party from evacuating Egypt—of course the Liberal leaders knew nothing of this extraordinary transaction, nor did it affect their views one way or the other. The *Times* thus comments on Mr. Rhodes' morality :—

"The transaction he (Rhodes) proposed was demoralising, and he deserved to be sold, as sold he undoubtedly was. It is the besetting sin of Mr. Rhodes that he regards most things as purchaseable. The *Times* adds that Mr. Rhodes is within reach of greatness and tantalises us with feeling that only the illuminating of spirituality is wanting to enable him to attain it.

Mr. Markham, Liberal Member, Mansfield, too, speaking at Nottinghamshire, asked whether Mr. Rhodes would tell the country whether a considerable number of shares in the Chartered Company were given to Mr. Schnadhorst in 1890, whether they were given for the Liberal party and what was the value, and what Mr. Schnadhorst did with them.

Poor self-conceited Sir Ashmead Bartlett—"Silomo"—who

hob-nobbed with the Sultan of Turkey a while ago, has gone to the wall and his creditors have accepted seven and six pence in the pound. It thus cost those who believed in him twelve and six pence in every pound! Lord Dufferin has been unveiling the bust of Sir William Hunter at the Indian Institute, Oxford. The speech made was quite ornate, though we remember seeing Sir William come out a plain poor young Assistant, saw him working in his "Shirtsleeves" in his den tended by his faithful nurse "J—" knew him to be hopeless and terribly—involved, helped him on with the Viceroy Sir John Lawrence, and finally, saw him safe up the top rung of the ladder. He had a short memory, and latterly had fallen off even in his knowledge of India. Finally, a terrible sensation has been created by the revelations connected with the English Benedictine Nuns in Rome.

The Australian Colonies have, under the Commonwealth, begun to show more of their true disposition. This disposition has been marked in the following ways :—First, in regard to the prohibition of "coloured" labour. The Senate has ratified by 16 to 12 votes the House of Representatives Amendment to the Postal Bill prohibiting coloured labour on Mail Steamers, the Senators giving three cheers for a "White" Australia [What about the North? Is half of the entire great Continent to remain unpeopled even by Japanese, who are not reckoned as "Asiatics" by Mr. Chamberlain?]. Again; a Pacific Islanders' Exclusion Bill, affecting the entire Sugar industry in Queensland, has been brought forward; but naturally, the Queensland Cabinet are opposed to it. Again; the Federal House of Representatives in Australia has adopted the clause in the Immigration Restriction Bill prohibiting the entry into the Commonwealth of any person under contract to perform manual labour. The education test has been amended to include any European language.

Finally, in regard to the question of "colour" a number of coloured aliens from Calcutta have arrived at Melbourne, and Premier Barton has directed that they be not admitted, unless proved to be British subjects, as he could not allow an undue influx of aliens, pending the passing of the Restriction Act.

There is a power of "veto" in regard to these Bills with Mr. Chamberlain, and he pulls the other way naturally, and the public have not only begun to resent his interference, but are openly consigning the power of veto "to perdition"—which means they are ready to "cut the painter"—a fine termination of all his crude plans for "the Empire!" We have already alluded to the case of General Beatson calling some of the Australians "white-livered curs." This has been warmly taken up in Australia, and a scene even enacted in the House

of Assembly at Melbourne. We are afraid there will not be many more "Australian Contingents" leaving for the front. Things thus have begun already to "cut up rough," and it will be worse as time goes by, and as we shall see.

Then again; the Tariff Bill has upset everyone out of Australia. The new duties include:—sugar, 120 shillings per ton, excise 60 shillings, with a rebate of 40 shillings if grown with white labour; tea, 2*d.* a pound plus 20 per cent. *ad valorem*; coca, 2*d.* a pound plus 15 per cent. *ad valorem*; cottons and linens from 10 to 15 per cent. *ad valorem*. Bounties are provided to encourage new industries, especially iron smelting and the manufacture of machinery. In a discussion of the Chamber of Representatives, on Wednesday, Mr. Reid declared that the Opposition would resist the tariff with their utmost strength. On division the Bill was carried.

In the New Zealand Commonwealth the Tariff is generally considered to be a blow to that Colony, and the Premier Sir R. Seddon hints at a retaliating tariff.

Further; in regard to the "loyalty" of Australia, Cardinal Moran of Sydney has declared that "unless Mr. Chamberlain defers to the representations of Australia regarding the King's declaration oath, which representations were supported by the Federal Parliament, the Australians, being an independent people, will startle Great Britain sooner than Britons expect!"

The Federal flag has been selected out of 30,000 designs sent in. In the top, left-hand corner is a small Union Jack. Immediately beneath this a broad six-pointed star, a point for each State in the Union. On the other half of the flag, the Southern Cross is depicted by white stars slightly out of the perpendicular. For the official, or Government flag the groundwork is blue, whilst the Mercantile Marine of the Commonwealth will fly it in red. The Sydney Assembly has read the Women's Franchise Bill a third time. Sir George Clarke has been appointed Governor of Victoria, and Sir Arthur Havelock is on his way to Tasmania to assume the Governorship there. Sir E. Collen is spoken of for Queensland.

The United States have been full of mourning for the late President McKinley, and his Anarchist assassin has been executed. Roosevelt succeeds as President, and declares he will carry out McKinley's policy in everything. Cushman Hay does not resign. A new treaty has been signed with England, regarding the Canal, in which England gives up all her rights. America guarantees neutrality in time of peace but can do anything in time of war! The Philippine "War" is not yet concluded.

INDIA—POLITICAL.—The first subject here of importance

(the Queen's memorial lying over to our next issue, as well as the article on Lord Curzon's attempt to belittle Delhi in the *Nineteenth Century* magazine) is the Proclamation of the King as Emperor of India, Burmah, and the Islands lying adjacent thereto. Delhi has been selected as the place where the ceremony is to come off, and as the assembly will be very great, with numerous large camps, preliminary steps are already being taken to survey the ground. The date of the ceremony will probably be fixed after the Coronation of the King and Queen in London. Many people are of opinion that the Emperor should be here in person, and no doubt Lord Curzon will do his best that it should be so.

The subject next in importance politically is the death of Amir Abdur Rahaman of Cabul. We referred to this event as probable in our last. He was a man who sought first to secure himself; next, to make his country independent and strong; and lastly, to stick to the British alliance. Considering the enormous subsidy he received from India, and how much it helped him on, his sticking to us will not appear strange. In securing himself, he scrupled at nothing. His cruelty, cunning, and ambition are equally marked—the two last as much in his published works as in his acts. He had also an extraordinary idea as the "head of Islam" in his own country. With all his knowledge of, and contact with European civilisation, he was extremely narrow-minded in the matter of railways and giving facilities of trade. Suspicious, crafty, cruel, all for self, narrow-minded, and assuming the garb of sanctity, he cannot be ranked among one of the greater sovereigns of even Moslem dynasties, and in our opinion, not even with Dost Mahommed, or Shere Ali, the last having only proved unfortunate when England cast aside his advances. Had we treated Abdur Rahaman in a similar way, he would not have occupied his throne for a day; and it was we who broke up Shere Ali after throwing him into the arms of Russia and not his own people. Besides, Shere Ali was far more enlightened, and at the same time kind and merciful. We happened to be very near his territories at one time, and listened to many a story of his uprightness, force of character and clemency from natives, one in particular, to his eternal honor, when at the risk of his life he saved two Indian Christian converts when being led out to death. Abdur Rahaman could never have approached such heroism. He has left Habibulla as his successor, and an apparently consolidated kingdom. As we write things are going on smoothly, there are any number of regiments kept ready near Cabul, and Habibulla has been acknowledged, and further, secured himself by largesses to the soldiery. This is a suspicious sign of weakness. He has, however, had every training required for his

difficult place, and has also been recognised by the Government of India. What the future may bring forth in a country like Afghanistan no one can venture to predict. Should any trouble arise we believe any active support by the Indian Government would result in Russia, too, appearing on the scene. Should Habibulla manage to pull on, it may be interesting to get him, too, to come to the Proclamation at Delhi. It is possible that, for one or other of many reasons, the late Amir's work will not last, and Lord Curzon should be alive to not getting England again into a "trap" by unwise and hasty interference, as has been often before. All his "knowledge of Central Asian problems" will not save his reputation, or the *nation* serious damage, should he land us into a big complication over Cabul.

We had received only a brief telegraphic report of Lord Hamilton's speech on the Budget when we wrote last. Since then the full text has come in, and is much more florid than we expected. Lord Hamilton is one of the only three in the Ministry worth much, and can also speak well when he likes. In India, however, the picture drawn by him fades considerably. It is quite true that revenues continue to increase—but how? The other side of the picture is seen in an oppressive Salt Tax, in regard to which there are continual riots and severe punishments, famine and distress in parts—especially in South India, Police insecurity and open lawlessness, and such like matters of considerable meaning as regards contentment and good government. Here is an extract from one paper, and that represents what goes on even in other cities and towns, large and small, such as Nellore, Agra, and Calcutta!—"ARCOT, 8th September.—On Saturday night, when it was raining heavily, a gang of dacoits, armed with torches, committed a series of dacoities at Arcot. The gang, it is reported, consisted of about 25 men, who carried, besides torches, crow bars and pick-axes. At about 11 P.M. they broke into the house of a poor trader in the middle of the town and within two furlongs of the local Police Station, and inflicted very serious injuries on the inmates of the house. Half a dozen of the unfortunate occupants are now lying in a hopeless state in the hospital, with severe injuries to their heads and limbs." Of course, with all this insecurity of life and property, and even unsafe travelling on public roads, the Viceroy has nothing to do. He has to attend only to "Frontier Provinces," the "Memorial," Antiquarian rubbish, "jungle marches," and the like. Nor has he anything to do with the oppressive Salt Tax—oppressive only to the very poorest and most destitute—or the harassing Income Tax on the poorest incomes, but with the pompous inflation of a public Library not wanted, and with Ethnographic measuring the bodies of tribes, male and female. There is an army of employes

along the extended sea-coasts of the empire to see no "illicit" salt manufactured, and as only the very poorest of the poor live about, they are continually taken up and severely and most disproportionately punished. (The same happens in connection with the numerous *unenclosed* "forests"—which were once the free heritage of the wretched people, living about.) We write of India proper, but here is an extract from a Burma paper regarding the matter of salt:—"Every one admits that salt is an absolute necessary of life as much as air, water and food. To tax it as heavily as is done in the Indian Empire affects the poorest portion of the population. When the salt tax in India was lower, the consumption is said to have been fifteen to sixteen pounds per head. In Bengal in 1897 it was only ten pounds and in Bombay a little under 9¾ pounds. The salt tax in India and Burma does not take into account the ability of the consumer to pay. To attempt to abolish the local salt manufacture of this Province in order to reap a larger revenue on imported salt from Europe is an altogether harsh and unnecessary measure, which, if the facts were sufficiently known, would never be allowed by Parliament." And, in regard to the Police here is a sample of one out of nearly a score of questions which the Inspector-General has issued for the public to reply to:—"Is it a fact that they are, generally speaking, oppressive to the people?" And, amid all the questions, we do not note any corruption of the Police or their torturing people when in their power, of which horrible tales now and then leak out. It is unnecessary to pursue the subject of a fair show outside and rottenness within. We referred in a previous number to Mr. Vaughan Nash's "An Empire Adrift" in the *Contemporary*, and he advocates:—

- (i.) Elasticity of revenue demand—by the introduction of a fluctuating system based on the year's actual crops, such as obtains in parts of the Punjab;
- (ii.) Reversion to the old order of things, under which land could not be alienated outside the tribe; and
- (iii.) The power to go behind the bond, or, better still, administrative rather than judicial settlement of debt disputes.

Whatever we may think about (ii), (iii) is excellent, and (i) is carried out, in principle, in civilized Belgium, and even among the most "primitive" states—being based on equity. To the above Mr. Nash says:—"It seems conceivable that district councils of village representatives might be formed without endangering what is called our hold of India." The idea is that this initial representation would mitigate many of the evils. There is no doubt there is much in this, and the ground is prepared by the existence of the old system of Village Unity and the local District Boards. The police, at least, would come to know that they are the servants and not the masters of the unfortu-

nates who fall into their hands, and robberies might be less, rife and roads safer. This establishment of representative district village councils, with some real power, might be worthy of Lord Curzon's attention, and might prove true and lasting statesmanship, but, alas! he is too busy with passing fads. If he wishes to go down to posterity along with such bright shining names, Munro, Dalhousie, Canning, Lawrence, Mayo, Ripon, and Dufferin, he must do something that will stand the test of time, will increase good government and loyalty, and permanently add to the wealth of the country,—he must put aside what sycophants and *claquers* of the Press say about him, devote less time to a "Curzon's Folly," and begin to learn again the A, B, C of India. As the Persian poet sings:—

"Nothing is accomplished without suffering,
A pearl is not raised without diving,
To float about on summer seas is not attaining."

The Famine Commission's Report has been issued, and except the recommendation that time should be taken by the forelock, and human lives should not be trifled with by iron-bound rules, there is not much in it—and the above recommendations really should not be necessary.

