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CTORIAL TOUR ROUND INDIA



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Pictorial Tour Round India



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PREFATORY NOTE.

The following pages have been chiefly compiled from Sir W. W. Hunter's *Gazetteer of India*. *Indian Pictures*, drawn with Pen and Pencil, by the Rev. W. Urwick, has also yielded materials, and many of the woodcuts. This volume, beautifully printed, contains an interesting account of the country, with 160 illustrations. It is published by the Religious Tract Society, and may be ordered through any Tract Depôt in India. Hübner's *Through the British Empire* is another work which has been consulted. The *Statistical Abstracts relating to British India*, issued from time to time, afford the means of testing the wild statements sometimes made with regard to the supposed decline of the country, and form a storehouse of facts.

J. MURDOCH.

PICTORIAL TOUR ROUND INDIA

INTRODUCTION

THE object of this book is to give the people of India a better idea of their own beautiful country. For many centuries pilgrims have visited supposed holy places and thus acquired a certain amount of knowledge, while, lately, by means of railways, travelling has been greatly facilitated. Still, few have made the circuit of India; great numbers have never left their native towns; besides, the numerous pictures will be to all a welcome addition to verbal accounts.

The course proposed is to make an imaginary journey round the country, noticing some of the principal objects of interest. Several thick volumes would be required to describe every thing that ought to be mentioned. Many important cities and places will therefore be passed over, or only slightly noticed, especially Central India and most of the Deccan. One reason for this is the want of woodcuts, without which descriptions are much less intelligible.

We will begin our journey round India with the Bengal Presidency, which was re-arranged in 1905, when a new Province was created. Bengal Proper includes the Presidency, the Burdwan Division, Behar, Orissa, and Chota Nagpur, while the new Province of Eastern Bengal and Assam includes Dacca, Chittagong and Assam, and has Dacca for its capital. We shall first visit

BENGAL

Our entrance to this Presidency will be by steamer up the river Hugli. As we approach the mouth of this river, which is one of the channels through which the Ganges passes into the Bay of Bengal, on looking over the ship's side, we see that the water, formerly dark-blue, is now a light-green. The vessel, as a guide to the proper course, makes for the light-ship, anchored at some distance from land, and 120 miles from Calcutta. Brigs, with pilots, are cruising about to place one on board any ship going up the



THE HUGLI

river. The navigation is dangerous, and pilots, well acquainted with the channel, are required. As we come nearer and nearer land, the water becomes more and more muddy. It is estimated that it would require about 1,500 large ships to sail down the Ganges every day to carry the amount of earth and sand it bears to the sea. Hence the land is gradually encroaching to the south. Ships once went forty miles above Calcutta, where now there is no passage.

The first land seen is a low strip, forming the southern boundary of Sagar Island, part of the Sundarbans. The portion near the sea consists of thick jungle and marshes, traversed by a net-work of gloomy-looking water-courses. Tigers are numerous. There are no fixed inhabitants; but woodcutters come to obtain fire-wood. Once a year a great bathing festival is held, called Ganga Sāgar, to commemorate the supposed descent of the Ganges from heaven to restore to life the 60,000 sons of King Sagar. Here, too, mothers, in fulfilment of vows, used to offer their young children to the Ganges to be devoured by crocodiles, until the practice was stopped by the British Government.

The mouth of the Hugli is so wide that land cannot be seen on both sides, but it gradually narrows. The first building passed is the lighthouse on Sagar Island. Diamond Harbour is about forty miles from Calcutta by the river, but only thirty-one miles by rail. It was the anchorage of the East India Company's ships. Not far above it is the James and Mary, a dangerous shoal, caused by the sand brought down by the Damodar and Rupnarayan rivers. If a ship touches the bottom, she is immediately pushed over by the strong current. In half an hour even large ships nearly disappear. Numbers have thus been lost.

As we sail up the river, we pass many other vessels, some steam-ships, others sailing ships, drawn by steam vessels, called tugs. Country boats, with high sterns and large rudders, are also numerous. Some have loads of straw; as we get near Calcutta, bricks are often the cargo.

The country gradually becomes richer; trees, rice-fields, and villages become common, with groves of palms and bamboos. When at length the limits of the Port are reached, a scene of unexpected magnificence bursts upon the eye. The long tiers of shipping, with the stately painted mansions of Garden Reach in the foreground, the fort rising from the great *maidan* on the bank higher up, and the domes, steeples, and noble public buildings of Calcutta beyond, gradually unfold their beauties in a long panorama. The traveller really feels that he is approaching a "City of Palaces."

Calcutta

HISTORY.—Calcutta, the capital of India and the chief city of Bengal, is situated on the east bank of the Hugli, about eighty miles from the sea. It derives its name from Kālighat, a temple of Kāli, in the southern suburb. In 1686, the English merchants at Hugli, about twenty-three miles north of Calcutta, retreated under their President, Job Charnock, to Satanati, now a northern quarter of Calcutta. Their new settlement soon extended itself along the river bank to Kalikata and Govindpur.

In 1696 they built the original fort, called Fort William, after the reigning English sovereign. In 1700, they formally purchased the three villages from Prince Azim, son of the Emperor Aurungzeb.

Calcutta was under Madras till 1707, when it was made a separate Presidency. In 1742 the inhabitants, in terror of the Mahratta horse, obtained permission to dig what was called the Mahratta Ditch for the protection of the city. In 1756, Calcutta was taken and sacked by Suraj-ud-Daula, the Nāwab of Bengal. Of 146 prisoners shut up in the "Black Hole," next morning only 23 were taken out alive. The following year Clive retook the city, and the victory of Plassey made the English virtual rulers of Bengal. Clive commenced the present Fort William, but it was not completed till 1773. In the same year Warren Hastings was appointed Governor-General of British India, with Calcutta as the capital. Since that time the history of the city has been one of growing prosperity. In less than two centuries, three small villages of mud huts have become one of the largest and richest cities in the East.

POPULATION.—In 1901, Calcutta and Fort contained 847,796 inhabitants. Howrah across the river, united to Calcutta by a floating bridge, contained 157,594 inhabitants.



CALCUTTA

The *day* population of Calcutta is larger than the *night* population, as many come in the morning for business and leave in the evening.

OBJECTS OF INTEREST.—In Garden Reach, the southern suburb, stood the palace of the late King of Oudh, quite oriental in its character. Going northward, the great *maidan*, or plain, intersected by roads, and ornamented by a public garden, stretches along the river bank. The Fort stands towards the middle of the western side of the *maidan*. The eastern side is bounded by Chowringhi Road, with a row of fine buildings. To the south is the Cathedral, erected by Bishop Wilson; towards the centre is the Museum, containing an interesting collection of antiquities, beasts, birds, &c. Government House, erected by Lord Wellesley, is a magnificent pile rising to the north of the *maidan*. Near it are the Town Hall and High Court. Of the last a picture is given below.



HIGH COURT

Along the river bank, north of the *maidan*, is the Strand, a broad road, with jetties and warehouses on the western side, and merchants' offices, &c., on the east. A broad street, with splendid shops, leads into Dalhousie, or Tank Square, facing which are the Post Office, a long line of public offices, &c. To the north is Chitpore Road, a narrow street, but one of the most crowded thoroughfares in Calcutta. It runs through the native part of the city. The lower portions of the buildings are generally shops. Parallel to it, towards the east, is the long wide road, known as College Street in the south, and Cornwallis Street in the north, connected with which are two Squares of the same names. They are noted for their Educational Institutions and a noble Hospital. Circular Road is another wide street, still farther east.

Chowringhi, the southern quarter, occupied by Europeans, has mostly broad, straight streets; the northern part of the city contains many narrow, crooked streets and lanes. Everywhere beyond the European quarter Calcutta is interspersed with *bastis*, or collections

of mud huts. This has given rise to the reproach that Calcutta, while a city of palaces in front, is one of pig-styes in the rear.

Calcutta has greatly improved, especially within the last few years. Wellington Square was once a filthy creek. Creek Row bears testimony to this. In 1686, a forest, interspersed with swamps and infested by wild beasts and robbers, lay between Kalighat temple and Kalikata. That forest has given place to Chowringhi and Theatre Road. Warren Hastings shot tigers in the jungle that now forms the fine open space upon which the Cathedral is built. The *maidan* was a swamp during three months of each year. The water works have been of great benefit to the city. A drainage scheme is in progress. Several fine public buildings have lately been erected.

ROADS.—There are no stones within more than a hundred miles from Calcutta with which to mend roads. Burnt and broken bricks are the materials chiefly used, as in many other parts of Bengal. Only in a few of the principal streets is stone substituted.

CONVEYANCES.—Calcutta is provided with a good tramway system. There are numerous third-class *tika gharis*, often very rickety, and drawn by two ponies. There are others of a better description. In the evening, on the *maidan*, there is a fine display of equipages, with noble horses.

COMMERCE.—About one-third of the trade of India passes through Calcutta. The principal *imports* are cotton goods, metals, machinery, salt, and liquors. The *exports* are opium, rice, jute, oil seeds, indigo, hides, tea, silk, and saltpetre. The annual value of the foreign trade is about 56 crores of rupees.

EDUCATION.—English education in India commenced in Bengal, and Calcutta is still distinguished for the number and excellence of its Colleges. A great impulse was given to it by the late Dr. Duff. Besides Government and Missionary Colleges, there are large, private Institutions, preparing for University degrees.

The results, it must be confessed, have been, in some respects, disappointing. The following remarks were made by Dr. Mohendra Lal Sircar, one of the most eminent citizens of Calcutta, at a public meeting:—

“A century of English education has failed to produce the first fruits of true education, *viz.*, culture. I am almost inclined to say that it has succeeded in destroying the discipline which already existed as the most amiable trait in the Hindu character . . . You must have observed a retrograde movement going on in our midst which I fear is calculated to retard the progress of the Hindu race, I mean a return towards superstitions and idolatries which lie as the blackest blot upon this part of the world. The crude words and hazy conceptions of the sages are looked upon as absolute truth. No man is allowed to differ from them, however much they may have differed from one another, or however much they may differ from modern science. Indeed, if we are to believe these reactionaries, it is so much the worse for modern science if she will not conform her doctrines to the transcendental nonsense of the sages.”*

As will hereafter appear, there is more or less of the same spirit in other parts of India.

A painful feature, apparently peculiar to Calcutta, is the employment of prostitutes as actresses in Bengali theatres. The public display of their charms leads to private engagements, and much moral corruption. It is satisfactory that efforts have been made to remove brothels from the neighbourhood of colleges.

It is to be hoped that “Young Bengal” will learn wisdom as he grows older, and in time come to see that it is pseudo-patriotism to defend false beliefs or injurious customs simply because they are national. Sixty years ago orthodox Hindus in Calcutta contended strongly for the Indian “institution” of burning their mothers alive when they become widows. It will yet be seen that other usages, now in force, might also be given up with advantage.

There should be earnest efforts to develop all that is good in the young men of Calcutta, and to reform whatever is objectionable. Careful home training is of the utmost importance. Education should be pervaded more by a moral and religious tone. Less scurrilous abuse in the Indian Press is another desirable change.

* *The Epiphany*, November 5, 1887.

BENGALI RELIGIOUS REFORMERS.—Bengal has produced the most distinguished Indian reformers of modern times. Rammohun Roy made earnest efforts to wean his countrymen from idolatry, and the movement which he commenced has been carried on without interruption. Babu Keshab Chunder Sen, for several years, advocated simple theism; but latterly, amid failing health and mental powers, he claimed to speak in the name of "the Lord" and of "India's Mother," and framed an eclectic creed which he called the "New Dispensation." Since his death in 1884, his Society has suffered greatly from internal dissension.

The Sādhārana Brahma Samaj, which seceded from the Brahma Samaj in 1879, is simply theistic. Its organ, *The Indian Messenger*, has an excellent moral tone.

The Brahmos have to complain of the inconstancy of some of their members, and of divisions among themselves. No form of simple theism has ever been the *religion* of any race or country. The permanence of the movement is therefore doubtful. Still, it is an immense advance over Hinduism.



KALI

KALIGHAT is situated on the bank of the old bed of the Ganges. The legend is that Siva carried the dead body of his wife Kālī all over the world until the corpse was cut in pieces by Vishṇu with his chakra, and the fifty-two places where the different parts of the body fell became sacred as places of pilgrimage. One of her fingers is said to have fallen at this spot. The temple was built about three centuries ago. The descendants of the Brahman first appointed to manage the affairs of the shrine, who have taken the title of Haldar, are the present proprietors. The principal religious festival of the year is on the second day of the Dūrgapūja, when the temple is visited by crowds of pilgrims. The goddess is represented with a black skin, a hideous and terrible countenance, dripping with blood, encircled with snakes, hung round with skulls, dancing on the body of her husband, and in all respects resembling a fury rather than a goddess. There is a proverb, *yathā devah tathā bhaktah*, "As is the god so is the worshipper." What benefit can be derived from the contemplation of such an object?

Bengal Districts

The country consists chiefly of a vast rice-producing plain, watered by the Ganges and Brahmaputra, which divide into several branches, like the hand, before they reach the sea.

The Bengalis number about four and a half crores. Out of every six persons in India, one is a Bengali. Living on rice in a hot, steamy climate, they are physically one of the weakest races in India. They are, however, industrious, and, intellectually, they take a high position. One peculiarity about their dress is that they generally go bare-headed.

The Bengali language belongs to the Aryan or northern family. It contains a large infusion of Sanskrit words. The character is derived from the Nāgari, but is more quickly written. There is a fondness for the sound o; this Manu becomes Monu. The Muhammadans mix with it many Urdu and Arabic words, speaking what is called Musalman-Bengali.

Bengal is the chief seat of the worship of Kālī, or Dūrga, the most terrible of the Hindu divinities. The Ganges is greatly revered; Chaitanya, considered an incarnation of Krishna, has many followers. About one-half of the people are Muhammadans.

At an early period Bengal was governed by local Rajas. Gaur and Nuddia were the two chief cities. In 1203 A.D. the Muhammadans conquered Lakshman Sen, and removed the capital from Nuddia to Gaur, and the country never recovered its independence. Dacca and Murshidabad were later Mubammadan capitals.



CHANDERNAGORE

In going up the Ganges we pass on the right Barrackpore, a military station where the Governor-General has a country-house. Opposite is SERAMPORE, formerly a Danish settlement. It is noted as the scene of the labours of the missionaries Carey, Marshman and Ward.

Still higher up on the left is CHANDERNAGORE, a small French settlement on the west bank of the Hugli, twenty-two miles north of Calcutta. It was first occupied by the French in 1673. It has been repeatedly taken by the English, and restored when peace was concluded.

Beyond Chandernagore is HUGLI. This was the first English possession in Bengal. The factory was established in 1640, under a *firman* granted to Dr. Boughton, who had cured a favourite daughter of the Emperor of Delhi of a dangerous illness.

The Hugli first receives its name at Nuddia, where it is formed by the union of the Bhāgīrathī and Jalangi, two streams which branch off from the Padma, the main channel of the Ganges. Nuddia was long celebrated for its Sanskrit *tols* or schools; but English is now largely studied in preference as more profitable and useful. Plassey was fought near Nuddia, but the Bhāgīrathī now flows over the scene of the battle.

The course of the Bhāgīrathī frequently changes, and sandbanks, hindering navigation, are constantly being formed.

Formerly the Ganges was nearly the only means of communication. The boats were of different sizes and kinds. Those for the richer travellers had nice rooms. They were generally drawn up the stream by boatmen, walking along the bank. When the wind was favourable, sails were used.

Formerly the Ganges was nearly the only means of communication. The boats were of different sizes and kinds. Those for the richer travellers had nice rooms. They were generally drawn up the stream by boatmen, walking along the bank. When the wind was favourable, sails were used.



TRACKING A BOAT UP THE GANGES

Northward of Nuddia, on the west bank of the Bhāgīrathī, is Murshidabad. In 1704 Diwan Murshid Kuli Khan fixed the seat of Government at this city, which he called by his own name. It is still the residence of the Nawab Nazim, who has a splendid palace.

Orissa

This province lies to the south-west of Bengal along the coast, from a little beyond the mouth of the Subanrekha to the Chilka Lake. The area is 40,000 square miles, and the population is about eight millions. A great part of the interior consists of rugged hills, covered with jungle and infested by wild beasts.

The name is derived from Odradesa, the country of the Odras. In ancient times it was called Utkala. It was ceded to the Mahrattas in 1751, from whom it was taken by the British in 1803.

The Uriyas, who inhabit the coast, speak a language very like Bengali. By writing on palm leaves with an iron pen, curved letters are more easily written. Uriya is the only one of the Northern family of languages which has adopted the curvilinear form of the upper strokes.

The province has been greatly neglected. In some inland parts a cart is nearly as great a novelty as a balloon. The people are, in general, ignorant, apathetic, and superstitious; but there is a gradual improvement. Many Uriyas are employed in Calcutta as servants.

The aboriginal hill tribes speak different languages, and are very rude. The Khonds (highlanders) offered human sacrifices to the earth, under the belief that otherwise their crops would fail.

The coast is divided into the districts of Balasore in the north, Cuttack in the centre, and Puri in the south. The hill districts, forming two-thirds of the province, are under tributary chiefs.

Orissa is chiefly noted for its temple of Jagannāth at Puri. Sir W. W. Hunter gives the following graphic account of the pilgrims to that shrine:—

“The name of Jagannāth still draws the faithful from a hundred provinces of India to the Puri sands.

“This longing after shrines forms a very important feature in the national character of the Hindus. Day and night, throughout every month of the year, troops of devotees arrive at Puri, and for three hundred miles along the great Orissa road every village has its pilgrim encampment. The party consists of from twenty to three hundred persons.

“At the time of the great festivals these bands follow so close as to touch each other; and a continuous train of pilgrims, many miles long, may often be seen on the Puri high road. They march in orderly procession, each party under its spiritual leader. At least five-sixths, and often nine-tenths of them, are females. Now a straggling band of slender, diminutive women, clothed in white muslin, and limping sadly along, announces a pilgrim company from Lower Bengal; then a joyous retinue with flowing garments of bright red or blue, trudging stoutly forward, their noses pierced with elaborate rings, their faces freely tattooed, and their hands encumbered with bundles of very dirty cloth, proclaims the stalwart female peasantry of Northern Hindustan.

“Ninety-five out of a hundred are on foot. Mixed with the throng are devotees of various sorts, some covered with ashes, some almost naked, some with matted, yellow-stained hair, and almost all with their foreheads streaked with red or white, or strings of beads round their necks, and a stout staff in their hands.

“Every now and then, covered waggons, drawn by the high-humped bullocks of Upper India, or by the smaller breed of Bengal, according to the nationality of the owner, creak past on their wooden wheels. Those from the Northern provinces still bear traces of the licentious Mussulman rule, by being jealously shut up.

The Bengali husband, on the other hand, keeps his women good tempered, and renders pilgrimage pleasant, by piercing holes in the waggon-hood, through which dark female eyes constantly peep out. Then a lady in coloured trousers, from some village near Delhi, ambles past on a tiny



JAGANNATH

pony, her husband submissively walking by her side, and a female domestic, with a hamper of Ganges water and a bundle of dirty cloth, bringing up the rear. Next a great train of palankeens, carrying a Calcutta banker and his ladies, sweeps past. I met one consisting of forty palankeens, with three hundred and twenty bearers and about fifty luggage carriers whose monotonous chant made itself heard far off in the silent night. But the greatest spectacle is a north country Raja with his caravan of elephants, camels, led horses, and swordsmen, looking resigned and very helpless in his sedan of state, followed by all the indescribable confusion, dirt, and noise of Indian royalty.

"Disease and death make havoc of the pilgrims. During their stay in Puri they are badly lodged and miserably fed. The priests impress on them the impropriety of dressing food within the holy city; and the temple kitchen thus secures the monopoly of cooking for the multitude. The eatables served out chiefly consist of boiled rice. Peas, pulse, clarified butter, sugar and rice are also made into a variety of confections. The charges seem to be reasonable enough; a mess of rice sufficient for two men costing about one anna, except during the festivals, when the vast number of customers enables the cooks to raise their prices. Before being offered for sale it is presented to Jagannāth in the outer hall, but within sight of the image, and thus becomes holy food. When fresh it is not unwholesome, although the pilgrims complain of the cooking being often very bad. But unfortunately, only a part of it is eaten fresh, as it is too sacred for the least fragment to be



FESTIVAL AT PURI

thrown away. Large quantities of it are sold in a state dangerous even to a man in robust health, and deadly to the wayworn pilgrims, half of whom reach Puri with some form or other of bowel-complaint. 'When examined after twenty-four hours even in January,' writes one of the leading sanitary authorities in India, 'putrefactive fermentation had begun in all the rice compounds, and after forty-eight hours the whole was a loathsome mass of putrid matter, utterly unfit for human use.' This food forms the chief subsistence of the pilgrims, and the sole subsistence of the beggars who flock in hundreds to the shrines during the festival. It is consumed by some one or other, whatever its state of putrefaction, to the very last morsel.

"The only kinds of food not reported as utterly putrid at the end of forty-eight hours were the sweetmeats; and as the pilgrims carry these condiments to their distant homes, ample time is

allowed for the process of putrefaction to complete itself. Dr. Mouat describes them as a compound of dead flies, rancid butter, and dirty sugar; and, although I have seen many specimens of a better sort, I perfectly agree with his conclusion, that 'it is difficult to imagine any regimen better calculated to aid the crowding and filth in their evil influence on the human frame.'

"But bad food is only one of many predisposing causes to diseases which the pilgrims have to encounter. The low level of Puri, and the sandy ridges which check its natural drainage towards the sea, render it a very dirty city. Each house is built on a little mud platform, about four feet high. In the centre of the platform is a drain which receives the filth of the household, and discharges it in the form of black stinking ooze on the street outside. The platform itself becomes gradually soaked with the pestiferous slime. In many houses, indeed, a deep open cesspool is sunk in the earthen platform; and the wretched inmates eat and sleep around this perennial fountain of death. Those whose experience of foul smells is confined to cities in the temperate zone, can form no idea of the suffocating stench which such cesspools throw off in a tropical temperature between 85° and 105° during seven months of the year. Nor is there any outlet for the deadly gases that bubble up from them day and night. As a rule the houses consist of two or three cells, leading one into the other, without windows or roof ventilation of any sort."

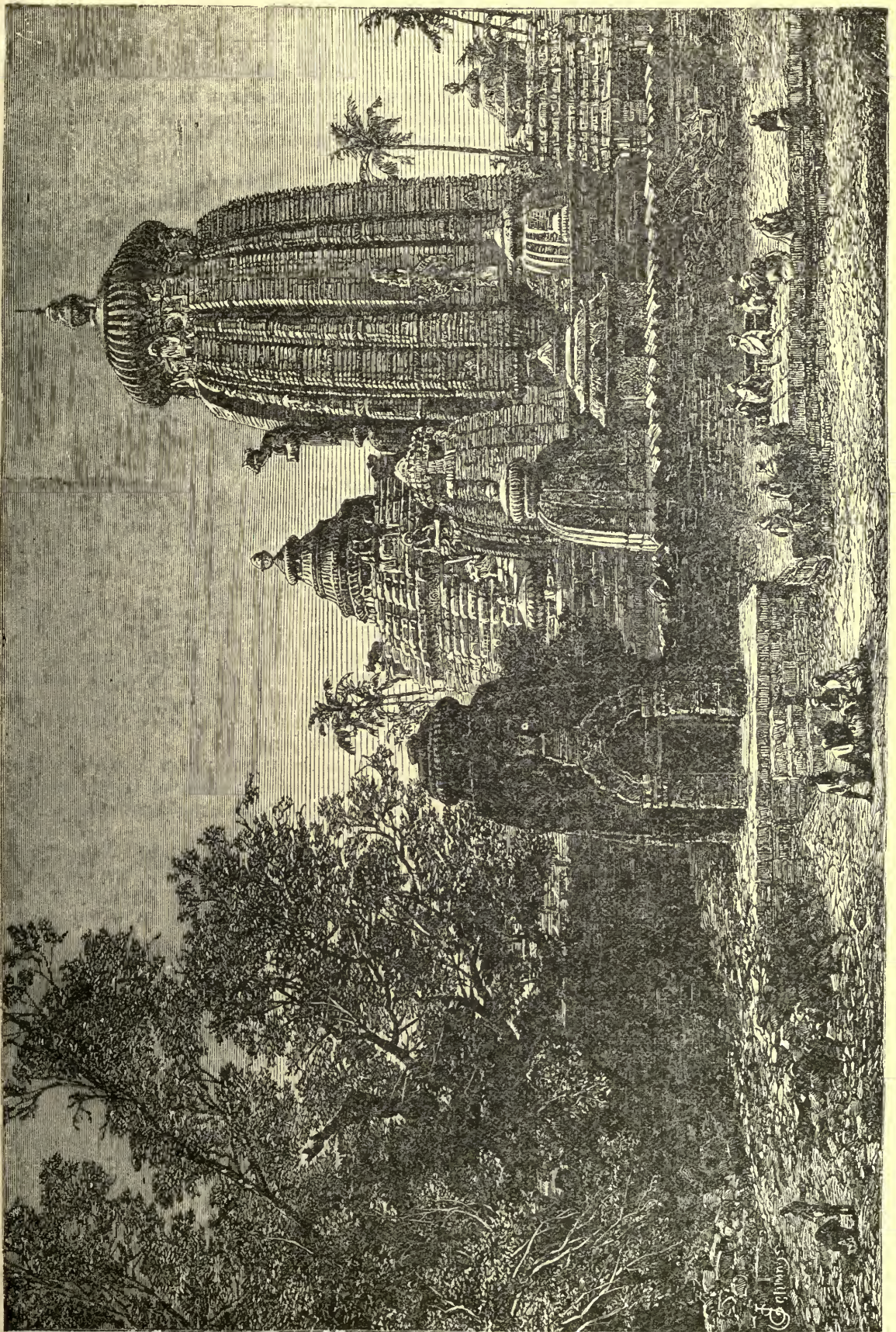
The pilgrims also suffer from bad water. The Puri tanks are all supposed to be extremely holy, and they are also extremely filthy. It is the pilgrim's duty to drink from nearly all of them, and it is the custom of many of the pilgrims to defile the water before they drink.



BLACK PAGODA, KANARAK

The following is one legend with regard to the origin of the image of Jagannāth: When Krishna was shot, his bones were left lying under the tree till some pious person placed them in a box. Indradhumma, a king, was directed to form an image, and place in it these bones. The king prayed to Viśvakarma to assist him in making the image. The architect of the gods promised to do so on condition that he was not disturbed. Though the king consented, after fifteen days he tried to see Viśvakarma at work, but there was only an ugly image, without hands or feet. By the image there is generally one of Balarāma, Krishna's brother, and his sister Subhadra. The temple is covered with most indecent carvings.

There are large numbers of men, called Pandas, pilgrim-hunters, who go about the country in all directions to entice people to visit Puri, called Svargadvāra, the Gate of Heaven. They represent that all sorts of advantages will result from this meritorious act. The ground around Puri is said to be all strewn with gold, although, on account of the wickedness of the Kali-yug, it appears to be common dust. Many of the pilgrims are women, who



TEMPLE OF BHUVANESHWAR, ORISSA

sometimes follow these pilgrim-hunters against the consent of their male relatives. Numbers die by the way. Skeletons lie scattered along the sides of the roads on the principal routes.

Puri was for some centuries a famous Buddhist place of pilgrimage. A supposed tooth of Buddha was the object of worship. Afterwards it was taken to Ceylon, where it was kept in a temple at Kandy.

KANARAK is a ruined temple, nineteen miles from Puri. It was dedicated to the worship of the sun. According to Orissa records, it was built about 600 years ago. The walls are covered with very indecent sculptures. The temple looks down upon the sea, and forms a landmark for ships sailing about the coast.

Behar

Behar is a large and fertile province, divided into two nearly equal portions by the Ganges. Its area is 42,000 square miles, and its population $23\frac{1}{2}$ millions. There are nearly 560 inhabitants to the square mile.

The country is generally flat, except on the south-east. The climate is dry. Great quantities of saltpetre are manufactured. Rice, wheat, and barley, are the principal crops. Opium is also produced largely. Hindi and Urdu are the principal languages, with Santali and some other languages spoken by hill tribes in the south-east. From their climate and food, the people are taller and stronger than the Bengalis.

The name is derived from *vihāra*, a house for Buddhist priests. In ancient times it included the kingdom of Magadha, and was the chief seat of Buddhism. Early in the thirteenth century Behar came into the hands of the Muhammadans, and from that time it formed one of the three *subahs*, or provinces, under the Nawab of Bengal. The East India Company acquired it in 1765, when the province was united with Bengal.

Ascending the Bhāgīrathī, we come into the main stream of the Ganges. On the right is the district of Maldah. It is remarkable as containing the ruins of Gaur, the once splendid capital of Bengal, situated on a deserted channel of the Ganges. It was conquered in 1204 A.D. by the Muhammadans, who retained it as the chief seat of their power in Bengal for more than three centuries. This was the period during which were erected the numerous mosques and other Muhammadan buildings. It was abandoned in the sixteenth century for its unhealthiness. It is now overgrown with dense jungle.

