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# The Indian Magazine

AND

## Review.

No. 258.

JUNE.

1892.

SOCIETY FOR THE ENCOURAGEMENT AND  
PRESERVATION OF INDIAN ART.

EDICTS OF ASOKA DISCOVERED IN MYSORE.

IN the *Indian Magazine & Review* of March last, we gave some account of Asoka and his Edicts, adding that, "it remains to be seen, and we shall no doubt be shortly informed, whether the inscriptions now discovered in the Chitaldroog district of Mysore, differ in any important respect from those recorded elsewhere." It appears that they do not. We have now received a copy of the Report furnished by Mr. Lewis Rice (Director of Archæological Researches in Mysore), to H.H. the Maharajah, from which it appears that the inscriptions lately discovered by that gentleman are three in number, situated on hills on the right and left banks of the Chinna Hagari river. The locality is between  $14^{\circ} 47'$  and  $14^{\circ} 51'$  North latitude, and about  $76^{\circ} 51'$  East longitude. Mr. Rice names them (1) Brahmagiri; (2) Siddhapura; and (3) Jatinga-Ramesvara, respectively, after the contiguous villages in which they lie. The last-named is greatly defaced, while the second is almost a transcript of the first. Our readers will therefore be contented with the perusal of Mr. Rice's translation of the Brahmagiri inscription, together with his "general remarks" on the whole. These extracts we subjoin, tendering our best thanks to Mr. Rice for his great courtesy in sending us his interesting paper, and regretting that we have not the means of reproducing the facsimiles which are annexed to the Report, reduced to scale from the original ink impressions of the inscriptions. We may mention that the size of the Brahmagiri inscription is  $15' 6'' \times 11' 6''$ , and the others much the same.

## BRAHMAGIRI INSCRIPTION.

*Translation.*

Truth indeed is made known by the word of the Ārya-putra (preceptor) and the mahāmātras (counsellors).

The mahāmātras in Isila will be informed of (our) health, and will be informed as follows :—

The Beloved of the gods (thus) commands.—For more than two years and a-half when I was an *upāsaka* (or lay-disciple) I did not take much trouble. For one year (I took) excessive trouble ; the year when I went to the *sangha* (or assembly of clerics) I put forth great exertion. And in this time the men who were really equal to gods in Jambu-dvīpa—*i.e.*, India (were proved to be), falsely (so regarded). This indeed is the fruit of action (or zeal). But it is not by might. Even by the most favoured it is attained only with trouble. Yet to the lowly by perfect effort high heaven is possible and may be attained. With this aim has this exhortation been delivered,—in order that whether lowly or favoured they should in this manner exert themselves : and that the neighbouring countries may know this : and that this exertion should be of long continuance. Then will this aim increase greatly ; it will increase exceedingly, infinitely. And this exhortation has been delivered by the *vyūthā* (or ? society) 256 times.\*

Thus says the Beloved of the gods :—Obedience should be shown to mothers and fathers. So also pride should be burnt in the flames. Truth should be spoken. These and the like virtuous qualities should be practised. So also the religious teacher should be revered by the disciple. . . . should be practised to kindred. Which will also be for long life to the people of this city.

This is so. Thus should it be done. With the affirmation let it be written. . . .

## GENERAL REMARKS.

Numerous considerations of the greatest interest arise in connexion with these inscriptions and the locality in which they have been found. But in the present Report it

\* In the different versions of the (1) Sāhasarām and (2) Rūpnāth inscriptions, this difficult passage has been translated thus : (1.) Dr. Bühler : "And this sermon (is) by the Departed (*i.e.*, Buddha). Two hundred (years) exceeded by fifty-six have passed since." (2.) Monsieur Senart : "It is by the missionary that this teaching is spread abroad. Two hundred and fifty-six men have been sent forth on Missions."

will be sufficient to state briefly that the date of the inscriptions is the third century, probably 258 B.C., and that they are examples of the most ancient specimens of writing that have been discovered in India.

Devānāmpiye (= Devānāmpriyah) was a royal title borne by the Maurya kings. It is sometimes used alone, but more often in conjunction with the king's name. It thus occurs as an epithet of Piyadasi and of Dasaratha, his grandson. The present inscriptions are undoubtedly edicts of Piyadasi (= Priyadarsi), who, by the testimony of Buddhist writings in Ceylon and Burma, and still more by his own references to contemporary Greek kings, is proved to be identical with Asoka or Dharmāsoka, the third king of the Maurya dynasty of Pātaliputra in Magadha (the modern Patna, on the Ganges), and the grandson of Chandragupta, the Sandrakottos of the Greek historians.

The dominions of Asoka, as determined by his mention of the border nations, embraced the whole of Northern India and southwards to the central plateau of the Dekhan. The present inscriptions are evidence that it extended farther to the south than has been hitherto supposed, for none of these edicts has hitherto been found south of Kathiāwād and Orissa.

The circumstances in the king's history, which are referred to in the present inscriptions are considered to be—his first conversion to Buddhism, and his subsequent more public profession of it, with the efforts that followed or disseminating its doctrines.

The former of these events the king informs us, in the 13th Rock Edict, was due to the remorse he felt on account of the slaughter and devastation that attended his conquest of Kalinga.\* Henceforward he resolved to maintain peace and devote himself to religion. That conquest, as he tells us, was in the ninth year after his coronation, which therefore is the period of his first conversion. But according to our present inscriptions, as well as those of Sāhasārām and Rūpnāth, he took no especial trouble, displayed no especial zeal, in regard to religion, during the time that he was an *upāsaka* or lay-disciple, that is for more than two years and a-half. This would bring us towards the end of the eleventh year after his coronation, which is given in the 8th Edict as the period of his conversion. The latter date must refer to the second occasion, when, as stated in

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\* The country along the Coromandel coast, from the vicinity of Madras to the Rishikulya River in the Ganjam district.



our inscriptions, he went to the *sangha*, or assembly of clerics. The allusion would appear to be to the State visit which, according to the chronicles, he paid to the Sangha, in the midst of which he took his seat. It was at this time that he caused his son Mahinda and his daughter Sanghamitta to enter into the religious order. Our inscriptions, therefore, in common with those of Sāhasarām and Rūpnāth as interpreted by M. Senart, reconcile the two dates.

We are further informed that for a year or perhaps more the king was very zealously occupied in religious matters, on the result of which he seems to dwell with much satisfaction, urging his example as an encouragement to zeal in all, whether high or low. This would bring us into the 13th year after his coronation, which was the period, according to the 6th Pillar Edict, at which he began to have his edicts engraved on rocks throughout the country. All the edicts hitherto discovered fall into two groups, the Rock Edicts, belonging to the 13th and 14th years after the king's coronation, and the Pillar Edicts, to the 27th and 28th years. The only other date we have of the time of this king is the dedication of the Barabar cave in the 20th year. The Sāhasarām, Rūpnāth, and Bairat inscriptions M. Senart considers precede them all, though still, for the reasons above given, belonging to the 13th year. It follows that the inscriptions now discovered are equal in age to the most ancient inscriptions known in India.

We may now return to inquire what was the fruit of the king's special exertions in the year or more that he visited the Sangha. The result claimed to have been accomplished has been given in the translations, together with the versions of Dr. Bühler and M. Senart. But, after all, it must be confessed that the information supplied us by the inscriptions on this point is anything but clear. That the king's conversion was to Buddhism there can be no doubt. Previous to this change of faith he was in the opinion of some a Jaina, but according to most he held the creed of the Brāhmans. His grandson Samprati, at any rate, became a Jaina, and there may be some confusion between this name and that of Sampati, the brother of Jatāyu, who is connected in some of the local stories with the Jatinga-Ramesvara Hill. Asoka now signalized his conversion, not by persecution of his former co-religionists, but by inducing a revolution throughout India in the public estimation of them. There seems to be much probability in the opinion that his statement indicates a setting aside of false and extravagant preten-

sions on the part of the priesthood, or, as stated by M. Senart, "after his conversion the king proceeded to deprive the Brāhmanas of that almost divine prestige which they enjoyed throughout the whole of India." In short, the members of the Sangha no doubt took advantage of the king's presence and adhesion to influence him to depose their rivals, whether Brāhmanas or Jains, from their former pre-eminence. This action of his does not invalidate the express injunctions to toleration contained in so many of his edicts, wherein he inculcates more than once the duty of reverence to and the bestowal of alms upon both Brāhmanas and S'ramanas.\* On the other hand it would be strange if no trace whatever could be discovered of the resentment which would naturally be evoked by so powerful though silent and peaceful a revolution in time-honoured beliefs. And we may perhaps find a trace in the fact that Devānmāpriyah (the delight of the Gods) as one word, is explained by Kātyāyana in the Varttikas (critical annotations) to the grammar of Pāṇini, as synonymous with *mūrkhā*, a fool! This was a very characteristic retaliation, if so meant, and the use of the word thus authorised has come down even to the present time, and is common, so I am told, at all events among the Brāhmanas.

The versions which have been given in relation to the significance of the numerals 256 will show that we are not yet in possession of sufficient evidence to determine exactly how they are to be understood. They do not, however, whether embodying a date or not, affect the accuracy of the dates otherwise assigned to Asoka, which are sufficiently established.

Previous to the present discovery the only indication we had of any connexion between Asoka and Mysore was in the statement in the 12th chapter of the *Mahāvamsa* that on the despatch of missionaries to foreign parts, after the third convocation, for the establishment of the religion of Buddha, the *thera* (= *sthāvira*)† Mahādeva was deputed to Mahisa-mandala, and the *thera* Rakkhita to Vanavāsi. The latter place is well known as the old Kadamba capital situated on the north-west border of Mysore in North Kanara.‡ It is mentioned by Ptolemy under the same

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\* Buddhists leading an ascetic life.

† The leaders of Buddhism were so styled.

‡ Sir Alexander Cunningham, however, considers Vanavāsi to be probably the country on the Banās river, or the modern Mewar and Bundi.

name in the second century A.D. The occurrence of it next to Mahisa-mandala seems to justify the opinion that the latter name may indicate the Mysore, literally the Mahishūru, from Mahisāsura, country. Or, in view of its being included in one sentence with the despatch of the *thera* Majjhantika to Kasmīra-Gandhāra, we may perhaps take the countries named as indicating the extreme limits north and south of Asoka's dominions.

Isila, the name of a city mentioned in our inscriptions, if it has been rightly so interpreted, and the reference at the end to "the people of this city" would seem to support the interpretation, does not exactly correspond with any known name. The first part *isi* would represent *rishi*, but this does not help us. If Isila may stand for Vrishala, this is a name of Chandragupta, of whose connexion with Mysore we have many reminiscences in inscriptions. And a still further testimony may perhaps be found in the discovery a few years ago of leaden Buddhist coins on the site of an ancient city near Chitaldroog, said to have been called Chandrāvalī.

The important lessons which the king seeks to impress upon all in the present inscriptions may perhaps be shortly summed up as follows: That to secure the fruits of religion human intervention is of no avail; there must be personal effort, and it must be earnest and persevering. Combined with this there must be rectitude of conduct, and consideration for the feelings of others in all our relations to our fellowmen.

LEWIS RICE,

*Director of Archæological Researches  
in Mysore.*

Bangalore, February 1892.

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The following names have been added to the S.E.P.I.A.'s list of members since last month: Mr. Charles Pontifex (ex-Judge of the High Court, Calcutta), and Mrs. Charles Pontifex, Executive Committee; K. Sheshadri Aiyār, Esq., B.A., B.L., C.S.I., Dewan to H.H. the Maharaja of Mysore; Rai Bahadur A. Narasimha Aiyangār, Esq., Darbr Bakshi to H.H. the Maharaja of Mysore; the Hon. P. Chentsal Rao Pantulu Garu, C.I.E., member of the Viceregal Council and member of the Council of H.H. the Maharaja of Mysore; A. Rangaswāmi Aiyangār, Esq., B.A., B.L., Comptroller Mysore Darbār; E. R. Subhrāyar, Esq., B.A., B.C.E., Comptroller Mysore Maharaja's Palace; ordinary members.

EASTERN GARDENS :  
ANCIENT AND MODERN.

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*(Continued from page 350.)*

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BURMAH.—There is nothing to record here of gardening as a science or art, where the conditions prevailing are in direct sympathy with those of the adjoining Eastern States; from the earliest times the reigning monarch appears to have been “Lord of the soil,”—the operative occupier living in a state of perpetual oppression, with ideas of cultivation never extending above the bare necessities of life. In the present day, beyond the coast lands and the stations up the Irrawaddy,—this country is only just feeling the effects of civilisation, and is fast becoming colonised with the representatives of our Government, who, from civil or military occupation, make the country their home for a number of years; with them follows the naturalisation of various plants, to the cultivation and use of which they have been accustomed in their native land. Accordingly, we find, in these localities, that the introduction of many of our British products, both vegetable and floral, has been attempted with generally fair success.