The Educational Conference has met at Simla, and dissolved, and the Viceroy made an excellent speech, and personally attended the meetings. The result will be seen by-and-bye. As yet we can only see that the Viceroy is bent on having another highly and highly-paid "Imperial" Officer (with his "office") who will only be purely ornamental, who will have necessarily to leave everything to the local Directors of Public Instruction, but who will be the symbol of "centralisation." As for English Education, high or low—ninety-nine hundred thus mere cramming,—it will never accomplish the regeneration of three hundred millions of men, nor supplant the principle of only Vernacular progress, nor supply the training of character. "Cram" will continue to flourish as heretofore. We have in this issue an article on the subject of Educational Reform by an "Expert," and a Scholar of Lord Curzon's own University. For ourselves, we are slow enough to think that education, high and low, should be left to those who want the article; or, if Government must move, that it move equally in English, Hindustani, and the great provincial vernaculars; that more time should be given to thorough grounding all round; that character should be set as the highest object to be aimed at; and that the standard of marks for passing should be raised double; and finally, that no mere School or College course should be reckoned the essential for admittance into the Public Services.

The "Frontier Province" has now been launched, and is to

be immediately under the Viceroy (as if he has nothing else to attend to). There will practically be little disturbance among the Deputy Commissioners and Assistant Commissioners belonging to the Punjab who are now serving on the Frontier their services being retained under the new form of administration. Similar arrangements will be made regarding the *personnel* of the various Departments. But from where will the future supplies be brought?—from Burma, Bengal, or Tinnevely? The additional cost, besides the lakhs required for public buildings at Peshawar, is estimated at Rs. 3,55,000 *per annum* which, at 10 *p. c.*, works out a capital (expenditure) of *three crores and a-half*. It is not, therefore, surprising that other Viceroys never carried out the project. As regards the officering, formerly every public Punjab Officer from Delhi to Peshawar felt himself, and was trained to be, an Imperial Frontier Officer. It elevated and braced him up. Now, he may as well be, as we have said above, in Chittagong, or Mergui, or the Andamans for the old Punjab Imperial instinct to stir in him. It throws, too, an enormous amount of patronage into the Viceroy's hands, or into the hands of his Deputy at Peshawar, which can never possibly be well or judiciously applied.

In the matter of Curtailment of Reports we quoted some months back the lugubrious lament of a South Indian journal. The following is the voice of a journal of North India. We have always held that a hash has been made of the matter, and things can only turn to their old groove, though any quantity of statistics may be omitted, the totals only being given, and some Reports of little public importance be furnished only once in five years:—

"The Chemical Examiner in Madras, unlike the Chemical Examiners in Northern India, has an eye to the romance of his work, and his Report for 1900, just published, is as 'plotty' as one of Miss Braddon's novels. Not content with merely analysing the mysterious bottled specimens that are sent to him by the Police and other authorities, Lieutenant Colonel J. L. van Geyzel, I.M.S., insists on learning the 'history' of each case, with the result that he is able to write every year a criminal calendar as well as a chemical dissertation. The Report in its complete form occupies 20 pages, and Lieutenant-Colonel van Geyzel asks that he may be allowed to continue to prepare his Annual Reports in the present form. This is *à propos* of the new orders of the Government of India relative to the curtailment of official literature. We have lately seen what 'curtailment' has done for the Reports of Chemical Examiners in Northern India. In the Punjab it has wiped Major Grant's Report out of existence entirely. In the North-West Provinces it has reduced Professor Hankin's Report to a single page, devoid of all point and meaning. Obviously the flaw in the new régime of literary reform in Administrative Departments lies in the unintelligent assumption that a Report is to be considered too long, not according to what it contains but according to the number of its pages. A wooden rule goes forth that a given num-

ber of pages must in future suffice as the maximum for a given Report; unaccompanied by any guarantee that the pruning knife will merely rid the tree of super-abundant boughs. As a matter of fact the length of a Report has never been the real subject of complaint: a Report cannot be pronounced too long merely in respect of its bulk. Reasonable criticism has been directed solely against the practice of inflating Blue-Books with useless appendices or other undigested and undigestible pabulum, the preparation of which involves an inordinate amount of close clerical toil, to say nothing of the subsequent trouble thrown upon the reader who must wade through heaps of chaff to find a few grains of wheat. In the case of Lieutenant-Colonel van Geyzel's Report, which is admitted by the Madras Government to be 'as usual full of interest,' curtailment in order to bring it into line with the vacuous Reports of some other Chemical Examiners would simply deprive it of its whole *raison d'être*. Dr. van Geyzel has drawn attention in an interesting and, therefore, forceful manner to what is undoubtedly a glaring evil in all parts of India—the unrestricted traffic in dangerous poisons—and had he been hampered, as others have considered themselves hampered, by the new bogey of 'curtailment,' he must have failed to do justice to his subject."

The matter of the origination of the idea of the Imperial Cadet Corps, which Mr. McLaren Morrison claimed, has, it seems, not ended with the denial of the Private Secretary, or even the further light cast on the subject by the *Statesman* or by ourselves. Mr. J. C. MacGregor writes from London that he was the Calcutta Correspondent of the *Times* (London) from 1875 to 1895, and says:—"I think it ought to be pointed out that Mr. Lawrence is under a misconception if he means to claim that the Imperial Cadet scheme is an entirely original idea on the part of Lord Curzon; for, as a matter of fact, a very similar scheme was suggested several years ago, under the title of "An Indian Sandhurst," by his Royal Highness the Duke of Connaught, who then held a Command in India; and, as I have said, the same idea has been kept steadily before the public by Mr. McLaren Morrison for some fifteen years past." Lord Dufferin, and Sir Henry Lawrence, are entirely out of Mr. MacGregor's account. In any case, even Mr. Walter Lawrence may be content to give the claim of priority to these eminent Indian Statesmen, if not to H. R. H. the Duke of Connaught,—even if he is unwilling to allow it to a "somebody named McLaren Morrison."

After all, the only reasonable defence of Lord Curzon's "Travel Resolution" that we have seen is furnished by Lord George Hamilton who, in answer to a question in the House as to the right of the Viceroy to interfere with the private arrangements of Indian Princes, said:—"I do not think that the Hon'ble gentleman has quite mastered the situation. The authority and power of the Indian Government have behind them the support and authority of the Indian Princes, and if the Indian Princes leave their territory they are, in consequence, protected from disturbance or disquietude inside their

territory. Therefore it is not unreasonable that the Indian Government should ask that they should be consulted in regard to the frequency and duration of absence from India, during which the reigning Princes abandon the reins of authority in their own country."

Lord Curzon seems to be still bent on his Burma Tour, and to make those long "jungle marches," notwithstanding the extremely threatening aspect of public affairs all over the world. We can only trust that if he persists in going, he will not come to any bodily grief on those wild marches, even with thirty odd servants. And the sudden appearance of a tiger on the scene might not be very agreeable. But perhaps, it is this very element of "shooting" which may have irresistible attraction, and we must have to add another twelfth part of a year sacrificed to "sport" within the twelve-month! The Members of Council have made most of the arrangements for their tours. Sir Charles Rivaz goes first to Bombay and then to Calcutta, staying at Nagpur *en route*. He also leaves Calcutta about the 10th proximo for a month's tour in Assam. Sir Edward Law, the Financial Member, visits Rajputana, Bombay and the Central Provinces. Mr. Raleigh visits various Colleges and Schools of importance, while General Elles makes a first acquaintance with Burma, and Mr. Arundel sees some of the great irrigation and other public works in the Punjab and Upper India.

Before we conclude this portion of our notes we have to remark on the quantity of fulsome trash that has appeared in various quarters—not less in the *Times* than in independent articles in papers and magazines—written by friends, or sycophants and expectants of favours, in which Lord Curzon is depicted either as "the greatest Governor-General India has ever had," or, as superior to most. In one article especially, "the last six Viceroys" are represented as mere "figure-heads" (!) or "dummies" (!!!). Surely the Viceroy has cause to exclaim:—"Save me from my friends!" To examine all these articles would be to waste paper and time and the patience of our readers. To the writers of such unmitigated trash we can only say, that "fulsome flattery always defeats its ends, and is only applied by, and to, or taken in by, fools." We ourselves have a strong regard for the Viceroy, and carefully note his course, but we forbear to pass as yet any opinion on him—nay, we have even restrained in our last a very severe indictment against him. But it must be evident that if such unmitigated trash as lately appeared in the *Fortnightly* from an "On-Looker" continues to pour forth, the "other side of the story" will also only necessarily appear. Thus it is, therefore, we find "Another On-looker" writing

in a daily paper :—"When I left India a short time ago the Viceroy had succeeded in quarrelling with almost everyone of standing, Civil or Military, and chiefly through a spirit of aggressive interference, which is no part of a great ruler's character. There is a right way and a wrong way of doing things, and certainly the right way is not to quarrel persistently with your subordinates. If Lord Curzon were ten years older and had half the knowledge of the world of Lord Dufferin, he might make a good Viceroy ; as it is, he has in India more the reputation of a busybody than a statesman, and public opinion would certainly place him below Lord Mayo, Lord Dufferin, or Lord Lansdowne, to quote only recent Viceroys."

How Lord Curzon is regarded at home may be seen from a late paragraph in the same leading Indian journal :—"A well-informed London correspondent attributes the bungling of the Cabinet in Persian Gulf affairs to a jealousy of Lord Curzon. He writes : 'Some, however, explain that the Cabinet, *i.e.*, the weak-kneed 'Inner Cabinet'—Lord Salisbury, Mr. Balfour, the Duke of Devonshire, and Lord Lansdowne—have been very much actuated by a jealousy of Lord Curzon. He is a strong man, the strongest we have had in India since Lord Dalhousie, and with a masterful knowledge of Eastern politics, and he having advised a Protectorate over Koweit, it is sufficient that the aristocratic clique of old crocks and nincompoops should repudiate his advice. This is scarcely probable, but it is not impossible, for the jealousy of Lord Curzon is very marked in certain influential quarters here, who are glad to justify themselves by the extraordinary unpopularity of His Excellency with certain classes in India, which the imitative Native Press now seem inclined to aggravate after its most aggravating manner.' And it is not quite a secret that Lord Curzon did not find himself very much appreciated, and was, as pointed out by "Westminster" in his article on "Mr. Chamberlain's Dictatorship," really "shunted on" to India to get rid of him. But his *claqueurs*, admirers, friends, and sycophants will not allow him to rest and do his work quietly even here. For ourselves we believe that, if he can only get the needed inspiration, he may yet prove the hope and salvation of the true Conservative party at home, but it will not be by fulsome trash in "leading," or other, journals and magazines. It will depend on himself—on his denying himself, and self-restraint, and, we may add, the self-restraint and wisdom of his friends.

There is not much to note from either Bombay or Madras this past quarter.

Land legislation, as we stated in our last, has been rife all

over India, save Bengal, though it is here that it is most needed. This is a large subject, and along with Political and other Titles, and the new Province—"Curzon Provinces"—we hope to see to in our next.

NATIVE STATES, PRINCES, &c.

His Highness the Nizam has been carrying out the reforms we sketched out in April last, months before any of the newspapers had any inkling even of what was coming. A Hindu, of an old family, has been appointed Prime Minister ; and the hosts of strangers from the North-West Provinces and other parts of India, who held the fattest posts in the country, have been dismissed. It is intended henceforth to employ the Nizam's own subjects and natives of South India. These, whether Hindus or Mahomedans, offer a large choice, and will certainly not be worse, even if not so "ornamental,"—and very probably be better—than the strangers, whether from Lucknow, Aligurh, or Patna. Over the whole of the new administration, the Nizam himself will exercise a personal supervision. In the meantime, the Government of India lends a high officer to put the financial working of the State on a proper footing. All this is as it should be. Hyderabad is one of the finest and richest States in India, and there is no reason why it should not be well administered by its own native agency, now that high education has spread over South India including Hyderabad. Mere education, however, does not make good administration. In this way, too, the continual masked contest between the Supreme Government and the State will come to an end, and the post of Resident will no longer be one of the most difficult in India—to reconcile varied and conflicting interests, etc. We note, too, another move in the right direction in this State. Independent Europeans will no longer be allowed to settle without permission. Were this rule to be applied to all strangers, including Parsees, it would be well. The Parsees, even though from Bombay, are as truly strangers to the State as Europeans. If Lord Curzon sees to the new *régime* having a fair trial, and can see through this effort of the finest Native State in India trying to make head-way, even as others, he will have done more than many another more showy action, and add to the gratitude of the State itself. And the Nizam himself will have risen to a new life full of hope for himself and his country.

Proceeding northward, Baroda continues on its path of enlightened progress though it has parted with its late Dewan. A great deal depends, in Native States, upon the personal character as well as ability of the Dewan, or Prime Minister, but here, in Baroda, we have a Chief at once highly enlightened, active, and who personally attends to matters of State. We

believe the Chief has secured a thoroughly respectable and respected, as well as able, man for his new Prime Minister.

We next come to Punnah, the diamond-bearing State of Bundelcund, where the young Chief has been removed under a guard to Nowgong, to undergo a trial and free himself from an alleged complicity in poisoning his predecessor. This happened some time ago, and we cannot understand how, if the matter was so, that it has slept so long. There ought surely to be some bar of limitation as to time in such matters, as anything may be got up after a while, and in Native-governed States anything may be got up at any time by a few disaffected. In one of our previous issues we noted that Punnah was a Native State which offered the example of having a Christian as the Chief Minister. Our memory may fail, but we know that it was so during very many years of the rule of the predecessor of the present Chief, the very person who is alleged to be implicated. Let us add, in concluding our note on this matter, that half the Native Baidis and Hakeems poison their patients—of course in ignorance—just as there are wrong treatments and mischances with European Doctors—and it is an easy thing to put one and two together and make it four, bringing in an innocent Chief into it.