Soon afterwards we come to the Rajmahal Hills on the right, which constitute the turning-point of the Ganges. The easterly course of the river is changed to the south-east. The Rajmahal Hills are of moderate height, the highest peaks not exceeding 2,000 feet.

RAJMAHAL is now a mere collection of mud huts, interspersed with a few respectable houses. The ruins of the old Muhammadan city lie near it, covered with jungle. Man Singh, the Rajput General of Akbar, made it the capital of Bengal. About forty years ago, the Ganges abandoned its former channel, and Rajmahal is now about three miles from the river.

About forty miles above Rajmahal, the Colgong Rocks interrupt the channel of the Ganges—the only ones in its course. The chief is Divinath, crowned with a Hindu temple. Several idols are carved on the rocks. Twenty miles beyond Colgong is Bhagulpur, the chief station in the district. A short account will here be given of the Santals, an aboriginal tribe occupying the country to the south.

The Santals

The Santals are scattered over a curved strip of country, about 350 miles in length, extending from the Ganges to the river Baitarani. In the western jungles they are the only population, but generally they are mixed with the Hindus of the plain. They number about eleven lakhs.

The Santal is more squarely built than the Hindu, with a forehead not so high, but rounder and broader; the lips are a little thicker than the Aryan's, but not thick enough to attract remark. The language of the Santals belongs to a class called the Kolarian, differ-

ing both from the northern and southern languages of India. Its grammatical forms are very complete, though it has no written character of its own. It is now printed both in Nāgari and Roman.

The Santal knows no god who will reward the good; but a host of demons ever at hand to scatter diseases, to spread murrain among cattle, to blight the crops, unless they are bribed by offerings and bloody sacrifices.

The earliest attempts to civilise the Santals were made by a young civilian, called Cleveland. Last century there were constant feuds between the Santals and the Low Country Hindus. Santal chiefs were cut off by treachery, and the Santals retaliated by predatory incursions. The low country, bordering on the hills, was almost depopulated, and travellers could not pass with safety.

Cleveland bestowed liberal presents in money and clothes on the chiefs, and on all the men and women who came down to him. He entertained all who offered their services as archers, and appointed as officers many of the relations of the chiefs. Headmen were appointed on salaries to deliver up all criminals to be tried by an assembly of the chiefs, who were always feasted when they met.

Cleveland died at the early age of 29. His name was long held in reverence both by the hill tribes and the inhabitants of the plains. The people erected a monument to him somewhat in the form of a pagoda. The Government of India built another with the following inscription:—

To the memory of AUGUSTUS CLEVELAND, ESQ.,
Late Collector of the districts of Bhaugulpore and Rajamahall,
Who without bloodshed or the terror of authority,
Employing only the means of conciliation, confidence, and benevolence,
Attempted and accomplished
The entire subjection of the lawless and savage inhabitants of the
Jungletury of Rajamahall,
Who had long infested the neighbouring lands by their predatory incursions,
Inspired them with a taste for the arts of civilised life,
And attached them to the British Government by a conquest over their mind;
The most permanent, as the most rational, mode of dominion.
The Governor-General and Council of Bengal,
In honour of his character, and for example to others,
Have ordered this monument to be erected.
He departed this life on the 13th of January, 1784, aged 29.

In course of time, Hindu money-lenders went among the hills, and the Santals learned to borrow. Before the middle of this century, many of them were plunged in debt. The Hindu usurers reduced them to a state of practical slavery by threatening the terrors of a distant jail. In 1855 the Southern Santals started in a vast body, 30,000 strong, with their bows and arrows, to walk to Calcutta, 200 miles distant, to lay their condition before the Governor-General. At first they were orderly; but the way was long, and they had to live. Robberies took place; quarrels broke out between them and the police; and within a week they were in armed rebellion. The rising was put down, not without mournful bloodshed, but their wrongs were carefully enquired into, the necessary changes were made, and the Santals have, for years, been among the most prosperous of the Indian races.

MONGHYR, about thirty miles west of Bhagulpore, has an old fort, projecting into the Ganges. The population is about 36,000.

PATNA (The City), on the Ganges, is the largest town in Behar. The population in 1901 was about 135,000. It is a place of great antiquity. Anciently it was called Pataliputra, or Palibothra, and it is mentioned by the Greek ambassador to Chandragupta about the year 300 B.C. It was the capital of the Buddhist Kingdom of Magadha. Asoka, the grandson of Chandragupta, was a zealous convert to Buddhism. He built so many *vihāras*, or houses for Buddhist priests, that his kingdom is called the 'land of monasteries' to this day. He held at Patna the Third Buddhist Council; he caused inscriptions to be written on rocks in different parts of India, forbidding the killing of animals, and he sent Buddhist missionaries to various countries.

In modern times the two events in the history of the city are the massacre of Europeans in 1763 by Mir Kasim, and the mutiny of the troops at Dinapore in 1857.

The city consists chiefly of mud houses, with tiled roofs, though many are built of bricks. There is one fairly wide street ; but every other passage is narrow, crooked and irregular. In the dry weather, the dust is frightful, and in the rains every place is covered with mud. One of the most curious buildings is the old Government Granary. Patna College is a fine brick building.

The Government manufacture of opium is carried on in buildings about three miles to the eastward.

BANKIPORE, the civil station, five miles west of Patna city, and Dinapore, the military station, is six miles beyond Bankipore.

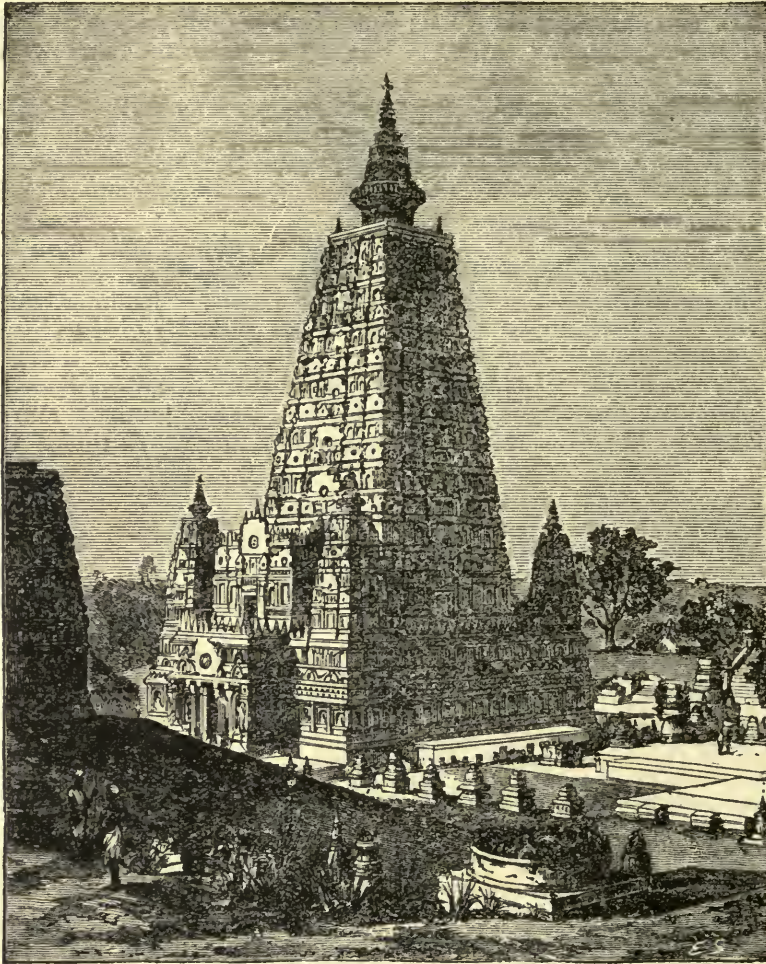
GAYA is a noted place of pilgrimage, fifty-seven miles by rail, south of Bankipore. Its holy places first belonged to Buddhism ; but when that religion was stamped out, the Brahmans used them for their own purposes.

Gaya is the most celebrated resort for the performance of *śrāddhas*, or funeral ceremonies. Their efficacy is such that wherever the departed spirits may be they are at once taken to Vaikuntha, Vishnu's heaven. The

expense is proportionately great. There are forty-five sacred localities, each supposed to represent the footprint of some deity, and involving a present to the priest. At each, a *pinda* has to be placed by the pilgrim, while a hymn is chanted by the Brahman. The priests, called Gayawals, are noted for their rapacity. The fees extorted by them, in the case of rich men, are enormous.

Hindus believe that their happiness in a future state depends largely upon *śrāddhas*. Hence men are tempted to lead wicked lives, in the hope that the money they leave will, through *śrāddhas*, secure their admission into heaven. It is thought that childless men will go to a hell called *Put*. Such belief is false. Men will be judged by their acts in this life.

TIRHUT lies to the north of Patna, on the other side of the Ganges. It was anciently called Mithila. In 1875 it was divided into Darbhanga and Mozufferpore. Darbhanga is the residence of a wealthy Maharaja, with large estates. Tirhut is noted for its indigo cultivation. Saltpetre is obtained in considerable quantities by mixing water with earth, then drawing off the water and boiling it. The saltpetre in this state is sold to the refiners who purify it. The Tirhut Railway connects Darbhanga and Mozufferpore with the Ganges.



TEMPLE OF BUDDH-GAYA

Chota Nagpore

This province, more correctly Chutia Nagpore, consists of several hilly districts between Behar and the Central Provinces. Its area is 31,500 square miles; but the population is only about five and a half millions, consisting chiefly of aboriginal tribes.

Much of the country forms a table-land, about three-quarters of a mile above the sea. It suffered greatly during the Mahratta invasions, and much of it is covered with jungle. Parasnath, the highest peak, 4,500 feet above the sea, is a place of Jain pilgrimage.

The Jains are a religious sect, somewhat like the Buddhists. They do not believe in a Creator, but worship men, called Jinas, who are supposed to have attained all wisdom, and then ceased to exist. They think that Parasnath, one of the Jinas, died on the top of this hill, and therefore go there for worship. On the hill there are many temples. The chief command of the Jains is not to take animal life. The priests should wear a cloth before their mouth lest they should, by chance, swallow an insect. They should also carry a broom to brush away any ants from the path. The Jains feed ants, pigeons, &c., and have hospitals for old bullocks, dogs, cats, &c. Some of them pay men to sleep in their beds, that the bugs may feed on them, after which the owners can get more rest. They consider it a great sin to kill even a flea. They look upon themselves as very holy, and despise others.

There are several tribes speaking different languages in Chota Nagpore. Some of the languages, like Santali, belong to what is called the Kolarian family. Mundari and Kol are included in this class. The Oraons speak a language connected with the southern group. They are a hard-working people. Many of them come to Calcutta, where they are employed as scavengers, and are called Dhangars.

The Juangs are a forest tribe, very rude. Until lately they had no knowledge of iron. They neither spin nor weave, nor have the least knowledge of pottery. The women used not to wear a particle of clothing, but branches of leaves before and behind, hanging to a girdle of beads. They were frightened by superstition from wearing clothes, believing that if they did, they would be devoured by tigers. Government has distributed cloth among them, and tried to get the women to be properly dressed.

Darjiling

Before sailing up the Ganges, an excursion may be made to Darjiling, the nearest sanitarium, or health resort, of Calcutta. The Lieutenant-Governor of Bengal spends part of the year at this station. It is now connected with Calcutta by a railway, 364 miles in length.

Travellers first proceed to the Ganges, which is crossed in a steam ferry. Again taking rail, they are conveyed to Siliguri, at the foot of the hills. Along the base of the Himalayas there is a marshy tract, covered with jungle, called the Tarai, which is very feverish. Lady Canning caught fever by sleeping a night in the Tarai and died. It can now be quickly crossed by rail. As the ascent to Darjiling is very steep, there is a narrow light line of railway from the bottom of the Ghats.

Darjiling was purchased by Lord William Bentinck in 1835 from the Rajah of Sikkim. Additions were afterwards made to it. The inhabitants consist chiefly of aboriginal tribes, with a number of Hindus from the plains. The Hill tribes have flat faces like the Chinese.

Rice is the principal crop in the lower parts of the district. Among the hills, maize, millet, wheat, potatoes, &c., are grown. The leading industry of Darjiling is tea cultivation, under European management. The first tea garden was begun in 1856. In 1875 there were 121 gardens open, with about 24,000 labourers, nearly all Nepalis. In 1862, the cultivation of cinchona was commenced by Government. Quinine, the best remedy for fever, is made from the bark of this plant. It is now largely cultivated.

Darjiling is celebrated for its magnificent scenery, although the view is often obscured by mists and rain. The account of the Himalayas will notice the most celebrated mountains in the neighbourhood.

The view on the next page represents Mount Everest, the highest peak. The background is formed by a line of dazzling snow. Imposing series of parallel mountains intervene, broken by almost perpendicular valleys.



VIEW OF MOUNT EVEREST, HIMALAYAS

NIPAL

Nipal is a large independent native state to the west of Darjiling. Tibet forms its northern boundary; British territory lies to the south. It is about 460 miles in length and 150 in breadth. The area is estimated at 54,000 square miles, and the population at two millions.

The country is very mountainous. It contains the loftiest known peaks in the world. The whole northern frontier rises to the height of perpetual snow. Lower down there are narrow valleys from 3,000 to 6,000 feet above the plains of Bengal.

The inhabitants belong chiefly to various tribes of Tartar or Chinese origin, bearing no resemblance to the Hindus, either in features, religion, or manners. The Gurkhas are now the ruling race. They are little men, but very brave soldiers. The Indian Army contains some Gurkha regiments.

Khatmandu, the capital of Nipal, is about 4,000 feet above the sea, and has a population of about 50,000. The Maharajah's palace stands in the centre of the city. Part of it is very old, built in pagoda fashion, and covered with grotesque carvings. There are numerous handsome temples. They are generally made of wood, several stories in height, and profusely ornamented with carvings, painting, and gilding. The roofs of many of them are entirely of brass and copper gilt, and along the eaves of the different stories are hung numerous little bells which tinkle in the breeze. Another description of temple is built of stone, with pillars and a dome.

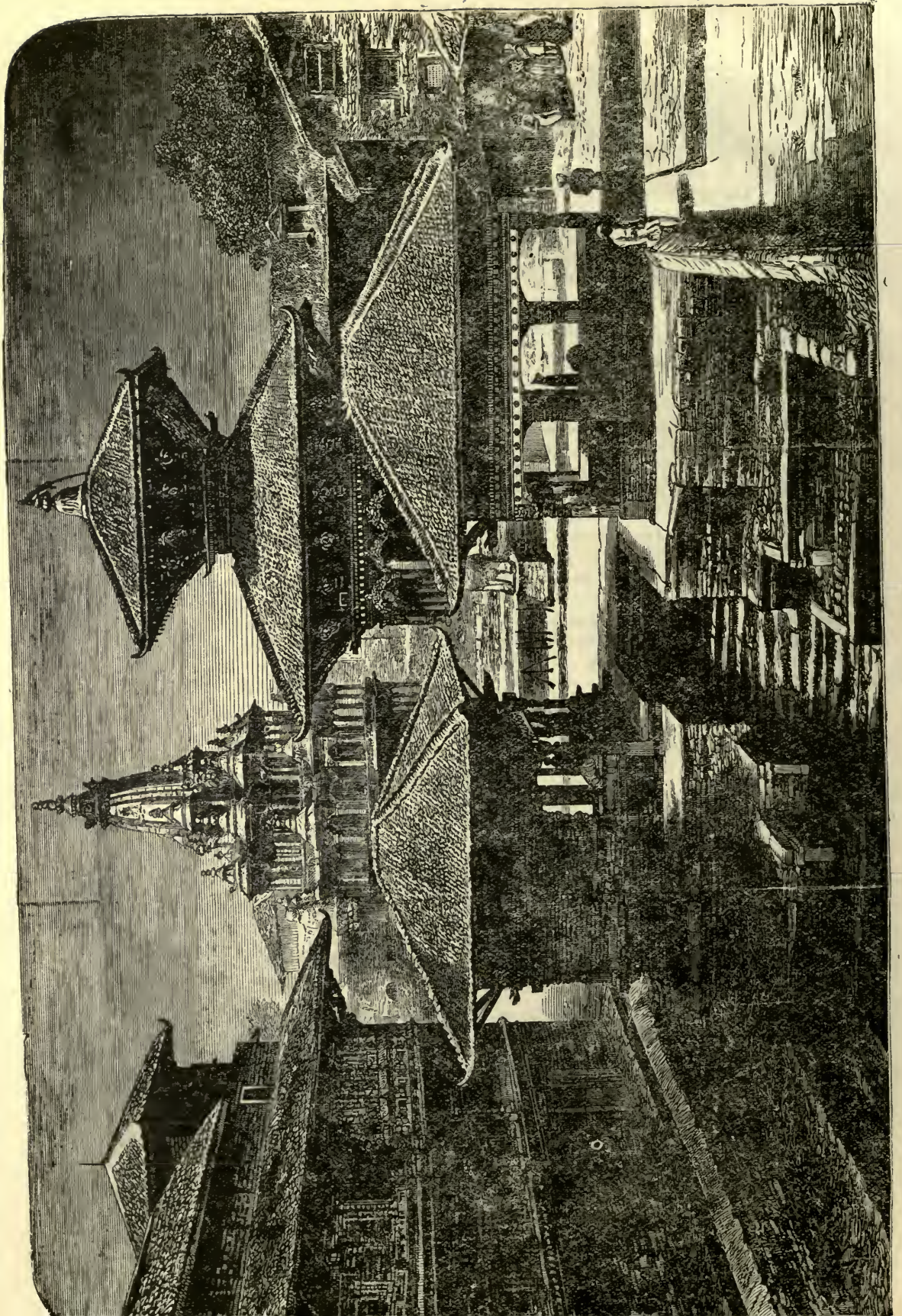
The streets of Khatmandu are very narrow—mere lanes—and the whole town is very dirty.

About 200 yards from the palace stands a large building, called the *Kot*. It is noted as being the place where, in 1846, many of the leading men of the country were massacred. The prime minister was assassinated, and the queen demanded vengeance. Jung Bahadur, in command of the army, undertook the task. An assembly of chiefs and nobles was convened within the palace. Jung Bahadur suddenly appeared among them with a band of soldiers, and a general massacre raged throughout the building. Jung Bahadur was immediately appointed prime minister, and ruled the country till his death. Of late there have been other assassinations and changes.

Buddhism is the religion of Nipal. The country is full of temples. The priests are called Lamas. Great merit is supposed to be gained by repeating the words, *Om mani padme hum*, "Om, the jewel is in the lotus." Plans have been contrived to gain the advantage



A STREET IN KHATMANDU



KATHMANDU TEMPLES

without any trouble. It is thought that if they are written out and turned round, this is



PRAYER-WHEEL TURNED BY WATER

equivalent to their repetition. Some have prayer wheels which they turn round with the hand or a string. Some are kept constantly revolving by a stream of running water. Flags are also erected on which the holy six syllables are embroidered. Whenever they are blown by the wind, it counts as a repetition. Praying-mills, driven by the wind, are another device.

True prayer is the desire of the heart. All else is worthless. It should, likewise, be addressed to the one living and true God, not to idols which have ears but hear not.

EASTERN BENGAL

A great part of Bengal, east of Calcutta, is intersected by branches of the Ganges and Brahmaputra. When the rivers in July and onwards are in full flood, much of the country becomes a vast fresh-water lake, submerged a few feet or even a few inches below the surface of the water. The country is thickly studded with villages, slightly raised above the general level by earth excavated from tanks or from the beds of creeks. They are formed of cottages closely packed together, and abound in plantations of cocoanut, palmyra, betel-nut, and plantain.

The inhabitants, accustomed from their infancy to live an amphibious life, manage with ease their small canoes, dug out of the trunk of a tree, in which an ordinary landsman cannot stand. Some of the creeks are not more than a yard wide. The people sow rice when their fields are covered with water, and in due season they generally reap an abundant harvest. The creeks swarm with fish, thus affording an additional supply of food.



BENGALI COTTAGES AND CANOE

During the floods all communication is by means of boat. Men go to their work by them; boys to school. As the water subsides, a stop for a time is put to this, the mud being too thick to allow the passage of a boat, and not firm enough to support a man.

Throughout Bengal the people live chiefly in villages. There are few large towns. In Eastern Bengal the principal city is DACCA, near the junction of the river systems of the Ganges and Brahmaputra. In the twelfth century it was the Muhammadan capital of Bengal, and had a large population. It was famed for its delicate muslins, some compared to "woven wind" or "running water." Though beautiful, they are unfit for clothing, allowing the person to be seen through several folds of them. The population fell off greatly,

but it is again increasing. In the number of its inhabitants, Dacca now ranks next to Howrah, having over 90,000. As Dacca is the capital of East Bengal, a large number of new buildings are being erected.

In the seventeenth century the coast districts of Bengal suffered terribly from the ravages of pirates. They sailed up the rivers, burning the villages, massacring or carrying off into slavery the inhabitants.

Assam

This district was separated from the Lower Provinces in 1874, and placed under a Chief Commissioner. Sylhet was afterwards added. It is now part of Eastern Bengal.

Assam consists of a long narrow valley, watered by the river Brahmaputra. It formed part of the ancient Hindu kingdom of Kamrup. Ruins of palaces and temples of hewn stone lie scattered through the province. It was devastated by fanatical Muhammadan invaders in the fifteenth century, from the west. The Koch, a fierce aboriginal race, next swooped down on it from the north. They in turn were crushed by the Ahams from the east. These again were being exterminated by the Burmese, when they implored the English to interfere. During the last century large tracts of Assam were depopulated, and throughout that province and Eastern Bengal 30,000 square miles of fertile frontier districts lay waste. Assam was annexed by the English in 1824, after the first Burmese war. For about quarter of a century more money was spent in some parts in rewards for killing wild animals than the whole land revenue.

The area is 56,000 square miles, but the population is only a little over six millions.

Rice is the chief object of cultivation. The first tea plantations in India were formed in Assam. Shillong, on the Khasi Hills, is now the chief station. Cherrapunji, the former chief station, has the heaviest known rainfall in the world. If the rain during the year did not run off, it would form a lake forty-three feet deep.

Assamese is so much like Bengali, that it is regarded by some as only a dialect of that language.

The Naga, Jaintia, Khasi, and Garo Hills, to the south of Assam, are chiefly covered with forest. They are inhabited by wild tribes, with features somewhat like the Chinese. Sylhet, south of the Khasi Hills is peopled chiefly by Bengalis. It is noted for its oranges. Cachar, east of Sylhet, has many tea plantations.

THE UNITED PROVINCES

These two Provinces, formerly called the North-West Provinces and Oudh, consist chiefly of an immense plain, watered by the Ganges and Jumna, with their numerous tributaries. They contain 107,000 square miles with a population of over 47½ millions. Among the British Provinces, they rank second in population, and fifth in size.

Benares was acquired by the British in 1775, and most of the other districts were ceded to them about the beginning of the present century. In 1833, the Bengal Presidency was divided into the Lower Provinces and the Upper, or North-West, Provinces. Oudh was added to the North-West Provinces in 1877.

North-West Provinces, or Agra

The North-West Provinces, or Agra, form a semicircle around Oudh. They do not form the north-west of India, but the north-west of the former Bengal Presidency.

The area is about 83,000 square miles. The population is about 35 millions.

The people, often called Hindustanis, having a bracing winter and living on wheat, are taller and stronger than the Bengalis.

Hindi and Urdu are generally spoken. Of all the languages of India, Hindi is the vernacular of the greatest number. On a rough estimate, it is spoken by 70 millions. It is the prevailing language over the whole basin of the Ganges west of the Rajmahal Hills. It differs somewhat in the east and west, and there are local varieties. It is usually printed in

Sanskrit characters, slightly altered in a few cases. Kaithi, more like a running hand, is used by traders. &c.

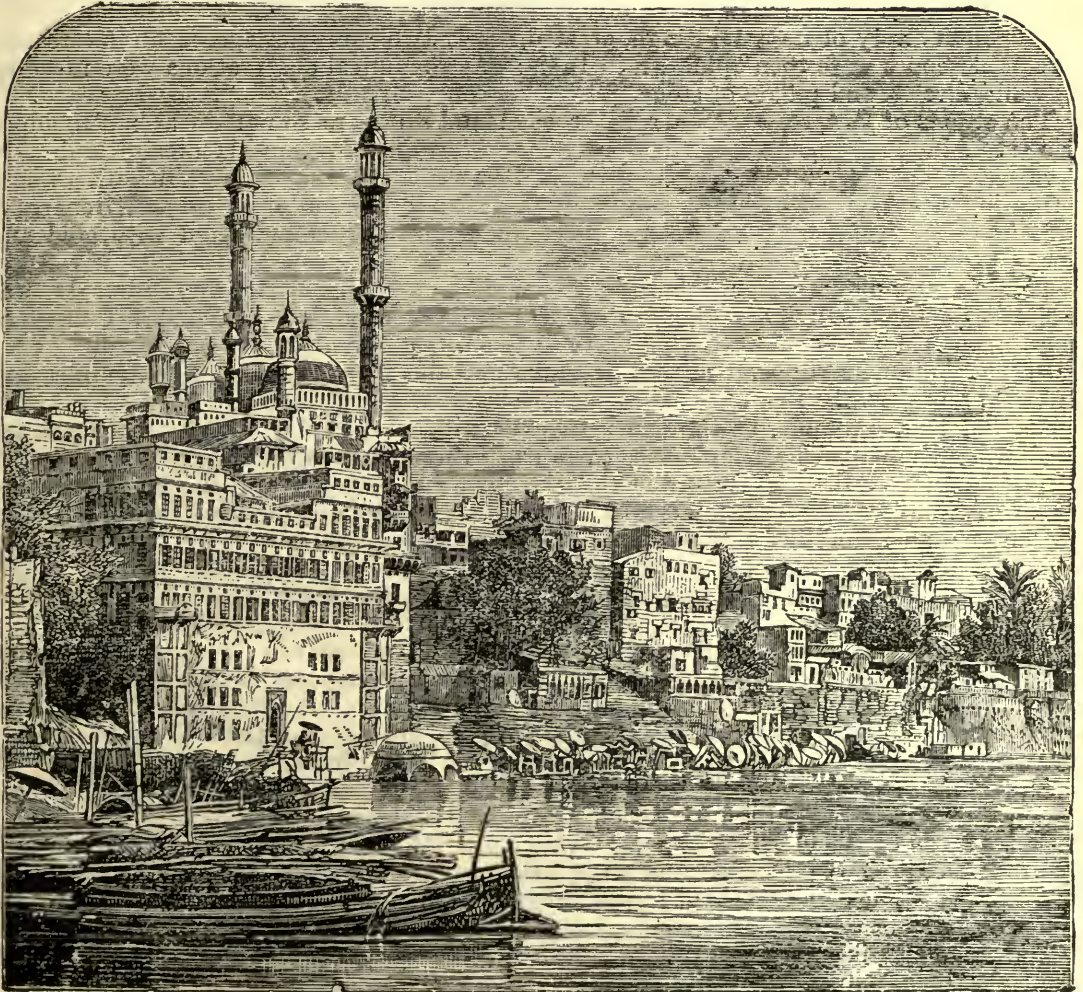
Urdu, or Hindustani, may be called a dialect of Hindi, spoken in the cities. It arose from the Muhammadan soldiers introducing a number of Arabic and Persian words, which were mixed with Hindi. This came to be called the Urdu or Camp language. It is largely the language of the native army throughout India, and that of the Muhammadans rather than of the Hindu population. It is spoken by about 25 millions. The Arabic or Persian character is generally used in writing it, but Roman is also employed to a small extent.

About one in eight of the people is a Muhammadan ; nearly all the rest are Hindus.

In the description of this large Province, the reader is supposed to continue the journey up the Ganges.

Sailing up the Ganges from Patna, we come to Ghazipore, on the right. It is noted for its rose-water. At this place all the opium from the North-West Provinces is collected and manufactured. Here Lord Cornwallis died in 1805.

About forty miles south-west from Ghazipore, but more by the winding river, is Benares, the sacred city of the Hindus,



MOSQUE OF AURUNGZEB AT BENARES

Benares, or Kasi

Benares is the most sacred city of the Hindus. Its soil, its wells and streams, its temples and inhabitants, every thing in it and around it, are considered holy. The Hindu has the same longing to visit it as the Muhammadan to make a pilgrimage to Mecca.

Benares stands on the Ganges, 476 miles by rail from Calcutta. It stretches for about four miles along the northern bank. The river, more than a third of a mile in breadth, sweeps round like a bay. Temples, mosques, palaces, and buildings of every description rise above a cliff of a hundred feet in height, from the summit of which a multitude of stone ghats, of great diversity, descend to the bed of the river.

Formerly there was a bridge of boats across the river. Now there is a fine railway bridge. Hindus used to think that the Ganges and some of their other rivers would not allow themselves to be bridged. The explanation now accepted by the ignorant is, that the British Government accomplished it through human sacrifices!