SIAM.—This kingdom bears but little evidence of any practice of gardening beyond its association with the religious rites, and it is fortunate in the interests of humanity that the benefits disseminated through that agency in many Eastern countries, are, in their nature, such as would often repair the miseries of war and tumult. If the Government were not so despotic, the place would be a terrestrial paradise, and it is pleasing to observe in this connexion that the present monarch has been educated to European customs, and under his guiding influence Western methods are being gradually introduced, which are certain to result in happier times for the community generally. A good deal of this country is inundated at certain periods of the year by the overflowing of the rivers, and the most luxuriant growths ensue in the rich alluvial deposits.

THE EASTERN ARCHIPELAGO embraces a group of islands, several of which are of enormous extent and hardly

yet fully explored ; they belong in general to Spain, Holland, Portugal and Great Britain, and as their history in the past is very uncertain we have but little reliable data to work upon until they fell into the hands of European powers, and their coast lands became colonised by the white man. Relics of antiquity have been brought to light which are conclusive evidence that the inhabitants have in early days shared in the fame and glory of Eastern nations generally ; beyond this, however, we have no records of any systems of gardening, so that our subject can only be touched upon as we find it in the present day. They mostly possess a hot, thirsty climate, with alternate seasons of moisture, a fertile soil, capable of sustaining rapid and luxuriant vegetation, and as soon as the hand of civilised man has brought the vast jungles and swamps into healthy cultivation, a wealth of vegetable and floral products must be inevitable.

**THE MALAY STATES.**—The many petty kingdoms into which this peninsula is divided have been, from the earliest days of which we have any authentic accounts, solely engaged in feudal strife one with another, and, although the Malays are reputed to have always been a settled and agricultural people, it is only since their country has, in the most part, fallen under European influence that the more peaceful occupation of the cultivation of the soil has received a proper share of attention ; and now we find all that is useful and beautiful thriving in every direction.

*Perak, Selangor, Pahang,* and others of these small States are now being administered by the British Government, who have skilled Residents in almost all districts. Under such favoured conditions, these hitherto neglected parts are fast becoming valuable adjuncts to our great country, and, in sympathy with the systematic culture of the land for the production of the commercial and economic crops, we find gardens and gardening, according to English ideas, becoming popular everywhere in the uplands, where the soil and climate is favourable for the operation.

**THE STRAITS SETTLEMENTS.**—The British possessions forming this part of the peninsula have been longer under our control, and are now important trading centres :—

*Malacca* is a healthy colony, well watered, and generally covered with a rich soil, in which the products of more temperate climates thrive, with a due regard to shade and shelter.

*Penang*.—A pretty island ; one of the most attractive spots in the East. Rich palm groves, and thriving plantations overshadow the dwellings of many of the European residents. With a soil and climate so equable in fertility and regularity, there is no difficulty to produce good results in the cultivation of both the vegetables and flowers of Britain at the pleasant locations in the higher lands.

*Singapore* has been aptly named the "Liverpool of the East." Here we have a beautiful Botanic Garden, where experiments in all the useful arts of acclimatisation are carried out by skilful hands. The ornamental residences of the merchants are generally surrounded with tastefully laid out gardens, covered with a wealth of tropical growth, and the masses of bloom at all seasons. The flower show held annually about June, is an important affair, and the display of both vegetable and floral products is always exceptionally good.

SUMATRA.—This extensive island has long been noted for its agricultural and economic productions, and, through the teachings of the Dutch planters, gardening is also largely carried out in the upland districts. Now that the inland parts are becoming opened up with railways, more may be heard of its attractions and value as a colony for the production of the finest fruits of the earth.

The Island of JAVA is reputed to produce the best examples of tropical vegetation known, and has been described as a veritable garden of luxuriance. Although inhabited by Europeans for the last two centuries, there appears to be no record of any particular system of garden cultivation, beyond the crude forms adopted by the natives, until we learn from Sir Stamford Raffles that at the beginning of the present century they could raise vegetables in many of the upland districts equal in quality to the productions of northern climes.

Botanical and experimental gardens are established in Batavia, and in many other parts, where the work of scientific culture is under the direction of experts and skilled assistants.

The late Miss North, whose love of travel led her into many lands, says of this beautiful island :—

"Java is one magnificent garden of luxuriance, surpassing Brazil, Jamaica, and Sarawak all combined, with the grandest volcanoes rising out of it all. These mountains are covered with the richest forests, and have a peculiar alpine vegetation on their summits. The Buitenzorg Botanic Garden was a world of wonders, such a variety of different species were there. The plants have been there



so long that they grow as if in their native woods—every kind of Rattan, Palm, Pine, or Arum. The latter are most curious in their habits and singular power of emitting heat when in flower. All the gorgeous Water Lilies of the world are collected in a lake in front of the palace."

The climate of the hills is superb, and many of the popular flowers and vegetables of Britain flourish amazingly.

BORNEO.—No doubt there is an important history attaching to this enormous island, but it is shrouded in obscurity at the present day. Until quite recently, only the fringe of the coast lands were inhabited by Europeans, but now we find enterprising companies under Royal charter, working and managing different parts, civilisation is consequently spreading, and enthusiastic planters are introducing Western methods in every direction. Sir James Brooke, the present Rajah of Sarawak, is an expert gardener, whose home surroundings are thoroughly English in style and arrangement.

LABUAN.—A small, but important island, chiefly useful as a coaling station ; possessing a very luxuriant natural vegetation and a soil amenable to culture, the land is fast becoming of service to the community generally, and thriving products abound everywhere.

HONG KONG.—Beyond the fact that this island once formed part of the Chinese domains, there is little to be said so far as its ancient history applies to our subject.

For the past fifty years, since we have had it under our care, there are many spots that have made themselves attractive through the hand of man, in spite of apparent difficulties, and it is pleasing to record that when the great botanist Fortune visited the island in 1844, he, at that early date, gave glowing accounts of the gardens surrounding the residences of the leading British merchants. His observations are well worth recording, where he says :—

"Some of them have really beautiful gardens. I may mention those of his Excellency the Governor at Spring Gardens ; of Messrs. Dent & Co., at Greenbank ; of Messrs. Jardine & Matheson, at East Point. In order to give some idea of a Hong Kong garden, I shall attempt to describe that at Greenbank.

"This garden is situate upon the sloping sides of a valley near the bottom of one of the numerous ravines which are so prevalent on the sides of the hills. It is near the centre of the town of Victoria, and one of its greatest ornaments. On one side nothing is seen but ragged and barren hills, but here the eye rests upon a rich and luxuriant vegetation, the beauty of which is greatly enhanced by the contrast."

After describing its general formation, he goes on to say :—

“It is stocked with all kinds of trees, shrubs, and flowers of both the tropical and temperate latitudes, amongst which are Myrtles, Oleanders, Camellias, Azaleas, Roses, either planted out or rusticated in pots prettily painted in the Chinese style, and resting on stands of equally fantastic formation.”

In the present day the suburbs of Victoria possess many of these elegant residences which enliven and beautify the scene, and English methods of gardening prevail in every direction. A Botanic garden is in full working order under the direction of an expert, where systematic experiments in the culture of trees and plants from other climes, is having a beneficial effect upon the community generally.

CHINA.—If in a few things the ancient East is ahead of the modern West, surely the most important point of advance must be the Chinese method of gardening—which has had a world-wide reputation for centuries, the whole country bearing evidence of the industry and patience of the native cultivator. Their style has at all times been grotesque and peculiar, and more than one of their ancient gardeners has committed his experiences to writing, for as early as the third century we have records of Chinese volumes on the subject.

Beyond the Padogas and other curious garden ornaments we find in our own day the energetic native, with the most simple contrivances, manipulating the various crops to such a system of art that under the most unpromising conditions in soil and situation, and planting with almost mathematical precision, he manages to gather no less than four crops per annum from the same piece of ground. The wonderful fertility of these terraced or upland allotments, that have been worked for generations, is not so much due to climate, as to a thorough system of irrigation; sewage, house refuse, and garbage are all carefully saved, and utilised upon the land; and this judicious use of fertilizers enables the grower to ensure the same average yield year after year.

Our earliest missionaries speak in high commendation of the tact displayed in tending to the wants of all plants and crops under their care—the culinary vegetables upon which the people almost entirely subsist, and charming flowers, are amongst the finest that are grown in any part of the world. A recent observer says :—

“I saw radishes as large as our parsnips, and cabbages such an enormous size that only one could be carried. Spinach, peas, and



beans were also in abundance, and in-so-far as these productions are concerned everything shows a most indefatigable industry."

At the Treaty Ports, where many British residents find their abode, our home styles of gardening are carried out with much vigour, and useful products flourish abundantly.

JAPAN.—Although gardening in Japan has never been regarded in the light of a science, as an art the Japanese system has in all ages been so unique and congenial, that one would almost imagine the people, the land, and the plants upon it were peculiarly constructed for each other. In sympathy with China they have long been noted for their taste in laying out and planting garden grounds, and their light, fantastic yet graceful methods of culture and general arrangement, with tools of the most simple and ancient type, have been imitated in all directions throughout Europe.

The airy verandahed dwellings are generally situated to overlook the garden, which is full of the finest fruits, including the immortalized plum, and flowers of the most beautiful description, amongst which the Chrysanthemum, Lily, and Iris take leading places; terraces commanding fine and extensive views, rocks from whose crevices spring waving ferns and marbled cyclamen, all give a charm and variety. This interesting nation also possess a peculiar system of dwarfing their forest trees, and these minute specimens seem to flourish in the most outlandish quarters; amongst rockeries, in the daintiest of hand-painted pots, over delicately structured doorways, in verandahed nooks and crannies, all of which, if left to their natural growth, would have formed a grove tall enough to overshadow the house. A Japanese gardener has explained the secret, which we give for the benefit of those interested:—

A young tree is planted in a pot containing a little earth such as the particular tree prefers. Even in this way the tree will be diminutive. To insure due proportions, the trunk and branches are twisted, or bent over from time to time, and kept in place by stakes and cords. The trunk or branch grows stouter, and endeavours to shoot up vertically. The new shoot is then twisted and turned out of its natural course, and bent down towards the ground. This system is kept up with every branch and shoot, and persisted in for years, the task of distorting being handed down in a family from father to son. As the shoots multiply those not needed are cut away, and the work goes on, the bands and supports being removed only when the branch has become so firm in its distorted form that it cannot take its natural course. The pine, the arbor vitæ and retinospera, are

favourite subjects for these Japanese gardens. In the collection sent over to the late Paris Exhibition was a dwarf Japanese pine, 150 years old, not two feet high; retinosporas, 25 to 150 years old, and measuring only four to eighteen inches; an arbor vitæ that boasts of being a centenarian, does not exceed a height of fifteen inches.

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A brief sketch of an important industry affecting the people of a vast country is always unsatisfactory, because it cannot enter into a variety of details needed for a complete study of the interests involved. We will, however, endeavour to give a transient review of our notes, sufficient to enable us to trace the extent of refining influence which the practice of Western civilisation, in its relation to horticulture, has had in ameliorating the condition of the people of Asia.

We have already observed that gardening was invented in this great continent, when the rest of the globe was but sparsely inhabited, and as soon as empires were founded, its progress as an art became confined to the surroundings of the princes and nobles of the land, the lower orders chiefly existing as machines of warfare; through the space of years, many nations and kingdoms appeared, bloomed and perished. In the meantime, the taste for gardening had spread throughout Europe, the early Eastern methods being adopted in a modified form to suit the change of climate; the enlightened systems of culture naturalised in these advanced Western countries again returned to the source of their inception, somewhat changed by the advantages of a regular course of civilised ideas according to the period; and although European influence has dominated throughout most parts of Asia for several hundred years, it was not until the incoming of the last century that any notable change became apparent in the habits and customs of the people, particularly in India, in their systems and styles of gardening.

The precise and terribly symmetrical forms of culture that still prevail in many parts of India are mainly due to the teachings of the Dutch during the time they held sway over the country; the arrangement of plants and flowers in geometrical order, the foliage cut into shapes equally regular, or into figures both monstrous and grotesque, basins and temples of the costliest materials, vases and statues of the richest workmanship, adorn the parterre in every direction; indeed elaborate architecture has

hitherto been considered paramount in importance, to the neglect of natural shade, fragrance and utility.