The young Maharajah of Jodhpur, after paying a visit to Europe, and being "received" by the King-Emperor, has returned to India, and been accorded great welcomes in Bombay and his own capital. It will be seen that while the Viceroy's "Travel Resolution" hardly affects the few bigger Princes—for Bhawalpur, too, is shortly to set forth on the "grand tour"—the numerous small ones, whose enlightenment is equally a matter of moment, are caught in its meshes. The resolution was well made to strain at gnats and let camels through. To return:—The Maharajah of Jodhpur left India in April, and on arriving at Naples he and his party, which includes three Native Princes and half-a-dozen Aides-de-Camp and native servants, visited Rome and Venice on their way to Carlsbad. He took the waters for five weeks, and then Vienna, Innsbruck, and Salzburg were visited, after which the party rested for sometime at Lucerne, going on later to Interlaken and Berne. While in Switzerland the party did some mountaineering by aid of the familiar electric railway, but the thing that interested here most was the sight of the snow, which he saw for the first time when climbing up the Eiger glacier. He considered St. Peter's at Rome the most wonderful building he had ever seen. Captain and Mrs. Bannerman accompanied the Maharajah, and on their arrival in Paris they put up at the Hotel International, whence they set out each day to see the sights of the capital.

The Maharajah expressed the highest admiration for the people of England. He is eloquent in his praises of their polished manners and of their earnest endeavours to bring into practical use the latest developments in science and art. He spoke in terms of gratitude for the cordial welcome extended to him at every place that he visited in Great Britain. The courtesy of the English nobility, their activity in business, and their progress in civilization, he says, has the tendency to mystify the Indian mind and make it realise its own darkness. The Indians, the Maharajah says, are destined to be ruled and guided by the Britishers. He is of opinion that the former should learn all that was possible for them, if they aspired to develop into a great nation.

The liberal, enlightened, and humane Maharajah of Jeypur has placed another sum of four lakhs to the credit of the Famine Fund he inaugurated with a first gift of nineteen lakhs. It is such princes who have conserved India during the last three thousand years; and it does seem strange to us how slow far richer princes, even such a Lord Curzon's favourite as young Gwalior—are to follow the good example set by Jeypur. The young Chief of Puttiala has been installed or recognised by the Lieutenant-Governor of the Punjab, a Council of Regency directly under British supervision being formed to administer the State during the minority of the prince.

We noted in our last, the marriage and liberality of the young Nawab of Bahawalpur, and that Colonel Grey represented Government with him. It is now arranged that the Nawab proceeds on a visit to England in Colonel Grey's charge, and His Highness could not have a more thoroughly kind-hearted and capable officer to be with him. The great thing in these visits of Native Princes and Chiefs to Europe is to place a limit on expenditure, and to keep harpies and others from preying on them. We make no doubt that Colonel Grey will see to both, as well as the increase of useful knowledge in his youthful charge. Colonel Grey is a man who would be an acquisition as an adviser in any Native State in India.

The first batch of princely cadets are to proceed to Meerut this cold season for their exercise. Admirable in itself, in many ways both for themselves and the country, we can only trust that no false pretensions will make the corps displace a single younger member of a noble family from devoting himself to agriculture, or developing the economic and industrial wealth of India.

Finally, in regard to the political Chiefs and Princes of India, it is proposed to permit a limited number of them to be present at the Coronation of the King-Emperor. It will

be a heavy charge on the revenues of India, for they will go as India's representatives, and be guests from the day they set foot on the steamer till they land back again. Some have proposed the very large number of fifteen. We should think even eight more than sufficient for a mere pageant and to accentuate the political meaning attached. The Nizam and Kashmir, the two biggest of all, cannot or would not go. The Maharana of Meywar would not move nor Travancore. Of the others, we have Baroda, Indore, Bhopal, Jeypur, Gwalior, Mysore and Rampur. Puttiala, as being too young, cannot go. Bahawulpur will be there in the course of his proposed visit. Of the eight we have mentioned above, one or two may hold back. We do not see what place the Maharajah of Cooch Behar, even though "political," has in the list of half-a-dozen or so of the great representative princes of India, though his *claquers* in the press have already settled it among themselves that he—who seems to have been more in England than any one else—shall be one of the party. We trust Lord Curzon will make an appropriate selection, and that there be no more than half-a-dozen or so—perhaps a Gilgit Chief and a Shan Tsawbwa joined on to add to the picturesqueness of the body.

Among non-political leading natives, Zemindars of Bengal, the "Maharajah" of Durbhunga's case with his tenants, which we had no space to notice at length in our last, showed that the "model" territory was really seething with grave internal troubles with the ryots. The Commissioner found against the Maharajah's management. This Zemindar with his "manuscript eloquence," whether in the Council Chamber or in the Hall of the British Indian Association, is constantly trying to push himself and his name forward before the public—even of England!—as one of India's "princes"—we are sure the Maharana of Meywar or the Maharajah of Kashmir or even any of the lesser princes would not recognise him, or even Cooch Behar as one of their body—it appears that this "Zemindar," who travels so far out of his sphere, is innocent of any knowledge of how things are managed for him on his estate. Yet, we believe, he enjoys the very handsome income raised from it, which reminds us of some other Zemindar in East Bengal. Illegal cesses, *abwabs*, forced contributions for this, that, and the other, on every possible occasion, by the myrmidons of his Zemindary increased his revenues to about double the amount within the memory of some living, for he is dead. He, of course, knew nothing,—perhaps he "winked."—but he enjoyed all the substantial money thus raised contrary to Government regulations. We do not know what is the state in that Zemindary now; but both that instance, and this of

Durbhunga, lead us to recommend a general over-hauling of the way things are carried out on these large estates, even if "managed" by Europeans, every five years or so, by a specially appointed Commissioner, to hear petitions of ryots, and report to Government. There would then be no "agrarian revolts," nor need of moving bodies of troops, nor would the poor be mercilessly robbed for the aggrandisement of their all powerful "Zemindar"—an officer, be it remembered, whom we ourselves have created, to the serious loss of legitimate revenue, and whose operations, therefore, are under our supervision. We, of course, exempt entirely from these observations, the leading nobleman of Bengal, the Maharajah of Burdwan, who pays half a million to the revenue, and who has given up his kingly estate to some score of lessees who have thereby themselves become "Rajahs."

We may conclude this section by noting that the difference between the Khetttries and Mr. Risley has been settled even as we recommended. Mr. Risley, as Census Commissioner, writes a nice and sensible letter to Rajah Bun Behari Kapur and shows clearly that while the orders of his predecessors were in the wrong direction as regards Khetttries, his own orders were exceedingly appropriate, placing them along with the Rajputs. He also says, that the new information he has received will enable him to revise the article "Khatri" in his *Trifles and Castes of Bengal*.

[As these notes are passing through the press, an official paragraph has been issued regarding the matter of the attendance of Indian Princes at the Coronation, and it will be seen that our recommendations, given above, as to those who are excused, and as to the number, tally exactly. We furnish here the notice *in extenso* :—

THE KING'S CORONATION.

SIMLA, 2nd Nov.—His Majesty the King-Emperor has been graciously pleased to issue invitations which have been accepted by the following Princes and Chiefs to attend his Coronation in London next June :—The Maharajah of Gwalior, the Rajah of Kolhapur, the Maharajah of Jaipur, the Nawab of Bahawulpur and the Rajah of Nabha. His Majesty is aware of the loyal feelings that would prompt a considerable number of Indian Princes to be present at the ceremony and would gladly have welcomed a larger deputation, but the considerations of space and the accommodation, however, compelled a limitation of the numbers, and an endeavour accordingly has been made to render the selection as representative as possible. From racial, religious and territorial points of view the following Princes received but for domestic or other reasons, were unable to accept the honour of his Majesty's invitation :—The Nizam of Hyderabad, the Maharana of Udaipur, the Maharajah of Travancore, and the Rajah of Cochin. His Majesty while excusing the attendance of the remaining Princes and Chiefs, is anxious to afford to them an opportunity of testifying their loyalty to his Throne and person and he has therefore instructed the Viceroy to hold a Durbar at Delhi on the 1st January, 1903, attendance at which will be regarded by his Majesty as equivalent to the presence at his Coronation. Steps are also being taken by the Viceroy

in receipt of instructions from the Secretary of State to select with the aid of the local Government a small number of representative native gentlemen to attend his Majesty's Coronation from the different Provinces and Presidency Towns. Later on a similarly representative European deputation will be selected from Public bodies and from the various branches of the Public Service in India. It is also in contemplation to send a large Military Contingent to take part in the coronation ceremonies, representing all ranks and classes of the Native Army and the Imperial Service Troops. At the head of the last named deputation will be Sir Pertab Singh of Jodhpur.]

LITERATURE SCIENCE, ART AND EDUCATION.—According to our rule we review journalistic literature first. The *Madras Mail*, for inserting some specific charges against certain Municipal Officers, has had an action for libel brought against it by Colonel Sir George Moore, the President of the Municipality. The case promises to be a keen one, and the best lawyers have been retained on either side. As it is *sub-judice* at present, we refrain from commenting on it. We may, however, be permitted to say that it was a most absurd mistake for certain native members of the Municipality to try at the outset to censure their Chairman for taking action. They did not see that it was practically asking him to resign. As a consequence, not only did he refuse to take the chair, but no other European member would, and the *wrangle*—for it could have been nothing else—was fought out *in camera*. Here the *Madras Mail* had good cause to exclaim,—“Save me from my friends!”

The *Madras Times* has begun well under a new *regime* a new editor—Mr. Steer having been got out from the staff of the *Mail*. The old Editor Mr. Ormerod did as much as his other mercantile avocations permitted him. He lacked the necessary literary style and training, but his articles were always remarkable for a solid interest in the material progress of the country; and probably he deserved much more a public meeting to mark the close of his services than others more merely showy. The Hoff case for libel was decided in his favour, but on appeal the decision was reversed on a technical point. Such are the uncertainties of human law. A new monthly magazine called *East and West*, has been started in Bombay, and we wish it well. The number of these magazines of sorts, in various parts of India, especially in the Madras Presidency, is very large, and of only one, the *Arya*, can we say it is of any value. They are all owned or conducted by natives, and one would expect to see pure native talent arrayed in them, but it seems that they rely almost altogether on contributions by stray European writers. This is not as it ought to be, nor does it instil in us a high respect for native literary ability and talent. We would consider this as almost entirely absent in India, were it not for the papers we are privileged to receive and publish for the *Calcutta Review*.

These, however, probably mark the best talent there is in the country, and some of our native writers could hold their own, even in the best Home Journals. For instance, an article on “Colonial Policies” in our last April number could not be excelled for walking on a figurative tight rope swung over a precipice. And another in this issue, “Ram Bodh Muni—a Love Story of Nepal” could not possibly be beaten for pathos, beauty, and a true colouring of nature. Kipling himself is not near it. We write thus, lest we should seem to decry native literary talent and ability from our previous remarks. And yet again we notice another, and again another, monthly magazine—a *Ladies' Journal* and a Malabar Affairs, the former edited and written altogether by native ladies, which is as it should be—and is a bright and readable thing, and that is sure to succeed. This journal is the surest sign of India's advance in social regeneration. Before we conclude this portion of our remarks we may observe that, in reference to the article on “Serpent Worship” in our last, we were not previously aware of the extent of the “Serpent Cult” in India as set forth by the *Times of India*, in its issue of the 26th October last in its “leader” treating of our said paper. Here is what the *Times of India* writes [we may add that we have ourselves, ten years back, come on the belief of a monster serpent, not in Sumbulpore but near the sources of the Sone in the Central Provinces]:—

“Little was known of the extent of this cult in India until Fergusson wrote his great volume on tree and serpent worship, illustrated by engravings of the sculptures that adorn the Buddhist topes at Sanchi and Amraoti. In that work, when Fergusson, after passing in review the instances and indications of tree and serpent worship in different parts of the world, comes to India, he remarks that many of his readers will be inclined to ask whether serpent worship exists at the present day in India, and that if the inquiry were addressed to even our best informed Indian authorities, the reply would probably be negative. If this was really the case at that time, his work certainly removed all doubt upon the subject by the numerous and striking instances of snake worship that he adduced. One of the most curious was the great serpent in Sumbulpore visited by Mr. Motte in 1766, which was supposed to have been worshipped there since the world began. It emerged every day from a cave, devoured a goat offered by its worshippers, and took a bath in the canal. It was still alive when Major Kittoe visited Sumbulpore in 1836, and for anything we know to the contrary may be living there still. Of sculptured snakes Fergusson mentions the image of the seven-headed Naga, richly jewelled, and under a splendid canopy, which are the principal images in the temple of Seringham. He also shows how the stone sculptures of serpents insinuate themselves in the sacred sculptures of temples all over India, and how in Kashmir, according to Abulfazl, there were in Akbar's time only 45 places dedicated to the worship of Siva, 64 to Vishnu, but there were 700 places in the valley where there were carved images of snakes which the inhabitants worshipped.”

Let us further add to the above, that we have also ourselves come upon a *saurian*—not a snake—in East Bengal, which in every respect of size, etc., was a pre-Adamitic geological epoch monster; and observe, that whatever this extensive and prevalent serpent cult may betoken—and it does mean much—there can be little doubt that the innumerable serpents carved round the lotus flower which may be seen in the remains of probably the oldest Buddhist Temple in India, is a reminder of the fall and emblematic of the Tree of Life.

We trust, in our words "Kipling himself is not near it," (used above) none of his devoted admirers will consider us as setting too low a mark on their favourite. Out of a great many reasons, only his having in a *Windsor Magazine* article of his (in June 1897, if we remember right) on "Men who have won the Victoria Cross," set us up above even these, though undecorated, (in something relating to us in earlier days—when Lord Curzon was in the nursery, and Russia had not come into even Khiva in Central Asia—Kipling's "Khodajantakan Mountains"), would make us feel favourably disposed towards him. Kipling's true place in literature, however, is a subject above mere personal likes, and we hope to set it forth truly and impartially, neither depreciating him unduly and unjustly as the *Saturday Review*, or seeing in him the greatest "poet" of the age, because of a hysterical Bishop who went into tears over a stilted "Recessional," whenever we can command some space, which we cannot at present.