Viewed from the river, the mosque of Aurungzeb, with its lofty minarets, shown in the picture on the previous page, forms the most imposing building. A large temple of Vishnu stood on the site, but it was demolished, and its materials used for the mosque. From the top of the minarets a fine view of the city is obtained.

The observatory of Raja Jai Singh, erected nearly two centuries ago, is an interesting sight. Telescopes were then unknown in India. Astronomical observations were made by long walls, circles, and pillars of stone.

The streets of Benares are generally crooked, and some are so narrow as not to admit carriages. Many of the houses are built of stone, some of them six stories high. In a few cases a house on one side of a street is, in its upper parts, connected with a house on the opposite side. There are shops of every kind, and for every trade. Benares is noted for its enchased brass vessels and its cloths, exquisitely embroidered with gold and silver.

The Government College, built of stone, is a very handsome building. It was completed in 1853. In 1791 the British Government established a Sanskrit College at Benares; but English is now the chief study as more profitable.

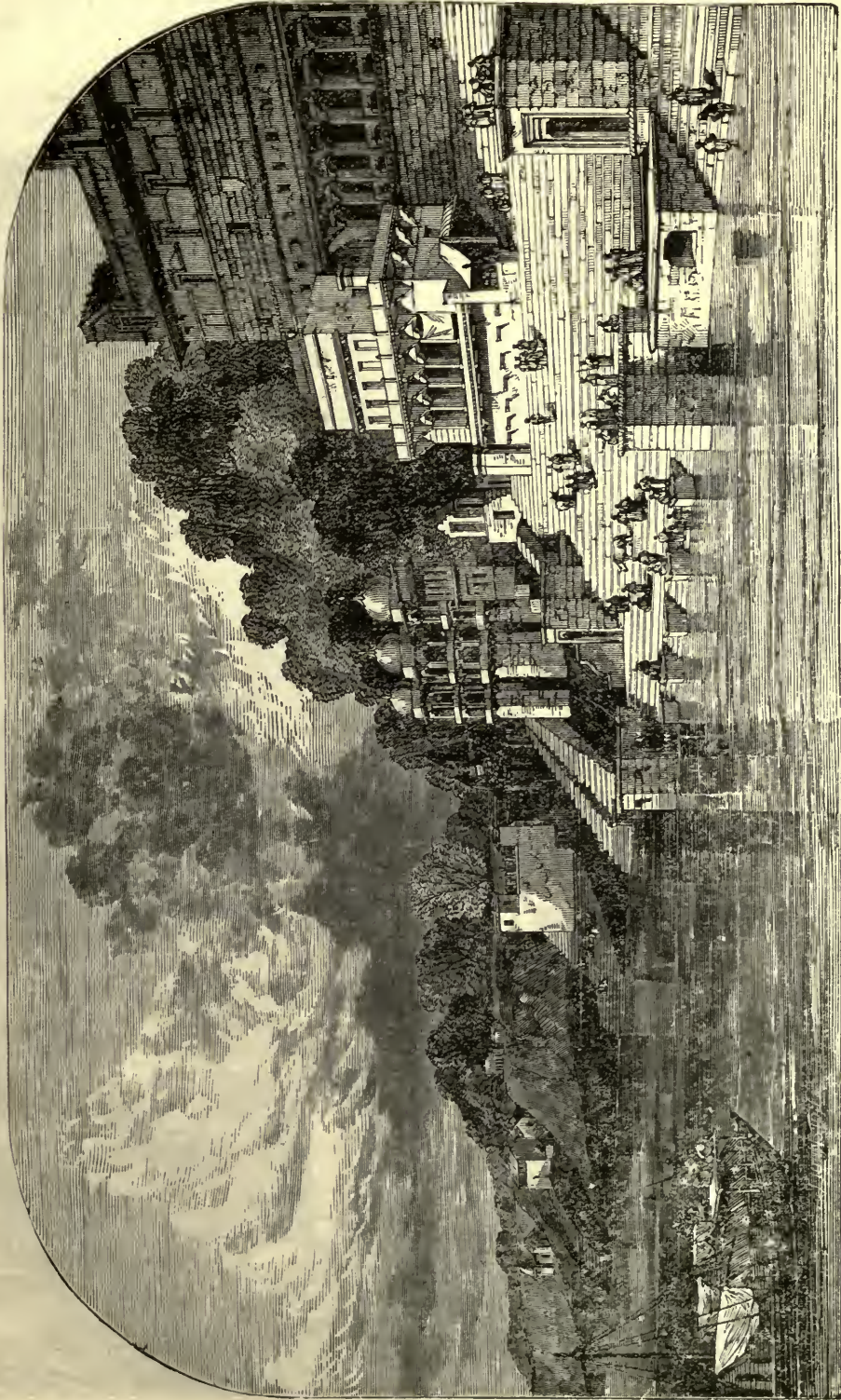
Besides innumerable small shrines, Benares contains about 1,500 Hindu temples and nearly 200 mosques.

At the Durga temple, at the southern extremity of the city, bloody sacrifices are offered every Tuesday. The temple used to swarm with monkeys which were fed as an act of merit. If an anna's worth of grain was thrown down in the courtyard, the monkeys came scampering from all directions, tumbling over one another, and fighting for their share. They did so much mischief that their removal has been tried; but there are still some. Another temple is for cows, in which they wander listlessly about: far happier would they be in green fields. Its animal worship is one of the most degrading features of Hinduism.

The Bisheshwar temple, or the Golden Temple of Siva, receives the highest honour. Siva is considered the reigning deity of Benares; the city is supposed to rest on the point of his trident. The temple itself is mean, but it is surmounted by a tower and dome glittering in the sun. They are covered with thin plates of gold, spread over thick plates of copper. The expense was met by Ranjit Singh, during his last illness, in the vain hope of prolonging his life. In the court there is a large collection of images and lingas. They are from the ruins of the old temple which Aurungzeb destroyed.

Close to the temple is the famous Gyān Kup, 'Well of Knowledge,' in which it is fabled that Siva resides. Flowers and other offerings are cast into the well to the deity below. From the constant state of putrefaction of the contents, a most disgusting stench is emitted.

The Manikarnika Well is still more sacred. Vishnu is said to have dug the well with his discus, and in lieu of water, filled it with the perspiration from his own body. Siva, looking into the well, beheld in it the beauty of a hundred millions of suns. In his joy, an earring, called Manikarnika, fell from his ear into the well: hence its name. It is

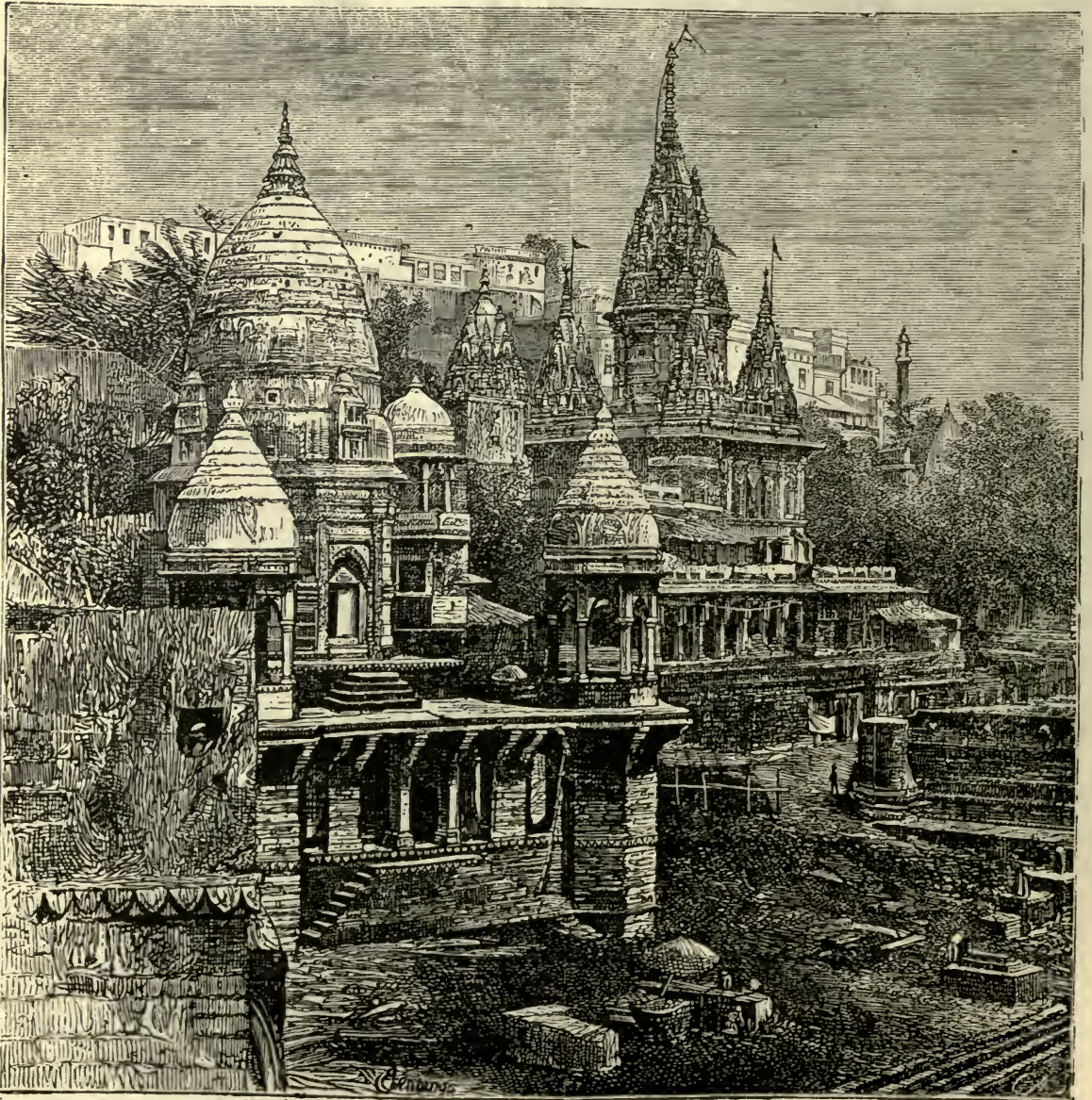


BENARES, DASAVAMEDHI GHAT

also called Mukteshetra, 'Seat of liberation.' It is generally the first place visited by pilgrims, as it is thought that its stinking water will infallibly wash away all the sins of the soul.

Among other places of pilgrimage is the Dasasvamedh Ghat, where the ten-horse sacrifice is reputed to have been performed by Brahmā. The Panchganga Ghat is another holy place. It is close to the mosque of Aurungzeb. The Hindus believe that five rivers meet at this spot, although only one of them is visible.

Devotees and pilgrims, separately or in crowds, are seen entering or departing from the city constantly throughout the year, especially on occasions of great festivals. They come from all parts of India. Many carry away with them the sacred water of the Ganges in small sealed bottles, placed in baskets, hanging from the extremities of poles which they bear upon their shoulders.



BENARES TEMPLES

BURNING GHAT

The sanctity of Benares extends from the Ganges to the Panch-kosi road. Whoever dies within this area, whether Hindu, Mussulman, or Christian, whether pure in heart and life or an outcast and murderer, is sure of the blessedness of heaven. Hence the

usurer, who has spent all his life in oppressing the poor, or the man guilty of the foulest crimes, at the approach of death, comes to Benares, comforted with the treacherous lie that his sins are forgiven him, and his soul is saved.

Intelligent Hindus themselves know that such hopes are delusive. There is a Sanskrit *śloka* to the following effect: "He, who has guilt on his conscience, will not become clean, though he wash himself till he dies with all the water of the Ganges, and smear himself with mountains of mud." How many of the inhabitants of Benares bathe daily in the Ganges, and then go home and live in defiance of God's laws! A number of the Brahmans are called Gangaputras, 'Sons of the Ganges.' It is well known how they fleece the poor pilgrims, trying to take from them their last pice.

For several hundred years Benares was a Buddhist city. At Sarnath, near Benares, Buddha, about 500 B.C., first began to preach his doctrines. The place where he taught was called the Deer Park, and is marked by a large collection of Buddhist ruins.

Benares is 476 miles from Calcutta by rail; from Bombay, 945 miles; from Madras, the distance is 1,550 miles. The population of Benares in 1901 was 209,331.

Ascending the Ganges, we come, on the south bank, to CHUNAR, with an ancient fort. In the neighbourhood there are quarries of excellent building stone, which

is largely exported. Twenty miles west from Chunar, on the same side of the river, is MIRZAPORE. It was formerly one of the greatest markets for grain, but the trade has been shifted by the opening of railways. The district to the south is hilly, and in some parts covered with jungle in which tigers abound.

Allahabad, or Prayag

Allahabad, the capital of the North-West Provinces, is situated at the junction of the Ganges and Jumna. It is a very ancient city. In the Mahābhārata, the country around Allahabad bears the name of Varanavata, and was the scene of the exile undergone by the famous Pāṇḍava brethren. But the earliest authentic information which we possess with reference to Allahabad is obtained from a stone pillar, 42 feet in height, in the fort, erected by the Buddhist king Asoka about the year 240 B.C. In 1194 A.D. it was conquered by the Pathans. About 1529, Baber wrested Allahabad from the Pathans, and its modern name was bestowed upon it by the Emperor Akbar, who also built the present fort in 1575. After several changes, it was ceded in 1801 to the British by the Nawab of Oudh. In 1858, when the mutiny was suppressed, the seat of Government was removed from Agra to Allahabad.



FEEDING MONKEYS

The native town consists of a network of narrow streets, intersected by a few main roads. The English quarter is handsomely laid out with broad, well-watered roads, planted on both sides with trees. The civil station, cantonments, and city stretch for six miles

from the point of junction. The Muir College is the finest modern public building. The Allahabad University was established in 1887, and the Legislative Council dates from the same year.

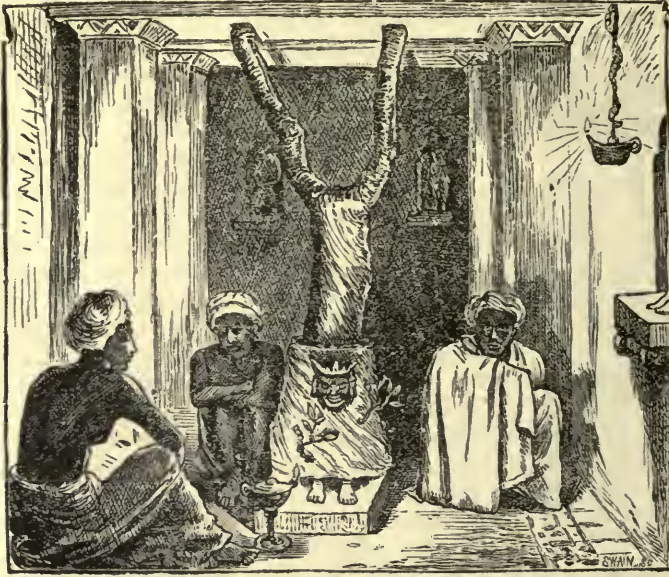
The Khusru Bagh contains the tomb of Prince Khusru, the rebellious son of the Emperor Jehangir. It consists of a handsome domed building, in the style of the Taj, the interior being painted with birds and flowers. The tomb of his mother is on the right, and that of his younger brother on the left.

The fort forms a striking object from the river. It crowns the point where the Ganges and the Jumna unite. Near Asoka's pillar, steps lead down to an underground Hindu temple. This building, dedicated to Siva, passes as the place where the river Sarasvati

unites with the Ganges and the Jumna. The damp walls of the chambers afford sufficient proof of its existence for the satisfaction of devotees. The stamp of a banyan tree, said to be fifteen centuries old, and still alive, is here the object of worship. A light burns before it, and beside it sits a Brahman to receive the offerings.

A cloth is so arranged that the tree cannot be properly seen. It is merely part of a forked tree stuck into the ground with its bark on, and renewed secretly by the priests when it threatens to decay. A gentleman tried the bark with his nail, and found it quite dry and brittle. The temple contains also the image of a man, named Makunda. He was a famous saint, who committed suicide because he had been guilty of the great sin of having accidentally swallowed the hair of a cow by drinking milk without straining it!

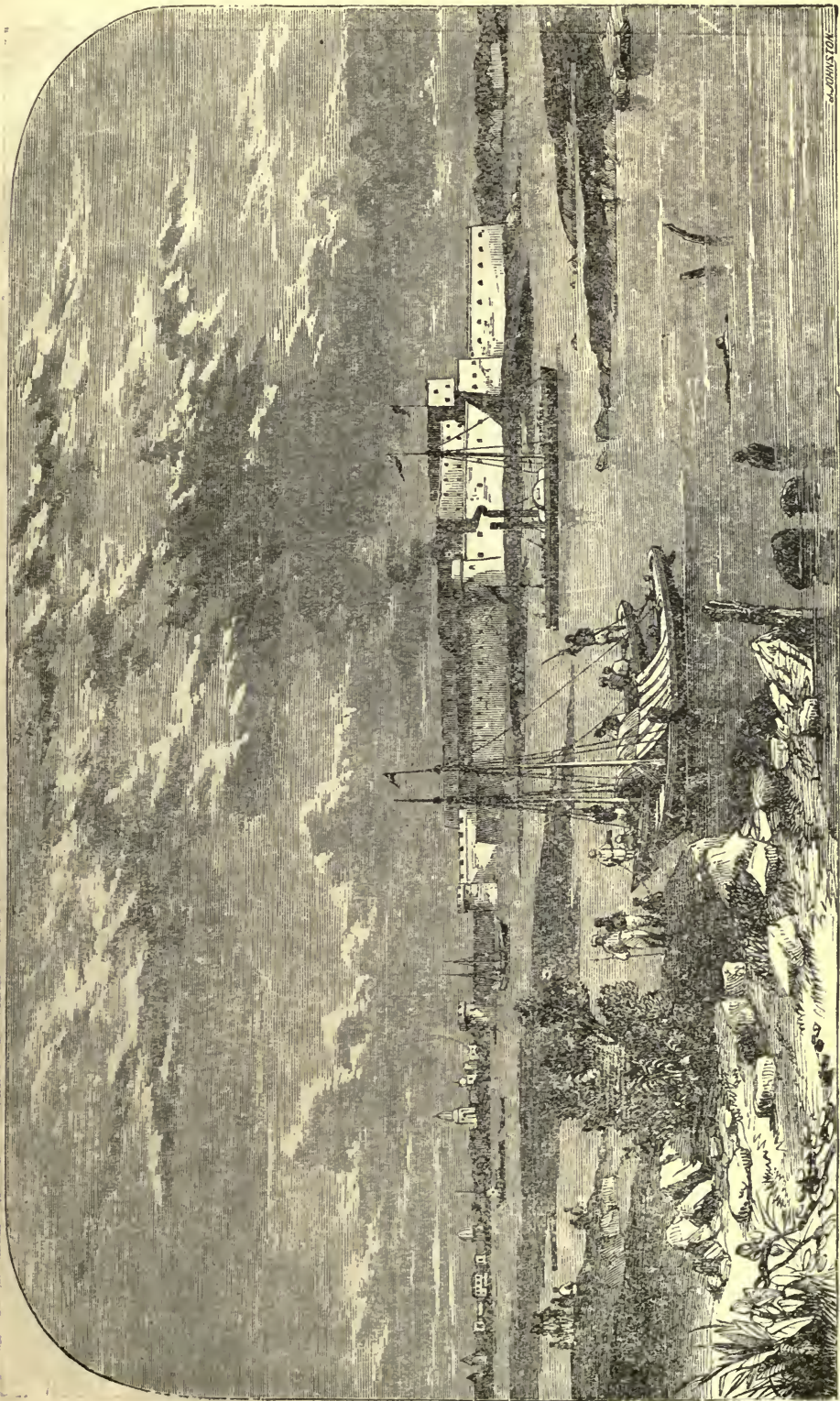
Prayāg is considered one of the most efficacious places in India for bathing. At the Mela, early in the year, the point near the junction is crowded by thousands of pilgrims. It was the custom, until it was stopped by the British Government, for some to drown themselves at the junction, in the supposed belief of thus securing heaven. They went out with Brahmans in a boat to the middle of the stream. One hand was tied firmly to a large earthen pot, the other hand held a small cup. They were lowered into the water, the air in the empty pot serving to keep them afloat. They then, with the cups, commenced slowly to fill the pots with water. As each cupful was added, the pots gradually sunk, until the balance was turned, when they rapidly filled, and by their weight dragged



THE SACRED TREE



MAN COMMITTING SUICIDE



ALLAHABAD OR PRAYAG. THE FORT



TOMB, NURBU BAGH, ALLAHABAD

the deluded creatures beneath the waves. So far from being a work of merit, it is a sin to destroy one's self.

The population of Allahabad is about 173,000.

Cawnpore

Ascending the Ganges for about 120 miles from Allahabad, we come to this city, more correctly called Kānhpur. It is quite modern. Adjoining Oudh, it has been an important military station, and of late years it has greatly increased in population and trade from several lines of railways meeting here. There is a long railway bridge over the Ganges. Cawnpore is very dusty. The roads are made with limestone, which, when reduced to powder, is blown in clouds by the wind. The eye-brows of people travelling are often tipped with white.

The population in 1901 amounted to 197,170. Cawnpore is notorious as the scene of Nana Sahib's massacre in 1857. The native regiments mutinied, plundered the treasury, opened the jails, and set fire to the European bungalows. Sir Hugh Wheeler, with only about 150 European soldiers and 330 women and children, were in barracks protected merely by a mud wall, five feet in height. Nana Sahib, a Mahratta Brahman, lived at Bithoor, about six miles from Cawnpore. He had always professed great friendship for the English, whom he was frequently accustomed to join in hunting parties, and invite to entertainments at his residence. By his advice the sepoy's attacked Sir Hugh Wheeler. The old General bravely defended himself for three weeks; but at last he was wounded, and the wretched band, already sadly reduced by death, yielded to the treacherous proposals of Nana Sahib, who swore that he would furnish them with boats to sail down the river to Allahabad. No sooner, however, had the boats reached the middle of the stream than they were fired upon and sunk. One boat which escaped was pursued and captured. The men on board were shot; the women and children, with many who had escaped from Fatehgarh, were confined in a hospital at Cawnpore.

Meanwhile, Sir Henry Havelock was pressing on to Cawnpore. Before he came, Nana ordered the sepoy's to kill the women and children; but they refused. He then sent for butchers, who murdered them, and threw the dying and the dead into a well. When the English soldiers reached Cawnpore, they found the room in which the helpless victims had been killed swimming with blood. All this did not affect Nana's caste; but had he taken a drink of pure water from an English child it would have been at once lost.

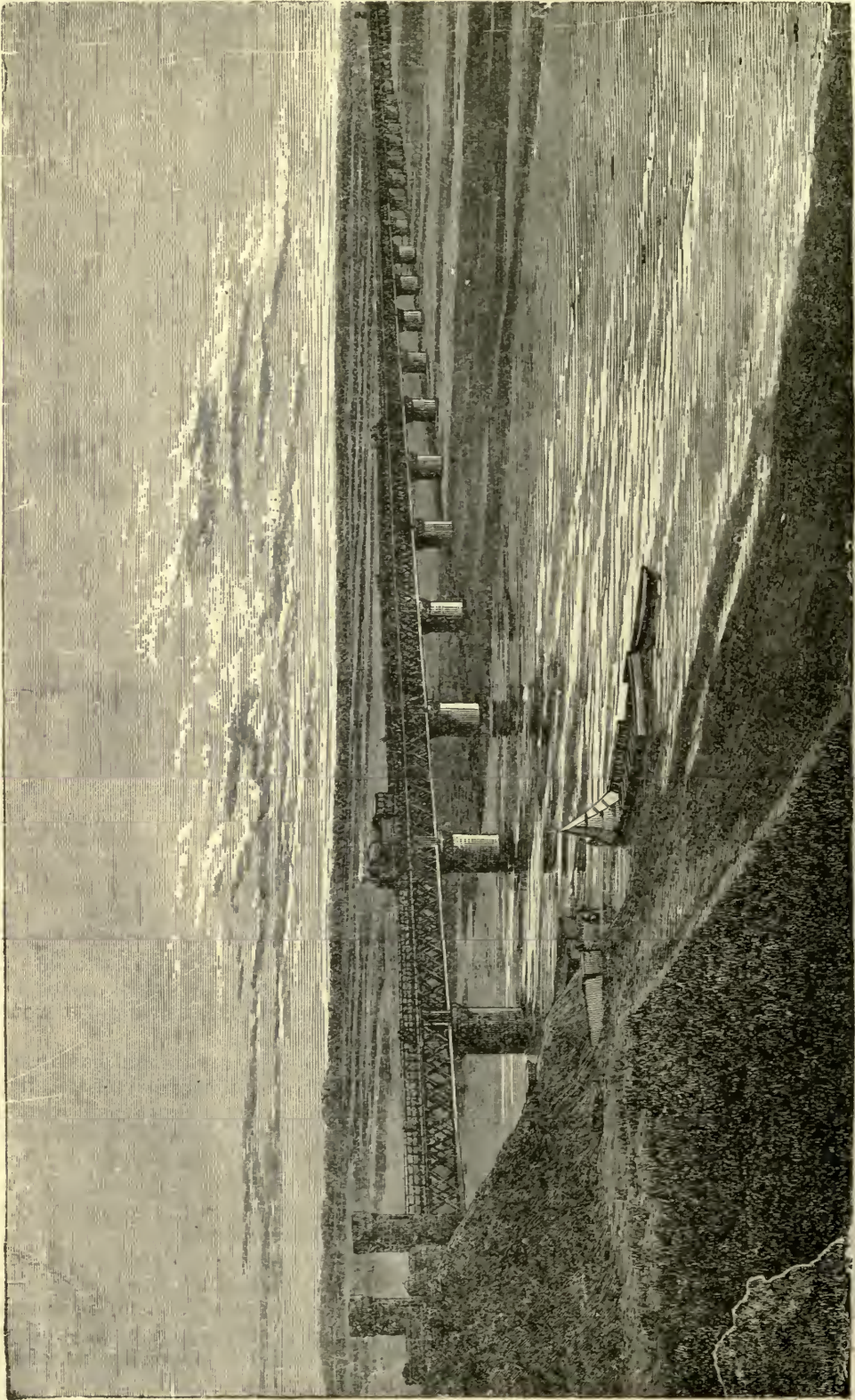
A beautiful monument has been erected over the well in memory of the massacre. The statue is that of an angel, leaning with drooping wings, her back against the cross, her arms folded upon her breast, having in her hands palm leaves, emblems of martyrdom and victory. The pedestal bears the following inscription:

"Sacred to the perpetual memory of a great company of Christian people—chiefly women and children—who, near this spot, were cruelly massacred by the followers of the rebel Nana Dhoondopunt, of Bithoor, and cast, the dying with the dead, into the well below, on the 15th July, 1857."



CAWNPORE MONUMENT

and cast, the dying with the dead, into the well below, on the 15th July, 1857."



BRIDGE OVER THE GANGES AT CAWNPORE

The Christian Literature Society, which publishes this book, was established in 1858 as a memorial of the mutiny. Its object is to do good to the people of India by education and wholesome literature.

Oudh

Crossing the Ganges at Cawnpore, by a railway bridge, we enter Oudh, one of the earliest seats of Indian civilization. Ayodhya was the capital of the kingdom of Kosala. The Rāmāyaṇa begins by describing the magnificence of the city, and the glories of its monarch Daśaratha, of the solar line. The people of India generally believe the Rāmāyaṇa to contain true history; but, except perhaps a few facts, it is only a poet's tale to excite wonder and pleasure. There never was a monkey like Hanuman able to carry rocks, or to hide the sun under his armpit. All about Rāvaṇa, the demon king of Lanka, is a mere fable. Lanka, or Ceylon, is now under the King of England, and is peopled by human beings like any other country. Kosala was famous as the early seat of Buddhism. It was under several Hindu dynasties till it was invaded by the Muhammadans in 1194. About 1732 Saadat Ali Khan, a Persian merchant, was appointed Subahdar of Oudh, and founded the Muhammadan line which ruled down to our own times. Oudh was annexed by the British in 1856, and the last king, who was pensioned, died in Calcutta in 1887. It was under a Chief Commissioner till 1877, when it was united with the North-West Provinces.

Oudh contains about 24,000 square miles—nearly the size of Ceylon. It consists of a large plain, sloping to the Ganges and the sea. It is bounded on the south by the Ganges, and traversed by the rivers Gumti, Gogra, and Rapti. The soil is rich, and there is scarcely any waste land. The population is dense, amounting to over 12½ millions, or about 535 to the square mile. Nine out of every ten are Hindus.

Lucknow

Lucknow, the capital of Oudh, is 46 miles from Cawnpore by rail. It stands on both banks of the Gumti, and, although a modern city, the population is about 264,000. In British India, it ranks next to Madras in size. There was a village said to have been founded by Lakshman, the brother of Rāma, but the present city dates from last century.