Of the sources of information chiefly instrumental in bringing about the great changes affecting all parts of Asia since the advent of British supremacy in the East, the missionary enterprise has been incomparably the most efficient machinery that has ever been brought to operate upon the influence of mankind. In advocating a strong tendency to soften the manners of the people, missionaries have led them under careful training to adopt and follow the more peaceful occupations, and, as a natural result, the seeds of improvement have flourished everywhere; the superiority of a community thus favoured had an important bearing over their less fortunate neighbours, who ultimately became absorbed with the same ideas, and we now find the whole of Asia more or less attracted to our force of example. The Royal Geographical Society has also indirectly rendered good service in the interests of gardening; but chief in importance in this respect, has been the introduction of the great Agri-Horticultural Societies, some of which I have named in the first chapter, with their affiliated associations now extending in all directions, not only in India, but in every island or settlement where there is a semblance of a British community. These important institutions have given a great impetus to the advancement of scientific gardening, by the powerful incentives they offer to the ingenious; and lastly, we must mention the National Indian Association, whose wise counsels have been throughout to elevate by education the position of the people.

Our notes, so far, have been chiefly directed to ornamental and decorative gardening, as followed by the nobles, opulent natives and the public institutions. There is, however, another important branch which in the present day is becoming a leading feature with British residents in the East, and that is the cultivation of the soil for the production of wholesome vegetables as useful and salutary food, or simple and pretty flowers to afford pleasure, and although this section of popular gardening comes within the reach of all, it is specially referred to here in its application to those who from Government or other occupation find it necessary to make their home in the East for a series of years.

In an extensive country like Asia, where the climates, soils, and situations differ so materially, it is difficult to adopt the practice of this modest form of healthful

gardening for application by any regular rule ; it is, nevertheless, an accomplishment of great interest to those enthusiasts who delight in the presence of thriving products around them to know, that although this class of plants in general are limited to certain habitations by nature, man has exercised a considerable influence over the present distribution of many useful kinds, by inuring them to climates and situations to which they are not indigenous. By such means the natural productions of one country are, by systematic treatment, adapted to the circumstances of another, and it has always been customary with those who take up their abode in distant parts, to provide themselves with the seeds of various plants, to the cultivation and use of which they have been accustomed in their native land. Accordingly we find in almost all places that have been colonised from Europe, the introduction of both the vegetables and flowers of this temperate clime has been attempted with generally fair success. It is one of the wise and bountiful dispensations of Providence that those plants which are most essential to the services of mankind should be capable of such diffusion. Take, as an example, the potato, introduced originally to Britain from South America. We now find this esculent the most widely distributed of all vegetables — its cultivation extending from the northernmost parts of the temperate zone to the southernmost points of the sphere of civilisation ; and, in a similar manner, many of the common productions of our gardens are introductions from other climes, notably, amongst vegetables, the kidney bean, lettuce, radish, onion, and melon, and a large share of our popular flowers ; and in their turn they follow civilised man from one end of the globe to the other. Meanwhile scientific culture has improved their quality, enlarged or doubled their form, or added to their colours.

It is said that wherever the turnip will produce a bulb of fair size, and the cabbage a firm head, the climate and soil may be considered favourable for the cultivation of most of our popular English vegetables and pretty English flowers ; even in districts where the atmospheric influences are so uncertain, if due attention be given to planting, shading, watering, and shelter, tolerable crops may be raised in localities that would appear adverse to the production of either.

DONALD McDONALD.

TWO YARDS OF HAIR.

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A GREAT deal, both instructive and amusing, has been written about hair—the colour of it, the varieties of it, the fashion of wearing it, the care of it, and the loss of it: of natural hair, and of hair artificial. Cosmetics, drugs, and nostrums of a hundred kinds have been invented for its preservation, and tried—with benefit, probably, only to the vendors. The increasing prevalence of baldness has lately been discussed in some of the medical papers, and, among other causes, the too frequent covering of the head is mentioned, in support of which the argument is made use of that women are less subject to this infirmity than men by reason of their lighter head-covering. But loss of hair among women is common in the East at a very early age, and (as is suggested in the correspondence) an argument founded upon such data must be of very questionable value, inasmuch as it is always difficult to tell how much of the hair on a daughter of Eve is her own. The disuse of heavy hats during the day, and the use of night-caps at night, are suggested as preservatives; but is a Bluecoat boy less liable to baldness when he becomes a man than his neighbour? Too hard mental work, worry, anxiety, and such like, are attributed as causes; but in ten cases out of eleven, baldness is *hereditary*. No remedy appears to have been discovered for an infirmity that has been the subject of chaff and ridicule from the time of Elisha and Homer to that of Shakespeare; and probably the best advice is the following given by the editor of a daily paper: "The only sensible course people can adopt is to keep their heads as well tended as they possibly can, and calmly await the time when they will grow bald." This is, at any rate, a more philosophical recommendation than the following remedy which was once gravely proposed—viz., "Gelatine soup and pills made of the ashes of burnt hair, such ingredients supplying to the blood the materials necessary for the production of hirsute growth."

Hair has always been what Sam Weller would have called a personal "wanity." The British Museum shows us what attention the warriors of Assyrian antiquity paid to

their hair and beards, and there is plenty of evidence that the fair sex were not unmindful of this, among their other charms, knowing that—

Fair tresses man's imperial race ensnare,  
And beauty draws us with a single hair.

We have all heard of the dark tresses of Nourmahal which the "magnificent son of Akhbar" loved so deeply that he—

"Preferred in his heart the least ringlet that curled  
Down her exquisite neck, to the throne of the world,"

and the dark hair of the women of India, Italy, and Spain, suits well their dark complexions. When dressed with gold ornaments or simple flowers, nothing can be more beautiful or attractive. But it cannot be denied that our poets have always connected *light-coloured* hair with the best types of beauty. All Spenser's, and most of Shakespeare's heroines are golden-haired, while "in the National Gallery, from Correggio to Rembrandt, there is not a single black-haired female." From Milton's Eve, who—

As a veil, down to her slender waist,  
Her unadornèd golden tresses wore,"

to Tennyson's—

Sweet girl graduates with their golden hair,  
this colour has been held up to admiration.

The vicissitudes of male fashions in hair have been numberless. It was worn long by Absalom and by Achilles (the former being popularly supposed to have lost his life in consequence); and in later times, the Gauls and Britons wore their's down to their waists; and after this again, long hair became "the exclusive appanage of the great and noble; peasants and burgesses being forbidden to wear such." As a writer in *All the Year Round* observes, such prohibition was continued until the time of Philip Augustus, "who relieved the classes of the obligation of having their hair cut, and thus signed the magna charta of capillary liberty at about the same time when his royal compeer, John of England, was pulling a dismal face over the charter of Runnymede."

For the next three centuries, long hair remained in vogue, and the fashion is said to have changed owing to a curious incident. Francis the First, during a masqued revel, received a somewhat serious injury from a lighted brand, and at his re-appearance amidst his Court, his hair



was seen to have been cut short, while his beard had grown long. "Imitation being the sincerest flattery," people followed the king's example, and the new fashion prevailed until the time of our own Charles the First, when flowing hair began to be again worn. This was succeeded by wigs, which in time gave place to pig-tails. All this time the ladies had been devoting more and more attention to their head-dresses, and I see it noticed that in the year 1778 coiffures were so high, that ladies were not admitted to the pits of the Opera, as these structures obstructed the view of the spectators behind them.

A German author calculates that hair grows at the rate of a line and a-half in a week, or  $6\frac{1}{2}$  inches per annum. (According to this, a man's beard at the age of 80 would be about 27 feet in length!) The same author quotes the case of the good burgomeister, Hans Steinger, of Brunen, who, in 1567, as he was ascending the stairs to the Council Chamber, trod on his own beard, and got a fall, from which he died; and also mentions that in the palace of Eidam there is a picture of a carpenter carrying his beard in a bag while at work. Some of us may remember the account given by Catlin of the Chief of the Crow tribe, whose hair he thus describes: "On ordinary occasions it is wound with a broad leather strap from his head to its extreme end, and then folded up into a block of some ten or twelve inches in length, and of some pounds weight, which, when he walks, is carried under his arm or within the folds of his robe; but on any great occasion, his pride is to unfold it, oil it with bears' grease, and let it drag behind him, some three or four feet of it spread out upon the grass, and black and shining like a raven's wing."

It once fell to my lot to make acquaintance with the owner of a head of hair almost as remarkable as any I have written of above. It was during the troubled season of 1858,—for the anxieties of the military authorities or of the civil officers scattered all over India did not cease with the capture of Delhi or the relief of Lucknow; the sparks of the great rebellion were alight for a long time, and died out very gradually. In the Western Presidency, about that time, there were threatenings of a serious storm in the Southern Maratha country, while the hill-tribes of Khandesh, availing themselves of the opportunity offered by the temporary absence of troops in Central India, gave much trouble in their own and the neighbouring districts. And as time went on, another element of trouble appeared. After the defeat of the Rani of Jhansi, she and Tantia

Topi threw themselves into Gwalior, and proclaimed the Nana Sahib Peshwa. Messages were sent all over the Deccan and the Nizam's dominions calling on the Marathas to rise. Seditious documents to this effect were scattered about all along the frontier on which I was then serving, and it was very difficult to discover the instrumentality by which they were circulated. I obtained several of these letters, addressed to leading men in the district, showing very intimate acquaintance with the circumstances and capabilities of the latter, and promising the addressees rank in the rebel army corresponding with the levies each should be able to raise. These were signed, or purported to be, by the Chief of Bithoor, himself. Even after Tantia Topi had been again defeated by Sir Hugh Rose, and his brave ally, the Rani, killed in battle, these treasonable messages continued to be sent, and the assurance was added that Tantia Topi himself was marching South, to raise the Maratha country in person. Great vigilance was necessary to prevent, as far as possible, the circulation of these seditious communications, for Tantia was a clever leader, and possessed in some measure the sympathy of the country, being himself a Maratha. The frontier was accordingly strongly guarded and patrolled by bodies of cavalry and of police. The young officer commanding the former was placed under my orders, and he brought me information one day that certain letters were being sent out by a Brahmin living in a temple just across the Godavari—the frontier of the Bombay territory, and that of H.H. the Nizam. We communicated the news to the authorities of H.H., but they replied that their hands were already full, and that our help was desired in dealing with the case. Next morning, therefore, we rode across the river with a small escort, and an officer of police sent to assist us. We had some little difficulty in finding the temple—a small tiled house, with a stone image of the sacred bull in front of it, almost hidden from sight in a large grass preserve. We found only two persons there, an old Brahmin and a younger one, the latter being evidently the man we wanted, his appearance and speech showing him to be a stranger to those parts. A short search brought to light a packet of papers ready for circulation, concealed in a large gourd, and we took possession of these and returned to our camp, leaving our friend to our escort. After breakfast, I proceeded to examine the prisoner. He was tall, thin, and weak-looking, and described himself as a Gosavi. His clothes, sandals, and language, proclaimed him from up-



## 300 THE INDIAN MAGAZINE AND REVIEW.

country, but the most remarkable thing about him was his *turban*, which looked like camels' hair, of a dirty-brown colour and wound many times round his head. I did not understand him well, and was about to send for an interpreter, when I noticed a gleam of intelligence pass over his face as I was talking to my companion, and I said suddenly to him "you understand English." He was taken by surprise, and answered in the same language, which he spoke with considerable ease and fluency.

While searching him, the police had to unfasten his turban to remove it, and to our astonishment this proved to be his own hair, which fell down to his feet, the ends lying on the floor. It was  $6\frac{1}{2}$  feet in length, though certainly not in his case, as in Sampson's (according to Milton)—

A vast monument of strength.

We were curious to know how this strange growth had been cultivated, whereupon he told us that for many years of his life he had slept with heavy leaden weights attached to his hair, the pain often keeping sleep from him. I happened to be looking, the other day, at a volume of *Notes and Queries*, and curiously enough came on the following note: "Strips of lead, lead wire, or copper wire covered with leather, or worsted, known as hair rollers, or kid-rollers, are still largely used by ladies." Apparently only a refinement of the Gosavi's plan. The latter was sentenced to transportation for life, and his "two yards of hair" fell to the razor of the Jail barber!

G. F. SHIEPPARD.

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## REVIEW.

301

REVIEW.

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WOMAN'S INFLUENCE IN THE EAST. By JOHN J. POOL  
(late of Calcutta). With an Introduction by Sir Lepel  
Griffin, K.C.S.I. Elliot Stock : London.