Mr. J. M. Maclean has in the press a work entitled, "Recollections of India and Westminster." Many of the papers collected in the volume were originally published in the *Manchester Guardian*, but they have been revised and enlarged, while the portion of the book relating to Mr. Maclean's Indian experiences has been considerably extended. Mr. Maclean has also included some very interesting historical letters from Lord Randolph Churchill, Sir Bartle Frere, and other well-known public men. The work will be published before Christmas.

Our readers will remember our note in the early part of the year on the similarity between Hebrew and Sanscrit words when either of them is reversed, leading to inferences as to the mode of the Confusion of Tongues at the Tower of Babel. We have now "The Hebrew Origin of the Brahmins," an interesting essay (S. P. C. K. Press) by Mr. M. Venkataratnam, B. A., of the Teacher's College, Saidapet, Madras. In this the writer attempts to attribute Hebrew origin to the Brahmin of India from a comparative study of the Hebrew Bible and ancient Indo-Aryan literature; and tracing in them striking similarities in the laws pertaining to cleanliness, uncleanness, priesthood,

etc., which are binding on the Hebrews and Hindu Brahmins, Mr. Venkataratnam is induced to attribute a Hebrew origin to Brahmins. He derives the word "Brahma" from "Abraham" and "Yahava," which is said to occur several times in the Rigveda, from the word "Jehovah." And what appears to the essayist a decisive proof in support of his view, is the supposed contact of the Asiatic Aryans with the Assyrians at some remote period in prehistoric times. The Assyrians being supposed to have carried away a large number of the Israelites into captivity, Mr. Venkataratnam thinks that the latter must have given to the Asiatic Aryans, through the Assyrians, their ideas, words and institutions.

There may be difficulties in the way of accepting the Brahmins as descendants of the late Hebrews, of a time subsequent to Moses, but the earlier Hebrews, and Abraham of a certainty, belonged to the same stock which sent out Eastern offshoots to India and Western branches to Europe, Armenia and Babylonia and Chaldea being the meeting point of all; and if we go still earlier than Abraham, to the Tower of Babel, we come on the one young and growing family. It may be well supposed that there was at first free intercourse and brothership maintained between the leading Indians, Assyrian astrologers, Babylonian and Parsi Magi, Egyptian priests, and Hebrew sages, on-lookers of the "Star" of Jacob with Balaam, the Day-Star which was to appear, and which, and whose Earthly Career and Work, were embodied and set forth in eternal and world-wide starry blazon in the Constellations of the Zodiac (of the heavens) at a time when there were no written characters—probably taught thus by the angels themselves to Adam. In connection with this, Dr. Bühler's deservedly great name may be adduced as having shown that the *English alphabet*, the Indian *kakhaga*, and the Hebrew *aleph beth* all go back to a common origin in Northern Arabia. In a paper of his each letter, as it occurs in the old inscriptions of Asoka, has been traced back to its original in the Moabite stone, and the archaic inscriptions of Phœnicia. A comparative table of the various alphabets appended to his paper sets the matter at rest for ever. We may add, however, that Professor Bühler's research came subsequent to Blochmann's, and Blochmann was Secretary to the Asiatic Society in Calcutta, before whom a summary of the paper we referred to in our last, on the "Unity of Alphabetical Writing," was read by its author. We had not, at that time, to controvert the views held by our contributor Dr. Cust—see his opening article in this number—in regard to the date and the origin of our Alphabet—the testimony we have referred to in a note to that paper, of the Powers, Principles, or "Angels" of the Universe being embodied by

Moses in the Pentateuch Alphabet in the *Cabbala*, i.e., in the "Word of God" (of *St. John's Gospel and Revelation*), and "The Word" in them, but it was not necessary. In these necessarily cryptic references, we wish to throw as it were a flash (only) into a mine of the purest gold full of riches untold before which Aladdin's famous Treasure of Diamonds and Rubies sinks into insignificance—indeed, of which Aladdin's story is an Oriental and popular setting.

Pundit S. M. Natesa Sastriar has published a translation of the six first chapters of *Raghuvansa* in Tamil; and A. Swadesamitran has brought out, in the same language, a book of "Curtain Lectures," well-written and humorous, giving an insight into native domestic life. An English translation of this might take well. Mr. Nizam-uddin Hussan, a Judge of the High Court of Hyderabad, has employed his leisure—we envy his leisure—in studying the history and origin of our ordinary punctuation marks, and has both written a pamphlet on the subject, and contributed an article on it to the (English) "Indian Magazine and Review." From his own showing in the latter (he does not perceive it) he is on the wrong track in ascribing these marks to an Arabic origin in Spain in the Middle Ages. As for the marks being turned from right to left, let us say that the marks were not turned at all either way in ages much earlier than Arabic literature,—and the marks were existent then,—but pointed straight up and down, or square or otherwise. His theory may be patriotic, but is quite untenable. We regret we have no space or time to show it fully. Mrs. Montague Turnbull has contributed some reminiscences in a late *Chambers' Journal* of the Calcutta Volunteers raised during the early days of the Mutiny, her husband, Major Turnbull, being the commandant of the cavalry portion of the force. Old times and persons are vividly brought to our memory by her, among the latter being one of the editors of the *Calcutta Review* General (then Colonel) Malleon—also one of the authors of the "Rulers of India" series, the *Indian Mutiny* and other works; and General (then Major) Nassau Lees, often a coadjutor and fellow-worker with ourselves in literary and other lines. Among other varied work that Nassau Lees—he afterwards owned and edited the *Times of India*—did, he was a joint-editor of the *Bengal Sporting Magazine* with Lord Ulick Browne and Major Turnbull. We never again expect to see the like in India of the large, talented, able, cultured, and even highly-placed literary talent, in every branch of work and journalism that adorned the country in those grand old days, and shed a lustre over the Services, even though we have men like Risley and Buckland with us—worthy successors these, but labouring under mountains of red-tape and reports, and choked by "officialism," all which were absent then, and

the greater praise therefore to these. Lord Curzon's example, in the highest place, ought, however, to tell in some measure, even though "competition-wallahs" be nowhere compared with the Haileyburians. Indeed, the question has often seriously occurred to us—has our modern race of Englishmen, who come out to India (and even who stay at home) degenerated? Let us, however, revert, after just this quotation from the *Indian Daily News* :—

"The cultivation of Persian, Urdu, and Sanscrit among Indian Civilians is not carried on so seriously as it might be. The great Warren Hastings thought and the present Government thinks, such studies of high importance, and he was, and it is, no doubt right. Perhaps, a modification of the time restrictions by Government would have a good effect. At any rate, we hope that some means may be devised to encourage all Government officers to devote a portion of their leisure to improving their knowledge of the classical Oriental languages. Vernacular is all very well, but the classics should not be neglected."

The Madras Oriental Manuscripts Library began its existence as early as 1828 with only 531 volumes out of the well-known Mackenzie collections sent to this Presidency by the Government of India and preserved as part of the Old College Library. Though this institution costs the Madras Government comparatively little to maintain it in a state of efficiency, it serves a very useful purpose. The Library has been added to largely from time to time by the local Government, with the result that at present it has 11,054 volumes. Of these 10,920 relate to Sanscrit manuscripts, 2,858 to Telugu, 1,203 Tamil, 1,072 Canarese, 80 Malayalam, 343 Marathi, 33 Uriya, 164 Arabic, 610 Persian, 58 Hindustani; and a miscellaneous collection of 198 consists of Japanese, Singhalese, etc. The Report for the year 1900-1901 shows that during the year 105 manuscripts have been obtained; 59 out of these are Sanscrit and comprise the fields of Drama, Language, Philosophy, Politics including Morality, Religion, Vedic literature and Mythology. The Library was resorted to by 1,641 visitors, of whom 806 have been classed as readers and 819 as copyists; the corresponding figures for the previous year being 660 readers and 870 copyists. These visitors copied 699 manuscripts and read 591. The largest number of manuscripts read and copied relate to Poetry and next in order comes Medicine. Besides the visitors, scholars like Mr. P. C. Ray of Calcutta, Mr. K. P. Trivedi, Mr. P. Cordier and Mr. Pandi Doraisami Tevor of Madura applied to the Curator for copies of rare manuscripts which were furnished them at their own cost. The Director of Public Instruction records the valuable services rendered by the late Professor Seshagiri Sastriar, M.A., who held the office of Curator with credit for eight years, during which period 2,136 manuscripts were acquired for the Library.

At the instance of the late Max Müller's friends in England a Sub-Committee has been formed by the Bengal Asiatic Society to collect subscriptions for a bust to be placed in the Bodleian Library, and for the promotion of learning and research in all matters relating to the history and archaeology, the languages, literatures and religions of ancient India. The Sub-Committee consists of the Hon'ble Mr. C. W. Bolton, Mr. Justice Gurudas Banerjee, Mr. A. Pedler, Mr. K. G. Gupta, Major A. Alcock, Mr. C. R. Wilson, Mr. Haraprasad Shastri, and Mr. T. Bloch, as Secretary. We also notice H. H. the Gaekwar's name as among others approving of the movement.

We give Mr. Syed Ali Bilgrami of Hyderabad the following free advertisement. His library of 5,800 volumes is for sale for Rs. 40,000. The collection comprises 793 works referring to Sanskrit language and literature; 275 old Persian, Pali and Singhalese works; 933 Greek, Latin, Italian, Spanish, Russian and German works; 1,353 in English relating to biography, history and general literature, and about 1,426 works on various scientific subjects, including books of reference and scientific periodicals. There are in addition over 1,000 volumes MSS. and printed, in the Arabic, Persian and Islamic languages embracing every period and subject.

Our old friend of the Doveton College, Mr. J. W. McCrindle, has come out with a further and final instalment of *Ancient India*—a compilation of the references to the country contained in Greek and Latin literature, and is a continuation of his translations of Megasthenes, Arrian, and the Periplus, published upwards of twenty years ago. With Mr. McCrindle's published translations of Ktesias and Ptolemy's Geography of India, this present volume exhausts the field which he set himself to explore and he has done a valuable service to students.

Dr. Stein has returned to his duties in the Punjab after finishing his work at home, with regard to which he has stated that:—

"A full investigation of the sculpture, fresco painting, objects of industrial art, and seals, etc., which were dug out of the temples, and dwelling houses of sand-buried sites will help us to resuscitate the civilisation of a region which has played an important part in history as the link between ancient China, India, and the classical West. Now for the first time have been brought to light some aspects of the every-day life, the home industries, and arts of the inhabitants of the villages and settlements of Chinese Turkestan which were abandoned in the early centuries after the beginning of the Christian Era, and have since been buried under moving sand dunes. As showing the extent to which the desert has advanced, I may say that some of the settlements I excavated are situated fully a hundred miles beyond the edge of the present cultivated area.

No doubt can be entertained that the inhabitants of these places were in possession of a culture mainly derived from India, and that they were Buddhists. My excavations go to prove that their culture

was highly advanced, and that the art influences of Greece and Rome were felt even at that great distance from the centres of classical culture. Khotan is, I should say, about half way between Peking and Western Europe. Possibly the most striking excavations I made were at a site in the heart of the desert, north of Niya, where one settlement was exposed, covering with its scattered dwellings and shrines an area of about six miles by four. Until digging began all that was visible were weird-looking rows of bleached timber pieces projecting in various places like the framework of a wrecked ship from between the sand dunes.

Of special interest were the refuse-heaps which we unearthed near some ruined houses, once apparently tenanted by village officials—bins of 'waste paper' baskets, containing hundreds of documents, beautifully written on wooden tablets, and carefully tied and sealed. Owing to the preservative nature of the sand, many of these were in splendid condition—the ink as black, and seals and string as perfect, as if they were only a few weeks old. As these documents are in a known Indian script, their decipherment can be expected to reveal in a fascinating manner many of the details of the ancient village life. But it will be a task requiring years of close study, as in India itself the materials available of this early script have so far been very scanty.

Round most of the sand-buried houses were brought to light carefully-planned little gardens, with avenues of trees, fenced lanes, orchards, and so forth. It was truly astonishing on clearing away the sand to find under the shrivelled hedges heaps of dried leaves, just as they had fallen in ages gone by. The gardens were much the same in character as those still to be found in Turkestan to-day. The trees were mostly poplars and peach, mulberry, and apricot trees. There is no evidence that these places were abandoned owing to any sudden catastrophe, but their gradual desertion was evidently due to the impossibility of continued irrigation causing an advance of the sand.

In the ruined temples we found a sort of unintentional exhibition of the fabrics of these remote ages—for in front of some of the idols were heaps of torn sheets of elaborately worked silks and other fabrics which had been deposited as votive offerings. In one temple it was curious to note an instance of where a pilgrim, anxious apparently to propitiate as many deities as possible, had torn into portions a Tibetan manuscript, which he had divided among the various idols. These fragments are now once more united under glass panes. Many colossal statues in stucco were unearthed from the monasteries and temples. One of the latter contained in its cloisters over a hundred statues all over life size. As showing how the customs of to-day were in vogue in the past, it may be noted that my labourers at once recognised an ice-pit which was dug out by dry leaves, which were apparently used then, as now, to protect the ice from the terrible summer heat."