GATEWAY, LUCKNOW

At first sight, Lucknow seems a city of great magnificence, containing majestic buildings of dazzling whiteness, crowned with golden domes and scores of minarets. But a nearer view dispels the illusion. The white colour of the buildings is not marble—it is simply lime, the material for the most part is not stone, but stucco, and the domes are mere shells. Among the principal buildings is the immense Imambara, or tomb of Asaf-ud-daula, constructed during the famine in 1784. The building contains one hall of immense size and magnificence. Close to the river's edge, the Chattar Manzil Palace, a huge and irregular pile of buildings, crowned with gilt umbrellas, glitters gaudily in the sunlight. To the left, at some little distance, two tombs flank the entrance to the Kaiser Bagh, the last of the overgrown palaces built by the exiled dynasty of Oudh. The Shah Manzil formed the scene of the wild beast fights, for which the court of Oudh

was famous up to the date of its extinction.

The Martiniere, in the suburbs, is a large fantastic building, built and endowed by a Frenchman, Claude Martin, who came to India as a private soldier, and died a general and very wealthy. It was originally intended for a palace, but before it was finished it was happily changed into a school. It affords clothing and education for 120 boys.

Lucknow is noted for its beautiful parks and gardens.

The Residency is one of the most interesting buildings in Lucknow. Here, in 1857, nearly 1,000 European residents, with their wives and children, and native servants, who came in for refuge, and 500 English soldiers under Sir Henry Lawrence, with the same number of native soldiers who remained faithful, defended themselves for six months against a large number of sepoys.

The sepoys dug mines to blow up the building, and kept up an incessant fire. The women, children, and sick, for safety, were kept in the cellars below the building. A little girl was one day playing in the inner compound when a bullet struck her on the head and killed her. They were almost starved for want of food. Sir Henry Lawrence, brother of Lord Lawrence, was mortally wounded by a shell, which burst within the Residency, and died shortly afterwards. His tomb bears this inscription, embodying his own last words; "HERE LIES HENRY LAWRENCE, WHO TRIED TO DO HIS DUTY." Nearly three months passed after his death before Sir Henry Havelock came to the rescue. Havelock himself died the very day of the final relief. To his friend Sir James Outram, before he died, he said: "For more than forty years I have so ruled my life, that when death came I might face it without fear."



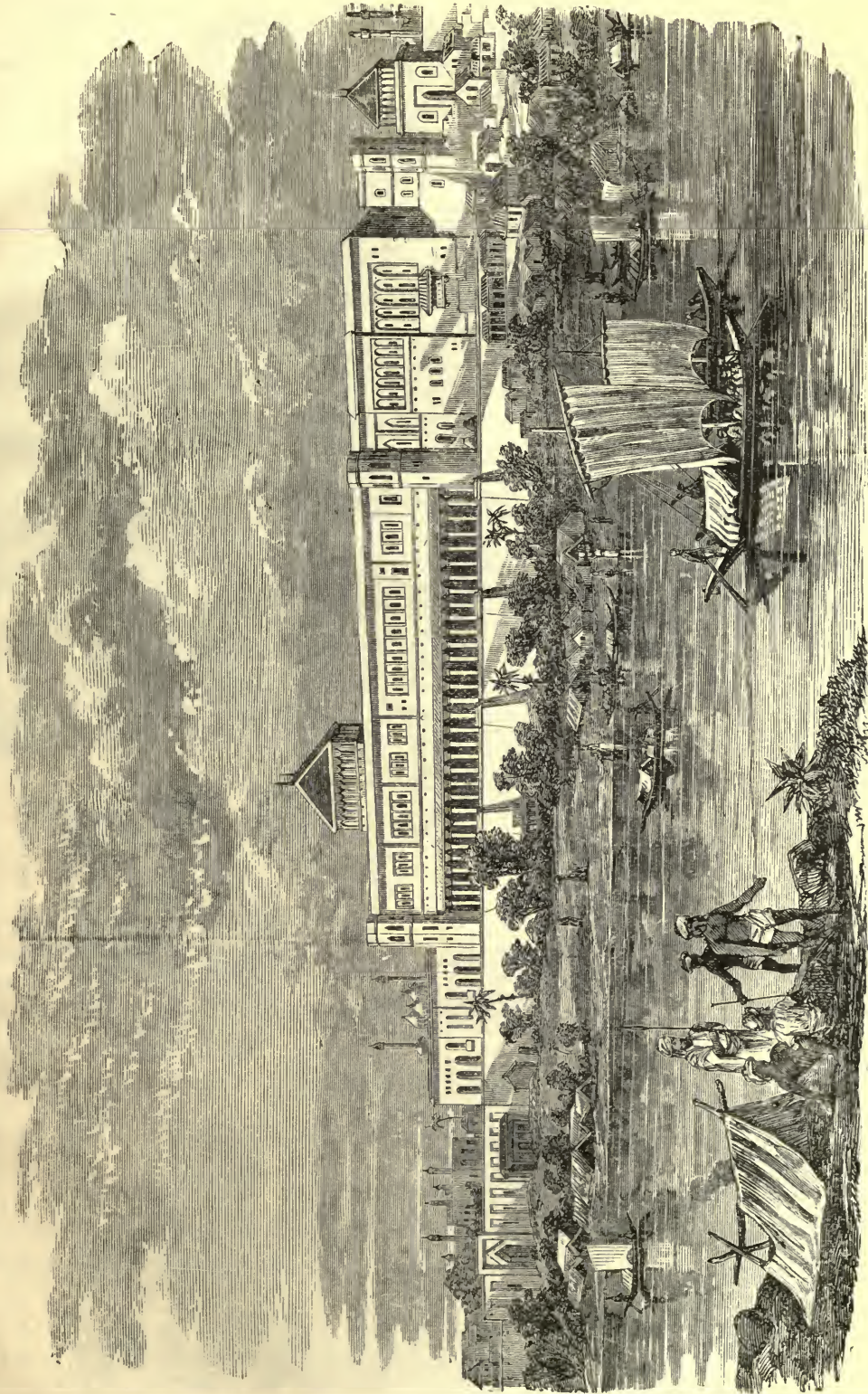
SIR HENRY HAVELOCK

The Residency is now in ruins.

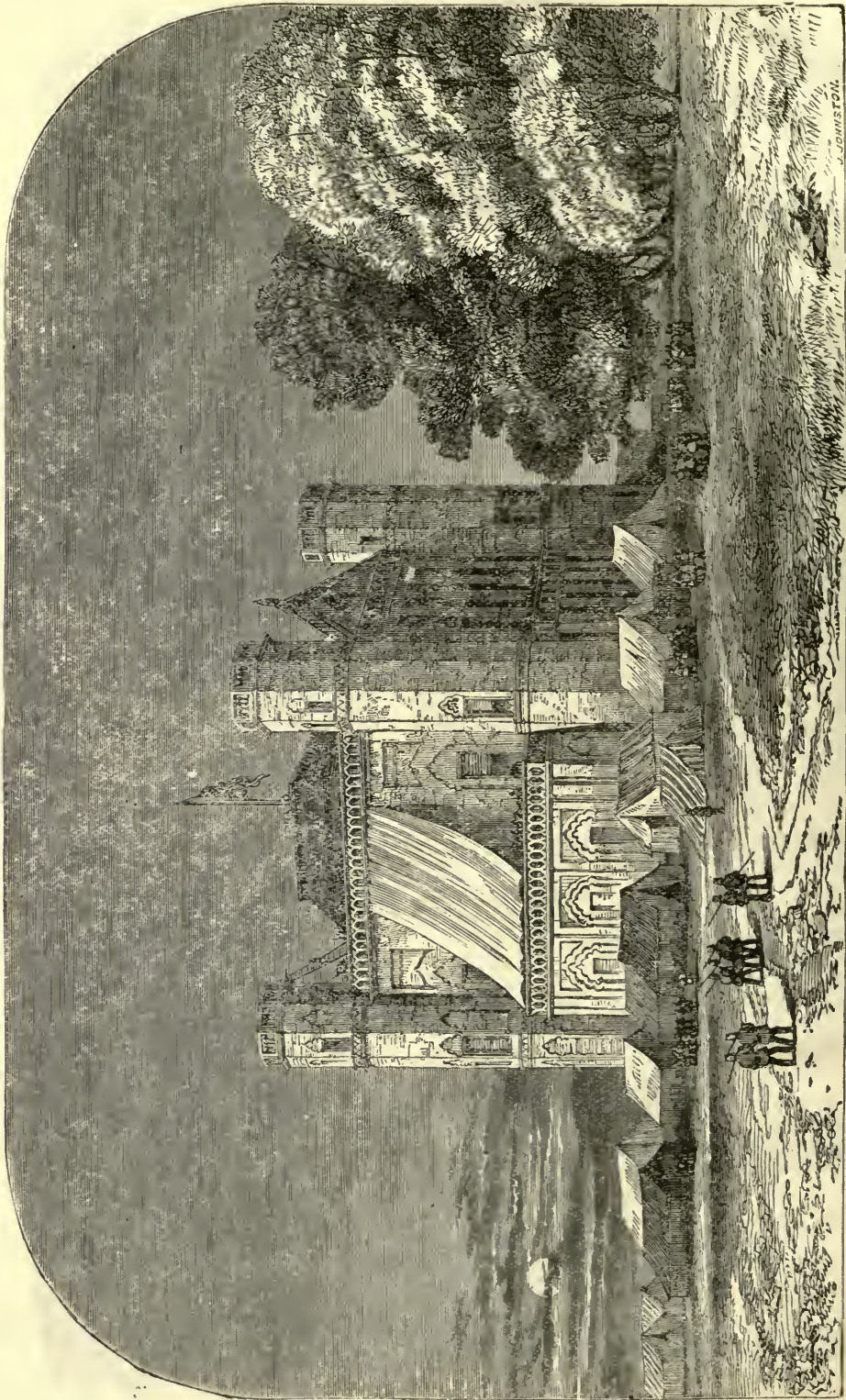
AYODHYA, the ancient capital, lies about sixty miles east of Lucknow, on the south bank of the Gogra. The old city has almost entirely disappeared, and its site is only known by heaps of ruins, buried in jungle. In remote antiquity, it was one of the largest and most magnificent of Indian cities. The small modern town, Ayodhya, and Faizabad both stand on the site of the ancient city.

Returning from Lucknow to the Ganges, we sail up the river. After proceeding about 70 miles, we leave the boat, and at four miles from the river we come to KANAUJ, on the west bank of the Kali Nadi. The Ganges once flowed close to the city, but it has now receded four miles. Kanauj, in early times, was the capital of a great kingdom, and the Gupta dynasty extended its sway over a great part of Upper India. Its kings held the title of Maharaja Adhiraj. The city seems to have attained its highest prosperity about the sixth century after Christ. In 1018 it was taken by Mahmud of Ghazni, but it was not plundered by him. In 1194 it fell before Muhammad Ghor. The existing ruins extend over the lands of five villages. The present inhabitants live for the most part in huts built up against the ancient walls. To this day all Brahmans in the Lower Provinces trace their descent to one or other of five Brahmans from Kanauj.

FARRUKHABAD is a modern town on the Ganges, about a hundred miles above Cawnpore, with which it is connected by rail. Last century it formed part of the *jaqir* of the Nawab of Farrukhabad. During the rebellion in 1857 the Nawab took part against the British, but after a few months he was defeated in battle, and had to flee.



PALACE ON THE GUMTI, LUCKNOW



THE RESIDENCY, LUCKNOW, BEFORE IT WAS DESTROYED

The Ganges Canals

The chief cause of the distress and poverty of the cultivators in many parts of India is the uncertainty of the rainfall. A hundred years ago a famine was regarded as a visitation of God, utterly beyond the control of men. The loss of life was accepted as a natural and an inevitable consequence of the loss of the crop. The earth had yielded no food, and so the people, in the ordinary and legitimate course of things, died.

The following is an account of the famine in Bengal last century :

“All through the hot season the people went on dying. The husbandmen sold their cattle; they sold their implements of agriculture; they devoured their seed grain; they sold their sons and daughters, till at length no buyer of children could be found; they ate the leaves of the trees and the grass of the field, and in June it was reported that the living were feeding on the dead. Two years after the dearth, Warren Hastings made a progress through Bengal, and he states the loss to have been at least one-third of the inhabitants or probably about ten millions of people. Nineteen years later Lord Cornwallis reported that one-third of Bengal was a jungle inhabited only by wild beasts.”*

In 1837-38 there was a terrible famine in North India. The peasants, for years afterwards, employed it as an era by which to calculate

their ages. This led Government to commence in 1842 the Ganges Canal, which in its earliest form was opened in 1854. In 1866 a continuation of the main line to Allahabad, known as the Lower Ganges Canal, was recommended. The Upper Canal takes away about half the water of the Ganges near Hurdwar, and distributes it over the upper part of the country between the two rivers. It rejoins the Ganges at Cawnpore. The Lower Ganges Canal is a southward extension of the Ganges Canal, with which it has direct communication. The head works draw their supply from the river near Rajghat, and the canal waters the lower part of the Doab. The two canals have 1,000 miles of main channels and 4,400 miles of distributaries. The annual value of the crops irrigated by them is estimated at four crores of rupees. When the country beyond their range has been like a desert, the portions watered have borne luxuriant crops. They are the greatest irrigation works in the world. The main canals are also, more or less, useful for the passage of boats.

RURKI, on the Ganges, a little below Hurdwar, has an Engineering College and large workshops connected with the Ganges Canal.

HURDWAR, or Hari-dvāra, ‘Vishnu’s Gate,’ is a famous place of pilgrimage on the Ganges, where it issues from the mountains. The Saivas, however, hold that the proper name is Hara-dvāra, ‘Siva’s Gate’. It was undoubtedly a sacred spot long before either Saivism or Vaishnuism assumed their present form.



FAMINE GROUP

* “England’s Work in India.”

The great attraction is the bathing ghat, with the adjoining temple of Gangadvāra. The foot mark of Vishnu is imprinted on a stone let into the upper wall of the *ghat*, and forms an object of special reverence. Each pilgrim struggles to be the first to plunge into the pool after the propitious moment has arrived, and strict police regulations are required to prevent the crowd trampling one another and drowning each other under



HURDWAR GHAT

the sacred water. In 1819, 430 persons, including some sepoy's on guard, lost their lives by crushing in this manner; after which accident, Government constructed the present enlarged ghat of sixty steps, one hundred feet in width. The great assemblage of pilgrims takes place on the first day of the month of Baisakh, the commencement of the Hindu solar year, and the supposed anniversary of the day upon which the Ganges first appeared on earth. Every twelfth year, a feast of peculiar sanctity occurs, known as a *Kumbh-mela*, and is attended by an enormous concourse of people.

The Source of the Ganges

The course of the Ganges has been followed from where it joins the sea at Sagar to Hurdwar, where it emerges from the mountains. Its source is up in the Himalayas. It issues, under the name of the Bhāgīrathī, from an ice cave at the foot of a bed of snow, above the temple of Gangotri. This temple, eight miles from the cave, is visited by pilgrims, and regarded as the source of the holy river. Flasks filled at Gangotri with the sacred water are sealed by the Brahmans, and conveyed to the plains as a valuable treasure.

The Bhāgīrathī receives the Jahnvi from the north-west and subsequently the Alaknanda, after which the united stream takes the name of the Ganges.



GANGOTRI TEMPLE

The source of the Ganges is 13,800 feet above the level of the sea. At Hurdwar it is 1,024 feet above the sea, and thence slopes gradually down. At Benares, it is about 350 feet above the sea. The total length of the Ganges is about 1,560 miles. It is inferior in size to several other rivers, as the Amazon in America, which is 4,000 miles in length.

The ignorant in all countries have a tendency to worship what is useful to them, instead of adoring their great Creator. In Egypt, the Nile is of still greater importance than the Ganges in India: without it the whole country would be a desert. The ancient Egyptians therefore made a god of the river. The Hindus will worship anything either in heaven or earth; the carpenter will worship even his tools, and the woman her cooking utensils. It is not surprising therefore that the Ganges occupies a high place among the Hindu objects of adoration.

In the Vedas the Ganges is mentioned only twice. In Vedic times the Aryans had not advanced far into India, and the Indus is the mighty monarch of rivers. The river Sarasvatī, as a goddess, protected the Aryans from their eastern enemies.

The wonderful stories about the Ganges first appear in the Mahābhārata and the Rāmāyaṇa, amplified afterwards in the Purāṇas. Gangā is represented as a goddess, the daughter of the Himālayas. The Purāṇas make the river flow from the toe of Vishṇu. To break the shock of the fall of the river upon the earth, Siva received it on his matted hair. Another legend is that it flows from a cow's mouth.

To bathe in the Ganges, especially at the great stated festivals, will wash away the stain of sin. To die and be burned on the river bank is a passport to heavenly bliss. Even

to exclaim "Gangā, Gangā," at the distance of a hundred leagues, will atone for the sins committed during three previous lives.

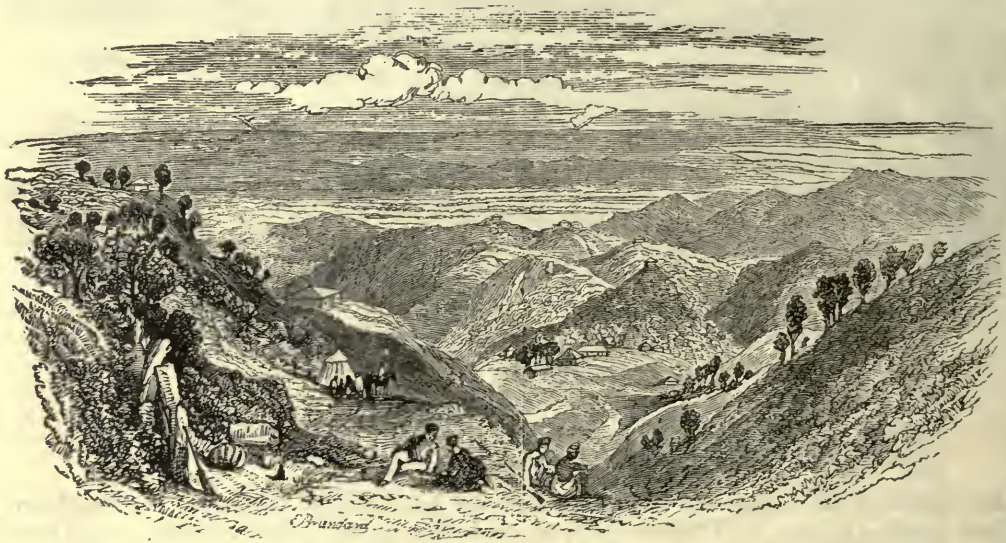
The supposed sanctity of the Ganges is all a delusion. It rises on the Himalayas, like many other rivers, and its water is no more sacred. Those who worship it instead of its great Creator, so far from washing away their sins, are increasing their guilt.

THE HIMALAYAS

The Himālayas (the abode of snow) form the northern boundary of India, curving round from the great bend of the Indus to the great bend of the Brahmaputra, a distance of nearly 1,500 miles. The breadth of the base is about 200 miles.

The southern slopes of the mountains rise from the low plains of the Ganges and Indus; on the north the range forms the boundary of the high table-land of Tibet, nearly three miles above the sea.

From the plains, at some distance, the mountains look like a long row of white clouds, topping the lower wooded ranges, which rise out of a belt of haze. It is often difficult to



HILL STATION, THE LOWER HIMALAYAS

tell whether the mountains themselves are seen or merely clouds on their summits. Approaching nearer, the snowy mountains sink beneath the wooded ones long before the latter have assumed gigantic proportions.

At the foot of the range there is a plain, about twenty miles broad, called the Tarai. The waters pouring down from the hills form a swamp, which, acted upon by the sun, is covered with thick jungle, the abode of numerous wild beasts and very unhealthy. Beyond the Tarai there is a range of hills, about 3,000 feet in height, covered with forests of the valuable sal tree. Next there are, in some parts, fertile, well-watered valleys, called Dhuns, extending to the foot of the true mountains. They consist of soil washed down from the hills. Rice is largely cultivated, and of late years numerous tea plantations have been formed in this tract.

Another range of mountains then rises rapidly to the height of about 8,000 feet. The vegetation is rich. On the ridges are placed stations like Darjiling, Naini Tal, and Simla, frequented by Europeans during the hot season.

As we ascend, palms are no longer seen, and the foliage appears exclusively European. There are forests of pine, cedar, spruce, and fir. Gooseberries, strawberries and other fruits, unknown below, bear luxuriantly.

In sheltered, well-watered valleys crops of rice are successfully raised. Barley can be cultivated in favourable spots to the height of 12,000 feet. Trees gradually diminish in size, till at the height of about 16,000 feet even shrubs disappear, and perpetual snow covers black naked rocks.

Tigers and monkeys are found as high as 11,000 feet; the leopard at 13,000; bears and deer still higher up. Sheep and goats are raised in large numbers, not only for food and clothing, but for the conveyance of goods across the passes. In Tibet, the yak, somewhat resembling the buffalo, but with long hair, is of great value.

The highest passes used for traffic are about 20,000 feet above the sea. They are, in most cases, formed by a precarious track along the Alpine torrent which dashes in an unbroken sheet of foam through dark ravines, bordered by precipitous mountain walls ascending above the clouds. Down the perpendicular walls of these stupendous avenues descend almost continual showers of stony fragments, broken off from the cliffs above. Occasionally large portions of rock are detached and roll down in heaps, effacing every path which has been formed beneath, filling the beds of the rivers, and converting them into cataracts. The whole side of a mountain has been seen thus parted and spread in fragments at its base. Trees, torn up and precipitated into the abyss, lie stretched with their branches on the earth, and their roots turned up to the sky.

In proceeding along these stupendous heights the traveller experiences a distressing sensation from the air being so thin as to be nearly unfit to support life. The least fatigue overpowers him; he stops at every few steps, gasping for breath.



GLACIERS ON THE HIMALAYAS

Though the mountains seem to form a continuous chain, they are a good deal broken by deep gorges, through which rivers descend, and by spurs running north and south. Large fields of ice and snow, called glaciers, descend the slopes of the mountains.

The average elevation of the range is about 18,000 feet, but 48 of the peaks are known to exceed 23,000 feet. Mount Everest, on the northern border of Nipal, is 29,002 feet in height, and is the loftiest known peak on the face of the globe. It is upwards of five miles in perpendicular height. Kanchanjanga, 28,160 feet, on the eastern frontier of Nipal, is second in altitude.

Dwalagiri, north of Benares, is 26,826 feet in height; the Jumnotri Peaks, containing the source of the Jumna, are 21,155 feet.

The line of perpetual snow on the southern slope of the mountains is about 16,000 feet above the sea; while on the northern side it is 17,400. The difference is supposed to be caused by the greater heat of the sun on the southern slope.

Although the Himalayas are the loftiest range in the world, they are far from being the oldest. How is this known? At the height of 14,000 feet above the sea, shells, comparatively modern, are found in the rocks. These rocks must at one time have been under water. Melted granite, forced up from below, raised them to their present height. During the upheaval large crags were formed, into which the melted granite penetrated. Many of these are to be seen. The great heat also hardened the rocks, changing their character. Near the Jumnotri Peaks there are hot springs.

One of the sights on the Himalayas is to see the clouds lying below like a calm sea, with the tops of hills like islands. Sometimes lightnings may be seen flashing from the clouds beneath, while the sky above is of a clear blue.

Seen from the plains below, the changes in the colour of the mountains at sunset are very striking. A traveller thus describes them: The hills on every side seemed all on fire, then turned into a rich violet, and as the colour of the snows began to melt and fade to a rose-coloured pink, the nearer mountains grew quite dark, till at last nothing remained but one little flame, which lingered on the top of the highest snowy peak, and that, too, went out.

The Himalayas are of great benefit to India. Vapour from the ocean falls upon them in the form of snow or rain. The heat of the sun melts the snow, which flows down in countless streams, swelling the rivers in the plains so that they are in flood in the hottest season of the year when the moisture they supply is most needed. They also act like a screen against the cold wind from the north.

Ignorant people, in many countries, have imagined lofty inaccessible mountains to be the abodes of their deities. The Greeks placed their gods on Olympus, the highest mountain in their country. In the Purānas the Himalayas are placed to the south of the fabulous mountain Meru, while Kailāsa, to the west, is described as a mountain of pure silver, the residence of Siva. Pilgrims often make long and toilsome journeys up the Himalayas to worship supposed holy places. "The Most High dwelleth not in temples made with hands." We do not require to go long pilgrimages for His worship. "He is not far from any one of us; for in Him we live and move, and have our being." Wherever we are, He is always ready to listen to our prayers.

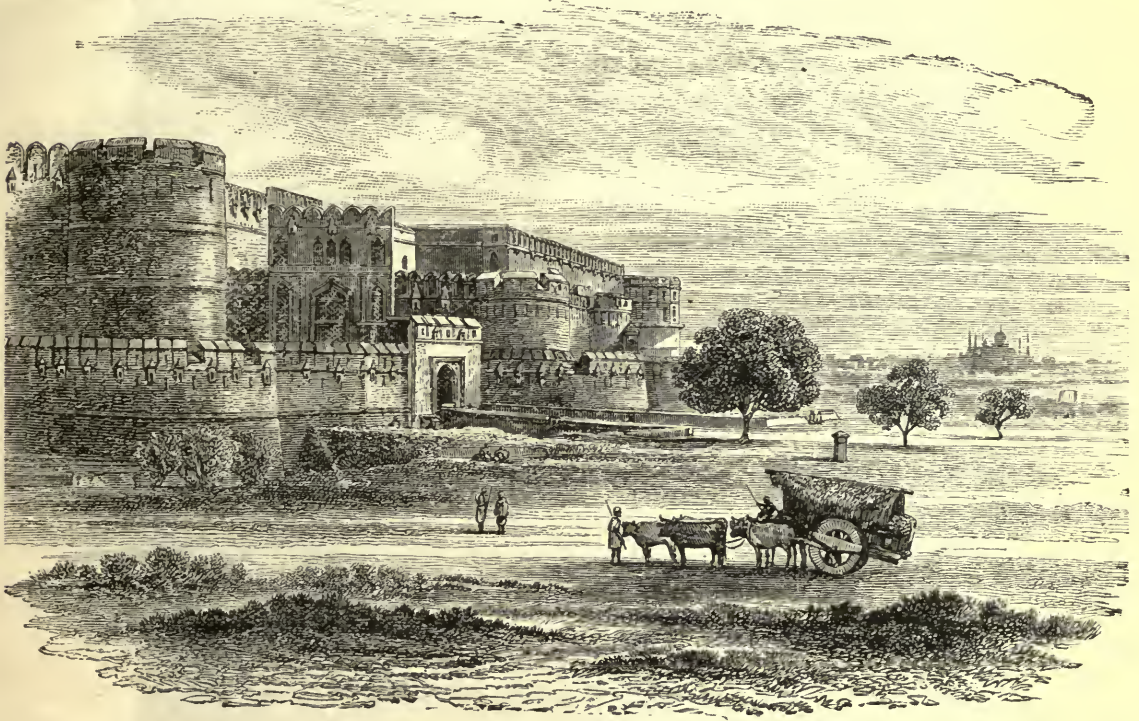
CITIES ON THE JUMNA

At Allahabad, close to its junction with the Ganges, the Jumna is crossed by a fine railway bridge. We shall sail up the river and notice a few of the principal cities on its banks.

Agra

Agra, on the west bank of the Jumna, is 279 miles from Allahabad by rail, and a longer distance by the winding river. Its population is greater than that of Allahabad, being about 188,000. The city occupies a bend of the river, where the stream turns sharply to the east. The fort stands on the angle thus formed, at the very edge of the bank. The site is generally level, but there are some ravines.

HISTORY.—Before the time of Akbar, Agra had been a residence of the Lodi kings whose city, however, lay on the eastern bank of the Jumna. Babar occupied its old palace, after his victory in 1526, and took up in it his permanent residence. Here he died in 1530, but his remains were removed to Kabul. His son Humayun fixed his court at Delhi. Akbar, Humayun's son, removed the seat of government to the present Agra, which he founded on the west bank of the river. He built the fort in 1566, and commenced the palaces. Akbar was succeeded by his son Jahangir, who built his father's tomb at Sekundra. His son Shah Jahan erected the finest buildings in Agra. Aurungzeb, the fourth son of Shah Jahan, removed the seat of government to Delhi. Agra afterwards underwent many changes. It was taken from the Mahrattas by the English under Lord Lake in 1803. In 1835 the seat of government for the North-West Provinces was removed here from Allahabad, but after the Mutiny the latter was again made the capital.



THE FORT, AGRA

REMARKABLE BUILDINGS.—The Fort is built of red sandstone, and its walls are forty feet high. Within it are the various buildings belonging to the palace of a Muhammadan ruler. There is a hall of public audience, one of private audience; there are rooms opening one into the other of pure marble; here a balcony supported by delicate pillars, with projecting roofs; there exquisite balustrades in delicate lace-work open patterns, having no ornament save gilding, and with views extending over the Jumna and the surrounding country. The Palace of Glass is a marble bath, adorned with thousands of small mirrors.