IN the production of this work, Mr. Pool has done knightly service to women and placed them under great obligation. In these days, when women find themselves so often driven into an antagonistic position highly repugnant to their feeling, a keen sense of gratitude is excited in their hearts whenever they meet an additional friend in the ranks of the opposite sex. That Mr. Pool is such a friend this work abundantly shows.

No greater service could be rendered than the binding together and bringing before the public eye this chaplet of noble women whose undying fame still continues its inspiring influence in the land of their birth, but has reached, only faintly, to western shores. Their story is buried in historic tomes seldom opened by English readers, and there are few who will not be astonished at the number of heroic women thus brought together. Yet they are but types, brought into prominence by political conditions, illustrating the characteristics of their race. Nor, even as types, is the list exhaustive, as Sir Lepel Griffin points out in his introduction, written in a spirit not less friendly to women. We cannot refrain from quoting his valuable testimony at once to the excellence of Mr. Pool's work, and the worthiness of his subject :—

“ In his interesting book, Mr. Pool has made an excellent and representative collection of Indian heroines. But there are many others who have filled a considerable space in the romance and history of the country who may well find a place in a future volume. There is a beautiful Rupmati, whose romantic story is for ever associated with the ruined city of Mhāndu, where her royal lover built for her a palace, from the topmost windows of which she might see her beloved Nerbudda, a silver streak of water in the dim distance. The story of Rāni Sahib Kour, of Pattiala, has been told ; but another princess of that house, Rāni Anskour, who ruled the State with great energy and ability from 1811 to 1823, is quite as well worthy of record. Equally remarkable was Rāni Rajindar, who defied the Mahrattas in the fulness of their power, and of

whom I wrote in my biographies of the Punjab Rājas: 'Rāni Rajindar was one of the most remarkable women of her age. She possessed all the virtues which men pretend are their own, courage, perseverance, and sagacity, without any of the weaknesses which men attribute to women; and remembering her history, and that of Rāni Sahib Kour and Anskour, who some years later conducted with so much ability the affairs of the Pattiala State, it would almost appear that the Phulkian Chiefs excluded by direct enactment all women from any share of power, from the suspicion that they were able to use it far more wisely than themselves.'

"The women who have made the most mark in Indian history have been Sikhs, Mahrattas, or Mahomedans, and the reason is probably found in the fact that among these races the marriage of girls is generally deferred to a reasonable age, while among the two former the seclusion of women is much less strict than among ordinary Hindu castes. Even among Mahomedans the rule is relaxed in the case of ruling princesses. The present Begum of Bhopal, Shah Jahan, was, until her second marriage, always accustomed to attend durbar and hear petitions in open court, unveiled; and while this practice prevailed, and she was easy of access to ministers and subjects, the State was well administered. It was only when she retired into the strict seclusion of the *zanāna* that the grave mal-administration occurred, which called for the interference of the British Government. Her mother, the Sikandar Begum, was a woman of great ability, courage, and force of character, and ruled the State quite as skilfully as any man could have done.

"The Indore State has produced at least one woman of conspicuous ability, Rani Ahalya Bai, widow of Kunde Rao Holkar. She ruled Indore for no less than thirty years, from 1765 to 1795, and has left an enduring reputation for wisdom, purity, and munificence. The time in which she lived was a stormy one, perhaps the most so in Indian history; but she steered the ship of the State successfully through all the breakers, and procured for her people a lengthened period of prosperity and peace."

"The lives of past Queens and Princesses," Mr. Pool says in his preface, "show that woman in Eastern lands, notwithstanding the fact that she is immured in a *zenana*, and is invisible to the eyes of the world, exerts a powerful influence not only over her friends at home, but on society at large." Colonel Tod considers it "not improbable that this very seclusion heightens the influence of women." It must always be remembered that seclusion does not imply isolation, as it would in the west—Eastern women of a rank permitting seclusion are never alone. Each household contains many members of both sexes, and all ages. Each household is a little world, including and

developing every variety of disposition. Joint family life involves many conditions which western peoples, accustomed to the opposite system, would find intolerable ; but it is a powerful educational agent, and its members must be regarded as the outcome of a highly complex social code. If seclusion were an element of western civilisation, acting upon separate families, it would produce individuals intensely narrow and bigoted. But this effect is minimised in the joint family, which, numerous in itself, is ever absorbing fresh elements from abroad in the persons of the wives brought home by the male members, and continuously domiciled under one roof.

Of the various modes in which his subject—"The influence of women in the East"—might be treated, Mr. Pool has undoubtedly chosen the wisest—that of presenting the facts and letting them tell their own tale ; to a masculine pen, indeed, only one other mode is open—that of a philosophic and comparative study of these facts as they lie in the pages of past and contemporary history. Some hundreds of women have within the present century penetrated into the recesses of a limited number of Hindu houses in different parts of India, bent on the propagation of the Christian faith ; but none of them has given to the world a treatise on the Hindu home. Some thousands of missionary reports are circulated yearly, but they throw no light on this deeply interesting theme. Yet what a study is here open to one who should approach it with the necessary qualifications—the sympathetic heart, the observant eye, a competent knowledge of the vernacular and of the great epics (without which the family talk would be almost unintelligible), singleness of purpose and freedom from bias. There have been tales illustrating Hindu domestic life, written by missionary ladies, but though conscientious in intention and genuine as to many particulars, they do not escape the influence of the main idea—every figure introduced is conceived of according to his or her degree of receptivity or impenetrability to the new creed. This sectarian bias also characterises the fictions of too many native writers. It is only in the pages of the great masters of Indian fiction, written with no ultimate purpose but that of art, that we may see the Hindu home truly mirrored ; and, unhappily, to most of us these pages are sealed.

Mr. Pool's book contains twenty-two sketches of the women whose lives have influenced their country. Four of these lives are "more or less mythological." The names,

if not their story, will be familiar to most English readers : Sita, Draupadi, Damayanti and Savitri. At first sight it might seem that mythological characters should not be included in such a bead-roll, but, in fact, the influence of these four has been more widely extended than that of any authentic personage. Poor and rich, high and low, the ignorant and the learned, in every part of India, in the most secluded village, in every house of every crowded street of the most populous cities, are the deeds of these four, not merely known, but incorporated into the life of each individual. Our nursery tales are widely disseminated amongst our race in all lands ; our one book, the Bible, is regarded as the common possession of us all ; yet in every land we inhabit are to be found many wholly ignorant of its contents ; but in the length and breadth of Hindustan there is no child of Hindu blood who could not give intelligent details of Sita, Savitri, Draupadi, or Damayanti, and of the virtues they represent, of which the principal is chastity. So, in a sense that western minds cannot realise, these four, unsubstantial phantoms from the great epics of Hindustan, influence their race at the present day.

Concerning the first of these, Sita, a curious omission occurs, which, for the sake of young readers, many of whom will, we hope, be privileged to possess this work, the author will, perhaps, repair in future editions. As the story is concluded by Mr. Pool, these young readers will carry away the impression that when the great foe, Ravana, was conquered and Sita returned with Rama to Ayodhya, the loving pair, in fairy-tale phrase, "lived happy ever after" ; but, according to the tradition, sixteen more years of suffering and sorrow befel Sita ere she attained that blissful condition. Though Rama was convinced of Sita's faithfulness in exile, his subjects were not so ; they murmured at his taking her to be his queen, and, in deference to their opinion, Rama felt obliged to banish Sita to the forest of Dandaka, where, under the protection of the Sage Valmiki, she lived, gave birth to Rama's sons, Lava and Kush, and reared them to manhood, having them continually instructed by the Sage in their father's heroic deeds. When the lads were sixteen, Rama, chancing to be hunting in that forest, heard his own praises sung by them, when, through the good offices of the Sage, recognition and reconciliation ensued, and the forgiving Sita returned to her husband's home.

These four half-mythical models of womanhood date

from different periods many centuries before the Christian era, but the other eighteen, drawn from authentic history, range from the twelfth century to the present one. The greater number are Hindu women—from far Guzerat in the west, from the Punjab, from Rajputana, and it would be difficult to determine if they or their Mussulmani rivals rank higher in the heroic scale.

And what are the principal characteristics displayed by these high-born women? Primarily, a degree of self-respect, which might not have been looked for under the despotic rule of the East. Setting aside the suitors chosen by their relatives, they assert their own right of choice in marriage, and give themselves to those whom they may never have seen, but whose fame has won their hearts: high courage, indomitable pluck, faithfulness, self-devotion, wisdom in council, leadership in the field, and a marked capacity for state affairs.

Not all of even this selected few are lofty in their aim. Pretal, the village maiden in the South, was actuated solely by vanity and selfish ambition; but for the most part self-sacrifice, devotion to the interests of home or country, inform the lives of these queenly women; and not their lives only, but those of the races of which they are but types: they are not prodigies called into existence by some extraordinary conjunction of events as Joan of Arc is said to have been. The story of their lives, so clearly sketched by Mr. Pool, shows them to have been one in grain with the women of their race, who, when the time for self-sacrifice arrived, followed their leader without a murmur to the most painful of deaths. The stories are very varied, though, in the case of the Hindus, the end is too commonly the same—self-immolation on the funeral pyre. Not such is the custom of Mussulmani women, nor of Hindu widows when there are children whose interests require a mother's care, as in the story of the Rani of Jodhpore.

And they are not simply beings of a past age, these noble women, or of a special locality. They are gone, but their spirit lives to-day in all parts of that great country. What spirit but their's inspired the six women in the rescue of the drowning sailors wrecked on the reef at Port Blair last November? Though no heroine from Bengal appears in Mr. Pool's pages, yet let any one read the drama of *Vira Nari, or the Heroine of Scinde*, written by a lady of Bengal, and see how the writer enters into the spirit of the time and place, into the noble

nature of the Scinde Princesses, in which she is far more successful than her fellow-countryman, Michael Dutt, who in his great drama, *Kishna Kumari*, scarcely does justice to the Rajput spirit in either sex. Let any one see, as we have seen, Bengali ladies in their own homes enacting this very play, *Kishna Kumari*, based on the tragic story of the Princess of Mewar, included by Mr. Pool in these lives, and he would feel no doubt that, the occasion arising, the women of Bengal would prove worthy members of their common sisterhood.

Mr. Pool has drawn freely upon his authorities, adding little of his own, but exhibiting great dexterity and lightness of touch in extracting the individual life from its complex environment, presenting a succession of clearly-defined portraits, thus introducing the unhackneyed reader to a world of truly loveable women under the charm of novel and romantic conditions.

In his very short preface, Mr. Pool more than hints at an intention to seek in a future work to show "Woman's influence in the East" from the annals of the poor. We should be glad if a sketch of the mother of the late Iswara Chandra Vidya Sagar could be included. The family was not poor, in the ordinary sense, at the beginning of the Pandit's self-sacrificing career, but he used up his substance in promoting the cause he had at heart—the encouragement of widow marriage. His mother was a lady of singular liberality of thought.

Mr. Pool's book does not lend itself to extract. Such gems should not be presented in fragment, but we may conclude by reproducing a Hindu ideal, quoted by him in his life of Savitri, which will give a glimpse at the kind of influence exerted by the women of the Ramayana and the Māhabhārat upon the millions of Hindustan.

"By her services and virtues," the Hindu Chronicler says, "by her tenderness and self-denial, and by her agreeable offices to all, Savitri pleased everybody. She gratified her mother-in-law by waiting upon her; she gratified her father-in-law by controlling her speech; and she pleased her husband by honeyed sayings, by skill in every kind of work, by evenness of temper and by her affectionate manners."

M. S. KNIGHT.



NEW BOOKS RELATING TO INDIA.

307

NEW BOOKS RELATING TO INDIA.

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MOUNTSTUART ELPHINSTONE AND THE MAKING OF SOUTH-WESTERN INDIA. By J. S. Cotton, M.A. With Portrait and Map. (*Rulers of India Series*.) 2s. 6d. (Clarendon Press.)

PERSIA AND THE PERSIAN QUESTION. By the Hon. George Curzon, M.P. With 9 Maps, 34 full-page Plates, and 53 Illustrations in the Text. 2 vols. 42s. (Longmans & Co.)

TO THE SNOWS OF TIBET THROUGH CHINA. By A. E. Pratt, F.R.G.S. With 8 Illustrations and a Map. 18s. (Longmans & Co.)

P. AND O. PENCILLINGS. By W. W. Lloyd. With Coloured Illustrations. Oblong folio. 21s. (Simpkin, Marshall & Co.)

SOME RECORDS OF CRIME: Being the Diary of a Year of an Officer of the Thuggee and Dacoitie Police. By Charles Henry. 2 vols. 30s. (Sampson Low & Co.)