We have previously stated that the existence of these old buried cities is no new discovery, but that they were first put forth by ourselves nearly forty years ago in the then *Friend of India*, after our own return from our early Central Asian travels. Occupied as we were with far more important matters—political as well as astronomical and other scientific, and in times when there was neither a Russian Government any where nearer than the Volga, or a Chinese Government existing, but wild and lawless petty chiefs everywhere,—at one

time we had a troop of 150 cutthroat Hunza robbers sent out to waylay us—and we were quite altogether alone, with an enormous lot of cash, precious stones, etc.—[we wonder if “Mr. Curzon” of other days ever travelled under such circumstances, or whether he would have met poor Hayward’s (subsequent) fate]—sometimes, too, with a dozen hungry bears round about within a few yards, and sometimes on a melting sliding avalanche—; thus situated and circumstanced, worked to death day and night, and our life every moment endangered, we could not attend to these and other matters of less moment—or even to *the buried cities of gold*. And we are content now, even as we were then, to drop the veil of oblivion on them, and we should not refer to them here, but for Mr. Stein’s statements and researches of the present day being brought up and aired as something quite new. Mr. Stein believes that these cities, etc., “were abandoned in the early centuries after the beginning of the Christian era.” The local traditions, however, point to their existence even after the Mahomedan era. He also says that “the art influences of Greece and Rome were felt.” These foreign “art influences” may be seen in the early temples—Jain and other—see our Critical Notice on the Jain Stupa at Muttra in a following page—even in India, and the Buddhist civilisation that prevailed then connected North India with Khotan. Mr. Stein also says that “there is no evidence that these places were abandoned owing to any sudden catastrophe.” This may or may not be so, though the ravages of the earlier Mahomedan conquerors may account for their being swept out of existence—even as Bijaynagar in South India at a subsequent period—; but the local traditions do point to sudden catastrophes, and as being Mahomedan traditions, are connected with the Koran, Faith, Faqueers, etc.

And here, before we pass on to Scientific matters, let us say how surprised we are at the antiquarian ignorance betrayed by the Viceroy in his speech before the Asiatic Society when he said:—“We have no building in India as old as the Parthenon at Athens; the large majority are young compared with the Coliseum at Rome. All the Norman and the majority of the Gothic Cathedrals of England and of Western Europe were already erected before the great era of Moslem architecture in India had begun. The Kutub Minar at Delhi, which is the finest early Mahomedan structure in this country, was built within a century of Westminster Hall, in London, which we are far from regarding as an ancient monument.” He is evidently in ignorance of the elaborate Jain temple on Mount Aboo which goes to a period near the Christian era. And he knows absolutely nothing of

the far older structures in Delhi, about which it does not suit us to enlighten him. It is a pity he chooses to pose as an authority on a subject of which he is totally ignorant—to make statements that rouse our antiquarian ire.

Turning to Science, whether medical, or physical and economical, India is certainly taking a very advanced position. In the former or Medical branch we have not only first-class Bacteriological Research Laboratories, but the Kasauli (Pasteur) Institute is doing excellent work in the treatment of mad dog bites besides the general bacteriological work comprising (1) the preparation of anti-typhoid vaccine; (2) serum diagnosis of typhoid and Malta fevers; (3) diagnosis of malarial fevers, tubercle, leprosy and many other diseases met with in India; at the same time that several medical officers of both services have been instructed in bacteriology and allowed to work in the laboratory.

This Institute should be largely extended. It is capable of producing the various anti-toxins, the value of which every medical scientist knows. It could turn out anti-venene (the cure for snake-bite), which has now to be got from Lille at great cost; anti-diphtheritic and anti-tetanic serum, etc.; but funds are needed to provide horses and stables before action can be taken in these directions.

In regard to Dr. Calmette’s Anti-venene, its efficacy when fresh, for *cobra*-bites, has been established beyond question, and it is now supplied to numerous hospitals and dispensaries all over India. But the price is prohibitive, and it deteriorates rapidly in the hot weather in the plains. Hence the necessity of our having an anti-venene “manufactory” of our own. Dr. Hanna of Bombay showed in the pages of one of our earlier issues this year, that the antidote does not apply to the poison of Russell’s Viper (the *Krait*), but that should not prevent our having a laboratory for it. At the Bombay Research Laboratory Doctors Lamb and Hanna are continuing their researches to standardize the serum with pure cobra venom, and to ascertain the deterioration of the serum through keeping in India. To save space we refer our readers interested in these subjects to the *Lancet* of June 15th last, and to the (reprint) pamphlet we acknowledged in our last issue, which is most interesting reading of the several series of experiments, which, however, have yet to be very considerably extended. It is possible we may find space for these, as an article, in some future number. In regard to Malaria and Mosquitoes, still other *Anopheles* (!), and the delegates to India of the Malaria Committee of the Royal Society and their work, we trust we shall have space in our next issue to say something about them.

Let us now turn to the physical and economic sciences, and

here, too, for want of present space, we must reserve our entire batch of agricultural notes for the next occasion, concluding this section with only our progress in mineralogical matters.

We have a very highly-paid and over-manned "Geological Survey," but so far it has done nothing towards the very reason for its existence—to find out the mineral wealth of the country. We remember a very highly-placed Government Officer once telling us, with reference to a couple of Geological Surveyors who were near about at the time for examination, etc., of that part of the country. "They will have a pleasant shooting time of it" (for six months!); and we have often thought that were the bloated "Department" abolished and in its place, one Geologist appointed to each Government and, under its orders, as is the case in the colonies, where it works, and naturally better, than such an arrangement as ours,—it would be far better. The *Indian Daily News* writes thus of the uselessness of our present officers:—

"Prospecting is not the *métier* of the true geologist, and we have had so many sad instances of officers of the Geological Survey of India wasting their time and the public money in this direction, that we are surprised to see them kept at such work. Dr. Hatch recently issued a treatise on the Kolar Gold Fields, which was not only superfluous, but absolutely mischievous in its tendency, owing to its inaccuracies of information and fallacies of deduction. It has been condemned by the whole Professional Press, and created no end of discontent at Kolar. The Kolar Gold Field had been so thoroughly exploited that it was most absurd to send there Dr. Hatch, who was specially engaged to report on the possible occurrence of Gold in Chota Nagpur and Bengal. It was hardly likely that he would meet with any better success in a well-known mining centre than he did in the virgin tract on which he was first let loose. The rest of the sum of the economic enquiries is that it is quite possible there is gold in the Wuntho District of Burma, but that the Wundwin does not hold out much promise. There is no tin to be got in the Lushai Mahals, but coal and petroleum may be found in small quantities in Assam. For all the good this information will do investors, the officers of the Department might have been better employed in other directions. But the Director of the Survey is not, after all, so much to blame as the system which gives him control of mining experts. They should form a Department by themselves."

And the *Madras Mail* says—sarcastically, of course, as to the under-manning:—

"The Department is a small one for the large amount of work that it has to do, for it consists of only 21 persons, *viz.*, the Director, Mr. C. L. Griegbach, C.I.E., three Superintendents, four Deputy and four Assistant Superintendents, one Palæontologist, three Specialists, an Artist, two Native Sub-Assistants, an Assistant Curator, a Registrar, and the Inspector of Mines. But of the specialists employed last year Dr. Hatch has completed his one year's engagement and Mr. G. F. Reader is dead, so that the Department now consists of only 19 persons."

Imagine a score of most highly-paid "Directors," "Superintendents," "Specialists," etc., and their practical value summed up by Government itself in its Resolution on the Report for 1900-01:—"Explorations for economic purposes have not yielded much of value" [never did!] and "the ability of the Department to undertake such investigations has been strengthened by the addition to its staff of two experts in economic geology." The whole thing is a scanda-

and Mr. Hatch's appointment itself was one. To show the halting nature of the output of minerals in this great, extensive and highly-mineralised empire the official summary of Mineral Production for last year may be quoted by us:—

"Gold is produced mostly in the mines of Mysore, where the annual output now exceeds half a million ounces. From the mines in the Nizam's Territory only a small quantity has been extracted as yet. No account is taken in these tables of the gold produced in parts of Northern India from the washings of river sands; there are no means of stating the quantity statistically, but it is well known that it is entirely insignificant.

The aggregate reported production is 513,266 ounces, the value of which may be taken to represent, at £4 an ounce, about two millions sterling.

PETROLEUM.—The production, which is confined to Burma and Assam, amounted to 38 million gallons in 1900 about 37 million gallons being of Burman production. Although the production has expanded very largely, it is still quite insufficient for the requirements of the Indian market which are met by the importation of some 72 million gallons from the United States and Russia. It may be said, that roughly, of every hundred gallons of petroleum used in India one-third is of local production, two-thirds being imported.

In the case of "gems and semi-precious stones" the most prominent are the rubies and jade of Upper Burma. Among other descriptions of minerals manganese ore, mica, and tin ore are alone of commercial importance. The production of manganese commenced a few years ago, the product being shipped to England. The extraction of mica has been an industry in Bengal for a considerable period, and recently this mineral has been extracted in Madras in some quantity. Tin mining has been carried on for many years by Chinese in Lower Burma, but their operations have not indicated any tendency to expand.

Can anything, we ask, be more unsatisfactory? [Plumbago is not even mentioned!] But what can be expected of any "Department," or of the Viceroy's earnest wish to see mineral operations flourish, when Local Governments have it now in their power to quench enterprise? Capitalists cannot wait indefinitely; nor can appeals be constantly lodged with the Viceroy. We could, with our practical and extended knowledge of the subject, put the whole matter straight in one day. We may, in conclusion, be permitted here to say that our Editor (of the *Calcutta Review*) who is one of the oldest practical geologists and prospectors in Asia, South Africa, Australia, and the East Indian Archipelago has, he believes, discovered Coal in Madras, and that along a Railway Line. He has the samples, but the seam has to be located and explored. The search for coal in Madras has been going on for many years at great cost and been hitherto unsuccessful. We believe firms in Madras will be glad to negotiate with this gentleman if they have not done so already about his discovery.

In regard to Educational matters, the Simla Conference duly met and was presided over by the Viceroy himself, whose opening address was quite a good one. We endorse everything he said except as to the need of an imperial officer of education for all India and Burma. It could not do away with the present provincial Directors; it might even interfere with their action and interest; it would require a measure of capacity which is simply unprocureable; it would very probably

be of little use even for reference to future Viceroy as they might not be of the same style as Lord Curzon, frittering away their thought and time which should be occupied with high political and other administrative matters on a variety of smaller side issues; and as, thus, the appointment would be either mischievous, or purely ornamental, and, of course, it would be highly paid. The tinkering and patching that Lord Curzon recommends,—instead of a complete wiping out of the whole mistaken system,—however, is so diversely viewed, that before anything further is attempted, a Commission is to visit the various Indian Universities, beginning with Madras, to make further and more particular enquiries. The Hon'ble Mr. Raleigh will preside. We may predict that the total result of all this peculiarly Curzonian action, talk, gas and *rumpus*, will be little or nothing—except the creation of the aforesaid mischievous or purely ornamental, and highly-paid, appointment,—and that English education, or education in English, will never effect the concrete life of the Oriental nations comprised in India, but rather intensify the evils we already see. The Madras Mahomedans are rising up to the occasion and meeting the times, and have begun Educational Conferences of their own, with much promise of doing something for themselves. And yet we think the Arabic *Nudwa* movement of India contains more the germs of true educational progress and enlightenment than all the Mahomedan-English Colleges that can be established.

We notice in Sir Antony McDonnell's farewell visit to the M. A. O. College at Aligurh, he carefully avoided the mistake of attributing the origin of the Institution to Sir Syed Ahmed, a mistake he along with others, used to perpetrate before. We have not space at present to set forth all the facts, and as to whom the Aligurh College really owes its existence—we may even add to whom Sir Syed owed his own position—but we may just say that it was conceived and carried through to its very details by a European gentleman and editor of influence in those days; that all the proofs of it are existing and handy; that these proofs were at the disposal of the *Indian Daily News* some ten or twelve years back; that the *Lucknow Advocate* previous to that, when Sir Syed Ahmed was alive, gave a summary of the real facts, the editor of that paper himself calling on the Moulvi to deny them and they were not denied; and that the College from being a centre of intellectual elevation, as it was intended to be for the Mahomedans of North India has been converted into a mere institution for turning out Muslim lawyers and under-officials. It is possible that we may, in some future issue, have space to reproduce the paper of the *Lucknow Advocate* referred to above. In fine, Sir Syed Ahmed had not two ideas to rub

ne against another, except what went for his own—well, promotion—and the Mahomedans owe their College to a *Christian* gentleman. And here, in conclusion, it is betraying no confidence to say that the same *Christian* gentleman tried hard to create a similar Native College for Hindus (on lines since taken up by Mrs. Besant), either at Doornagon or at Benares when the late very progressive and very able Dewan Jai Perakash Lal, C.I.E., Rai Bahadoor, was alive—only poor Jai Perakash was then already failing in health and shortly after he was carried off.