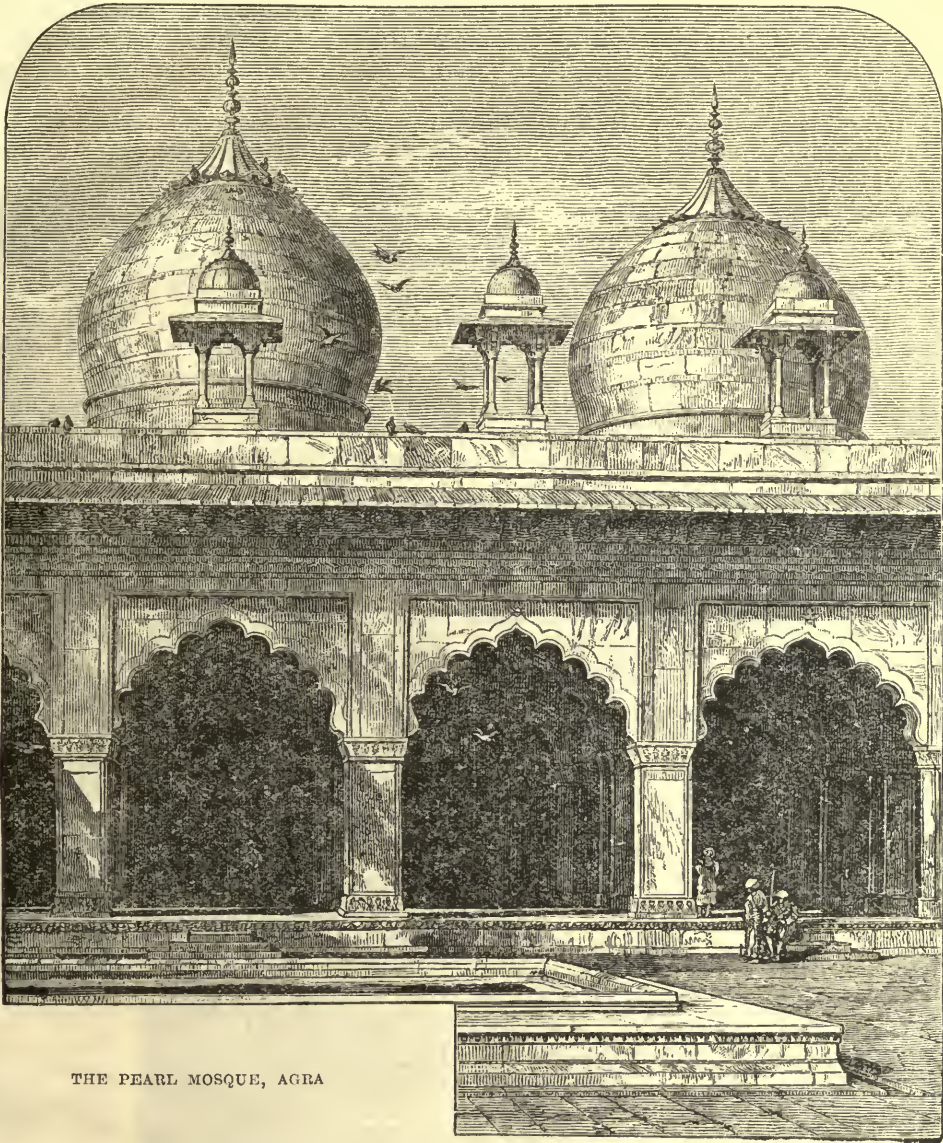
The Pearl Mosque was built by Shah Jahan in 1654. It is raised upon a lofty sandstone platform, and has three domes of white marble, with gilded spires. The domes crown a corridor open towards the court, and divided into three aisles by a triple row of Saracenic arches.

The Taj Mahal, the tomb of Shah Jahan and his favourite wife, is the glory of Agra, and the finest building in India.

The tombs of Muhammadan kings were almost always built during their life-time, and under their personal direction. A garden was chosen, surrounded by a lofty wall, and



VIEW OF THE JUNNA, WITH THE TAJ IN THE DISTANCE



THE PEARL MOSQUE, AGRA

in the centre of it was erected the pile, destined one day to receive the remains of the master, but serving while he lived, as a pleasure resort, where his wives, children, and a few intimate friends would meet to enjoy the cool of the evening.

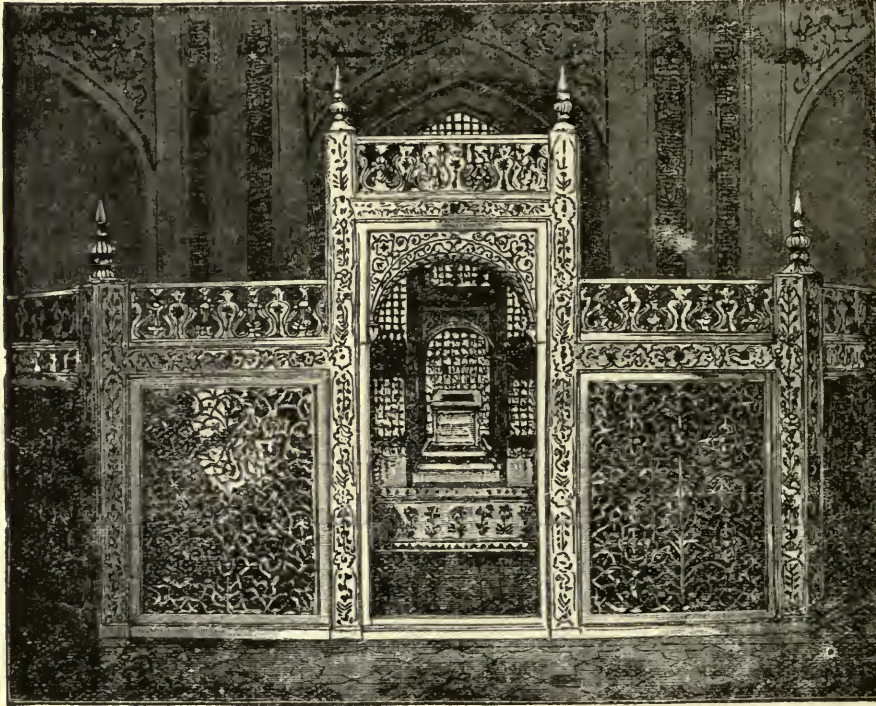
The leading features of these tombs were always the same. There is a high enclosure with one or two large gate-ways in the wall, and in the middle of it the square platform on which stands the mausoleum, or tomb, likewise square, but with the angles cut off, and covered by a dome, usually shaped like a horse shoe. At each of the four corners there is frequently, but not always, a minaret surmounted by a small dome. On the basement or in a vault lie the mortal remains of the master, enclosed in a simple stone coffin. In an upper storey, usually at the top, is the state tomb, which is a cenotaph (empty tomb). The wives or relatives of the deceased repose in small chambers below the minarets.*

* Hubner's "Through the British Empire," Vol. II, pp. 150, 151.

Muntaz-i-Mahal, or the 'Exalted of the Palace,' died in 1629, and the building was set on foot soon after her death, though not completed till 1648. The materials are white marble from Jeypore, and red sandstone from Fatehpur Sikri. The cost is said to have been about two crores of rupees.

The building is about two miles from Agra, on the bank of the Jumna. The entrance to the enclosure is by a colossal gateway. In front is a lovely garden, green and shaded with beautiful trees, and in the centre an avenue of tall dark cypresses, separated by a line of fountains, and leading the eye to the foot of the building which rises from a double platform, the first of red sandstone, twenty feet high and 1,000 feet broad, the second of marble, fifteen feet high and 300 feet square. The building itself is 186 feet square.

The following description of the building is abridged from Russell, *The Times'* correspondent:—"On mounting to the plateau of tessellated marble on which the body of the building, surmounted by its dome and slender minar, stands, the proportions of the whole are so full of grace and feeling that the mind rests quite contented with the general impression ere it gives a thought to the details of the building—the exquisite screens of marble in the windows, the fretted porches, the arched doorways, from which a shower of fleecy marble, mingled with a rain of gems, seems about to fall upon you; the solid walls melting and glowing



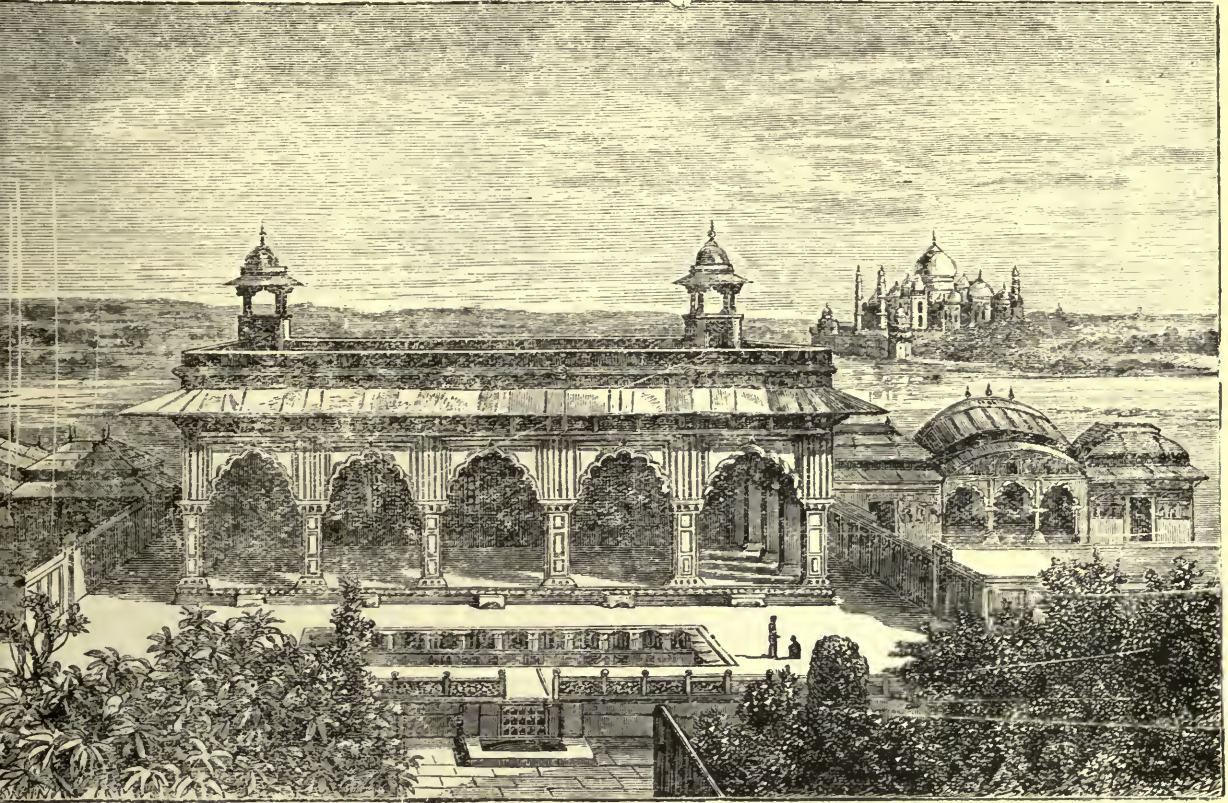
MARBLE SCREEN IN THE TAJ

with tendrils of bright flowers and wreaths of bloodstone, agate, jasper, carnelian, amethyst, snatched as it were from the garden outside and pressed into the snowy blocks. Enter by the doorway before you; the arched roof of the cupola rises above you, and the light falls dimly on the shrine-like tombs in the centre—see glistening marble again—a winter palace, in whose glacial walls some gentle hand has buried the last flowers of autumn. And hark! as you whisper gently, there rolls through the obscure vault overhead a murmur like that of the sea on a pebbly beach in summer—a low sweet song of praise and peace. A white bearded moulvi, who never raises his eyes from his book as we pass, suddenly reads out a verse from the Koran. Hark again! How an invisible choir takes it up till the reverberated echoes swell into the full volume of the sound of many voices; it is as though some congregation of the skies were chanting their earnest hymns above our heads.

"The tomb stands in the centre—a dome of snowy whiteness, upwards of 200 feet above the level of the platform, with a circumference at the base of more than the same number of feet, rises above the great pediment which constitutes the shrine. It is covered by two gilt balls which are surmounted by a gilt crescent. At each angle of the building a small dome—

ing with tendrils of bright flowers and wreaths of bloodstone, agate, jasper, carnelian, amethyst, snatched as it were from the garden outside and pressed into the snowy blocks. Enter by the doorway before you; the arched roof of the cupola rises above you, and the light falls dimly on the shrine-like tombs in the centre—see glistening marble again—a winter palace, in whose glacial walls some gentle hand has

the miniature of that in the centre—is placed. There is an entrance on each side of the shrine formed by a very beautifully proportioned arch, with pointed top nearly the height of the whole building, and smaller arches at the sides. All this marble is wonderfully inlaid with precious stones, texts from the Koran, wreaths of flowers, and the richest arabesque. It is in the lower part of the building, and in the body of the terrace, as it were, below the dome, that the tombs of the great Shah, 'the King of the World,' and of his consort



AKBAR'S PALACE

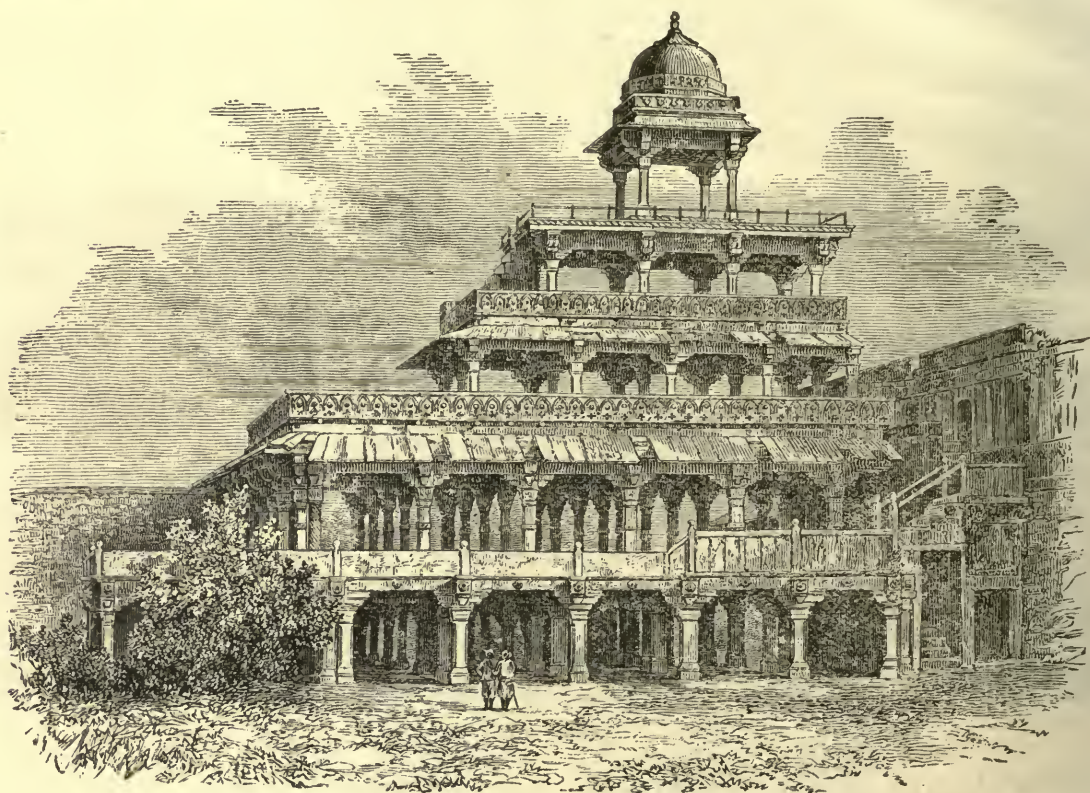
are placed. The cenotaph of the latter is covered with profuse ornaments and texts from the holy book of the Mahometan. Her lord lies beside her, beneath a less costly but loftier monument, and the two tombs are enclosed by a latticed wall of white marble, which is cut and carved as though it were of the softest substance in the world. A light burned in the tombs, and some garlands of flowers were laid over the rich imitations of themselves by which the surface was covered. The chamber of the tomb is octagonal, and is nearly in utter darkness. The effect of the rays of the lamps on the white marble railing, and on parts of the glistening walls of the tomb, is powerful—gloomy, and yet bright. On emerging thence, we once more enter the Great Chamber, where are placed the unoccupied sarcophagus of the Shah and of his wife, directly over the real tombs in the chamber below, on which are bestowed the most elaborate efforts of the extraordinary skill which is displayed in the building. Flowers in many gems, mosaics, wreaths, scrolls, texts, run riot over the marble surface of the sarcophagus, walls, and vaulted dome rising above us.”*

TRADE, &C.—Agra is connected with several railways. A bridge across the Jumna and a short line, fourteen miles in length, unites it at Tundla with the East Indian Railway. Agra is a great grain mart. Inlaid mosaic work on marble is its most noted manufacture.

* See title-page for a picture of the building.

BUILDINGS IN THE NEIGHBOURHOOD.—At Sikundra, about six miles from Agra, is the tomb of Akbar, commenced by himself and finished by his son. It stands in a garden, at quarter of a mile square, surrounded by a heavy wall. It is 300 feet square, and 100 feet high, rising in terraces of a pyramidal form, with cloisters, galleries and domes. The basement contains the emperor's body. The cenotaph, formed of a single block of carved marble, occupies the top storey, which is open to the sky, and has windows of marble tracery in each of the four walls.

Akbar was the greatest of the Mogul Emperors. He was just and tolerant, and sought to remove the distinctions between Hindu and Muhammadan. He abolished the Hindu tax, *jiziah*, and carried out many reforms.



PANCH MAHAL, FATEHPUR SIKRI

FATEHPUR SIKRI.—Akbar proposed to make his capital at this place, 23 miles west from Agra, and erected some noble buildings. The ruins are now enclosed by a high stone wall, about five miles in circuit. The principal building is the great mosque. Here is a tomb of a Muhammadan ascetic, through whose intercession Akbar supposed that he obtained a son. Women, desirous of children, still come and pray to the saint for a like blessing. Among the numerous buildings is one called the 'Hide-and-Seek Palace,' with narrow corridors, where, it is said, the wives of the emperor used to amuse themselves. The Kiran Minar, seventy feet high, is covered with imitations of elephants' tusks, which the people believe to consist of solid ivory.

Agra had the great advantage of being close to the Jumna, facilitating the carriage of goods. Fatehpur Sikri was deserted fifty years after its foundation, in favour of Delhi.

MUTTRA is on the west bank of the Jumna, about 40 miles above Agra. Brindaban is about six miles beyond Muttra. The circuit of 84 kos around bears the name of the Braj-

Mandal, and is considered one of the most sacred spots in India. Here Krishna fed his cattle on the plain and sported with the 16,000 Gopis. For a time it afterwards became a Buddhist city. It was sacked by Mahmud of Ghazni. Other Muhammadan princes at different times destroyed Hindu shrines and idols. In 1756, under Ahmad Shah Abdali, 25,000 Afghan horsemen swooped down upon Muttra during a festival, when it was thronged with peaceful Hindu pilgrims. They burned the houses together with their inmates, slaughtering others with this sword and lance, hauling off into captivity maidens and youths, women and children. In the temples they slaughtered cows and smeared the images and pavement with blood.

Numerous Hindu temples have been built at Muttra and Brindaban, in honour chiefly of Krishna.

RAJPUTANA

Rajputana is a large province to the west of Agra and south of the Punjab, divided into eighteen Native States, with a small district in the centre under British rule. It is nearly as large as the Madras Presidency, and has a population amounting to about ten millions.



RAJPUTS

The Aravali Hills divide Rajputana into two parts. Towards the west much of the country is a desert, with sand hills, blown about by the winds. The few wells are, in some cases, two or three hundred feet deep. Other parts of the Province are comparatively fertile.

The Rajputs claim Kshatriya descent, but the great majority originally belonged to the Jats and other tribes. Sir W. W. Hunter says: "In many outlying Provinces we see non-Aryan chiefs and warlike tribes turn into Aryan Rajputs before our eyes." Hindi is the prevailing language. There are very few Muhammadans. All the Princes, except the Nawab of Tonk, are Hindus.

The Rajputs attained considerable power in India about the twelfth century. They acquired a high name for bravery. Sati and infanticide formerly prevailed to a great extent.

Female infants were often put to death as soon as they were born to avoid the enormous expenses foolishly incurred at marriages. Wars were so frequent, that, until recently, nearly every man went armed. Of late years Rajputs have taken the lead in marriage reform. Scattered over several parts of the country, there are half-tamed tribes, called Bhils, Minas, &c.

The Muhammadans greatly reduced the power of the Rajputs. When the Mogul Empire began to decline, the Rajputs suffered greatly from the Mahrattas, who exacted tribute, held cities to ransom, annexed territory, and extorted subsidies.

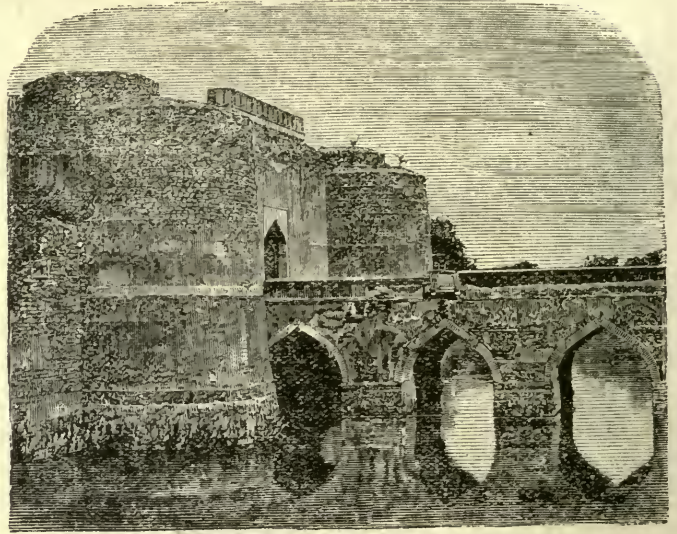
In 1817 the Marquis of Hastings put down the predatory bands of Pindaris, and the Mahrattas were expelled from Rajputana. Sindhia gave up the district of Ajmere to the English, and all the Rajput states executed treaties with the British Government.

Bhurtpore

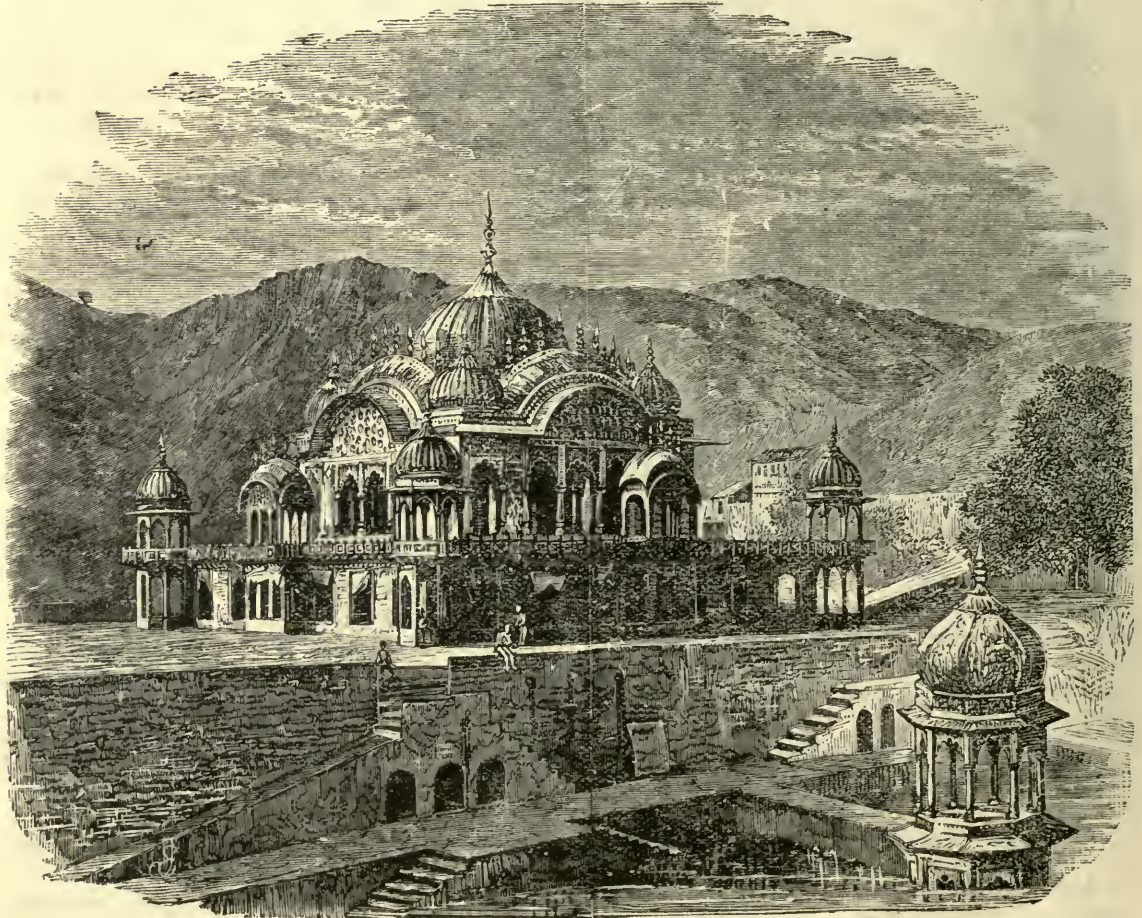
This city lies 33 miles west of Agra. It is eight miles in circumference, surrounded by a mud wall of great height and thickness, protected by numerous bastions, and a broad and deep ditch, filled with water. Lord Lake besieged it without success in 1805, but the Raja soon afterwards sought for peace. In 1827 it was taken by Lord Combermere. Population, 43,600.

Ulwar (Alwar)

This Rajput State lies north-west of Bhurtpore. The capital is nearly in the centre of the State. The fort is situated on a hill, rising 1,000 feet above the town. At the foot of the hill stands the Maharaja's palace, from the top of which



FORT GATE, BHURTPORE



TOMB OF MAHARAJA BAKUTAWAR SINGH, ULWAR

a much admired view is obtained. The city was taken in 1776 from the State of Bhurtpore.

At the beginning of the present century Maharaja Bakhtawar Singh allied himself with the British Government in the contest with the Mahrattas. The battle of Laswari, in which Sindbia's forces were defeated by Lord Lake, was fought seventeen miles east of Ulwar.

Jeypore

Jeypore, south-west of Ulwar, is the richest of the Rajput States. Its capital, of the same name, is one of the finest cities in India. Amber, a few miles distant, was the former capital; but it was deserted last century by Jai Singh, because an old tradition forbade the princes of his race to stay more than six centuries in the same capital. In 1728 Jai Singh caused the present city to be built, to which he gave his own name. The palace stands in the centre. The city is remarkable for the regularity and width of its streets, and the beauty of the mosques, temples, and private residences which adorn them. The houses are built of stone; the main streets are paved, and the city is lighted by gas.

One of the most remarkable buildings is the observatory, erected by Jai Singh, who was a celebrated astronomer and mathematician. It is the largest of the five observatories which he constructed.

The city contains a College, Museum, and other public buildings. Population, 160,167.

Sambhar Lake, west of Jeypore, yields every year about nine lakhs of maunds of salt. It supplies the chief salt marts in the provinces around.

Ajmere

Ajmere is 236 miles by rail west of Agra. It occupies the lower slopes of the Taragarh hill, crowned by a lofty fortress. A stone wall, with five gate-ways, surrounds the city. The streets are open, containing many fine houses. According to tradition, it was founded in the year 145 A.D. Akbar built a fortified palace just outside the walls. Ajmere formed the capital of the Mogul Empire during several years of Jahangir's reign. Last century it was taken by the Mahrattas, who kept possession of it till it was made over in 1818 by Sindhia to the English. Population in 1901, 73,839.

Lake Pushkara is a few miles from Ajmere. It is said that Brahmā performed a sacrifice at this place, whereby the lake became so holy that the greatest sinner by bathing in it earns admittance to heaven. Brahma has here a temple, probably the only one in India. It is said that, on account of his misdeeds, the gods deprived him of all worship.

Mairwara

Mairwara is a hill tract to the south-west of the Ajmere District. For many centuries its inhabitants were savage marauders, the terror of the surrounding nations. They made plundering expeditions into the very heart of the adjoining territories, but their movements were so rapid that they generally retreated in safety to their strongholds. The large states of Rajputana, in attempting to subjugate Mairwara, not only entirely failed, but at times suffered great losses. Though they occasionally took a fort or burnt villages here and there, they never succeeded in overcoming any considerable body of Mairs; while the latter, watching the opportunity, and descending rapidly on some weak point, often took ample revenge. Many of them were fugitives from other states; they were robbers by profession and practice. They had little or no regard for human life or liberty,—murdering their daughters, selling their mothers, committing every kind of atrocity without shame and without remorse.

When the district came under the British, armed bands paraded the country or occupied the passes. The servants of Government were cut off; prisoners were rescued. There was no safety on the public ways. Captain Hall, the agent of Government, first formed a regiment composed of Mairs. When trained, they proved themselves to be good and loyal soldiers, and through them the robber-gangs were suppressed.