THE ROYAL INDIAN WORLD ATLAS. By J. G. Bartholomew, F.R.G.S. A Series of 40 New-Coloured Maps. 1s. (Nelson & Sons.)

FROM AN INDIAN ZENANA: the Story of Lydia Mutulakshmi. By W. H. J. Picken. 1s. (C. H. Kelly.)

ENGLAND'S GREATEST NATIONAL SIN: Selections and Reflections on our Asiatic Opium Policy and Traffic. By H. H. T. Cleife, M.A. 1s. 6d. (Elliot Stock.)

HISTORY OF INDIAN LITERATURE. By Albrecht Weber. Translated from the German. 3rd Edition. (Kegan Paul & Co.)

*The Nineteenth Century* for May contains "The Decay of the Landed Aristocracy in India." By the Hon. Odai Partab Singh, Raja of Bhinga.



308 THE INDIAN MAGAZINE AND REVIEW.

*Blackwood's Magazine* for May contains an article on "Opium Smuggling in India."

In the *Strand Magazine* for May is an "Illustrated Interview with Lord Wolseley." By Harry How.

Messrs. M. EVANS & CO., of 61 Charing Cross Road, have published an excellent CATALOGUE of New and Second-hand Books relating to India and adjacent countries.



## FIND OF ROMAN COINS NEAR BANGALORE.

[Communicated by the Director of Archaeological Researches  
in Mysore.]

A PARCEL of coins was forwarded to me lately for examination by Mr. H. Groves, Secretary to Government for Railways. They were found on the 17th April 1891, by Mr. Maile, the Store-keeper of the line, while superintending the excavation of cuttings for store sidings of the new railway to Hindupur, between the Southern Mahratta Railway and the village of Yashovantpur, near Sûbahdâr's Satram, three and a-half miles by rail from the City Station. "The coins," Mr. Groves informs me, "were in an earthen pot, which was found about one and a-half feet below ground, and was broken by a labourer's pickaxe."

This vessel seems to have been one of the ordinary kind in common use. The coins, before they came into my hands, had been cleaned, and though some are a good deal abraded, they are generally in good preservation, with the faces on them sharp and clear. They prove to be Roman silver coins or *denarii* (whence the Indian word *dinâr*), and belong to the times of the early emperors.

There are altogether 163 coins, representing ten types, issued under the Emperors Augustus, Tiberius, Caligula, and Claudius, with one of Antonia, the great majority being of the period of the first two. They range in date from 23 B.C. to 51 A.D., and are thus about 1,900 years old. None are of types not previously known. Their value is about 8½d. English each.

So far as I am aware, this is the first find of Roman coins within the present territories of Mysore, although they have been found in considerable numbers, in gold, silver, and copper, at various places along the eastern and western coasts, and in the interior, especially near a certain part of the Coimbatore district.

The general supposition is that such coins were brought into India by traders in Roman times, or by Jewish exiles

from Palestine. The products of India originally reached Rome by two routes—either through the Red Sea, by way of Alexandria, being conveyed to their destination by the merchants of Egypt, which country was at that time under the rule of the Ptolemies; or through the Persian Gulf and the Euphrates, by way of Palmyra, whence they were carried to the ports of Syria, and distributed to the countries bordering on the Mediterranean Sea.

On the conquest of Egypt in the reign of Augustus, a more direct intercourse sprung up between the Romans and the East, and this greatly increased when, somewhat later, one of the navigators, bolder than the rest, instead of hugging the shore, ventured to sail straight across the ocean, and favoured by the monsoon wind reached the Malabar coast in safety. His success led to the despatch, subsequently, of a fleet of one hundred and twenty vessels every year from the Red Sea to the coast of Malabar for the transport of Indian merchandise required to meet the demands of Rome.

Beyond the sea-port towns, to which all the commodities they required were brought—such as diamonds and pearls, spices, precious stones, ivory, silk, &c.—the Romans did not seek to penetrate. But an exception, perhaps, occurs in the case of Padiyur, near Dhârâpuram, in the Kangyam Tâluq of the Coimbatore District, where was a mine for beryls, supposed to be the best in the world, and much sought after by the Romans, being of the greenness of pure sea water, hence also called by the name *aqua marina*. It is in this neighbourhood that their coins have been principally found, away from the sea coast.

How the coins now, probably for the first time, discovered in the Mysore country came here it is impossible to do more than conjecture. But it may be borne in mind that Kangyam and Salem formed parts of the Kongu province, which was included in the territories of the Gangâ kings, who were the rulers of a dominion including the present Mysore and the Madras districts to the south of it for a thousand years from near the beginning of the Christian era. And whatever may be the truth as regards Padiyur, there is reason to suppose that the Punnâta (Ten-thousand)\* province in the extreme southern part of the present Mysore country, at a later time called Padinâd,

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\* In Mysore, the chief divisions of the country had each their revenue value in *nishkās* (said to be pagodas, or coins equal to  $3\frac{1}{2}$  rupees) affixed to their name.

## FIND OF ROMAN COINS NEAR BANGALORE. 311

the name of which, perhaps, survives in that of the village of Hadinâru, corresponds with the Pounnata described by Ptolemy as the region whence beryls were obtained.

In the same locality in which the present coins were discovered, but in different places, have been found a flat rounded iron spear head, 10 inches long and  $3\frac{1}{4}$  inches wide at the base; also a metal spoon, much corroded, having a circular bowl  $1\frac{1}{4}$  inches in diameter, with the bottom gone; and the handle, 8 inches long, apparently of some instrument. It is formed of a hard steel core with lumps of melted metal round it, and is thicker at one end than the other. These throw no light upon the depositor of the coins, unless, it may be supposed that the latter were in the possession of some traveller who was cooking his food, and were stolen from him by a robber armed with the spear. The thief may then have buried them as a temporary measure of safety and been prevented from ever coming back to recover them.

But the Persian word scratched on one of the coins, which has been read as *Karkh*, seems to afford some clue. For this is the name of a town in Persia, in the west. It was known from its connexion with Marûf, called Marûfi Karkhi, who was an eminent leader of the Sûfi sect in the middle of the 8th century A.D. The river Kerkhah, too, which is a tributary of the Tigris in Susiana, was the Choaspes of the Greeks, the water of which was so pure that it was reserved for the royal use, and the Persian kings used to carry it with them in silver vessels when on foreign expeditions. This river is mentioned in the Latin poets, and Milton in his "Paradise Regained" describes it as "the amber stream, the drink of none but kings." It may therefore be conjectured that these coins belonged, possibly at a remote period, to some Persian horse-dealer or pedlar from the head of the Persian Gulf, and it seems more likely that he had brought them with him, perhaps for sale or barter, than that he had obtained them in India. It is, moreover, quite in accordance with the character of a Persian that he should have selected the only representation on the coins of a horse under which to scratch the name of his town as a mark whereby he might identify his property. The continual wars and treaties between the Romans and the Parthians during the reign of the early emperors in Rome and the ascendancy of the Arsacidae in Persia are sufficient to account for the presence of imperial Roman coins in the latter country.

The following is the description of the coins. I would

## 312 THE INDIAN MAGAZINE AND REVIEW.

recommend that specimens of each type be placed in the Museum, together with the other relics found, and that the surplus coins be held at disposal for distribution or sale to collectors of coins, or for exchange with other institutions.

1. Coin of Augustus.—2 specimens. *Obverse*—AVGVSTVS DIVI F. Head of Augustus, r. *Reverse*—IMP. X below figure of a bull charging with head down and tail turned up over the back. As Augustus counted the years of his Imperial monarchy from the battle of Actium, the date of this coin is 21 B.C.

2. Coin of Augustus.—75 specimens. *Obverse*—CÆSAR AVGVSTVS DIVI F. PATER PATRIÆ. Head of Augustus, r., laureate. *Reverse*—C. L. CÆSARES AVGVSTI F. COS. DESIG. PRINC. JVVENT. Standing figures of Caius and Lucius, facing front, with spears and bucklers between them. Above are certain pontifical instruments—namely, the *lituus*, or divining rod, and the *simpulum*, or ladle for pouring libations to the gods. *Pater Patriæ*, Father of his country, was a title bestowed upon Augustus by universal consent. He had at first fixed on M. Marcellus as his successor, the son of his sister Octavia, and married to his only daughter Julia. After the death of Marcellus in 23 B.C., Julia was married to Agrippa, and her two sons, Caius and Lucius Cæsar, were now destined by Augustus as his successors. The legend on the reverse in full is—*Caius et Lucius Cæsares, Augusti filii, consules designati, principes juventutis*. The latter title, first bestowed upon them, was subsequently conferred on the probable successor to the throne when publicly recognised as such.

3. Coin of Augustus.—1 specimen. *Obverse*—AVGVSTVS DIVI F. Head of Augustus, r., laureate. *Reverse*—C. CAES. above a horseman at full gallop, with infantry standards behind: below is AVG., the rest illegible. Lucius died in 2 A.D. and Caius in 4 A.D. As Caius alone appears on this coin it must be of about the date 3 A.D. Across the reverse of this coin at the bottom, is scratched the name of *Karkh* in Persian characters, as stated in the remarks above.

4. Coin of Augustus.—1 specimen. *Obverse*—CÆSAR AVGVSTVS [?] DIVI F.] PATER PATRIÆ. Head of Augustus, r., laureate. *Reverse*—TI. CÆSAR AUG. F. TR. POT. Head of Tiberius, r. After the death of Lucius and Caius, Augustus was persuaded to adopt Tiberius and to make him his colleague and successor. He was the son, by her first husband, of Livia, whom Augustus married after

## FIND OF ROMAN COINS NEAR BANGALORE. 313

divorcing her from her husband. As Tiberius obtained the *tribunitia potestas* for five years in 6 B.C. the date of this coin is subsequent to that.

5. Coin of Antonia.—1 specimen. *Obverse*—ANTONIA AVGVSTA. Head of Antonia, r., with wreath. *Reverse*—SACERDOS DIVI AVGVSTI. Two upright torches, connected by a beaded fillet. Antonia, daughter of the triumvir Mark Antony, was born 38 B.C., and married to Drusus Nero, the younger brother of Tiberius. She was the mother of Germanicus and of the Emperor Claudius, and grandmother of the Emperor Caligula. She died 38 A.D. and was celebrated for her beauty, virtue and chastity, as was her husband for his fidelity to her in a profligate age. From the reverse of the coin it would appear that on the death of Augustus in 14 A.D. she was appointed a priestess to superintend the worship of the Emperor after his deification.

6. Coin of Tiberius.—76 specimens. *Obverse*—TI. CÆSAR DIVI AVG. F. AVGVSTVS. Head of Tiberius, r., laureate. *Reverse*—PONTIF. MAXIM. Figure of ? Vesta, seated on a square stool r., with spear in r. and olive branch in l. The Emperor Tiberius reigned from 14 to 37 A.D. His full name was Tiberius Claudius Nero Cæsar. He was born in 42 B.C. The title *Pontifex Maximus* was an ancient one, but was assumed by the emperors.

7. Coin of Caligula.—1 specimen. *Obverse*—C CÆSAR AVG. GERM. P. M. TR. POT. Head of Caligula, r., laureate. *Reverse*—DIVVS AVG. PATER PATRIÆ. Head of Augustus, r., laureate. The Emperor Caligula reigned from 37 to 41 A.D. His real name was Caius Cæsar, and he was always called Caius by his contemporaries: Caligula was a surname given him by the soldiers from his wearing in his boyhood small *caligae* or soldiers' boots, and it does not appear on his coins. He was born in 12 A.D., the son of Germanicus and Agrippina, and gained the favour of Tiberius, who gave him hopes of succession to the throne. The legend on the obverse in full is—*Caius Cæsar Augustus Germanicus, Pontifex Maximus, Tribunitiâ Potestate*. His outrageous and mad excesses led to his murder.

8. Coin of Claudius.—3 specimens. *Obverse*—TI CLAVD. CÆSAR AVG. GERM. P. M. TR. P. Head of Claudius, r. *Reverse*—EX S. C. OB CIVES SERVATOS within a wreath of oak leaves. The Emperor Claudius reigned 41 to 54 A.D. His full name was Tiberius Claudius Drusus Nero Germanicus. He was born in 10 B.C., the son of Drusus and Antonia. In his reign it was—43 A.D.—that Britain became a

Roman Province, and he himself visited Britain. The legend on the reverse in full is *ex Senatus consulto, ob cives servatos*. The wreath of oak leaves formed the civic crown which was the reward for saving the life of a Roman citizen. Among the honours decreed by the Senate to Augustus, it was ordained that a civic crown should be hung from the top of his house, and the honour was assumed by subsequent emperors as represented on this coin.