RELIGIOUS MATTERS.—We are almost glad to write that we have not much here to engage our attention this quarter. Dr. Welldon has, it seems, not improved in health, and his return has been deferred, and is even doubtful. He has, however, (vicariously) read some very able papers before some Church Congresses. As we wrote once before, we cannot agree with some of his ideas; and we do think that if he, too, spoke less and less propounded theories, he would do well. We have no space here to controvert some of his mistakes. The Bishop of Madras has wisely done in no more elaborating mere correct essays for public speeches. The Bishop of Bombay continues in England, and has almost caught the contagion of mixing up debatable matters with political reference with "feeding My sheep and My lambs." It was *this*, however, that made Bishop Welldon, whom we knew and remember perfectly, so great and so universally loved, and which enabled him to do the work of all the ten or twelve Bishops of the present from Lahore to Ceylon and Singapore. A very fine likeness of this greatest of Indian Bishops adorns the *Englishman* Office. The Government of India has decided to offer the Presbyterian and Wesleyan bodies in India grants-in-aid towards the construction of their own churches in cantonments, instead of erecting Government churches. The latest Wesleyan Pastoral states:—

"During the century just closed Christianity has been the object of fierce, prolonged and many-sided attacks. Criticism, armed with wide and brilliant scholarship, has assailed the scriptures and its doctrines. So vigorous was the attack that the stoutest hearts sometimes trembled for the safety of the Ark of God; but, as the day of battle wore on, it became more and more clear that the foundation of God standeth sure. From the furnace of historical criticism into which it had been cast, the New Testament has come loosed from the thongs of tradition (? made ready for a wider service, (?) and more confident appeal by the witness of fire to its proof. Slowly, yet surely, the harvest of Materialism is ripening. Good men are filled with dismay at the prospect. With the ob-scuration of the heavenly vision, superstition takes the place of faith; priestcraft begins again to exercise a baneful influence; religion degenerates into ritual; conscience is lulled to sleep. Upon the people a strange lethargy has fallen; men hesitate to face vital and moral issues and fear to grapple with a grave moral problem. The one pursuit that in the eyes of men of this generation justifies effort is the quest of riches."

MISCELLANEOUS.—Among these we may view those of imperial moment first. It has been stated that the Viceroy will take in hand the Victoria Memorial as soon as he returns from Burma. From his long shooting excursions, as well as jungle marches, and his taking up these matters of memorials and the like, one may almost conceive that the reproach cast on him by some one that he has very little to do or more serious matters to attend to, is justifiable. But whether so or not, the above entertained idea of his turning again at once to the subject of a memorial (which he has done his best to make ridiculous) on his return after an absence of a month and a half, as if there was nothing of more moment to attend to, shows that people in India are viewing him in the light of a second, and miniature edition of the Kaiser who can embrace the Sultan of Turkey one day, wire to Kruger the next, hobnob with Prince Chun the third day, preach a sermon on the Sunday (which intervenes), and on the Monday following, try to dictate to the Municipal Council of Berlin on Art matters. Indeed, the likeness may almost be deemed to be complete. It is a likeness, however, which in no way tells in his favour, and we would rather commend to him the example—if he cannot emulate that of Lord Dufferin—of the late Viceroy, Lord Elgin, whose quiet and unbelauded services obtained for him the Garter from such a wise discerner of men as our late great and good Queen. Assuming that the Viceroy has not been converted to a reasonable view of the Memorial,—that it should be an appropriate and unique production of Art—of more value than all rubbishy collections—he can get an idea of the Bengali controversies that will rage over the placing of the busts of eminent and noted Indians from some notes we see in *New India* about the action already taken about Historic (!) Sites. When Vidyasagar and Raja Ram Mohun Roy are to have tablets put up to their houses, we find the paper saying such names as Debendernath Tagore, Raja Radhakant Deb, and even K. M. Banerji, and Kristo Das. Pal and others "ought all to be marked out by these memorial tablets!" In short, the placing, or misplacing, of the busts will raise an utterly contemptible, but not the less furious fight all over India from Bombay to Burma, and the result will be that no one else save the Viceroy himself will be satisfied. Probably he has, according to wont, already a list of those he intends thus to honor made out, of whom, without seeing it, we may say that half the names are misplaced!

These smaller (as well as weightier) matters, however, sit lightly on him just at present. He is making his long "jungle-marches," and has been having high times of it speechifying to his heart's content to the tea-planters of Silchar, as well as

in Manipur, also fishing and shooting. To the planters he is honest enough—and he always is—to confess he may have made mistakes—"I dare say that one makes many mistakes. If I were in a quiet corner with you instead of on a public platform, I might tell you a few of them myself—(laughter)." In Manipur he gives his reason for making (enjoying) these glorious "jungle-marches" to a public that is surprised at his selfishness in this respect:—"I have always found it difficult clearly to understand any public question, until I have visited the locality and seen the inhabitants myself, and conversed with the local authorities on the spot." This is a very extraordinary reason. In that case very little business, political or other, would ever be transacted in this world. And what of enlightenment, we may also ask, can a mere passing visit give? And, in regard to the jungle tracts—the Viceroy considers them "magnificent mountain scenery"—of Manipur and North-Western Burma, what important "public question"—surely not one of the "twelve or fifteen"—is connected with them? The real and true reason, however, of his "perpetual motion" is one that is probably hid from himself, or that he would not like to confess. Why did he go once to Siam, where some of our old friends met him and described him? As regards the Looshais brought to dance before him, we trust they were decently clad. We remember seeing them some sixty years ago, and then all the clothes they wore was a strip tied over their chest! [There would be no such objection to measuring them for Ethnographic purposes as would probably be raised by well-born Aryan Brahmins, male and female, in Bengal or North India, or possibly even in South India.] Finally, in the matter of high and glorified personages (including naked Looshai chiefs), "three well-known 'Nawabs' of Patna" have been starrng it—receiving public ovations and the like—in the ancient and sacred city of Meshed in Persia, like veritable Nawabs!—"princes," according to Durbhunga's and Cooch Behar's interpretation. One of the three called himself "Nawab Badshah!" and another "Chota Nawab of Patna!" We believe, however, they were not unduly proud of their *honorary* titles. This is a matter connected with the use and signification of titles to which we propose in future to draw fuller attention, and about which the *Pioneer* lately wrote:—"He (Durbhunga) is scarcely the natural spokesman of the Indian aristocracy. The term Prince as applied now-a-days to Indian noblemen is a loose popular expression that means nothing. In the English sense it could only be properly used of the scions of the Royal houses of Delhi and Oudh; but if it signifies anything at all, it must imply membership of a family which possess ruling rights, if not royalty. Even with this extended application the title, of course, cannot be supposed

to take in members of the landed gentry like the Maharajah of Durbhunga."

With reference to a Government Central Bank for India, Lord George Hamilton has replied:—"You have come reluctantly to the conclusion that circumstances are unfavourable to the policy of pressing on the centralisation scheme at the present time. This opinion, I consider myself, bound to accept; but I agree with Your Excellency that it will be distinctly advisable, as soon as may be practicable, to establish a Central Bank in India for the reasons given in your letter, and in Sir Edward Law's able minute, and I request that this object may be kept in view, and that the scheme may be revised whenever there is a probability of its being successfully carried out."

In the matter of Mint operations for the past year the silver coinage amounted to 1,726 lakhs of rupees, and was the highest on record. There was great pressure, and to meet the demand, silver had, on several occasions, to be bought in India, though the Mints were mainly fed by silver bought in England. The most important of conversion operations of the year was that of Babashahi coinage undertaken for the Baroda State. The total revenue amounted to 475 lakhs, and the expenditure to 23 lakhs. The net profit has been transferred to the credit of the gold reserve of the Government of India. No gold was coined, but the tenders at the Mints exceeded eight crores in value.

The plague, which is now gaining a foothold all over the world, has again made itself prominent in Bombay, though in Calcutta it seems to have almost disappeared. The Health Officer of Calcutta says of it that it is a disease only slightly, if at all, directly contagious. A plague-infected room can be rendered safe for immediate occupation by disinfection, but this will not prevent the recurrence probably twelve months afterwards. Rats, he asserts, have practically no concern in the spread of plague. Only one cooly engaged in disinfection work contracted plague and died. Dr. Deane is no doubt a great comforter, but still people will believe this "bubonic fever" to be highly contagious, and rats to be very mischievous in carrying it about. If Mr. Gumpel is to be believed, common salt may possess here some efficacy, as in cholera. His "Appeal" (see elsewhere), however, should be met by Government in a perfectly practicable and legitimate way, that is, by giving us a return—statistics are all in existence—for the purpose showing the percentages of endemic and zymotic diseases, side by side with the annual consumption of salt per head of the population in each District of India, and these figures might lead to further and more searching investigations. The general health of the people is not a matter to be pooh! poohed! at any time, and if it can be

proved that a more liberal use of salt will conduce to a greater standard of good health and to the eradication of plague and cholera, the remedy is a cheap one and always at hand. Finally, in matters of the Supreme Government, Mr. Jesse's (of Lucknow) efforts to save bird-life in India have been warmly taken up by the Viceroy. We trust Local Governments, and indeed every District Officer and every human being of any position and note, will co-operate in this most excellent and meritorious work. We again defer the letter on the numerous sins of our Indian Railways and have also to put aside a communication received on our Dāk Bungalows.

In miscellaneous matters relating to Bengal in particular we note that Mr. Pennell has, as we anticipated, been dismissed from service by the Secretary of State. The Government of Bengal wrote an exhaustive report on his case and the Supreme Government wrote another, but Lord George Hamilton was curt. Whatever may be Mr. Pennell's rights or wrongs, merits or demerits, he could not expect any other termination. He is still writing away, giving the keenest cuts to his maligners; and if he only would collect the whole literature on the subject in one volume, it would sell better in India—even on the Railway bookstalls—than any even of Marie Corelli's works. One thing, however, this extraordinary affair has discovered to the public—the great grasp of *mental analysis* possessed by Sir John Woodburn (or is it Mr. Buckland?) There is a species of mental disease described as "malignant vanity," which is new and not to be found in any even medical book; and will now go down in literature and mental and medical science to posterity, and probably even find a place as a quotation in Imperial and other Dictionaries. The true author of the phrase, therefore, should be known. (It might be Mr. Justice Stampedi, suggests the "P. D.") Again we ask, "cannot the whole thing be made up in some way or other?" To lose Mr. Pennell to India would be irreparable. As Government Tutor to some "Prince" Ranjit of Baluchistan to say, Rs. 3,000 per mensem, he might yet give a healthy shake-up occasionally to the Viceroy, if not to his Secretaries, or as a barrister, he may yet sit on the High Court Bench! We turn from this very interesting, but sad, case to an appeal to the Viceroy made by a very hard-worked, important, and deserving body of officials—those working in the Calcutta Customs. It seems that 25 per cent. of their overtime is docked. Surely they are poorly enough paid as it is, and it is merciless to reduce them further. It is reported that this has been done to add to the income of those higher placed—which is barely credible. "Can such things be and overcome us as a," etc.? The Administrator-General of Bengal, whose income from fees has been simply fabulous, retires next January, and gives

place to a paid official on an adequate salary. But in regard to the many grievous abuses connected with the post, we think an Annual Report or Statement of all Estates, etc., and work done, should be published for the benefit of the public. The accounts should also be audited by competent authority. Candidates are wanted for the post. May we be permitted to recommend Mr. Pennell for it if he will accept it?

The troubles of the British Indian Association are not yet over—indeed, with the election of the Maharajah of Durbhunga they seem to have become more acute. The troubles extend in so many directions, and are so diverse, that there must be some deep-seated malady, the true nature of which has not yet been diagnosed. First of all, the “organ” of the Association has not been its organ for a long while, the Editor himself having no connection with the Association, and not only that, but being out of Bengal in another post and delegating his work to another employed by him! Then it is asserted that Maharajah Jotendro Mohun Tagore wishes to have it all his own way in the Association, which we cannot believe for several reasons. Then the new body led by Mymensing, Dighapatia, Nattore and others, have, it is said, an enormous following, and evidently they refuse to amalgamate. Finally, at one time Raja Peary Mohun is President, at another Durbhunga, and both resign, and both are again re-elected, but who is who, or who is where, seems very uncertain and doubtful, and so far nobody seems to be anywhere—not even the Association itself! We do think matters would be simplified by the Maharajah of Durbhunga retiring from the scene; and we really do not see what place he has in a Bengal Association. As a Behar landholder he should rightly be kept to his own province. (But perhaps he is ambitious.) We believe this, and an Eastern Bengal Association would solve much of the trouble, and involve no loss of any kind, to the older Association. At the same time, the matter of the *Hindoo Patriot* should be put on a proper footing. Who is the offender here? To outward appearance Raja Peary Mohun has been too kind, generous, and yielding in the matter of his Presidentship.

The following are the subjects proposed to be discussed at the forthcoming meeting of the Indian Congress in Calcutta:—(a) The economic condition of the country and the desirability of moving the Government to cause an Industrial Survey with a view to developing and improving the existing industries and manufactures and introducing new ones; also the expediency of sending selected Indians abroad to learn new arts and industries. (b) The Land Revenue policy of the Government, with special reference to recent agrarian legislation in Bombay. (c) The Report of the Famine

Commission. (d) The admission of qualified Indians to the Commissioned ranks of the Indian Army. (e) Trial by Jury. There will also be an Industrial Exhibition in connection with the Congress, the Corporation having granted permission to use Beadon Square for the purpose. A great effort to make the Mahomedans as a body join the Congress has failed. Mr. Morrison of Aligurh—not Mr. McLaren Morrison—thinks the Mahomedans ought to have their separate Congress (if they are to have one), but that would be a very grave political mistake even for the Government of the country—a going backward of progress and much more for anything effective for the true voicing of India. Finally, as connected with an old leading Calcutta resident, we note that our very good old friend General Sir H. E. L. Thuillier, R. A., who retired in 1881 after half a century's service as Surveyor-General of India, and who must be over 90 years of age, was present at the last Club dinner of old Addiscombe Cadets. Sir Frederick Halliday, 95 years of age, has died since we last wrote, and him we met on his first appointment as Lieutenant-Governor of Bengal half a century ago.