The Mairs had always had the most primitive ideas of justice. Either the contending parties, backed by their sympathising kinsmen, resorted to the sword, and blood-feuds were handed down among them from son to son; or the accused was challenged to prove his innocence by thrusting his hand into boiling oil, or grasping a red-hot shot. Captain Hall introduced the *panchayat* system for all except the highest class of offences.

But the plough was the chief civiliser. In 1835 Captain Hall was succeeded by Captain Dixon. Hitherto the land had been so difficult of cultivation that no one cared to possess it. The rains were uncertain, and in a mountainous country, without artificial means of retention, the water soon ran off. By constructing embankments across valleys, by sinking wells and digging tanks, a water supply was obtained. Every man was encouraged by small advances of money to apply himself to agriculture. A large number of professional robbers were converted into industrious farmers, and peace smiled upon the land.

Dixon's next step was to get traders to settle in the country. He built a town called Nyanagar, 'New City.' The Mairs at first did not see the good of this, and thought it would only have the effect of subjecting them to unaccustomed exactions. The traders were also afraid lest the Mairs should swoop down upon the city and loot it; so they asked that a wall should be built for their protection, which was done. In a short time Nyanagar had nearly 2,000 families.

As early as 1827 Captain Hall reported the complete and voluntary abolition of the sale of women and of female infanticide. The security of the country now is so great that the Mairs have mostly left the tops and declivities of the mountains, where they formerly concealed themselves, and taken up their residence in hamlets or single houses amongst their fields and by the side of their wells. Their smiling and healthful countenances, and their well-dressed condition, show that they are a prosperous people.

It will be a happy day for India when its Zemindars seek the improvement of their ryots in the spirit which animated the British officers in charge of Mairwara.

The Beautiful Padmani of Chittore

Oodeypore, or Meywar, is a Rajput state to the south-west of Ajmere-Mairwara. The reigning family ranks highest among the Rajput Chiefs, being the elder branch of the Sūrya Vamsa, or Solar Race. The Rana is considered by the Hindus to be the direct representative of Rāma. No state in India made a more courageous or more prolonged resistance to the Muhammadans. It is the boast of the family that they never gave a daughter in marriage to any of the Muhammadan Emperors. The following tale is told of one of the Ranas and his beautiful wife:—

Ala-ud-din, of the house of Ghilji, was the first Muhammadan who invaded the Dekkan, 1294 A.D. Having heard of the beauty of Padmani, the wife of Bimsi, Rana of Chittore, he demanded her from her husband. The Rana was in great distress, for, when he refused to give up his wife, Ala-ud-din brought a large army to besiege Chittore. However, he could not take it. He then begged the Rana to allow him to see the lady in a glass, saying that would content him. The Rana allowed him to do this; and then, out of politeness, went back with the Emperor to the border of his camp. But the treacherous Ala-ud-din, finding him in his power, made him prisoner, and threatened him with death if he did not give up his wife. When Padmani heard this, she said, "I will go and be his wife, and save my husband." So she set off for the camp, but took several brave warriors with her, dressed up like women. The Emperor, thinking they were her maids, allowed them to enter the camp. When the warriors got inside, they released the Rana, and mounting their fleet horses, they carried the Rana and his wife both back to Chittore. The disappointed Emperor now raised a larger army and came back to Chittore. The Rana was again in great trouble, and one night dreamt that some one came to him and said: "Except twelve royal persons are put to death, all the city must perish." He had twelve brave sons, who all offered to die to save their father and city. Day after day, one son was put to death, till all were dead but one. This last was the Rana's favourite child, and he would not allow him to be put to death, but said, "Escape, I will die."

There is a horrible custom amongst the Rajputs, that if the men find they cannot conquer their enemies, they first kill all the women, and then rush into battle and die. In Chittore there were several very large caves. The Rana ordered immense fires to be lighted in these caves, and then all the women, to the number of many thousands, with the beautiful Padmani at their head, were sent into them. The mouths of the caves were then closed, and the poor women perished miserably. When this was done, the Rana caused himself to be killed. Then the gates were thrown open, and the warriors rushed out and died fighting, each having a scarf or something belonging to his nearest female relation, at his horse's head.

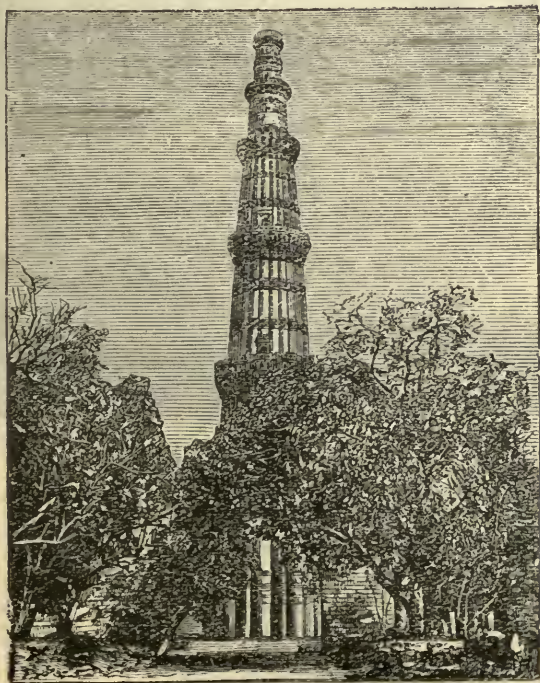
The disappointed Emperor came into Chittore, and finding Padmani and all the beautiful women dead, behaved in the most cruel manner. From the time the women of Chittore were thus sacrificed to this day, the caves have never been opened, and they are considered sacred by the Rajputs.

THE PUNJAB

The Punjab (Five Rivers) contains about 97,200 square miles, and is thus smaller in size than the United Provinces. The province consists chiefly of a large plain, sloping to the south-west. It is watered by the Indus and five rivers which fall into the Indus by one channel. The population amounts to over twenty millions. Punjabi, resembling Hindi, is the prevailing language. Hindi and Urdu are also spoken, and Pushtu is the language of the Afghans across the Indus. In 1901 the North-Western Frontier Province was formed west of the Indus.

HISTORY.—The earliest Aryan settlers entered India by this province. The Persians seem to have conquered part of it. In 327 B.C. it was invaded by Alexander the Great. He defeated Porus in a great battle. When the wounded monarch was brought before Alexander, he was asked how he wished to be treated. "Like a king," was the reply. Alexander was pleased with him, and gave him back his whole kingdom. Alexander's soldiers refusing to go any farther, he sailed down the Jhelum, and returned to Persia through Afghanistan. The following century the Punjab was conquered by Asoka, the Buddhist king of Magadha.

As early as the seventh century A.D., the Mussalmans began to devastate the Punjab, and gradually they acquired possession of the whole province. In 1675, Guru Govind formed the idea of combining the Sikhs into a military organization. Their power reached its greatest height under Ranjit Singh, born in 1780. He was appointed Governor of Lahore by the Afghan King. Forming an army of his Sikh countrymen, under European officers, he gradually extended his conquests till they included the whole of the Punjab and Kashmir. On his death in 1839, he was succeeded by his son Karak Singh, who died, it is suspected of poison, the following year. The country was torn by dissensions; the European officers were dismissed; and the soldiers became unmanageable. In 1845, a large Sikh army invaded British territory. Four bloody battles were fought, after the last of which the Sikhs were driven across the Sutlej. A part of the country was annexed, and Dhulip Singh, the infant son of Ranjit, was recognized as Raja. In 1848 two British officers were assassinated at Multan, and there was another rising of the Sikhs. After two great



KUTAB MINAR, NEAR DELHI

battles, the Punjab was made a British province in 1849, and Dhulip Singh was pensioned.

Delhi was transferred to the Punjab in 1858, and the province was made a Lieutenant-Governorship the following year.

Some of the principal cities will be noticed, travelling from Delhi upwards.

Delhi

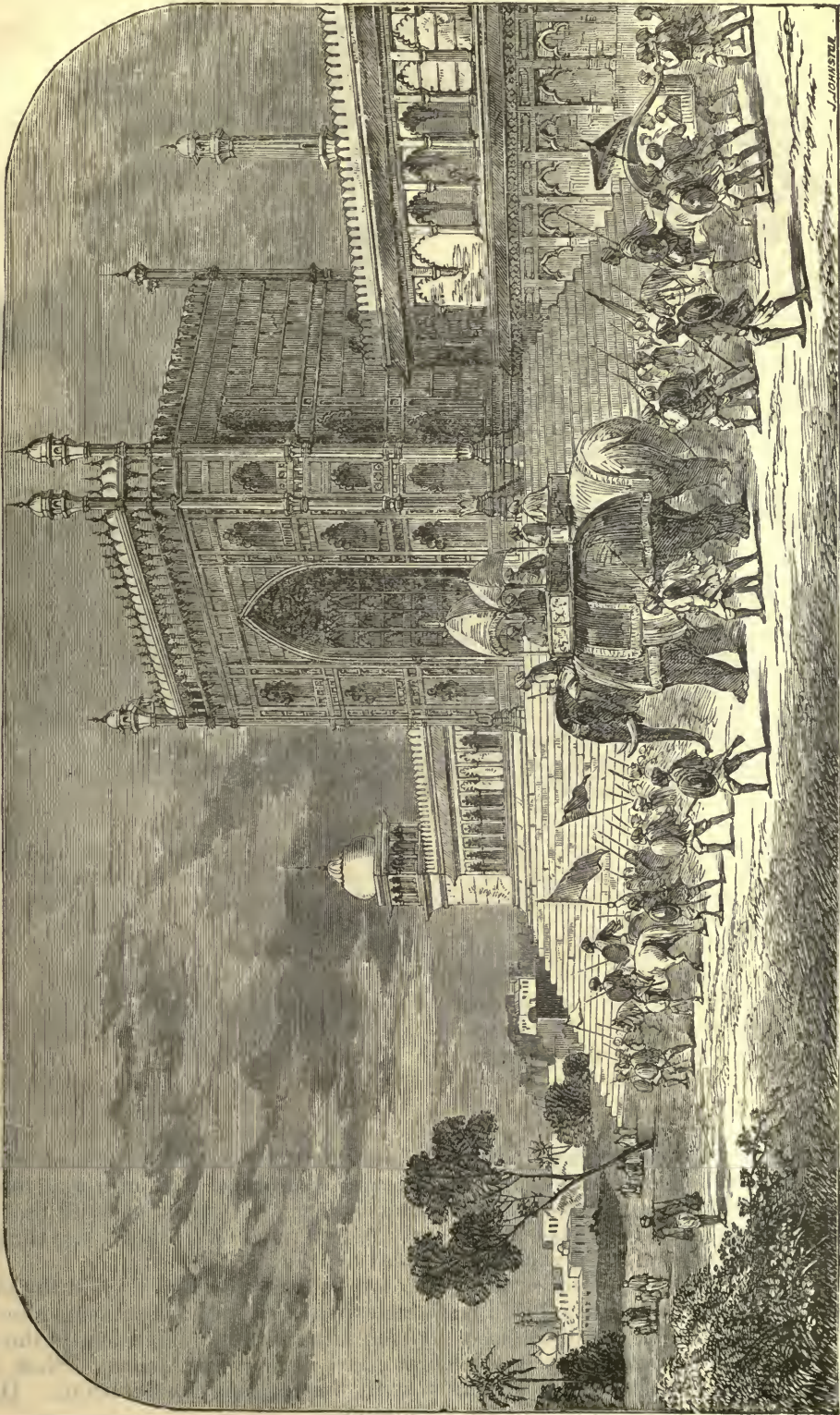
Delhi is situated on the western bank of the Jumna, 954 miles by rail from Calcutta. It is one of the most celebrated of Indian cities.

HISTORY.—The whole country around Delhi is covered with ruins. It was one of the earliest seats of Aryan civilization. First in the list of capitals is Indraprastha. According to the Mahābhārata, the five Pāṇḍavas, from Hastinapur on the Ganges, began the city which grew into a great kingdom. Yudhisṭhira, the founder, is said to have succeeded by thirty generations of descendants. The name Delhi makes its earliest appearance in history in the middle of the first century, B.C.



GATE OF OLD DELHI

Several Hindu dynasties followed. About the fourth century, Raja Dhava set up the famous iron pillar, 16 inches in diameter and 50 feet high. In 736 A.D., Anang Pal restored Delhi which had fallen into ruins for some generations. The later Rajas, however, appear to have resided at Kanauj. In 1193 Muhammad Ghori defeated Prithvi Raja in the battle of Thanesar, and put him to death. Kutab-ud-din, left in charge, conquered Delhi, which became thenceforth the Muhammadan capital. Kutab-ud-din, originally a slave, founded a new dynasty, and to him old Delhi owes some of its finest monuments. The Kutab Minar, one of them, rises to the height of 238 feet. The top of it fell during an earthquake in 1803. It is ten miles south of the city.



ENTRANCE TO THE GREAT MOSQUE, DELHI



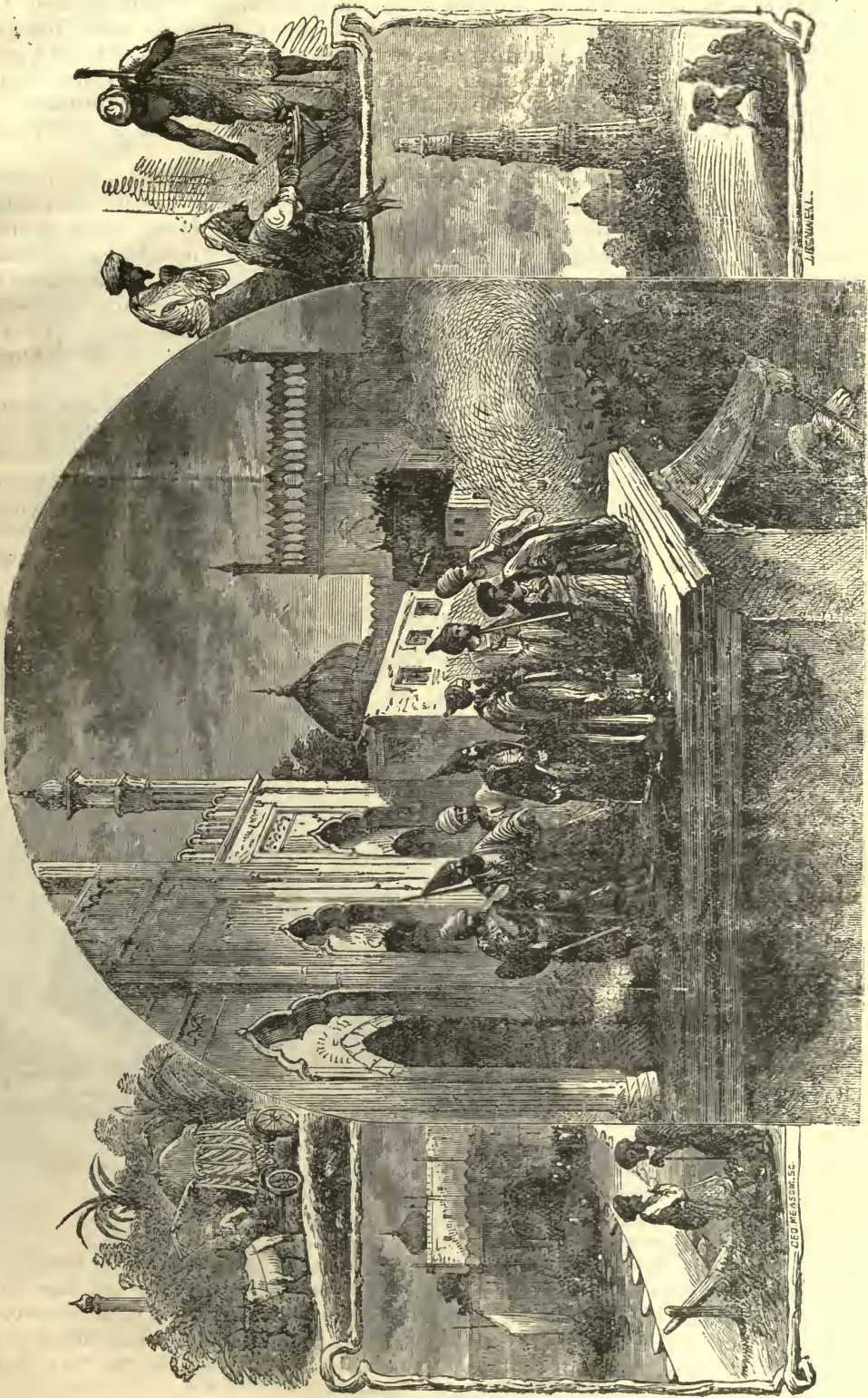
RAJA DHAVA'S IRON PILLAR, DELHI

Ghias-ud-din, founder of the Tughlak dynasty, erected a new capital, Tughlakabad, four miles farther to the east. Its vast ruins are now deserted. His son Muhammad Tughlak thrice attempted to remove the whole population to Deogiri in the Deccan. Tennyson thus refers to Timur or Tamerlane :

“Ages after, while in Asia, he that led the wild Moguls,
Timur built his ghastly tower of eighty thousand skulls.”

In 1398 Timur entered India at the head of a vast Tartar horde. He defeated Muhammad Tughlak under the walls of Delhi, and entered the capital. For five days the city was given up to plunder and massacre, during which Timur was employed in giving a grand entertainment to his officers. Some streets were rendered impassible by heaps of dead. Part of the inhabitants had fled for safety to old Delhi. The Muhammadan historian says that Timur's men followed them, and “sent to the abyss of hell the souls of these infidels, of whose heads they erected towers, and gave their bodies for food to the birds and beasts of prey. Never was such a terrible slaughter and desolation heard of.” Timur and his army next took Meerut. The same Muhammadan writer says, “They flayed alive all the infidels of this place, they made slaves of their wives and children ; they set fire to everything, and razed the walls ; so that this town was soon reduced to ashes.”

In 1526, Babar, the sixth in descent from Timur, defeated Ibrahim Lodi in the battle of Paniput, and entered Delhi ; but he made Agra his capital. His son Humayun removed to Delhi, where his tomb forms one of the most striking architectural monuments in the neighbourhood. Akbar and Jahangir usually resided at Agra, Lahore or Ajmere. Shah Jahan rebuilt Delhi in its present form, surrounding it with the existing fortifications. He also built the palace and the Jama Musjid or Great Mosque.



NADIR SHAH VIEWING THE MASSACRE AT DELHI

“In 1739 Nadir Shah, the Persian, defeated the Mogul Emperor and entered Delhi. Two days afterwards a report was spread that Nadir Shah was dead, whereupon the people attacked the Persians. Nadir Shah, standing in view of the principal street, ordered a general massacre, and probably nearly 30,000 men, women, and children were in one forenoon hacked to pieces. For fifty-eight days the work of plundering the city continued. The booty carried off by Nadir Shah has been variously estimated at from nine to thirty crores. It included the celebrated Peacock Throne.

“During thirteen years of the eighteenth century there were five great Afghan invasions, which form one of the most appalling tales of bloodshed and wanton cruelty ever inflicted on the human race. In one of these invasions, the miserable capital, Delhi, again opened her gates, and received the Afghans as guests. Yet for several weeks, not merely for six hours on this occasion, the citizens were exposed to every foul enormity which a barbarian army could practise on a prostrate foe. Meanwhile, the Afghan cavalry were scouring the country, slaying, burning and mutilating in the meanest hamlet as in the greatest town. They took especial delight in sacking the holy places of the Hindus, and murdering the defenceless votaries at the shrines.”

In 1788 the city was permanently occupied by the Mahrattas, and the Mogul Emperor remained a prisoner in the hands of Sindhia till the English entered Delhi in 1803.

For upwards of fifty years Delhi enjoyed unbroken tranquillity. In May, 1857, mutineers from Meerut entered the city, and afterwards there was an indiscriminate massacre of Europeans, men, women, and children. In two or three months, however, the city was retaken, and the Emperor, who had sided with the rebels, was banished to Rangoon. In 1877, Queen Victoria was proclaimed at Delhi Empress of India. King Edward was proclaimed there in 1901.

THE CITY.—The buildings in the native town are chiefly of brick, well built; but the smaller streets are narrow and winding. On the other hand, the main thoroughfares are fine streets. One of the principal, the Chandni Chauk, with a row of trees in the centre, is represented in the picture.

The palace, now the fort, is a noble building. The Diwan-i-khas, or Private Audience Hall, is beautifully ornamented with inlaid work. Around the roof is the famous inscription: “If there is a paradise on earth, it is this—it is this.” It was, however, often no paradise to its inmates.

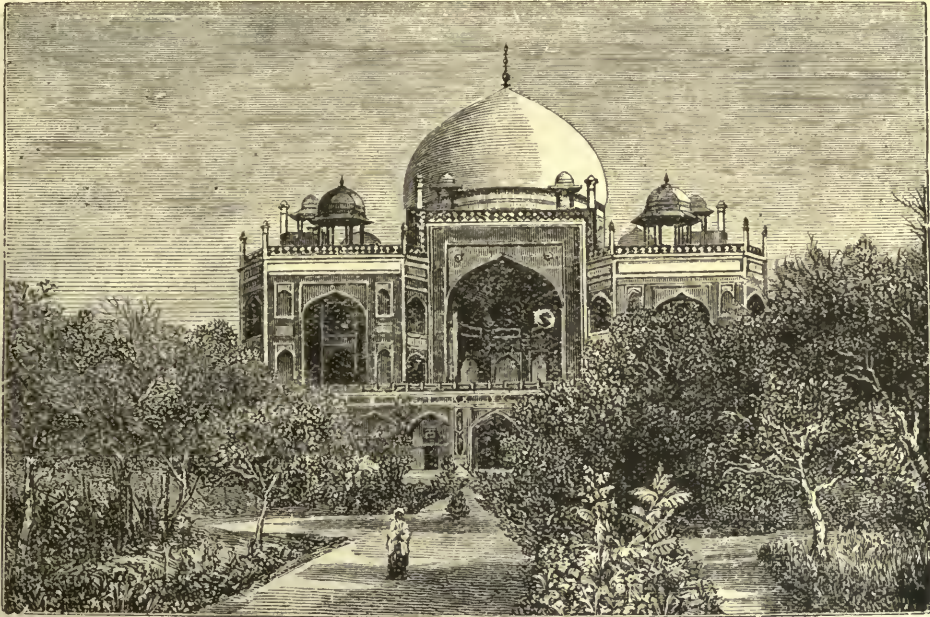
The Great Mosque is one of the finest buildings of the kind in India. It is approached by a magnificent flight of stone steps. The interior is paved throughout with white marble, and the halls and roof are lined with the same material.

Humayun’s tomb, two miles from the city, is a noble building of granite, inlaid with marble. It stands, like the Taj, in the middle of a garden. The tomb is a square, with a great dome of white marble in the centre.

The population of Delhi in 1901 was 209,000. It is the largest city in the Punjab. The East Indian Railway enters it by an iron bridge over the Jumna. Other railway lines meet in Delhi. The chief manufacture consists of gold, and silver, or tinsel filigree work. This was affected by the abolition of the Mogul Court, but, on the whole, the city is rising in prosperity.



CHANDNI CHAUK, DELHI



HUMAYUN'S TOMB

Journey through the Punjab

PANIPUT, about sixty miles north of Delhi, is a place of great antiquity. It is said to have formed one of the *pats* or *prasthas* demanded by Yudhishtira from Duryodhana as the price of peace. In modern times, the plains of Paniput have thrice formed the scene of decisive battles which sealed the fate of Upper India.

THANESWAR is about twenty-five miles north-west of Paniput, on the banks of the Saraswati. It is one of the oldest towns in India connected with the legends of the Mahābhārata. Near it is said to be the *Kurukshetra* field. It was taken and sacked by Mahmud of Ghazni in 1001. Pilgrims come to it to bathe in a sacred tank. During eclipses of the moon, it is said that the waters of all other tanks visit this tank at Thaneswar, so that he who bathes in the assembled water obtains the concentrated merit of all possible ablutions!

UMBALLA is a large military station, 136 miles from Delhi by rail. It came under the British Government in 1823. From this place travellers generally start for Simla. Kalka, at the foot of the hills, thirty-seven miles distant, is now reached by rail.



GOING UP TO SIMLA BY THE OLD ROAD



SIMLA

SIMLA, by the old road, is forty-one miles distant from Kalka ; but it is so steep that it is passable only on horseback or by dooly. The new road, fifty-seven miles in length, can be travelled by light covered carts, called *tongas*, drawn by two ponies. There is now a mountain railway from Kalka to Simla, seventy miles in length, the journey taking about seven hours.

A young British officer erected the first residence at Simla, a thatched wooden cottage, in 1819. Other officers followed. Lord Amherst spent the summer here in 1827. Since the administration of Sir John Lawrence (1864), Simla has been practically the summer capital of the Government of India. The Viceregal Lodge, recently erected, is a fine building.

Simla is 7,000 feet above the sea. During June and July it is wet and misty. The Snowy Range, as seen from Simla, is not very striking, but excellent views can be obtained from some of the neighbouring mountains. Earthquakes have been frequent in Simla.

Returning from Simla to Umballa, we travel to the north-west by rail. The first place of importance to which we come is LUDHIANA, near the river Sutlej, noted for its shawl manufactures. Before the first Sikh war it was the British frontier station. Bloody battles took place in the neighbourhood between the Sikhs and British. JALANDHAR is a military station, thirty-two miles beyond Ludhiana, and Amritsar, the sacred city of the Sikhs, is fifty-two miles beyond Jalandhar.

The Sikhs

The word *Sikh*, corrupted from *Sishya*, means disciple. It is used to express the close dependence of the sect on their *gurus* or teachers.

Nanak, the founder, was born near Lahore in the year 1469 A.D. His teaching was

mainly based on that of Kabir, a Hindu reformer. Nanak's idea was to bring about a union between Hindus and Muhammadans on the common ground of a belief in one God. But the creed of Nanak was not monotheism (belief in one God), but pantheism (belief that God is all). He taught the repetition of the name of Hari as the only means of salvation.

Nanak travelled a great deal. It is said that he could fly through the air, and if he did not wish to go to a place, he could make it come to him. He performed the pilgrimage to Mecca. On being reproved for lying down with his feet towards the Kaaba, which was considered disrespectful, Nanak inquired in which direction he could turn his feet where the same disrespect would not be offered, for God is everywhere.

Nanak died in 1539, when 70 years of age. The tenth Guru, Govind, converted the Sikhs into a nation of fighting men. He abolished caste among his followers, and they were to add *Singh* (lion) to their other names; they were to be distinguished by long hair, to carry a sword, and to wear short trousers. The greater part of Govind's life was spent in war, and at last he was assassinated. There is a temple at Patna dedicated to him. Govind refused to appoint a successor, saying, "After me you shall everywhere find the book of the Granth-Sahib as your Guru: whatever you shall ask, it will show you." The *Adi-Granth*, 'Original Records,' was translated into English a few years ago by Professor Trumpp. He considers it "an extremely incoherent and wearisome book, the few thoughts and ideas it contains being repeated in endless varieties." "It is a jumbling together of metrical precepts and apophthegms, supposed to have been composed by at least thirty-five different authors, among whom are ten professional panegyrists, employed to write eulogies on the Guru."

"The Sikhs pride themselves on the prohibition of image worship. Yet they make an idol of their own sacred book, worshipping it as truly as the Hindus do their idols, dressing it, decorating it, fanning it, putting it to bed at night, and treating it much in the same manner as the idols of Krishna are treated."*

The Sikhs observe caste, and in most respects conform to the customs of the Hindus. They even surpass the ordinary Hindu in some of his most inveterate superstitions; as, for example, in ascribing divine sanctity to the cow. At one time in the Punjab, it was infinitely more criminal to kill a cow than to kill a daughter, meriting nothing less than capital punishment. This arose simply from opposition to the Musalmans, who, whenever they conquered any district peopled by Hindus, invariably slaughtered cows, both to ratify their victories, and to show their contempt for Hindu superstitions. The Sikhs, when it was in their power, retaliated by killing pigs in mosques. Nanak intended to draw the Sikhs and Muhammadans together; but instead of that, there is bitter hatred.

Sikhs may drink wine, but they must refrain from tobacco. Its use would destroy all the merit previously acquired.