9. Coin of Claudius.—2 specimens. *Obverse*—TI. CLAVD. CÆSAR AVG. GERM. P. M. TR. P. Head of Claudius, r., laureate. *Reverse*—CONSTANTIÆ AVGVSTI. Female figure of ?Constancy, seated l., on a seat with footstool, raising r.

10. Coin of Claudius, 1 specimen. *Obverse*—TI. CLAVD. CÆSAR AVG. P. M. TR. P. VI. IMP. XI. Head of Claudius, r., laureate. *Reverse*—PACI AVG. Winged female figure of ?Victory or Peace, standing r., raising her necklace with r. and holding out caduceus with l. towards a serpent which is gliding away. Particulars regarding the emperor Claudius have already been given under No. 8. At the age of 50 he was suddenly raised to the imperial throne by the soldiers on the murder of Caligula. As this coin belongs to the 18th year of his reign, its date would be 51 A.D.

Nandi Droog,  
30th May 1891.

LEWIS RICE,  
*Director of Archæological Researches  
in Mysore.*



## ANNUAL MEETING OF THE N.I.A. AT MADRAS. 315

ANNUAL MEETING OF THE N.I.A.  
AT MADRAS.

HIS Excellency the Governor of Madras presided, on April 1st, at the Annual Meeting of the Madras Branch of the National Indian Association, when a large number of the members and well-wishers of the Society attended. The *Madras Mail* states: Among those present were Raja Sir Savalay Ramasawmy Moodelliar, C.I.E., the Hon. Mr. Justice Parker, the Hon. Mr. Justice Muthusawmy Iyer, C.I.E., the Hon. Mr. Justice Handley, Mr. H. B. Grigg, C.I.E., Mrs. Grigg, Mrs. Grose, the Hon. Mir Humayun Jah Bahadur, C.I.E., Mr. H. K. Beauchamp, Mr. and Mrs. N. Subramaniam, Mrs. Firth, Miss Keely, Rai Bahadur A. Dhanakoti Moodelliar, Dewan Bahadur S. Sreenevasaragava Iyengar, Rai Bahadur V. Kristnama Chariar, Dr. Pulney Andy, Mr. M. T. Quinn, Mr. P. Moorooogesam Moodelliar, Mr. G. Subramania Iyer, Rev. Mr. Lazarus, Mrs. Lazarus, Miss S. Rajagopaul, Miss Govindarajulu, Mr. K. P. Sankara Menon, Mr. M. Ramasawmy Naidu, Rai Bahadur P. Vijiarangam Moodelliar, Mr. S. Sathianadhan, Mr. S. Seshagiri Sastri, Mr. Soobbiah Chetty and Rai Bahadur P. Ranganadam Moodelliar (Secretary). His Excellency Lord Wenlock, accompanied by Mr. C. F. MacCartie, C.S., Private Secretary, arrived at 5.30, and was received by Mr. Grigg and conducted to a seat on the *dais* in the hall.

The Report, read by Rai Bahadur Ranganada Moodelliar, gave details respecting the Home Education Classes, which had been inspected by Mrs. Brander with satisfactory results—the successful Needlework Exhibition held in April—and the six girls' schools of H.H. the Maharaja of Vizayanagaram, at Madras, which are managed by a sub-committee of the Association. The late Srinivasa Pillai's Girls' School had also been placed under the management of this sub-committee. Besides the Branch Societies of Cuddalore, Coimbatore, and Salem, by which Home Education Classes were being carried on, a new one had been started at Rajahmundry. Several scholarships had been granted in the year, and various schools had received aid from the Association.

The Hon. Mr. Justice Muthusawmy Iyer, in moving the



adoption of the Report, observed that the work described, which was especially for the benefit of Hindu girls and Hindu young women, was not the outcome of spasmodic efforts, but had been carried on with praiseworthy energy and perseverance during fourteen years. The procedure adopted by the Association did not consist in any aggressive interference with the mechanism of domestic and social life prevailing in Hindu society, but it consisted in the introduction into native homes, through the agency of the School, and Home Education of Hindu girls and young women, of new principles of action, thought and life, and new impulses of conduct more in harmony with the requirements of enlightened modern life. He drew attention to a remark of the Director of Public Instruction—namely, that the teaching was kept in close relation to domestic duties. These classes ought to be considered as a necessary supplement to school education. He urged upon the educated classes to come forward, and to co-operate in this important work of the Association. There was a time when there were among the women of India, poets, authors, philosophers, and commentators on law—a time when great consideration and reverence were accorded to women, when such sentiments as the following were prevalent in Hindu society among all classes: "Strike not a woman, even with a blossom"; "The family in which a virtuous woman sheds a teardrop is doomed to perish." If the regeneration of India were ever to be effected, woman must be restored to the position and power which by their nation and by means of education they were fitted to fill and exercise. He hoped that the objects of the Association would receive the increased support which their usefulness merited.

Mr. N. Subramaniam seconded the motion, and said that he had always taken a great interest in the N.I.A., and had had the pleasure to meet Miss Mary Carpenter, its founder. He referred to the valuable help afforded by the Association to Indian students who visited England. In order to increase the funds of the Madras Branch, he suggested that the ladies who attended the garden parties and Soirées of the Association at different places should be asked to join as members; and also that Hindu ladies of position might themselves give such parties. He desired, too, that with the concurrence of Hindu heads of families, classes should be formed for instructing ladies in music and drawing, &c., for it occurred to him that native prejudices were no longer against such teaching.

## ANNUAL MEETING OF THE N.I.A. AT MADRAS. 317

The Hon. Mir Humayun Jah Bahadur proposed a vote of thanks to His Excellency Lord Wenlock for presiding.

Mr. Grigg, C.I.E., Director of Public Instruction, in seconding the resolution, said that he had been for several years President of the Association, and he believed that if the Association could only get a larger and stronger support among the leading members of the Hindu, Mahomedan, and European communities of Madras, it would do real marked work towards the promotion of the objects which the Association had in view. He would mention that he had the greatest sympathy with Mission agencies in the work of education. They had been the pioneers in female education, and were doing great work; but he thought it was only right for the people in this country who could not work exactly on the same lines, and wished to continue in the traditions and in the faith and notions of their fathers, that they should have an Association which enabled them to secure education for their girls and wives on lines that did not in any way come within the lines of an ordinary mission institution. He felt sure that that Association, in filling the gap as it were, not only helped forward secular education, but also indirectly helped any Mission Societies, enabling the people to see that the work of the improvement of women in India was promoted by those who had the best interests of the country at heart, and who were anxious to improve and raise them to a higher level and a higher state of happiness.

His Excellency the Governor acknowledged the vote of thanks, and spoke in approval of the lines upon which the work of the Association was conducted. He continued thus: This Association appears to be formed especially to strengthen the bond of affection and good-will between the English people and the Indian people, and as such deserves every encouragement and support. It is intended to bind together and bring into contact more closely, not only the men, but also the women of this country; at the same time, while it tries, as much as it possibly can, to raise the position of women in this country, it does not attempt to do so in defiance of, or in opposition, in any way, to their religious feelings. To do so would be in my opinion a very great mistake. We can all see that the position of women in this country is a very peculiar one; at the same time, I believe it is entering on a phase of considerable transition. I see signs around me of old customs and old habits everywhere breaking down; but while this is so, as head of the Government myself, I will say that we can only take

up an attitude of simple observation. It is not the wish in any way of the Government to force any movement of any kind ; if it comes at all it must come entirely from the people themselves ; and the wishes of the people in such matters must be absolutely safe-guarded and considered with the greatest respect by those administering the affairs of the Government. But it is quite possible to do in one's individual capacity what one can for the benefit of the women of this country.

After referring to the benefits which had resulted from Lady Dufferin's efforts, his Excellency said : Most of the remarks addressed here this evening were directed to the question of, as Mr. Justice Muthusawmy Iyer has called it, the emancipation of women. Of course a movement with an object of that sort must come very slowly and entirely from within ; but there are those who do not wish to depart from their ancient customs, but yet feel it would be a comfort if they have some means of improving the position of women in the matter of education. This Association appears to be working on very proper lines, and it is, for this reason I think, that it should receive as much encouragement as possible from those who wish to see this movement carried on. I had it brought to my notice lately in several instances the anxiety expressed on the part of a great many native gentlemen of education and high position to see the position of their women improved ; and I was told by a gentleman the other day, who occupied a very high position in this country, who is, I suppose, you may say, of the progressive school, that his wife and children have now learnt to play on different instruments, and have thus supplied harmony and amusement to the members of his family. There is no doubt that there is a strong feeling on the part of a great many here that they could find much more enjoyment in life if the ladies of their families were able to take some part in the intellectual movements of the day ; and were better companions than perhaps they are at present. However, as I said, it will not be a matter which can be forced, but it will gradually be felt, and a great deal of change will be seen in the course of the next twenty or twenty-five years.

Lord Wenlock, in conclusion, made an appeal for funds, and expressed his interest in the remarks that had been made by Mr. Justice Muthusawmy Iyer and Mr. Subrahmanyam, who were both so well qualified to speak on the subject.

## THE AGRICULTURAL NEEDS OF INDIA.

WE must commence this article by expressing great regret that on an occasion of extreme interest to those concerned in the welfare of India, such as that of the reading of a paper on this subject before the Society of Arts, not a single Indian gentleman should have been present. If the subject under discussion had been the political status of young India, the benches would, no doubt, have been occupied by them, and it is sincerely hoped, for the sake of their reputation for real patriotism, that such occasions will hereafter not be neglected.

Dr. Voelcker's paper on the Agricultural Needs of India treated the subject in a thoroughly sensible and practical way. He described things as he actually found them in existence at the present day, and, eschewing all attempts at heroic remedies, came to the conclusion that all intelligent Anglo-Indians have long ago arrived at, that reform must come from within. He has come to the practical conclusion that the work of improvement will be a slow and difficult one, and has found, what all but inexperienced theorists have long known, that there is not much that we can teach the Indian agriculturist. Wherever he came across an English landholder with native tenants, the former had invariably left his tenants to pursue their agriculture in their own way, and had not set about importing English methods or English implements upon his estate, but had been content to introduce this or that improvement as he had seen the opportunity for its successful adoption. On the same point he quoted the opinion of the late Sir James Caird, who assured himself of the practical ability and knowledge of the cultivators of India. Dr. Voelcker's idea is that improvement will be better brought about by increased facilities for procuring water, manure, wood and grazing, where such are deficient, than by any considerable introduction of European methods or implements.

Let us glance briefly at these four points, in which may fairly be summed up all the agricultural needs of India. With regard to water, the State has in many parts carried out large and important schemes of irrigation by canals, the result of which, in one district alone, that of the Godávery, has been to bring in a revenue of £400,000

a year, at an expenditure of £1,250,000. It is freely admitted that there is a great deal more to be done in this direction ; but the various Governments in the country are not sitting idle in the matter. Two essentials towards carrying out the policy on a large scale, however, are difficult of attainment—first, money ; and second, the necessary engineering skill, and when these can be procured, it can be confidently left to those Governments to avail themselves of them to the utmost, for their own interest, if for no higher reason. Another source of water supply is the humbler, but more practically general one of wells, which it would, of course, be quite impossible for the Government to enter upon on any great scale, and which must be left to the efforts of individual cultivators, assisted by grants in aid of State money. There can be no doubt that if the ideal were ever to be arrived at, when every ryot had a well in his own land, famine would be a thing of the past. It is, therefore, most satisfactory to learn that the point is receiving due attention, and that in the Kurnool, Bellary, Anantapur and Cuddapah districts as much as £65,000 has been advanced for this purpose. Special rules and regulations have been framed on the subject to facilitate the grant of such advances ; and, under the Bombay Revenue Survey system, not only have old wet-crop assessments been commuted into slightly enhanced dry-crop rates on lands that have hitherto paid the former, but the benefit of all improvements thus effected is guaranteed hereditarily by law to those that make them.