Latest general news as we close. Li Hung Chang, after all, is dead. He was supposed to be the richest man in China. Turkey has climbed down to France. The Germans are indignant at Mr. Chamberlain's aspersions. One journal says he is unfit for public life, and another of “his impudence.” Sir Henry Bannerman says that the present Government is a piece out of the opera bouffe; and Mr. Morley says that to leave the South African War to the soldiers is to imply that we were bankrupt of statesman. (That is just what we ourselves have said.) Mr. Lloyd-George says to call a man a “pro-Boer” is not argument but the “pucca trick of political cockatoos. Mr. Bright had opposed the Crimean War—was he a pro-Russian?” Sir William Harcourt declares the banishment of the Boers and the confiscation of their property to be “unconstitutional and mischievous.” A leading French Canadian has been uttering treason in Canada. He made a violent anti-British speech on Sunday at a meeting of a group of young French Canadians, whose avowed political gospel is an independent French nation, apart from Canadian Confederation. This element during the stay of the Royal Party in Canada took every opportunity of expressing its disapproval of the visit. The Archbishop of York calls for a day of Humiliation and Prayer. The Bishop of Hereford has spoken up for the Boers getting better treatment and our great mistake in the “war.” The Bishop of Ripon speaks doubtfully of our future. The Dutch are going to boycott British trade. Party allegiance in the House and country are failing, no faith being put in Ministerial assurances. Sir Hicks Beach calls

the war "terrible," and wishes it ended. He sounds the note also of further increased taxation. The Duke of Cornwall has been created Prince of Wales. The public sympathy for Sir Redvers Buller shows no signs of abating, and it has spread from his native country of Devonshire, where the indignation against the Commander-in-Chief and the War Office is furious, to other parts of the country. Lord Roberts had an unpleasant experience at Nottingham yesterday when he presented medals for service in South Africa to some of the Yeomanry. There was much booing from the crowd in the streets and loud cries of "Buller." At the luncheon the cries for "Buller" were renewed, and repeated cheers were given for the dismissed General. At a popular entertainment, attended by about 2,000 persons, a picture of Lord Roberts, thrown on the screen, raised a storm of hissing, groaning and hooting. The next picture, "Buller," was cheered. At a performance of a Panorama at Wimbledon, on Saturday, a portrait of Buller was tempestuously applauded. The picture illustrating the triumphant entry of Lord Roberts into Pretoria was loudly hissed. The Hon. Auberon Herbert, in a letter to the *Times*, doubts if any impartial-minded person can feel Buller's speech, and the penalty are in any true or reasonable apportionment to each other. He says the Government have all the gifts except the supreme gift of sane and true judgment. Sir Edward Grey, from a speech delivered at Glanton, on Saturday, seems inclined to censure Buller's dismissal. The *Army and Navy Gazette* strongly champions Buller. Our obituary list is very small:—Sir Frederick Halliday, Canon Isaac Taylor, and Kate Greenaway (who will live in a heaven of babies of her own, and who has done more for them, and England generally, than any one living).

 *Special articles to appear in our next number:—*

The Greeks in India, by L. L. D.

The Modern Monkey Gospel, by Editor.

A Judicial Trial during the Great Mutiny, by C. S.

The Literary Languages of the Empire, by R. N. Cust.

Across the Peloponneses, by H. R. James.

The Tantra in Rajputana, by Rev. Dr. MacDonald.

European and Hindu Systems of Music.

The Lieutenant-Governors of Bengal.*

And others under consideration.

THE EDITOR.

* This has been long kept out for want of space.

CRITICAL NOTICES.

The Life of Claude Martin, Major-General in the Army of the Honourable East India Company. By S. C. Hill, B.A., B.S.C., officer in charge of the Records of the Government of India, Calcutta. Thacker, Spink & Co., 1901.

THIS small work is of great historical interest;—indeed, for depicting the times which it treats of, it is invaluable. Mr. Hill has conferred a real boon to the student of Indian history. General Martin was altogether a very superior character while he lived, and by his numerous splendid bequests has proved one of the greatest benefactors of India to all ages.

The work is excellently got up, with numerous illustrations, in Messrs. Thacker, Spink & Co.'s best style. The thousands of students who have passed through the several La Martinières in Calcutta, Lucknow, and Marseilles will be glad to possess a copy of this work, of which a French translation should be made—published in Paris.

The Chutney Lyrics.—A collection of comic pieces in verse on Indian subjects. Second edition (reprint). Price, Re. 1. Higginbotham & Co., Madras and Bangalore.

THE following, from the Publishers' Preface, fully explains this enjoyable work, and the brief career of its Author:—

MR. R. C. CALDWELL, the lamented author of these humorous papers, was the eldest son of Dr. Caldwell, the great Missionary Bishop of Tinnevely. He was originally intended for the Ministry, and went through a course of Theological study at St. Augustine's College, Canterbury. After passing out of College, he returned to India and worked zealously and assiduously in the Mission field in Trichinopoly and Tanjore. For some reasons, perhaps known to himself alone, Mr. Caldwell did not take Orders but elected to become a journalist as being more congenial to his tastes. Mr. Caldwell was known in England as a frequent contributor to the English Journals,—the *London Daily News*, the *Athenæum*, the *Contemporary Review*, the *Illustrated London News* and even *Punch*. Some Ballads and Songs he had then written were set to music by one of the most popular composers of the day and produced on the stage. His "Chutney Lyrics"—some twelve of which were originally contributed to the *Madras Athenæum* and *Daily News*,—first prominently brought him to notice in India. On leaving the Mission Mr. Caldwell took up for a short time the co-editorship of the *Madras Times* and then transferred his services to the *Athenæum* and *Daily News* of which he was for a short period sole editor. He conducted the latter journal most successfully, but the general complaint

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against him was too much personality in his writings. His weekly "*Chit Chat*" gave offence to not a few though all willingly conceding that these papers afforded much amusement and effected considerable good in exposing many of the evils that then existed in Madras. Mr. Caldwell was subsequently employed by the Newspaper press of the Bombay and Bengal Presidencies and by the wit and humour of his writings gained extensive popularity. He died in harness in April, May 1878.

We reproduce "Chutney Lyrics" with the eight other comic pieces published in 1871 as their popularity has not diminished and they are frequently enquired for. We trust that this present edition will meet with a renewal of the favor so readily accorded to the previous edition.

The Journal of Mrs. Fenton, A Narrative of her Life in India, the Isle of France (Mauritius) and Tasmania during the years 1826-1830, with a preface by Sir Henry W. Lawrence, Bart. London: Edward Arnold, Publisher to the India Office, 1901.

SIR HENRY LAWRENCE—we love to recall the name—has in this "Journal of Mrs. Fenton," furnished the most charming book of the day, as describing the India of a long gone past—a past that we remember vividly and distinctly, with even some of the people that moved in it, and who are mentioned in these pages. People now-a-days, so very far have they sunk below the level of those who lived and moved in India three generations ago, or even two generations ago, and judging of things by themselves and what they see around them, will not believe that there was only one society then, that social manners were of the highest and carried a charm not to be seen in the present, and that there was culture and refinement united with cordiality everywhere. It is good for us that we passed some portion of our, but too brief and yet prolonged, life in those times and with those men and women, for their like shall never again be seen on this earth wherever it be, and we have been over the globe pretty far and wide and know how things have altered. The "kindly manners, gentle laws" that the poet looks forward to in a future time, were actually then existent and belong to the past—the future we are afraid will never produce, or reproduce, them with the mad competition for wealth, the rapid growth and increase of the proletariat, and the birth of new and unholy ideals. Man would even try to dethrone GOD in His Own Fair and Beautiful and Orderly World, but we who write these lines, have Believed in Him, and yet do Believe, and we shall see what we shall see, but we shall see nothing that shall surprise us, or shake us. A truce, however, to such reflections, and let us turn to the "Journal of Mrs. Fenton." "Mrs. Fenton," thought we, "why we are familiar with the name—where could it be we came across the Fentons?" After a while it came back to us that we came across the name in Tasmania, where we were near neighbours, and often met each other. "Are these the same?" was our next query;

and on turning over the pages, we found they were the very same! Mrs. Fenton, of this "Journal," was a Miss Knox, and nearly related to the great Lawrences of Indian History, Sir George Lawrence, Sir Henry Lawrence and Sir John (afterwards Lord) Lawrence being her first cousins. Her first husband was a military officer of the name of Campbell with whom she came out to India in 1826. She enjoyed a but too brief, ideally happy, married life. It was during this time, from India, that she wrote those letters home to a dear friend, which bring back old India to us. Dinapore then was the largest Military Station in India, and it used to be gay with balls and parties. She specially mentions meeting there a Mr. Blackwell, "a very fine young man," a son of General Blackwell, and it was our lot some years after to make the acquaintance of this same "Mr. Blackwell," grey and elderly and yet with traces of his fine countenance and eyes which drew Mrs. Campbell's attention. Then, after her husband's death, she became the recipient of Sir Charles and Lady D'Oyley's kindness and hospitality, and we knew people who knew the D'Oyleys. Mrs. Campbell mentions Sir Charles' devotion to "art," and we may add that during his sojourn in Old Dacca (now gone!) he got up a magnificent folio volume—we forget if it was printed by the East India Company or by himself—full of the most splendid and accurate Art-engravings of places of historical interest in and near Dacca. She went from Dinapore to Bishop's College, the then splendid pile of buildings on the Hooghly near the Botanical Gardens, and became the guest there of the very learned Principal Rev. Dr. Mill (and Mrs. Mill)—who afterwards had the Regius Chair of Hebrew at Cambridge, and who wrote works on Pantheism, and also in Sanscrit which are unapproached to the present day—herein, too, recalling our own happy memories of an always welcome guest with the following equally learned Principal the Rev. Dr. Kay,—who afterward represented the Convocation of the Church of England in the Revised Translation of the Bible, an intimate College and personal friend of Lord Canning. It was from Bishop's College that the young widow married Captain Fenton, whom she had met at Dinapore, and becoming Mrs. Fenton, left for the Mauritius and then Tasmania. In Tasmania she settled in the most pleasant corner of the island, on Emu Bay, and it was here we came on "the Fentons" that is, her family by Captain Fenton. This "Journal," thus, has touched us with the deepest personal interest, and woke the happiest memories, from the beginning; and we may even go back also to the North of Ireland whence Miss Knox came, where we should have been now instead of having wandered far and wide "the Pilgrim of Love"—but that is a "hidden page" of our life-story which we must pass over. Hence our special obligations to Sir Henry Lawrence which we, now writing in the *Calcutta Review*—

to which his distinguished Father contributed so much in those older days;—acknowledge in these pages. It is all a chain of marvel—very like a dream—and yet a real dream, a living life, that is, true life. Verily, “man shall not LIVE by bread alone, but, by every Word that proceedeth out of the mouth of GOD.”*

1. *Common Salt; its Use and Necessity for the Maintenance of Health and the Prevention of Disease.* By C. Godfrey Gümpel. London: Swan Sonnenschein & Co., Ltd., Paternoster Square. 1898. Price five shillings.
2. *On the Natural Immunity against Cholera, and the Prevention of this and other Allied Diseases by simple Physiological means.* By C. Godfrey Gümpel. London and Edinburgh: Williams and Norgate.
3. *The Prevention of Epidemic Zymotic Diseases in India and the Tropics Generally.* By C. Godfrey Gümpel. London: Watts & Co., 17, Johnson's Court, Fleet Street, E. C. 1901.
4. *The Plague in India, an Impeachment and an Appeal.* By C. Godfrey Gümpel. London: Swan Sonnenschein & Co., Calcutta and Bombay: Thacker, Spink and Co. 1899.

THE first and second of these works were published some while ago, the other two lately. Mr. Gümpel is a man of means, and a man with a “mission,” and the conjunction of the two make him peculiarly dangerous. But his “mission” is to plead for salt—common salt! The *Scotsman* says with reference to the first:—“It deserves to be read and weighed up by the medical profession; and a lay-reader could scarcely study it without deriving from it much good instruction in the principles of health.” The *Lancet* (March 30th, 1895) says of the second of the above works:—“This is a learned, and at the same time curious pamphlet. It is learned in that its author shows that he is well acquainted with the literature of the subject and with all the latest researches that have been made in regard to it, and curious in that it sets forth an extremely simple view and remedy. Briefly stated, the author's views amount to this:—The rôle of disease is in the blood, the real cause of death is attributable to the destruction of the blood-corpuscles, &c., &c., We do not at all desire to prejudice the reader by thus curtly expressing the aim and object of this pamphlet. We are persuaded that the author has convinced himself of the truth of the view he advocates, and about which he has written this little treatise, which, apart altogether from the practical point he seeks to prove, is worth reading on account of the nature and variety of the information

which it contains. The literary part of the pamphlet and that which deals with destructive criticisms are interesting; it is the constructive part that seems to us weak. To examine and criticise it would take up more space than we can give. Those who care to do so can read it through in a couple of hours, and if they ever have the opportunity and desire to try the prophylactic virtues of the small dose of sodium-chloride recommended, they can, at any rate, easily do so without any injury to themselves or anybody else.”

The third work we have read carefully over, and much the same remarks (as above) would apply to it. Both this and the fourth work cut very much against the serum-injection theory for the Plague. The last work also concludes with an “Appeal” to the people of India to form an Association for instituting an experiment as suggested in the above dissertation. The objects of such an Association (similar to those established for the “Open-air Treatment of Tuberculosis”) would be:—

- (1) To collect the funds for the experiment—estimated at about £500.
- (2) To petition the Government for its sanction—if not active support—to obtain a status before the public.
- (3) To select the community in which plague or cholera has broken out.
- (4) To arrange the superintendence and the details of the experiment.

In this latter—the practical work of the trial—it is expected that intelligent gentlemen of leisure and independence will offer their assistance, considering that the object to be achieved is of unsurpassed and of far-reaching importance for the future of the human race.