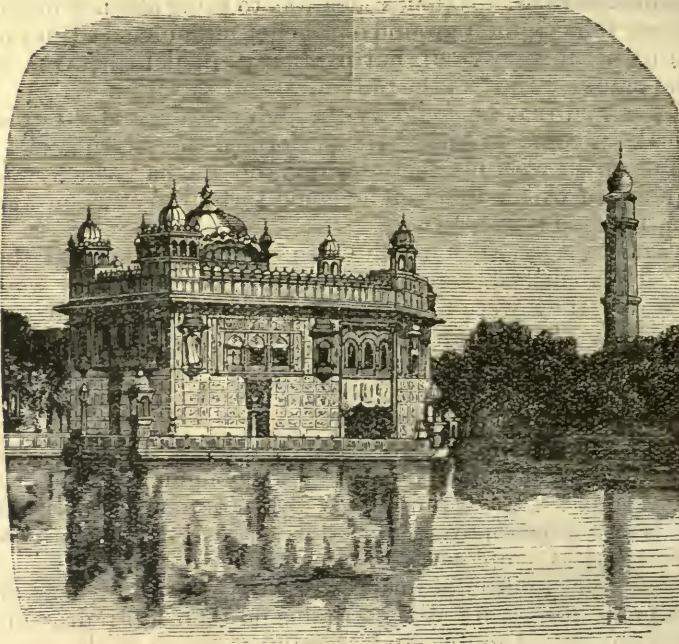
There is a class of Sikh fanatics, called *akalis*, worshippers of the timeless God. They wear a high-peaked turban, encircled by steel *chakras*, used as weapons. They believe themselves justified in putting every opponent of their religion to death.

The Sikhs number about twenty-two lakhs. They were the most gallant foes the English ever encountered in India, but they are now very loyal to the British Government, and during the mutiny they rendered most essential service.

Amritsar

Amritsar, the largest city in the Punjab next to Lahore, stands midway between the rivers Ravi and Beas. Ramdas, the fourth Sikh Guru, commenced the city of Amritsar on a site granted by the Emperor Akbar. He also excavated the holy tank from which the town derives its name, 'Pool of immortality;' and in its midst he began to erect a temple, which was completed by his son. In 1762, Ahmed Shah, the Afghan, completely routed the Sikhs. He destroyed the town of Amritsar, blew up the temple with gunpowder, filled the sacred tank with mud, and defiled the holy place by the slaughter of cows. After a while, the desecrated shrine was restored. In 1802, Ranjit Singh seized Amritsar. He spent large sums of money upon the great shrine, and roofed it with sheets of copper gilt, whence the building derives its popular name of the Golden Temple. He also erected the fortress of Govindgarh without the city.

* Sir Monier Williams,

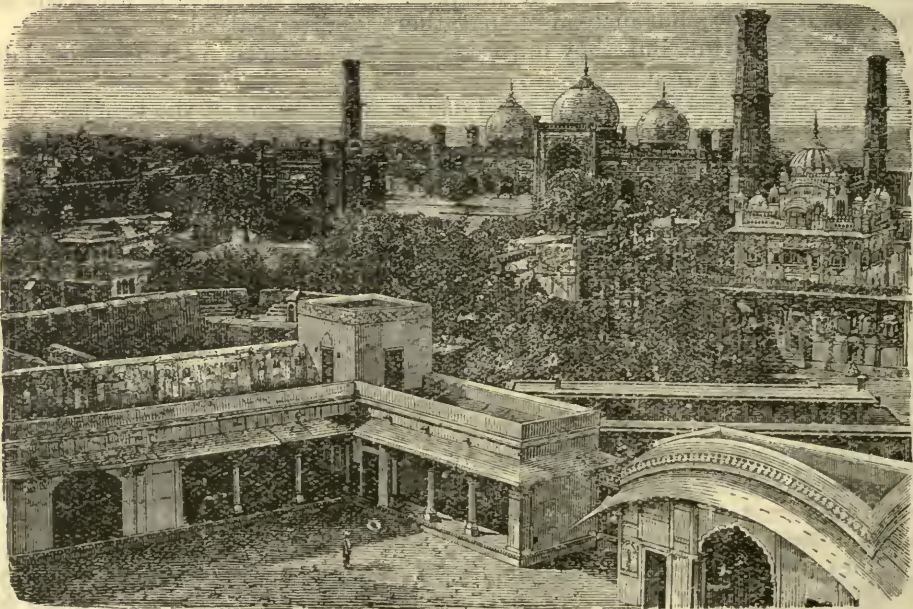


THE GOLDEN TEMPLE OF AMRITSAR

Among modern buildings, the Alexandra Schcol for girls is one of the most imposing.

Lahore

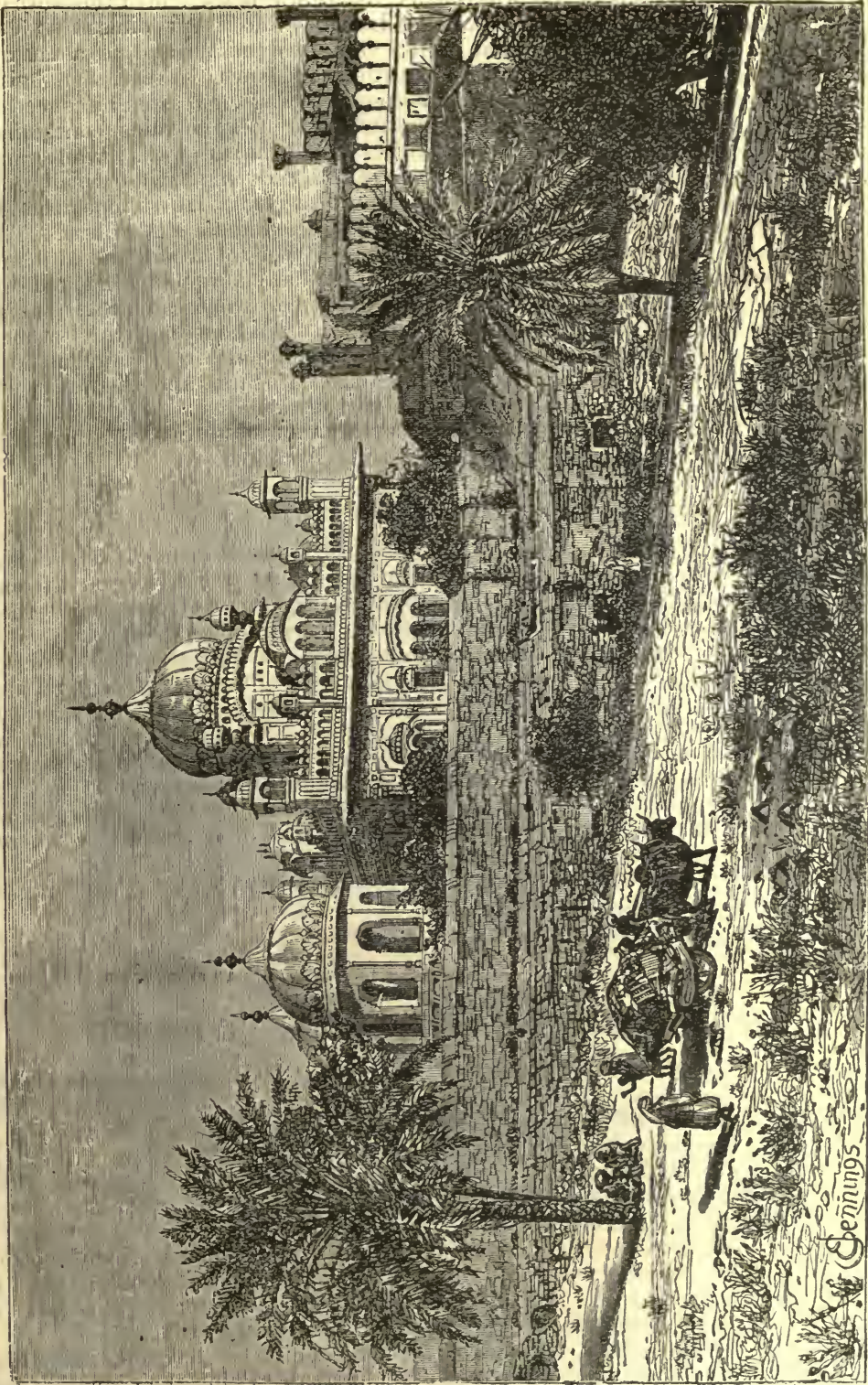
Lahore, the capital of the Punjab, is thirty-two miles from Amritsar, and about a mile from the Ravi. It has passed through many changes. For three hundred years it was a



LAHORE

The lower part of the temple is of marble, inlaid, like the Taj, with precious stones, and here and there overlaid with gold and silver. On the ground floor is a vaulted hall, with a gilded ceiling, ornamented with innumerable small mirrors, and its walls decorated with various designs. In the interior, opposite the principal entrance, sits the presiding Guru, with the open Granth before him. This is chanted by him and his assistants, with an accompaniment of musical instruments. Worshipers, male and female, enter, cast down their offerings, and bow their heads to the ground before the Granth and the Guru.

The streets of Amritsar are generally narrow and crooked; but of late years several improvements have been made. The chief manufacture is that of shawls by Kashmiris. The trade of Amritsar is considerable. Population, 162,429.



HANJOT SINGH'S TOMB, LAHORE

Benning

bulwark against the invasions of the Musalmans; but towards the end of the tenth century Sabuktigin, Sultan of Ghazni, defeated Jaipal of Lahore, who burnt himself to death in despair. Lahore next became the capital of the Ghazni dynasty, and at a later period, during the Moguls, it remained more or less of a royal residence. Akbar, Jahangir, Shah Jahan, and Aurangzeb all adorned it with numerous buildings. Wasted by successive invaders, the magnificent city of the Moguls sank into a mere heap of ruins, containing a few scattered houses, and a couple of Sikh forts within its shrunken walls; while outside, a large expanse of broken remains marked the site of the decaying towns which once surrounded the metropolis. Under Ranjit Singh, Lahore revived. He stripped the Muhammadan tombs of their decorations and sent them to adorn the temple of Amritsar. The tomb of Ranjit Singh is the chief Sikh erection. It is a mixed work of Hindu and Muhammadan architecture. Inside is a copy of the Granth, and around are eleven small mounds of earth, under which are preserved the ashes of Ranjit's eleven wives who became Satis at his death.

The city contains narrow winding streets, lined with tall houses, giving it a mean and gloomy appearance; but the magnificent buildings of the Mogul period compensate for this. The Punjab University College, the Mayo Hospital, the Cathedral, and the Railway Station are some of the chief erections during the British period.

The population in 1901 was 202,964—considerably more than that of Amritsar.

MIAN-MEER is a large military station, a few miles from Lahore.

Kangra

Kangra is a district of the Punjab in the north-east of the Province. It stretches from the plains over the Himalayan ranges and far into Tibet. At an early period it formed part of the dominions of the Rajput kings of Jalandhar. Kangra, on a steep isolated rock, was one of their chief fortresses. It also contained the famous temple of Nagarkot.

In 1009 A.D., the riches of the Nagarkot temple attracted the attention of Mahmud of Ghazni, who defeated the Hindu princes at Peshawar, seized the fort of Kangra, and plundered the shrine of an immense booty in gold, silver, and jewels. Thirty-five years later, the mountaineers rose against the Muhammadan garrison, besieged and retook the fort, with the assistance of the Raja of Delhi, and set up an exact likeness of the image which Mahmud had carried away. In 1360 the Emperor Firoz Tughlak again led a force against it. The Raja gave in his submission, and was permitted to retain his dominions; but the Muhammadans once more plundered the temple, and despatched the famous image to Mecca, where it was cast upon the high road to be trodden under foot.

In 1556 Akbar commanded in person an expedition into the hills, and succeeded in permanently occupying Kangra.

The Kangra District is now noted for its tea. Kangra was nearly destroyed by the great earthquake of 1905.

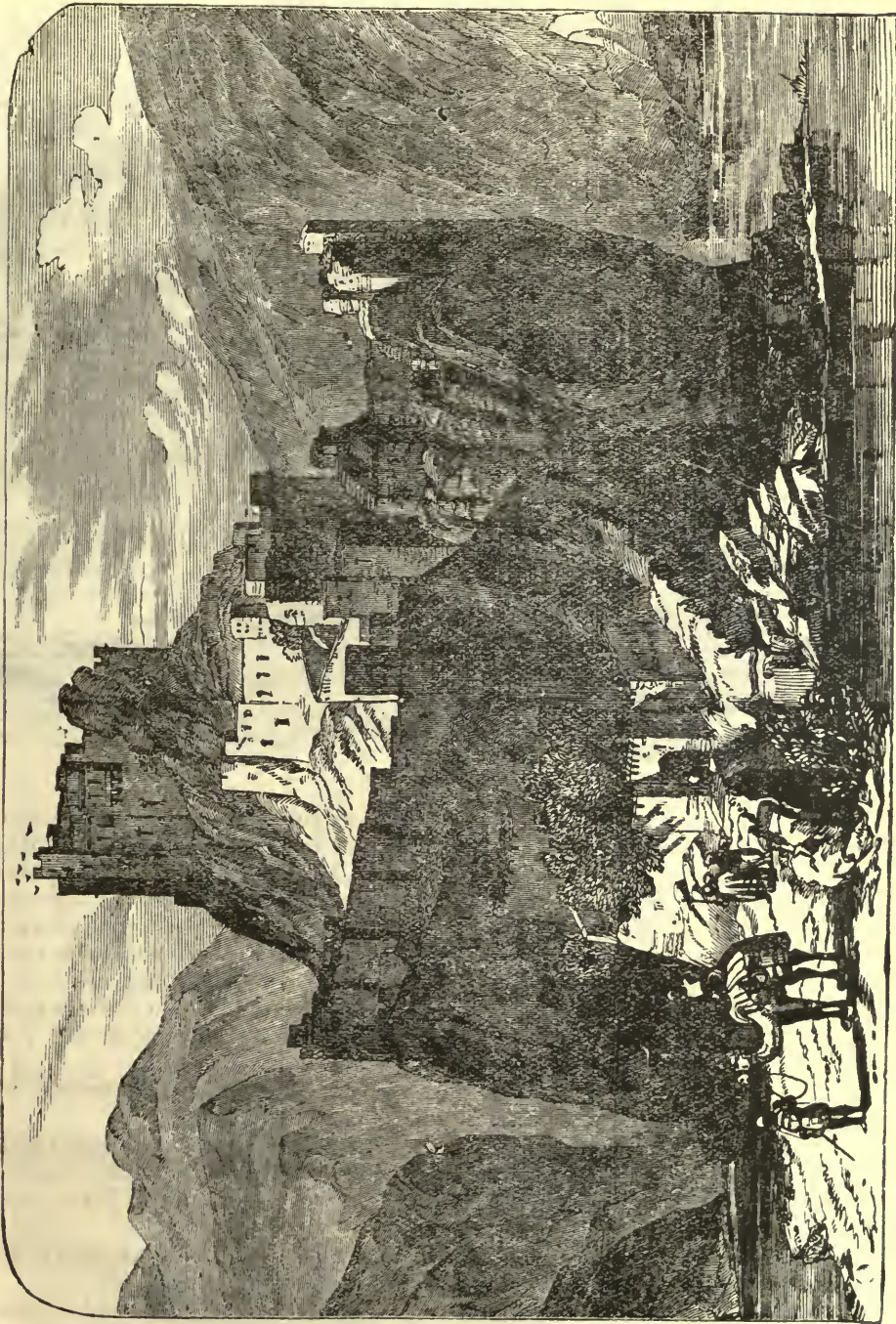
NORTH-WESTERN FRONTIER PROVINCE

The North-Western Frontier Province was formed in 1901, part of it being taken from the Panjab, and the remainder from the agencies of Dir, Swat, Chitral, &c. The chief officer is called an Agent, who is responsible to the Viceroy. Its estimated area is 31,000 square miles, and the population four millions. The capital is Peshawar.

The Northern State Railway, 278 miles in length, connects Lahore with Peshawar. Rawalpindi is a military station, 174 miles from Lahore. Beyond it, 58 miles, is the Indus Bridge at Attock.

The Indus, after entering a narrow channel from Hazara, suddenly expands to a breadth of more than a mile, and embraces many wooded islets. At Attock it contracts once more as it rushes through the dark rocks; while below it again becomes a broad blue lake, and yet again narrows to pass through the beetling gorge of the Mukhed Hills.

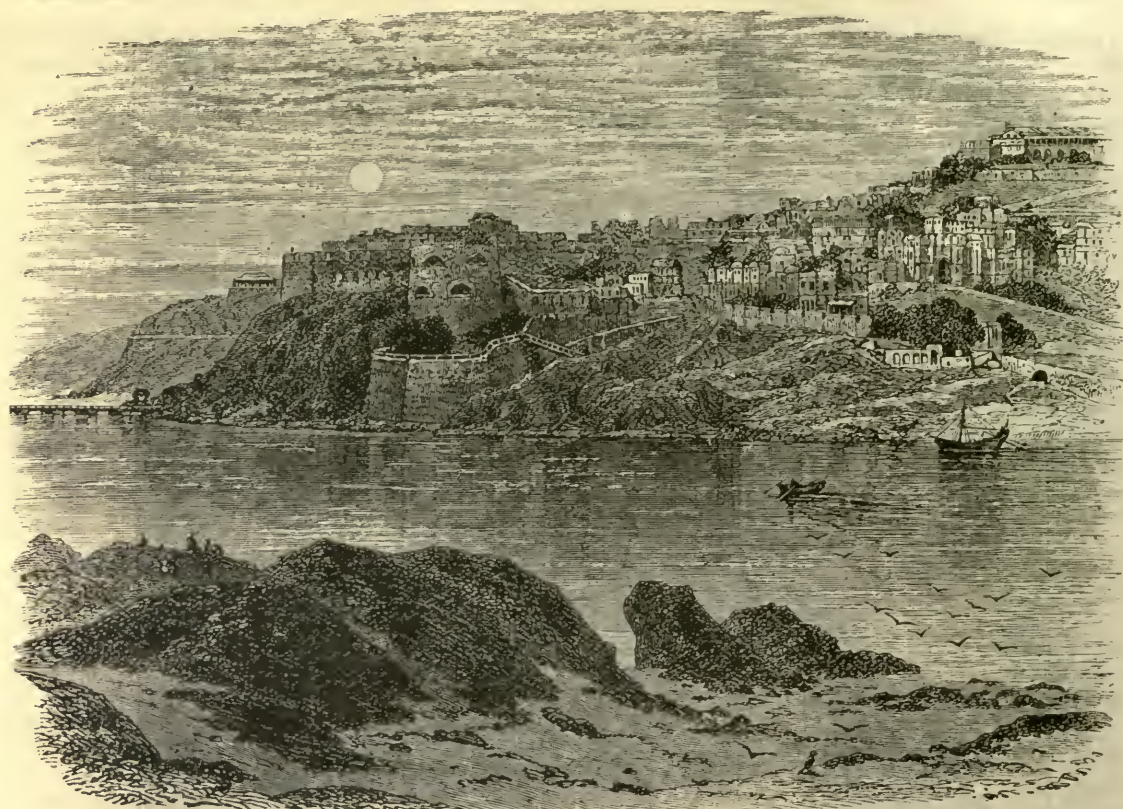
ATTOCK fort, built by Akbar, is situated on a commanding height overhanging the Indus almost opposite the point where it receives the Kabul river. Below their junction, a dangerous whirlpool eddies between two jutting precipices of black slate, known as Kamalia and



KANGRA OR NAGARKOT FOIT

Jalalia, from the names of two heretics who were flung from their summits during the reign of Akbar. The Railway Bridge now affords an easy passage across the river.

Peshawar, forty-six miles from Attock, lies in a valley drained by the Kabul river. The western extremity of the valley joins the Khyber Pass, the eastern opens into the Indus. The district is almost entirely surrounded by independent hill tribes of Pathan, or Afghan, origin. Space does not permit an account to be given of the long history of the district. In 1818,



ATTOCK, ON THE INDUS

the Sikhs overran the country to the foot of the hills, but they did not permanently occupy it till several years later. In 1848, the District came into the possession of the British.

The houses of Peshawar are chiefly built of small bricks or mud, held together by a wooden framework; the streets are irregular, and many of them winding. A mud wall, ten feet high, surrounds the city, chiefly as a protection against robbers. Just without the wall a fort, the Bala Hissar, crowns a small eminence. Its walls of sun-dried bricks rise to the height of 92 feet. The cantonment, lying west of the city, always contains a large military force.

The district was formerly notorious for its crime. It was said that a murder took place in the valley, on an average, every day of the year. Things have improved; but robberies and murders are still frequent.

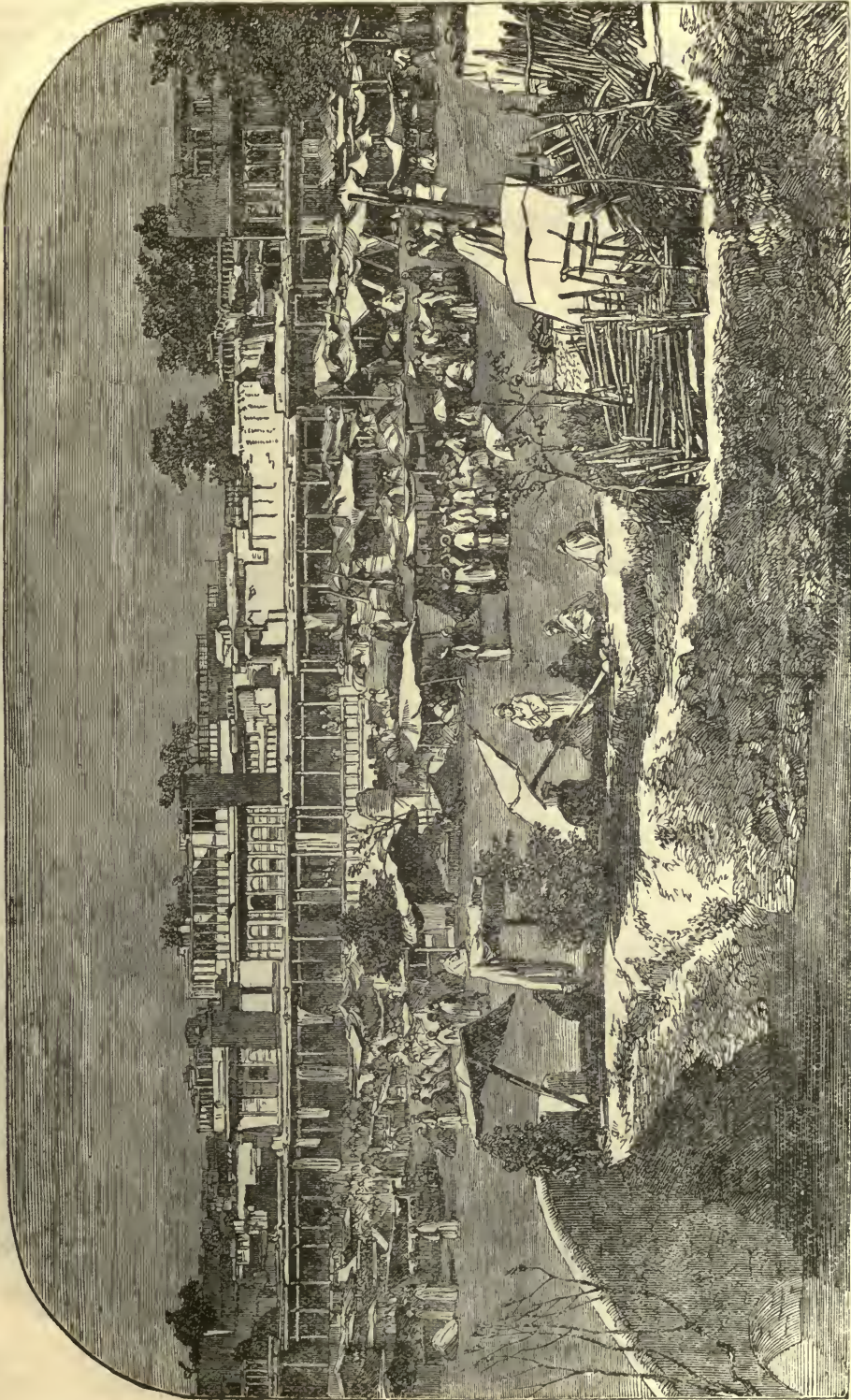
Fort JAMRUD, at the foot of the Khyber Pass, is ten miles from Peshawar. It is the British frontier outpost towards Afghanistan.

The Khyber Pass twists through the hills for about 33 miles till it reaches Dhaka. It lies up the bed of a stream, subject to sudden floods. The pass is generally narrow. At Ali Masjid, where there is a fort, the breadth is only forty feet, the hills on both sides being perpendicular and impracticable.

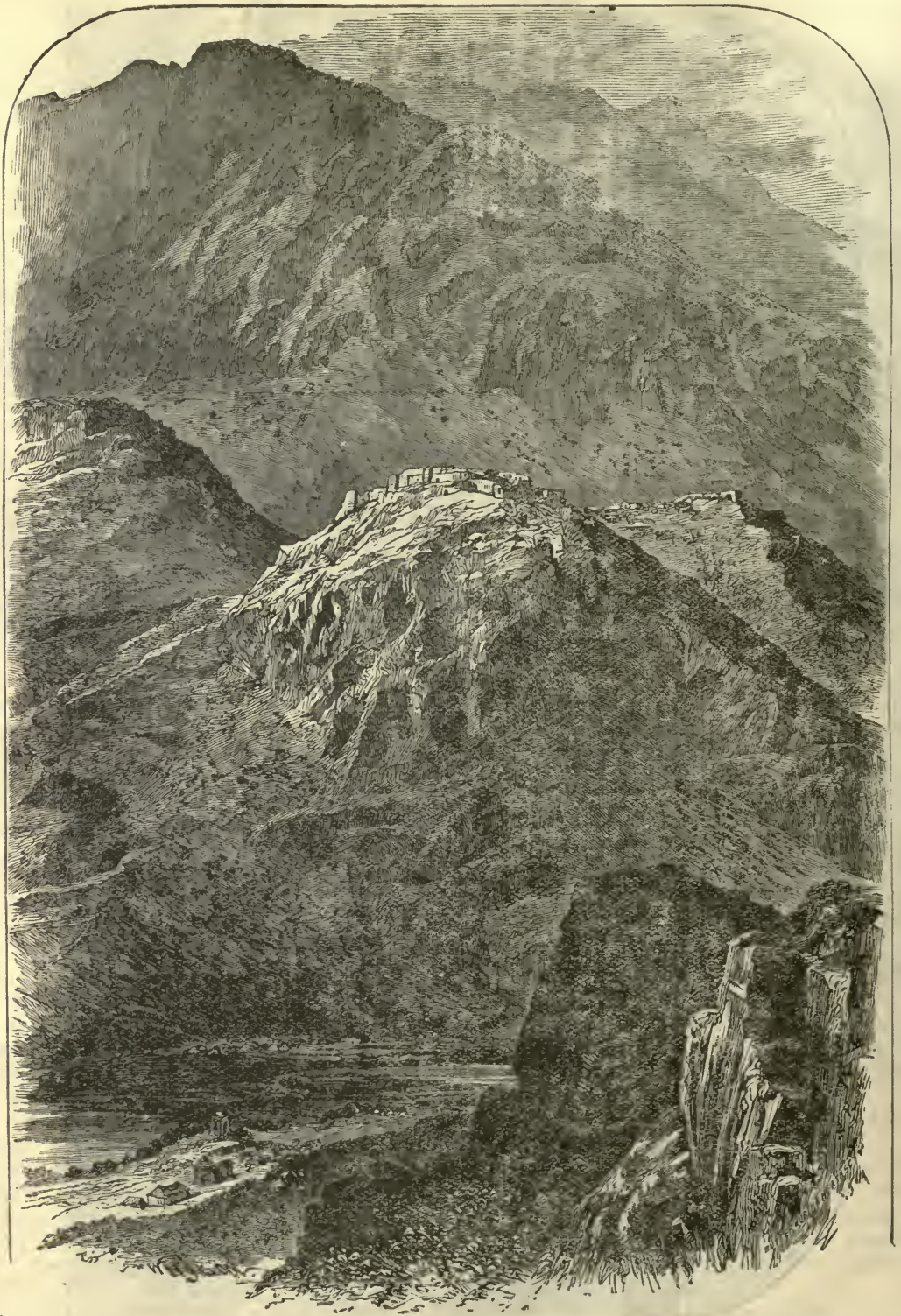
The Khyber Pass forms the great northern military route from Afghanistan into India. Through it successive invasions poured down.

The Afghans, in general, are powerfully built. The men have high cheek bones, large noses, and flowing beards. The hill tribes are Muhammadans of the worst type. Blood for blood and fire and sword against all infidels are their ruling ideas. Each tribe has its internecine wars, each family its hereditary blood feuds, and each individual his personal foes. Consequently they are always armed, even when grazing cattle, driving beasts of burden, or tilling the soil.

Some of the tribes are so ignorant of the religion they profess that they cannot tell even the name of their prophet. It is their great desire to have the tomb of a saint in their



PESHAWAR



ALI MASJID, IN THE KHYBER PASS

village. He causes rain to fall and does other good things. Pilgrims come to visit it and make offerings. Some years ago the Afridis killed a holy man who lived among them, that they might have this coveted possession.

The hill tribes were hereditary robbers, levying blackmail or plundering travellers through the Pass. Up on the steep hills, they could throw down stones or fire upon people below, who were unable to defend themselves. The tribes were proverbially faithless to their engagements, being constantly tempted by the hope of booty to attack parties whose safety they had previously guaranteed. The British Government made a treaty with them by which they agreed, for a certain sum every year, to keep the Pass open and protect travellers. This was violated, and the Pass is now under Government.