The next two requisites for the improvement of agriculture in India—viz., wood and manure—are interdependent. Where the ryot has sufficient of the former for his domestic supply of firewood, he will not use the droppings of his cattle for that purpose, but manure his fields with them, and *vice versa*. The efforts being made all over India by the Forest Department towards the reforestation of the country, until lately too much neglected, will accordingly in due course of time have vast consequences for Indian agriculture, not only in this respect, but also in checking the waste of water in the monsoons, which now runs off in floods to the sea, by holding it back and enabling it to sink into the ground and replenish the springs that supply the wells. A great impediment to progress in this direction lies in the difficulty of procuring lands for forest purposes in highly cultivated districts ; this may be partially counteracted, however, by the framing of suitable rules which already exist in some parts of the country, to induce

the ryots to plant fruit and timber trees in their own lands. Too much may be made of the last point named—viz., grazing. What is meant when a ryot talks of grazing is free grazing, that is, in other words, the right to let loose without payment an unlimited number of ill-bred beasts, not worth the hides on their backs, to roam about at will over the village lands, destroy every scrap of pasturage that should go to the support of good agricultural cattle, to not seldom damage the crops of growing corn, and lastly, but not leastly, to cause marked deterioration of the breed. In some places the Rabbáris, Bharvárs, and other professional herdsmen, who keep large herds of cattle and demand free grazing ground for them, are a perfect nuisance to their neighbourhood, and special laws have to be passed to restrain their depredations on the ryots' fields. To such an extent has the pernicious influence of free grazing in the respects mentioned been carried, that a Collector once attempted the impossible task of pounding all cattle found grazing without some one in charge of them. In some districts, where the cattle are the finest to be found—we may instance the Collectorate of Broach in Bombay—there is no free grazing; but the ryots grow their own hay on the edges of their fields, and instead of burning down their stubble, as it appears is the case in some parts of India, feed their cattle upon it and use it for their bedding. Under the Bombay Revenue Survey system, lands are often reserved for grazing purposes, and the right of pasturage is sold by auction annually. The evil is one that tends to correct itself, however. This is proved by the census taken at the revision of the thirty years' settlements in Bombay, which clearly proves that the number of useless non-agricultural cattle, as well as sheep, is steadily decreasing, while that of working beasts is on the increase.

Other very sensible remarks by Dr. Voelcker on the subjects of implements, the improvement of sand, &c., are well worthy of perusal by all who are interested in Indian agricultural questions. These may be found in the *Journal of the Society of Arts* for the 15th April, which can be procured by non-members for sixpence.

Another paper was read before the Society of Arts on the 28th ult. by Sir W. Wedderburn, on a subject closely connected with the condition of the ryots—viz., the establishment of Agricultural Banks in India. It was a subject in which the lecturer had taken much interest, and laboured at when he was in the Bombay Civil Service.



The tone of petulance with which he found fault with the India Office for refusing to sanction his pet scheme for the Taluka of Purandhar in the Poona Collectorate is, therefore, somewhat excusable. Not so, however, are some of the palpable exaggerations in which he dealt in his paper, a method of treatment that always tends to defeat its own object. Two of these may be noticed in passing—first, that 40,000,000 of people in India are chronically in a state of semi-starvation, and pass through life without ever having their hunger satisfied; and secondly, that land in the neighbourhood of Poona, when dependant on the natural rainfall, produces only a precarious crop of millet not worth ten shillings an acre; whereas in fact the “karbi” (millet stalks) alone, even in a bad year, would yield fully that sum in the large market of Poona.

It was proved by Sir S. Bayley and Sir C. Bernard in the course of the discussion on the paper, that the India Office had not summarily, and without sufficient cause assigned, put a stop to all proposals for the establishment of Agricultural Banks, as might be concluded from the paper itself; but in reality vetoed it in consequence of the impracticable nature of the scheme proposed, and were fully prepared to receive any more practical scheme that might be brought forward. By their rejection of Sir W. Wedderburn's scheme, the India Office probably saved its promoters from themselves, and the country from the mischief that would have attended the launching of an abortive project. Another point brought out prominently in the discussion was the almost insuperable competition the proposed Banks would meet with from the village money-lenders, who, it was shown, were grain-dealers and pawnbrokers, as well as bankers. It was maintained that this competition could only be successfully encountered by the establishment of Branch Banks in almost every village, and the cost of such Branches would swallow up all profits, and prevent the Banks from being a financial success. Lord Reay, in addition to pointing out one palpable omission in the paper, that the efforts of the Government to ameliorate the condition of the indebted ryots by the operation of the Deccan Agriculturists' Relief Act, had not been alluded to, asked the pertinent question of how the money-lenders, whose interests would notoriously be antagonistic to those of the Bank, were to be got to co-operate with it to their own injury. The answer given was unsatisfactory: they were to be persuaded to take shares in the undertaking, and earn dividends on their



capital! What would these be in comparison with the profits of their own waning trade, which the Bank would probably almost annihilate? Again, the true cause of the estrangement that had of late years arisen between the ryot and the money lender was not traced to its source. That source was shown to be the alteration introduced by the Indian Limitation Act in the periods within which suits can be filed for debt. Under the old law, Bombay Regulation V. of 1827, sections 3 and 4, a period of six years was allowed for suits based on bonds or written acknowledgments, and one of twelve years on mere current accounts without such acknowledgment. The new law cut these down to three years, and the money lenders were forced in self defence to restrict their client's credit, and sue them in the Civil Courts—a step not so readily taken when ample time was allowed for the realisation of advances. This was the fault not of the Local Governments, but of the system of legislation in advance of the customs, education, and ideas of the people of the country. There can, of course, be little doubt that Agricultural Banks would be of benefit to India in effecting a reduction of exorbitant rates of interest charged by petty money lenders, who, as Lord Reay prophesied, would probably retain their custom by always charging a slightly lower rate than that of the Banks. Such Banks have, on the whole, been successful on the Continent, although Mr. Hyndman denied that this had been the case with the *Crédit Foncier*, in France, as far as the peasantry were concerned; and there is no reason why, under prudent management, they should not be so in India as purely local institutions. But it will be simply impossible for them to oust and take the place of the village usurers, for they cannot be grain dealers and pawnbrokers as well as bankers. They may make advances in comparatively large sums to dig wells and make other improvements, to buy farm stock, or to meet other heavy expenses, but they will not be able to compete with the small money lenders in lending for the thousand and one objects of the ryot's daily expenditure, mostly provided for by the pledging of their wives' jewellery and trinkets.

This article was commenced with an animadversion on natives of India in this country for not having been present on the occasion of Dr. Voelcker's lecture. A few were present when Sir W. Wedderburn read his paper, but not one of them gave the meeting the benefit of his opinion!

A. ROGERS.

A VISIT TO THE *TIMES* PRINTING OFFICE.

THE nineteenth century is indeed an age of wonders! Centuries ago Caxton introduced the art of printing into England, and now "not a week has gone by," says Meiklejohn, "during the last fifty years that has not seen numerous thoughtful and persevering men taking out patents for the inventions they have made. Most of these have been for the comfort and health of human life. . . . The numerous devices for saving human labour, such as the steam printing press . . . all these and many more have been, and daily are, the subjects of innumerable patents." Although printing is owed originally to the Chinese, and although the art of printing by movable types was invented in Europe about the middle of the 15th century, the printing press has reached its climax during the present remarkable age.

Only the other day I, with some of my friends, had the opportunity of paying a visit to the *Times* printing office. When we entered the office a guide—a kind, tall, elderly man, and one who could easily give a description of everything to the satisfaction of our enquiries—was introduced for accompanying us.

First, we were taken into a room where the advertisements are arranged in proper order. Thence we went to where the used types are broken up, and the letters arranged in sets of A's, B's, &c. The workman picks up the necessary letters with an instrument called a *setting stick*, and arranges them with amazing rapidity, and with care not to put them in wrong places, on a thin metal frame, about 2 in. broad and 16 in. length. Then these frames of type are sent to another room and used in the *composing machine*, where one dictates and another works on the machine. It is something like a type-writer. When a key of it is touched it causes the required letters to go down in a row along a short inclined plane. This plane is furnished with a conduit along which the type travels to the end, where a third man sits ready to regulate it in lines. Each line is carefully spaced out to fit accurately into a plate of the size of a column of the paper. From 4,000 to 6,000 types may be set in one hour. When several galleys, each equal to one column of the paper, are filled and ready, they are

## A VISIT TO THE "TIMES" PRINTING OFFICE. 325

put in a large frame or plate, equal to half a sheet of the paper, and a proof is taken at the hand press. The compositor's errors being corrected, and other alterations made, the type is said to be ready. As a large number of copies is required, and some are required to be kept, the type is daily stereotyped.

Following our good guide, we were shown into a room where the stereotypes are prepared. Here the most wonderful process, which has revolutionised the art of printing, is seen. The types are stereotyped by means of a papier-maché mould, which, being bent inside a hollow cylinder and having melted metal poured over it, produces a metal stereotype which will fit the cylinder of the printing machine. One such plate may be prepared, by this process, in about fifteen minutes. In the same room we were shown the weather chart, which appears daily, prepared by an electrotyping process.

Now we come to the printing press. Here we were told that the *Times* was, for the first time, printed by a steam press in 1814. The Walter press, as it is called, was moving with tremendous velocity, the evening edition of the *Times* being under print. A roll of paper,  $4\frac{1}{2}$  miles long, reels off over a pulley and passes over the wetting or the moistening rollers to the first cylinder, on which the stereotype has been placed, and there one side of the sheet receives its impression. It next passes between two more blotting cylinders, and is delivered to the second printing cylinder, receiving the impressions on the opposite side of the sheet. Then still in the same printing press, it is carried forward to a knife arrangement for cutting the sheet, and then rapidly up an inclined plane, getting folded three times on its way. Finally, the newspaper is thrown out into a small tin box attached to the great machine. A register, like a clock, is attached to the machine, which shows the number of newspapers printed. This printing machine, said our guide, is capable of printing 13,000 copies an hour.

When we went to the office, we found it crowded by boys and men, sent by news-agents, vying with each other as to who should be first to carry the paper away. In doing this, really speaking, they were aiming at satisfying the public curiosity as to the peaceful relations of their country with foreign powers, and as to the steadiness of trade, which is the chief support and backbone of the greatness of the British Nation.

M. KABIRUDDIN.

FAREWELL PARTY OF THE NATIONAL IN-  
DIAN ASSOCIATION TO MRS. BENSON,  
AT CUDDALORE.

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AN entertainment was given some weeks ago, as we briefly noted last month, at Cuddalore, Madras, in honour of Mrs. Benson, the first President of the Cuddalore Branch of the National Indian Association. The native members of the Association, desiring to show their appreciation of Mr. and Mrs. Benson's active interest in the spread of female education, took advantage of a visit paid to Cuddalore, on their return from furlough in Europe, to give this party, and to present an address to Mrs. Benson. The occasion was one of farewell, as the guests were on their way to Calicut, to which district Mr. Benson had been transferred. The gathering was held in the compound of the present collector, Mr. Hammick, whose wife has kindly agreed to become President of the Branch Society. Various gymnastic and musical performances entertained the company, and then Mr. Rajarathnam Mudaliar, the Hon. Secretary, read the address, of which we give the following abstract. After offering a welcome to Mr. and Mrs. Benson on their return to Cuddalore, and expressing regret that the hope of their continuing in that district was not to be realised, the members of the National Indian Association went on to explain that they were anxious to show their appreciation of Mr. and Mrs. Benson's disinterested and successful labours on behalf of female education. They were proud to think that the meeting organised with this object was unexampled in Cuddalore, in regard to the friendly mingling of the European and Native elements of the society of the town. The promotion of such intercourse was one of the objects of the National Indian Association, and Mr. and Mrs. Benson had often given pleasant parties, which had proved of encouraging effect by bringing together those of different communities. Referring next to the great importance of "the intellectual elevation" of Indian women, the address dwelt on the magnitude of the work, and on the liberal and persistent endeavours of the Government in that direction. Private agencies were

imitating the example of Government; "and all the intelligent and educated people in the country" were showing a lively interest in such education, perceiving that the future destinies of the land depended upon its results. The National Indian Association made female education one of its chief objects, and the Branch Association at Cuddalore aimed especially "at giving education at home to ladies prevented by inveterate social customs from pursuing their studies at school." At first, instruction was offered in Tamil alone, and an excellent Tamil teacher "was doing this work to the satisfaction of all." Recently an English teacher had also been employed. There was every hope that the work would go on as prosperously in the future as in the past, and Mr. and Mrs. Benson were thanked heartily for founding the Branch at Cuddalore, which Mr. and Mrs. Hammick had kindly undertaken to help forward. The address closed with expressions of personal esteem for Mr. and Mrs. Benson, and the best wishes for their welfare in their new home.