In addition to all these, we have an article furnished us, as will be seen in our pages in this issue.

[Somewhat more scientific than all these in regard to the true value of chloride of sodium (salt) in cholera may also be found in an article on “Cholera and Scarlatina—their Cause and Cure” by a “Physician” in our April number.]

The Hon'ble Raja Peary Mohun Mookerji, C.S.I., writing from Calcutta on April 9th this year to Mr. Gümpel, says:—

“We only want people to read your writings. There is no escape from thorough conviction when once the book has been read. Those who have read the book, among whom are gentlemen in high official positions, have become as devoted admirers as myself.”

We may conclude this notice by saying that we both knew and read about salt being efficacious in cholera long before Mr. Gümpel published his first book. We could, indeed, give remarkable instances of its efficacy, even in epidemics, when used in time. One of the brightest ornaments of the Indian

* The semi-personal character of the above “Notice” will be excused the writer under the circumstances.—ED., C. R.

It must be by R. H. C. 55

Medical Service also told us once, on being asked what he himself should take if attacked by cholera, that it would be "common salt." In passing we may add, that we remember having read in some old number of the Journal of the Asiatic Society that a Missionary in North India (Behar) used to cure cobra bites by the application of a quantity of salt tied over the wound. Has this remedy been ever tried by any of our medical men—though now with Dr. Calmette's anti-venom it is not needed. The anti-venom, however, cannot always be had everywhere, nor be used by laymen. Hence, the remedy might yet be tried. We shall be glad to learn of any experiments.

1. *The Muhammadan Architecture of Ahmedabad. Part I. A. D. 1412 to 1520.* With 112 Photographic and Lithographic Plates, by Jas. Burgess, C.I.E., LL.D., F.R.S.E., &c., &c., late Director-General of the Archaeological Survey of India. London: William Gregg & Sons; Bernard Quaritch; Kegan Paul, Trench, Trübner & Co.; Luzac & Co. Calcutta: Thacker, Spink & Co. Bombay: Thacker & Co. 1900. Price 31 shillings 6 pence.
2. *The Jain Stūpa and other Antiquities of Mathura,* by Vincent A. Smith, I.C.S., Fellow of the Allahabad University. Allahabad: Government Press. 1901. Price, Rs. 14-8 (£ 1. 2s.)

THE first of the above works is Vol. VII. of the Archaeological Survey of Western India, or Vol. XXIV of the New Imperial Series.

The second is Vol. V of the N.-W. P. and Oudh, or Vol. VI of the Archaeological Survey of India, New Imperial Series, Muttra Antiquities.

Why these two so far separated works—odd volumes as we may call them—have been sent to us—(or has the Post Office swallowed up the others?)—we cannot conceive, unless there has been a sudden recrudescence of affection on the part of the authorities towards the *Calcutta Review*, or the particular authors of these two works, have heard something of our own antiquarian faddism in bygone ages. However, we have to take things as they come in regard to these matters and not to be too particular.

Generally we may say that there are thirty-two of these volumes of the New Imperial Series already published, and their prices, though prohibitive to the public—who, however, care little for such works—are evidently put to cover a *tithe* of the cost of their production. The undertaking is certainly a grand one—bringing together in one view all the Monumental remains and art of India from the Earliest Ages. But the cost—! The material execution must have cost something like from Rs. 2000

Rs. 2000 each volume, and the professional as well as labour cost a mere: altogether something like, probably, a *lakh* of rupees per volume. This is the way in which so much of the unimproved revenues of India are spent—on a variety of fads of Viceroys and others—gaily spent, and without a word of protest from a "watchful" and "independent" (!) Press. If we add down the sum spent annually on mere ornamental and useless fads—as well as those that are pretentiously useful—as we shall not be far out. Our present Viceroy is particularly remarkable in carrying out such fads, and

Pages Missing from,

XXII to XX

See No. 78653.

different provinces of India, that which is one of the most primitive and deserving of study, as it is also the most beautiful. It has a markedly local impress, while the elements common to it are of even a better and higher class than are to be found in any part of Upper India or Hindustan proper.

In this volume previous works by Sir Theodore Hope and Mr. James Fergusson, F.R.S., are largely utilised, and only the first century of Ahmedabad work are included. To complete

to £3,000 each volume, and the professional as well as labour cost even more; altogether something like, probably, a *lakh* of rupees per volume. This is the way in which so much of the hardly-raised revenues of India are spent—on a variety of “fads” of Viceroys and others—gaily spent, and without a word of protest from a “watchful” and “independent” (!) Press. If we put down the sum spent annually on mere ornamental and useless fads—as well as those that are pretentiously useful—as a *corré per annum* we shall not be far out. Our present Viceroy has been particularly remarkable in carrying out such fads, and that notwithstanding famines, plague expenditures, salt and income-taxes, and the starvation of Provincial allotments. But that is not the worst of it, for a good deal of his time and attention, that ought to be bestowed on the means of producing wealth in the country are thus spent in devising and thinking of ways of throwing it away! And—we can all indulge in the most costly and useless extravagance—to gratify mere whims and partial sentiment—when we can do it with others’ monies. Let us not, however, wander far off from our notice of these volumes. Some are published in England—and they seem to cost the most,—and others in India through the Survey of India Office at Calcutta. Of course, besides being splendid and costly, they are interesting in a way as showing something of the Past. The effort is a sacrifice offered to Antiquarian old world sentiment—to the sentiment that dwells in the Past—to an interest born of idleness and, we may add, vanity.

In the first of the above volumes there are thirty-three chapters of valuable historical letter-press. From the Preface we learn that, like the preceding volume on the Mahomedan architecture of the provincial towns of Gujarat, this deals with the Muslim buildings of the capital of that province. But whereas the former treated largely of the remains of the fourteenth century, when the country was under governors appointed by the Emperors of Delhi, the present takes account of the works of the earlier Ahmad Shâhi Sultans of Gujarat, and exclusively of those erected in their capital and its suburbs from the foundation of Ahmedabad in A. D. 1412 to 1520. It has been justly remarked that among the many varieties of the Muhammadan styles prevailing in different provinces of India, that which arose in Western India in the early part of the fifteenth century, is one of the most instructive and deserving of study, as it is also the most beautiful. It bears a markedly local impress, while the elements composing it are of even a better and higher class than are to be found in any part of Upper India or Hindustan proper.

In this volume previous works by Sir Theodore Hope and Mr. James Fergusson, F.R.S., are largely utilised, and only the first century of Ahmedabad work are included. To complete

the view, it is intended hereafter to publish the architecture of the sixteenth and early seventeenth century in another volume.

The second of the above volumes, as going into the distant past, is the more interesting of the two. There is a Map, 107 Plates, and the work comprises 23 Chapters. Cunningham, whom we implored thirty-five years ago to undertake the exploration of *Old Sunargaon*, but which he durstn't owing to tigers—and Führer are largely quoted, and Bühler is also utilized. From the Introduction we learn that Dr Bühler took a great deal of interest in these Jain remains. The plates throw light, among other things, on the history of the Indian, or Brāhmī alphabet, on the grammar and idiom of the Prākṛit dialects, on the development of Indian Art, on the political and social history of Northern India, and on the history, organisation, and worship of the followers of the Jain religion. The inscriptions are supposed to go to the beginning of the Christian era. Indian art drew largely from foreign sources: Assyrian, Babylonian, Persian, and Hellenistic traces being shown in these early remains. Indian Art, too, was not sectarian; but Jain, Buddhist, and Orthodox Hindus equally availed themselves of the same religious symbols and decorative elements.

The discoveries have to a very large extent supplied corroborative evidence to the written Jain tradition, and they offer tangible and controvertible proof of the antiquity of the Jain religion, and of its early existence very much in its present form. The style of 24 pontiffs (*Tirthamkaras*) each with his distinctive emblem was evidently firmly believed in at the beginning of the Christian era. The inscriptions are replete with information of the organisation of the Jain Church in sections known as *gṛha*, *gṛha*, *kula*, and *sākhā*, and supply excellent illustrations of the Jain books. Both inscriptions and sculptures give interesting details proving the existence of Jain nuns, and the influential position in the Jain Church occupied by women.

A Home Letter on the Calcutta University Question. Calcutta: Thacker, Spink & Co.. 1901.

THIS most entertaining "Letter," in 20 pages, is altogether in verse and not bad verse either. At least they are culture, refinement, and a University training, as well as a sort of humour. The identity of the author is well-known though he conceals it in this "Letter;"—he is actively engaged in the system of "Education," which he so freely criticises. He writes well, and much, and well holds up the present system to ridicule, but he does not offer or suggest much in its place. He evidently relies much on Lord Curzon. We cannot do better than show our author's ideas than quote some of his stanzas.

in one way or another under the present régime, whether their "support" is required, but we believe the one that is subsidised the heaviest has the least need for it. Or is it that, after all, if placed on its own footing and naked merits, it would not stand a chance with the other really independent papers? This is really a public question. We are also not in a position to say if any of the numerous Native journals are "subsidised" likewise. And it is strange that these journals which are so quick and clever at ferreting out supposed "abuses" of Government, and partiality to Europeans at the expense of the Natives, have never stumbled on this matter. Perhaps the "Congress" may take it up, and pay off old scores against certain papers, as well as point out the "abuse."]

Thirty-Third Annual Report of the Sanitary Commissioner of the N.-W. P. and Oudh for 1900. Allahabad: N.-W. P. and Oudh Government Press. 1901.

Report on Vaccination in the N.-W. P. and Oudh for 1900-1901. Allahabad: N.-W. P. and Oudh Government Press. 1901.

Administration of the Registration Department, N.-W. P. and Oudh, for 1900-1901. Allahabad: Government Press, N.-W. P. and Oudh. 1901.

Annual Returns of the Dispensaries and Charitable Institutions of the N.-W. P. and Oudh for 1900. Allahabad: Government Press, N.-W. P. and Oudh. 1901.

Another some 150 folio pages of figures!]

The Agricultural Ledger. No. 8, 1901. Areca Catechu.

We may notice this at length.]

Annual Reports of the Sibpur and Burdwan Agricultural Experimental Farms for 1900-1901. Calcutta: The Bengal Secretariat Press. 1901.

Irrigation Wells in the N.-W. P., being Bulletin No. 12, Agricultural Series. Allahabad: Government Press. 1901.

Cultivation of Sugar-Beet in North India, being Bulletin No. 13, Agricultural Series. Allahabad: Government Press. 1901.

Different Systems of Housing Cattle and Conserving Manure, being Bulletin No. 14, Agricultural Series. Allahabad: Government Press. 1901.

All the above may receive further attention.]

Memorial to the Governor of Bombay by certain inhabitants of Salsetta against the Land Bill.

[The gist of the memorial may be found in the following lines:—

"22. Your Excellency's Memorialists submit that to take away the people's inherent rights of alienating their land without compensating them is equivalent to taking their land itself, and that such a step on the part of Government has already produced a feeling of alarm as regards the safety and security of the people's private holdings, and Your Excellency's Memorialists humbly submit, is by no means justifiable under any circumstances whatsoever. If the Bill becomes law a land improved at a large outlay in good times would be liable to be taken away by Government if their dues thereon could not be paid in a bad year. This would be an ineffable hardship, since Government first disable by legislation the cultivator from mortgaging his land or doing anything to raise money to pay Government dues, and then, taking advantage of his inability to meet Government demands, deprive him of his land. But

the results of such a policy would be detrimental to the interests of Government themselves, as the cultivator, having an ephemeral interest in the land, can afford to be idle and may not feel himself called upon to put forth his best endeavours either to improve the land or pay Government dues and at the first touch of famine or distress leave the land and go away undisturbed, thus making Government lose their revenue for the year. The whole state of affairs in revenue administration might thus be thrown into chaos and confusion attended with serious loss of revenue.

23. Your Excellency's Memorialists submit that in times of scarcity the cultivator would be absolutely unable to pay the land revenue if the assistance of the money-lender is denied to him unless Government insist that such revenue should come out of any advance that the State might make to him.

24. Large numbers of Cultivators who tide over famine years by borrowing money from Sowcars on the security of their lands would be thrown on the Relief works when they are no longer free to offer that land as security for the debt." It is no wonder that Lord George Hamilton characterized the opposition to the Bill arising only from the money-lending class.]

Report of the Commissioner of Education for the year 1899-1900. Vol. I. Washington: Government Printing Office. 1901.

Accounts relating to the Trade by Land of British India with Foreign Countries. Nos. 1, 2, 3 and 4, for the four months, April to July 1901, compared with the corresponding period of the years 1899 and 1900. Office of the Superintendent of Government Printing, India. 1901-1902.

Accounts relating to the Trade and Navigation of British India. Nos. 6 and 7, for the month of October 1901, and for the seven months 1st April to 31st October 1901, compared with the corresponding period of the years 1899 and 1900. Office of the Superintendent of Government Printing, India. 1901-1902.

A Monograph on Ivory-Carving in Bengal. By G. C. Dutt, Assistant to the Director of Land Records and Agriculture, Bengal. Calcutta: The Bengal Secretariat Press. 1901.

Report on the Legal Affairs of the Bengal Government for the year 1900-1901. Calcutta: The Bengal Secretariat Press. 1901.

Report on the Administration of the Salt Department during the year 1900-1901. Calcutta: The Bengal Secretariat Press. 1901.

Report on the Administration of the Excise Department in the Lower Provinces for the year 1900-1901. Calcutta: The Bengal Secretariat Press. 1901.

Financial and Commercial Statistics of British India. Calcutta: Office of the Superintendent of Government Printing, India. 1901.