Mrs. Benson made the following reply :—

I thank you heartily for the very kind way in which you have welcomed us back to Cuddalore, and have entertained us this evening. It is a matter of great regret to us that the welcome is also a farewell. You may be certain that we shall never forget Cuddalore, and the three happy years we have spent here, and the many friends we have made. You have alluded in far too flattering terms to my share in the work of the Cuddalore Branch of the National Indian Association. I could have done nothing without the hearty co-operation of the native gentlemen who came forward and joined the Association. The success which has attended the institution so far, is due to the fact that it has been supported by so many of you who are among the more thoughtful and leading men of the town; and that you have subscribed steadily month by month to the funds, and kept up a sustained interest in the work. We all know how much every institution is indebted for its well-being to its Secretary. In Mr. Rajarathnam we have had a Secretary who has the interests of the Association thoroughly at heart, and who has been most active and indefatigable in his efforts to foster the work, and has been ably supported by your Committee. Another element of success has been, I am sure, the excellent teacher that Mrs. Brander kindly selected for us. You remember at one time being somewhat averse to offering a higher salary for a teacher than was given by

other Branch Associations, but you wisely came to the conclusion that it was well worth the extra expenditure to secure a really good teacher, and ensure, as far as lay in your power, a successful beginning for the Home Education Classes. Kuppammal has well justified the choice, and has endeared herself and her work to her pupils. I hope you will pursue the same liberal policy in the future, and spare no pains or funds to secure for your ladies the best educational advantages you can give them. We were delighted to hear of the arrival of an English teacher, Mrs. Gordon, for the Home Classes. This is a great step towards the realisation of one of the objects of the Association—*i.e.*, to encourage social intercourse between Natives and Europeans. It is almost impossible and useless for us English ladies to learn any vernacular language, for we are such birds of passage—in a Tamil district to-day, and a Malayalam or Telugu district to-morrow. But English is a grand universal language, becoming more and more so every year, and it will be a pleasant day for many of us when we can meet and talk with Native ladies in this universal language. It will open to them a grand supply of literature, which, with a very little care in the matter of choice, can only do them good, and brighten many a dull hour of their secluded lives, and give them, I fancy, higher ideals of womanhood than can be found in Tamil writings. It is with much regret that I give up the Presidentship, but feel that, as far as the work is concerned, you will have no difficulty in supplying my place. An English proverb says, "There are as good fish in the sea as any that ever come out." You have already proved the truth of this saying with regard to your late acting President, Mrs. Horsfall; both she and Mr. Horsfall took a hearty interest in the Association, and did all in their power to forward its work. You can hardly be now in kinder hands than Mrs. Hammick's, and if you will continue the same steady support that you have hitherto given, the work of the Home Classes must continue to progress. One of the first paragraphs I read in an Indian newspaper on landing in Bombay was about an Association of educated native ladies in Calcutta, having for its object the promotion of social intercourse among native ladies, and co-operation with regard to visiting schools and furthering Home Classes, and every kind of occupation. This is just what I hope will in time be the outcome of Home Education in Cuddalore. We English ladies come and go, and can only give spasmodic help to such work,

## FAREWELL PARTY AT CUDDALORE.

329

however earnestly we may wish to do more ; but when your own ladies are trained and educated, and able to give intelligent and sustained attention to schools and education, then, indeed, the work will grow apace, and hundreds and thousands will benefit, instead of tens as at present. It would be nice to look forward to coming back to Cuddalore some day, if only on a visit, to find here a Committee of English-speaking native ladies working like those in Calcutta for the good of their town and District. But whether we ever return or not, we shall never forget this kindly good-bye, and always remember Cuddalore with affection, and ever take great interest in hearing of your friends here, and of the welfare and growth of the Cuddalore Branch of the National Indian Association.

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## INDIAN NOTES AND QUERIES.

[*We shall be happy to insert Notes and Queries on Indian subjects from time to time.*—ED.]

WHO is the author of "Sketches of India," written by an officer for "Fireside Travellers at Home"? My volume is the fourth edition, printed for Longman, 1824. After serving in the Peninsula campaigns, the author landed with troops at Madras, July 10, 1818. Very soon after, he marched to Bellary; was there six months; visited Vijayanagar (Hampi), of which he gives an interesting account; marched back by a different route to Madras; proceeded on leave to Calcutta in June 1819 (*imperante* Marquess of Hastings); went north as far as Agra, returning to Madras *via* Gwalior, Hyderabad, Kurnool, Gooty, and Bangalore. His manuscript is closed at Fort St. George, October 7, 1820, and entrusted to a friend, who "embarks this evening for dear old England." It is an interesting work; and I should be much gratified if I can obtain answers to the following Queries—viz. :—

(1.) Who is the lady whose portrait is described? (P. 106.)

"In the cabinet of a portrait painter in Calcutta is one which must often, I should think, awaken a sigh in such of our fair countrymen as look on it. I have little excuse for naming it here, but it is somehow naturally associated with beauty and with sorrow. With beaver hat, and clustering ringlets, marking the costume of some forty years gone by, from a damaged canvass in a dull-worn frame, looks out upon you a face of such soft loveliness that you feel no surprise when told it is that of a devoted and tender mistress, who left the country of which she was the flower, and came with her protector here; still less that she drooped and died upon this sickly shore. On a tufted knoll (near the mouth of the river she entered only as a corpse) stands the small tomb, which love, grief, and repentance have raised to her memory."

(2.) Who is the miser? (P. 129.)

Speaking of the ruins of a superb house, the residence of the former governors of the French Settlement,

Chandernagore, the author says : " Here, in this forsaken hall of pleasure, in one of the upper chambers, the only one in which a corner might yet be found where the rain would not fall upon your couch, lived, for three years, a singular gentleman, who practised an economy more painful than that of the well-known Elwes. He chose this retreat because he got shelter rent-free. He kept one servant to cook his pittance of rice, and was protected, by his mode of life, from all intrusion, save that of indignant or pitying curiosity. His whole soul was taken up with the love of money ; he had amassed much, and vested it in English, Continental, and American funds."

(3.) Who, finally, this great scholar ? (P. 152.)

" Next day I moored, by invitation, at the garden bank of Gomalty, a charming spot, almost on the site of Gour, and the residence of a gentleman whom to know is to esteem. He has resided twenty-six years on that ground. He is a most eminent Bengallee scholar, has translated the Gospel into Bengallee, and has written in the same language several simple and beautiful dialogues, designed as familiar and easy expositions of the ' Book of Genesis.'"

D. F. C.

INDIAN INTELLIGENCE.

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THE ceremony of opening the Tansa Water Works at Bombay, by His Excellency the Viceroy, took place on March 31st. This remarkable engineering scheme was begun, after much deliberation, six years ago—the existing reservoirs not providing a sufficient supply of water for the requirements of the large population of Bombay. The survey of the land near the Tansa River was made by Major Tulloch, who strongly advocated the formation of a dam or lake nearly six miles square, banked, not by earth, but by solid masonry. This plan has now been carried out, and from the Tansa Lake ducts, 55 miles long, convey the water through tunnels, over bridges, and along arched ways to the city. It is expected that 17,000,000 gallons and more, if needed, will be available, in addition to the supplies from the Vehar and Tulsi lakes. The effect of this great undertaking will doubtless be very satisfactory in regard to the health of the citizens of Bombay.

A few days after the Bombay ceremony, H.H. the Maharaja of Baroda opened a large reservoir for supplying that city also with drinking water, in an effective manner. The dams of this reservoir are three miles long, and it is estimated that it will store sufficient for eight years. An arrangement has been made for filtering the water before it reaches the houses. Labour can now be much economised at Baroda, for the family supply will no longer have to be fetched from long distances, and here again improved public health will be sure to justify the expenses of the new water-works.

The reforms in regard to marriages among the Rajputs, to which Colonel Walter five years ago gave the first impetus, are said to make gratifying progress. The number of breaches of the rules have been fewer than in any previous year, and one proof of the success of the movement is that the Rajputs in Central India are considering as to the introduction of similar rules in their States. These reformers will have a powerful influence among the lower castes, already rules are being framed, too, for other communities than those of the Rajputs.

At the prize distribution at the Seth Raichund Dipchund Girls' Schools at Surat, the report, which was read by Mr. Kalabhai Lalubhai, the Hon. Secretary, stated that the highest age among the pupils in the principal school was 15 years, and at the branch school 14. Altogether, the report was satisfactory, and arrangements were being made for a much-needed extension of the premises of the smaller school. The gradual raising of the school age in India is one of the most important signs of a respect for education, and of the lessening of early marriages.

## PERSONAL INTELLIGENCE.

THE following students were called to the Bar on May 11. *Lincoln's Inn*: Prakash Chand. *Inner Temple*: Mathura Prasada Srivastava. *Middle Temple*: Fateh Chand Mehta, B.A., Christ's College, Cambridge; Dadabhai Mancherji Colah, Bombay University; Nurullah Shah; Mancherji Kharsedji Lalkaka, Bombay University; Mahomed Nujmul Huda; Rafiuddin Ahmed Moulvi, King's College, London.

The name of F. Pestanji Taleyarkhan was accidentally omitted last month in the list of the students who passed in the Roman Law Examination.

At the Levée held on May 5 by the H.R.H. the Duke of Edinburgh, K.G., on behalf of her Majesty, the following were among those presented (by the Political A.D.C. to the Secretary of State): Tsawbwa Tsaw Khè, Mr. Moti Lal Kaistha, Lala Prabhdial, Mr. Mahmoud-ul Huq, Syed Khelafat Hussain.

At the Levée held on May 12, by H.R.H. the Duke of Connaught and Strathearn, K.G., on behalf of her Majesty, the following presentations were made (by the Political A.D.C. to the Secretary of State): Mr. Mahomed Ahmed-uddin, Mr. Ardaseer Dossabhoy Cooper, Mr. M. Muncherji Murzban, Mr. Mahtabuddin Ahmad.

*Arrivals.*—Miss Freany K. R. Cama, L. M. and S., Bombay; Mr. M. Mustapha Hosein; Mr. Mahbook Hossain; Mr. Sharfuddin Ahmed, from Behar; Mr. R. G. Nadkarni, Dr. Nusserwanji Surveyor, Mr. Dorabji Tata, Mr. R. S. Paunvala, and Mr. N. N. Saher, from Bombay.

*Departures.*—Mr. D. M. Colah, for Bombay; Mr. M. P. Srivastava, for Lucknow.

*Erratum.*—In May *Indian Magazine & Review*, page 263, line 2, for "Rimmon" read "Aphrodite."

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**NATIONAL INDIAN ASSOCIATION.**


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*Founded by MISS CARPENTER in 1871.*

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**OBJECTS OF THE ASSOCIATION.**

To extend a knowledge of India in England, and an interest in the people of that country.

To co-operate with all efforts made for advancing education and social reform in India.

To promote friendly intercourse between English people and the people of India.

**METHODS OF WORKING.**

1. Diffusing information on Indian subjects by the publication of a monthly Magazine, and by Lectures.

2. Grants in encouragement of education in India, scholarships, gifts of books to libraries, prizes for schools, &c.

3. Selecting English and Indian teachers for families and schools, and giving friendly help to teachers visiting England.

4. Superintending the education of young Indian students in England.

5. Encouraging the employment of Medical Women in India.

6. Affording information and advice to Indians in England, and aiding them in any objects connected with the aims of the Association.

7. Soirées and occasional excursions to places of interest.

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The Branch Associations undertake educational work, and promote social intercourse between English and Indians.

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*In all the proceedings of the Association the principle of non-interference in religion is strictly maintained.*

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**MEMBERSHIP, &c.**

Persons desirous of becoming Members of the National Indian Association should apply, in regard to election, to the Hon. Secretary, or to any member of the Council.

The minimum annual subscription is one guinea for all new members; for students, 10/- . A payment of ten guineas (or of an equivalent sum in rupees) constitutes the donor a Life Member.

Members are entitled to attend the Meetings of the Association, and to receive the *Indian Magazine & Review*, which is published monthly.

Soirées are held occasionally, invitations to which are issued to members and others at the discretion of the Committee.

Subscriptions and donations to the Association to be paid to the London & Westminster Bank, 1 St. James' Square, S.W.; to STEPHEN N. FOX, Esq., New University Club, S.W., or to Miss E. A. MANNING, Hon. Sec., 35 Blomfield Road, Maida Hill, W.

*Subscriptions are due January 1st of the current year.*

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In India the *Magazine* may be obtained from the Secretaries of the Branches; or, by order, through THACKER & Co., Limited, Bombay; THACKER, SPINK & Co., Calcutta; HIGGINBOTHAM, Madras.