Before going down the Indus, a short account will be given of Kashmere.

Kashmere

Kashmere is a large native state, to the north-east of the Punjab. Its area is 80,900 square miles, but the population is only about twenty-nine lakhs.

It is usually entered by crossing a lofty range of mountains, called the Pir Panjal, or 'Saint's Mountain.' It is so named from a *pir*, or Muhammadan saint, whose shrine is in the Pass, and receives the offerings of all devout Musalman travellers. The top of the Pass is 11,500 feet above the sea. In clear weather the minars of Lahore may be seen, though distant about 130 miles.

Kashmere is an oval valley, about a hundred miles long and twenty-five broad, traversed by the Jhelum, fringed by minor valleys, and encompassed by the snow wall of the Himalayas. It is 5,200 feet above the sea, and pleasantly cool even in the hot season, during which it was a favourite retreat of the Mogul Emperors.



HIMALAYAN PASS

SRINAGAR, the capital, is on the Jhelum, which forms the main thoroughfare. It is also intersected by various canals. The houses are mostly built of wood, three or four stories high, with roofs sloping on one side only, overlaid with earth. The Takht-i-Sulaiman, 'Throne of Solomon,' is a hill overlooking the city. On the top is an old stone temple, built by the son of Asoka about 220 B.C.

Near Srinagar is the 'City Lake,' remarkable for its floating gardens of cucumbers and melons, which yield excellent crops. Each bed is kept in its place by a willow stake driven into the bottom of the lake.

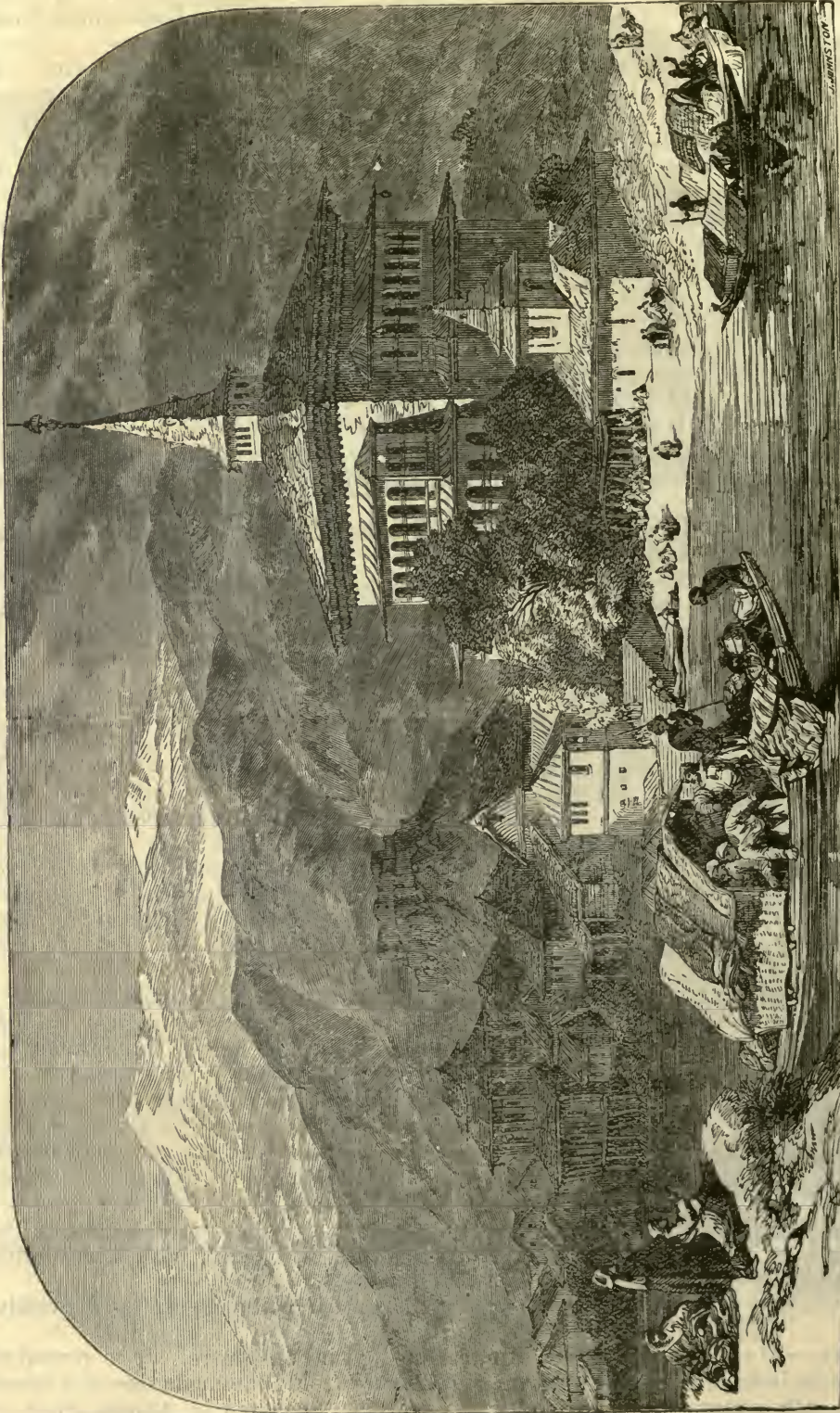
The view on the next page represents the mosque of Shah Hamadan. Over the lake is a house in which 'a hair of the prophet' is kept with the utmost veneration.

The chief manufacture of Kashmere is its beautiful shawls, made of the inner hair of a species of goat. It is also noted for its paper.

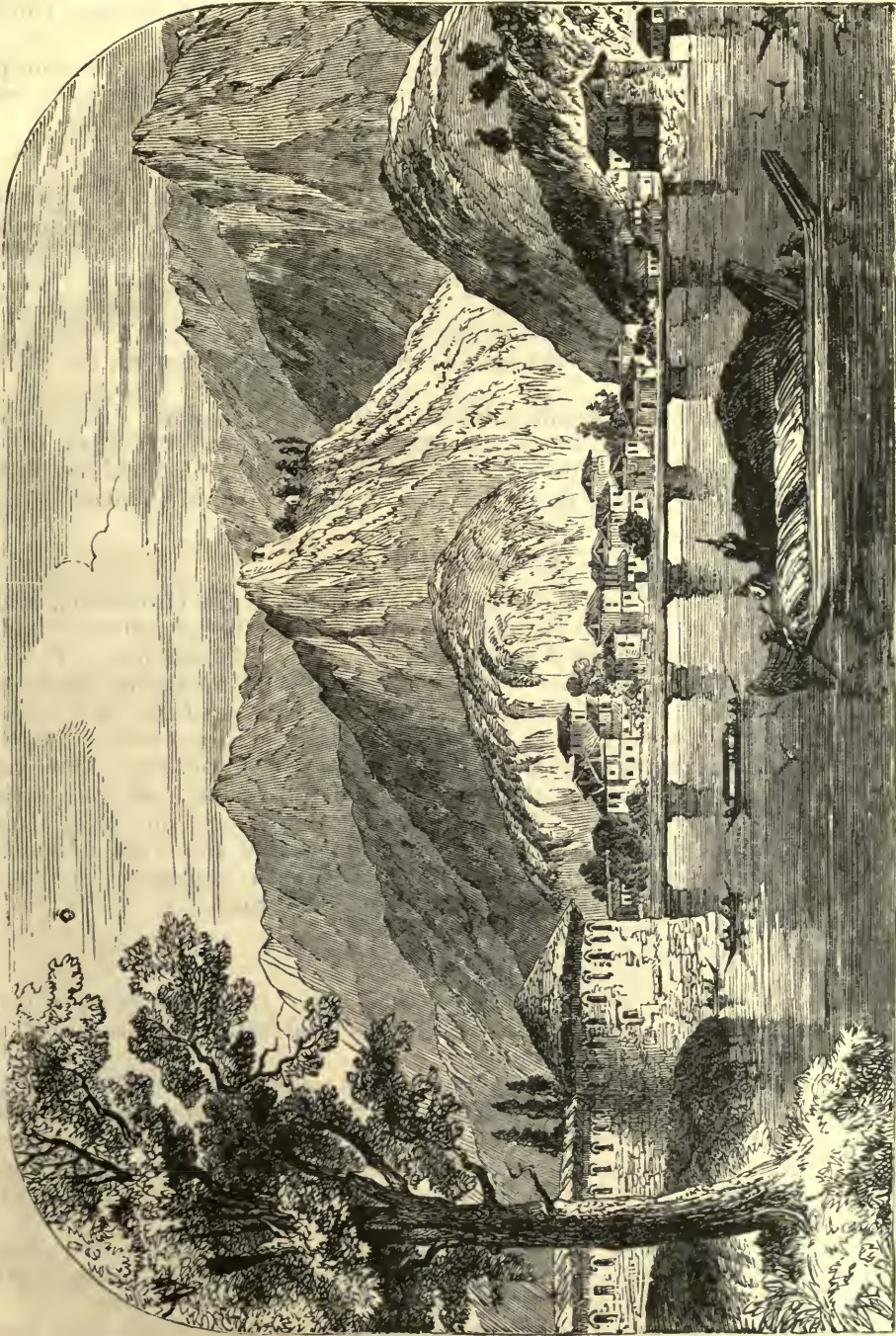
The Kashmiris are fair and handsome. Some Brahmans from Kashmere are settled in India, where they are called Kashmiri Pandits. The natives of Ladakh have features like the Chinese.

Recently Kashmere suffered greatly from earthquakes.

HISTORY.—There was an ancient Hindu Kingdom in Kashmere. It is remarkable as the only one in India which kept a record of its history. Muhammadanism was introduced in the fourteenth century A.D. In 1752 Kashmere was conquered by Ahmad Shah, and it



MOSQUE OF SHAH HAMADAN, SRINAGAR



BARAMULA ON THE JHELUM

remained under Afghan sway until 1819, when it was taken by the Sikhs. After the Sikh war, Gholab Singh was confirmed in possession of Kashmere on payment of seventy-five lakhs of rupees.

The government of the country has often been cruel and oppressive. The Maharaja is a Hindu ; but the majority of the Kashmiris are Muhammadans. The late ruler thought that one of his ancestors had become a fish. To prevent his being eaten, the use of fish as an article of food was forbidden. The Maharaja's successor was not an improvement,

and the British Government had to appoint a Regency, for a time, to manage the affairs of the state. The Maharaja has had his powers restored to him.

BARAMULA is a mountain gorge in Kashmere, through which the river Jhelum passes. The town stands on the right bank of the river, here spanned by a bridge of eight arches.

Journey to Sind

Returning to Lahore, we travel by rail to **MULTAN**, 317 miles distant. It is a very ancient city. Alexander the Great took it after a desperate resistance, in which he was severely wounded. Before it came under the Muhammadans, it had a famous temple, with a golden image of the sun. The second Sikh war arose at Multan, where two British officers were murdered. The city was stormed in 1849, and has since been under British rule. It is a large military station, and has considerable trade.

The North-Western State Railway connects the Punjab with Karachi, but the course of the river will be followed.

SHER SHAH, on the Chenab, four miles distant, is the port of Multan. From it steamers formerly started to sail down the Indus. About 63 miles below Sher Shah, the Sutlej enters the Chenab. After this junction the stream is called the Panjnad, as including the five rivers. Lower down it joins the Indus near a place called Mithankot.

The Indus

The Indus (Sanskrit, Sindhu) rises on the northern slopes of the Himalayas, and falls into the Arabian Sea, after a course of about 1,800 miles. It is the longest river in India.

The source of the Indus is supposed to have an elevation of 16,000 feet. The stream in the upper part of its course dashes down gorges and wild mountain valleys, and is subject to tremendous floods. On entering the Punjab, 812 miles from its source, it is about 100 yards wide, navigable by rafts, but of no great depth, and studded with sand-banks and islands. Below Mithankot, the breadth of the river varies from 2,000 yards to several miles according to the season of the year. The depth varies from four to twenty-four feet. The course of the river often changes, and every now and then a portion of the bank is heard falling into the stream. The delta of the Indus extends along the coast for 125 miles. Fish abound in the river; crocodiles are also numerous.

Not far below Mithankot the Indus enters the Province of Sind.

Sind

Sind is at present a province of the Bombay Presidency. It derives its name from the river Indus, or Sindhu, by which it is traversed. The total area is about 47,000 square miles, but the population is less than $3\frac{1}{4}$ millions.

There is a strip of cultivated land for about twelve miles on each side of the Indus; the rest of the country is generally a parched desert. Sand-hills abound near the eastern border, shifting under the influence of each prevailing wind. Remains of towns and dry water-courses show that the parts now barren were once fertile. The course of the river has varied greatly at different periods. In the lower parts of its course the Indus, like the Ganges, divides into several branches.

From the deficient rainfall in Upper Sind, less than an inch a year, the climate is very hot. Europeans sleep on the roofs of their houses, and sometimes water their beds before lying down to help them to get a little sleep.

HISTORY.—Sind was anciently ruled by native dynasties. It was the first province in India which suffered from the invasions of the Muhammadans. It was conquered by them about 712 A.D., and continued thenceforward in their hands with scarcely a break. In the eighteenth century the Talpur tribe of the Baluchis made themselves masters of the country, and ruled it as the Amirs of Sind. They were very fond of hunting, and sometimes destroyed villages to form preserves for game. They were unjustly treated by Sir Charles Napier, who defeated them in the battle of Meani in 1843, after which Sind was annexed to British territory. The change, however, was beneficial to the people.



J. J. LINDSAY

THE BOLAN PASS

PEOPLE.—The Sindis are tall and robust men. Complaints are made that they are not cleanly in their habits. Their language belongs to the Sanskrit family, and retains many grammatical forms which have dropped out of the other vernaculars. Muhammadans write it in the Arabic character; Hindus use Punjabi letters. About four-fifths of the people are Muhammadans, among whom are included nearly all the cultivators. The Hindus, in many cases, are traders in the cities. Many of the Sindis wear a high round hat of a peculiar shape.

TOWNS.—In Upper Sind the Indus has cut its way through a limestone ridge, dividing into two branches, with an island in the centre. On the island there is a fort called Bukkur; on the eastern bank there is a town called Rohri, and on the western bank, a town called Sukkur. At this place the Indus is crossed by a fine railway bridge.

At Ruk, near Sukkur, a line of railway branches off up the Bolan Pass to Quetta, in Baluchistan, a distance of 156 miles. The Bolan Pass is about 60 miles in length. In some parts it is so very narrow that only three or four men can ride abreast. When the river is in flood, it completely fills the narrow gorge. The top of the Pass is 8,500 feet above the sea. Quetta has been occupied by the British since 1876. The object is to defend India from invasion through the Bolan, the great southern military route. Travellers are also protected from robbery, trade is facilitated, and the country is becoming more settled.

Sailing down the Indus from Sukkur for about 225 miles we come to Kotri, from which the railway turns off south-westward to Karachi. On the opposite side of the river, three miles distant, is Hyderabad, on a limestone ridge, formerly the capital of the Amirs. It is noted for its ornamented silks and lacquered ware. Here also are made the large earthen pots, used by fishermen on the Indus, to buoy themselves up when fishing.

KARACHI, on the west coast, is the largest town in Sind, and has considerable trade. It may be regarded as almost a creation of British rule, its extensive commerce, splendid harbour works, and numerous flourishing institutions having all sprung up since the annexation of Sind. Karachi is the great port for the Punjab. Being near the sea, the heat is much less than in Upper Sind. It has a population of 116,663.

UMARKOT is a small town east from Hyderabad, on the confines of the sand hills forming the eastern desert. Here, in 1542, was born Akbar, the son of Humayun, then on his way to Afghanistan.

CUTCH is a long semicircular peninsula to the south-east of Sind, from which it is separated by a shallow salt lake, called the great Runn or Ran. Two ranges of hills run through Cutch from east to west. The country is in general barren. Horses and wild asses are numerous. The head of the Government is called the Rao, under whom there are about 200 chiefs. The principal town is Bhuj, near the centre. In 1819, Bhuj was nearly destroyed by an earthquake, which raised an immense mound of sand, called by the people Allah Bandh, 'The Mound of God,' and submerged an adjacent tract of land.

The Runn, from *āranya*, desert, is a sandy hollow, covered with water during the south-west monsoon, but dry at other periods and encrusted with salt. It contains several islands. Wild asses and swarms of flies are the only living creatures by which it is frequented. There is a smaller Runn, forming the eastern boundary of Cutch.

KATHIAWAR is a large peninsula south-east of Cutch. It was anciently called Surashtra, and is remarkable for several places of great interest. Dwarka, near the north-western corner, is a noted place of pilgrimage. On the southern coast is Somnath, near which Krishna is said to have been killed, and his body burnt. The famous temple of Somnath was sacked by Mahmud of Ghazni about 1025. North of Somnath there is a wild hill district, called the Gir. At the foot of the hill called Girnar, there is a set of Asoka's inscriptions, 250 B.C. The hill, near the top, contains a number of beautiful Jain temples. Westward is the famous Satrunjaya hill, also covered with Jain temples, and the resort of innumerable pilgrims. The town Palitana lies near the base of the hill.

Kathiawar is divided into 188 separate States, 96 tributary to the British Government, 70 to that of the Gaekwar, while the others pay no tribute. There is a Rajkumar College for the instruction of young chiefs. Bhaunagar occupies the foremost place in Kathiawar, and was the first Native State in India to construct a railway at its own expense. Some other chiefs are also noted for the enlightened government of their territories.

Taking ship from Bhaunagar, on the east coast, we sail to Bombay.

THE BOMBAY PRESIDENCY

The Bombay Presidency includes a long strip along the West Coast of India, and nearly the whole of Sind. On the east it is bounded by the States of Central India, the Nizam's Dominions, and Mysore. The area is about 123,000 square miles, rather less than that of the Madras Presidency. The population is nearly 19 millions. There are numerous Native States in connection with the Government of Bombay, containing nearly 66,000 square miles, with a population of about seven millions.

The Western Ghats separate a rugged strip of land along the coast from the table-land of the Deccan. The Sabarmati, Mahi, Narbada, and Tapti run through the northern districts into the Gulf of Cambay.

The fall of rain is great along and below the Western Ghats. Grain and cotton are the principal crops. Coconut trees are numerous along the Western Coast. The forests of the Ghats yield teak and other timber.

Kanarese is spoken in the south, Marathi in the centre, and Gujarati around the Gulf of Cambay.

Hinduism is the prevailing religion. About one in five are Muhammadans. There are some Jains, Christians, and Parsis.

The Bombay Presidency is under a Governor, aided by two Councils.

Bombay

HISTORY.—The Portuguese took possession of the small island of Bombay in 1532. In 1661 they gave it to Charles II. of England as part of the dowry of his Queen, a Portuguese Princess. He found it of such small value that in 1668 he transferred it to the East India Company on payment of an annual rent of £10. The same year it was besieged by the Nawab of Janjira, the Sidi or Abyssinian admiral of the Mogul fleet. In 1708, Bombay was made the seat of one of the three Presidencies. It was not under the Governor-General till 1783. During the first Mahratta war (1774—1782) Salsette, with other islands in the neighbourhood, and Tanna were annexed. After the downfall of the Peshwa in 1818, Bombay became the capital of a large territory. It has the finest harbour in India, and it is now the second city, the population amounting to about 822,000. There are about six lakhs of Hindus, two lakhs of Muhammadans, and half a lakh of Parsis.



VIEW OF BOMBAY HARBOUR

PRINCIPAL SIGHTS.—In the beauty of its scenery, as well as in the commercial advantages of its position, Bombay is unsurpassed by any of the cities of the East. The Bombay Island, or, as it may now be called, the Bombay peninsula, is connected with the mainland on the north by solid railway embankments. The approach from the sea reveals a magnificent panorama. The distance is closed by the barrier range of the Western Ghats. In front opens the wide harbour, studded with islands and jutting precipices, clothed with the white tails of innumerable native craft, and giving a secure shelter to fleets of merchant steamers. The city itself generally consists of well-built houses, and broad streets ennobled by public buildings. The sea-shore is formed by docks, warehouses, and a long line of artificial embankments, extending continuously for nearly five miles.

The island consists of a low plain, about eleven miles long by three broad, flanked by two parallel ridges of low hills. Colaba point, the headland formed by the longer of these ridges, protects the harbour on its eastern side from the force of the open sea. The other ridge terminates in Malabar Hill; and between the two lies the shallow expanse of Back Bay. On a slightly raised strip of land between the head of Back Bay and the harbour, is situated the Fort, around which the town grew up. The walls have been demolished, and the Fort is now chiefly occupied with commercial offices.

Bombay was greatly enriched during the Civil War in America by the demand for cotton. The growing wealth of the city led to the erection of several splendid public buildings. Good stone is available, so that Bombay has a great advantage over Calcutta and Madras, where brick must be employed. Among the most prominent are various public offices, the University buildings, and the G. I. P. Railway Central Station.

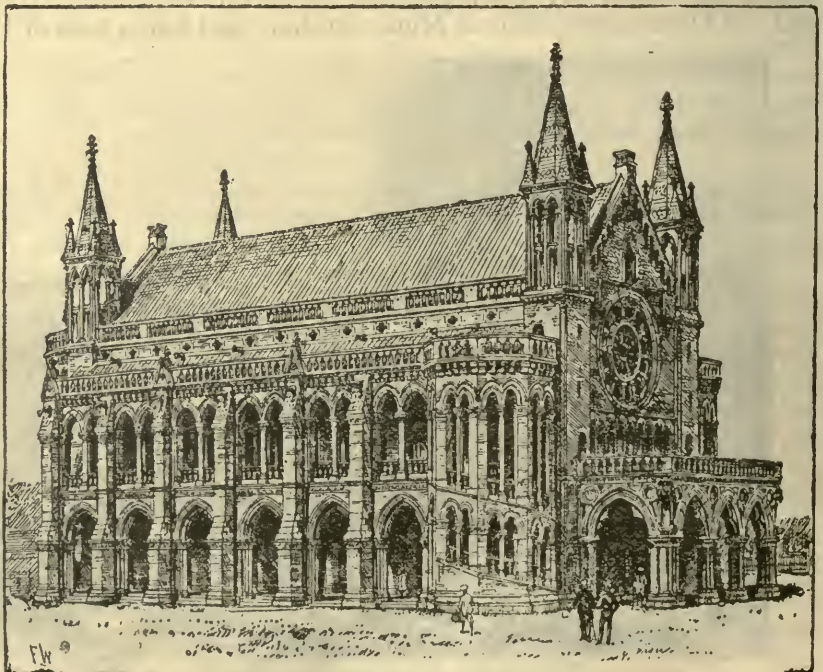
The street view on the next page gives a good idea of the ordinary Bombay houses.

One of the institutions of Bombay is a Pinjrapole, a hospital for old bullocks, dogs, cats, fowls, &c. Some of the poor creatures are in a most deplorable condition. It is supported by the Jains as a work of great merit. They also feed pigeons and sprinkle sugar near ant-hills. The care and pity of some of them is confined to the lower animals. In Kathiawar they tried hard to prevent sheep from being killed as food, while they were silent on the subject of female infanticide.

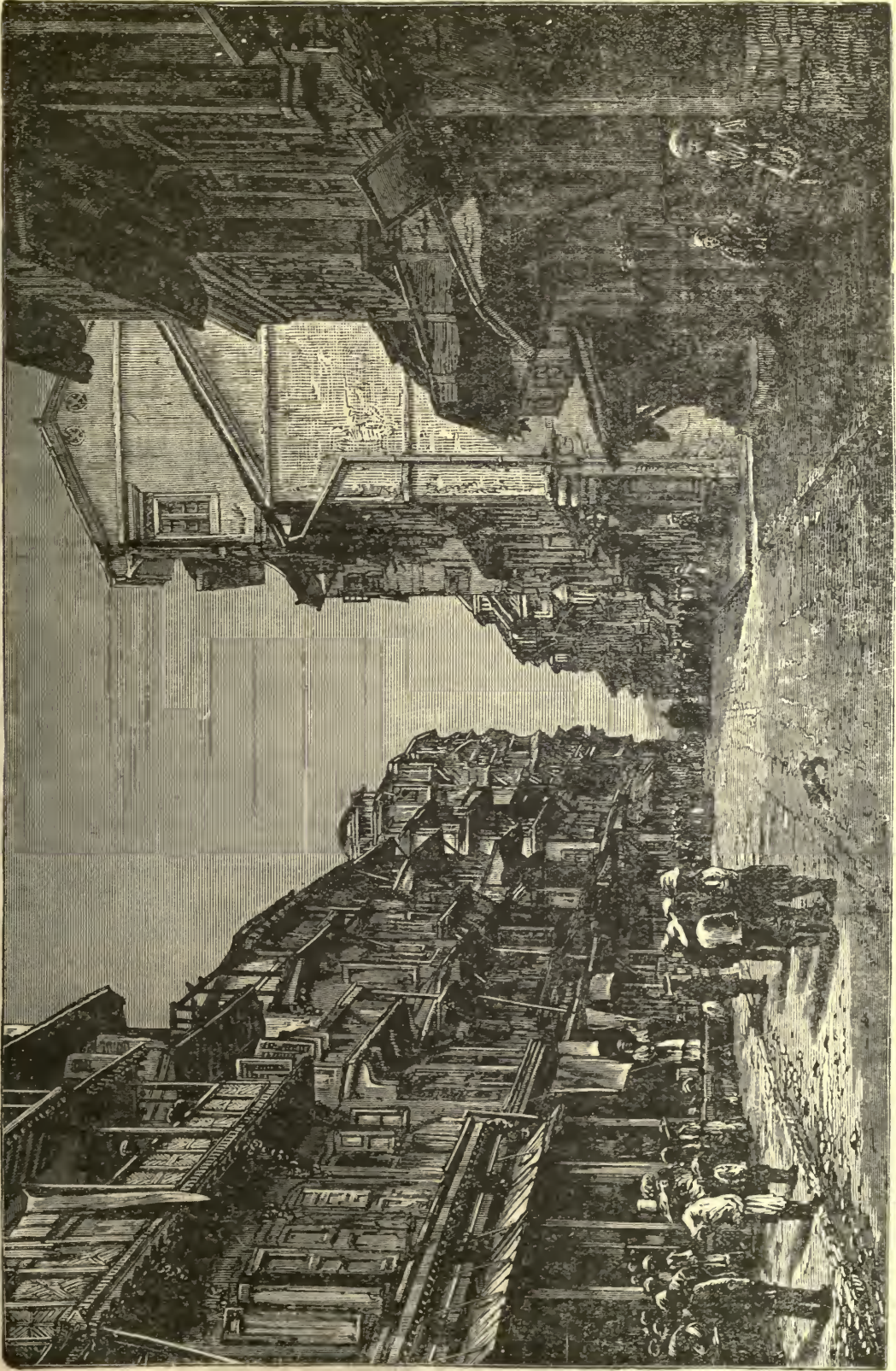
The favourite suburb for the wealthy is Malabar Hill, now terraced to the top with handsome bungalows, commanding a magnificent view over the city and the sea. Government House is at the extreme point. A drive of five miles down the slope and along the beach leads to the Apollo Bunder.

Bombay is the one port of arrival and departure for all the English mails and for the troopships of the Indian army. It is also connected by rail with nearly every part of India. The variety of nationality and costume is therefore very striking.

YOUNG BOMBAY.—Mr. Bholonath Bose, in the *Travels of a Hindu*, says of the oriental mind: "It has never yet known, nor attempted to know, any other form of Government than despotism."



SENATE HOUSE, BOMBAY



STREET IN BOMBAY

"Young Bombay," at present, exhibits the curious combination of an ardent desire for political reform, with a conservative spirit in other respects.

Principal Wordsworth, acknowledged to be one of the warmest friends of India, and from his position having the best means of ascertaining the truth, makes the following severe remarks regarding the action of some educated Hindus:—

"I need hardly say that I consider the existence of the Hindu child-widow one of the darkest blots that ever defaced the civilisation of any people, and it is the direct and necessary consequence of the system of infant marriage. Some years ago, I should have expected that these sentiments would have found an echo in the bosom of every Hindu who had received an English education, and particularly among those persons who were attempting to appropriate the political methods and ideas of Englishmen. I have no such delusion now. I find some of them employing all the resources of theological sophistry and cant, not simply to palliate, but to vindicate what is plainly one of the most cruel, blighting, and selfish forms of human superstition and tyranny. I find others manœuvring to arrest every sincere effort at reform, sophisticating between right and wrong, defaming the character and motives of reformers, and labouring to establish by arguments as ridiculous as they are insulting, that English domestic society offers a warning rather than an example to Hindus. I find them vindicating early marriage as the only safeguard against universal sexual license, a confession of moral incompetence which I should have thought that any people with a grain of self-respect would have shrunk from advancing."*

The patriotism of which the Reactionists loudly boast is thus analysed by the *Subodh-Patrika*:—"It consists in an indiscriminate admiration of Hindu manners, customs, and institutions and a glorification of their ancestors of whose real history, however, we know next to nothing. This is associated with an uncontrollable desire to find fault with the institutions and manners of Europeans and especially of our English rulers. To such an extent is this hallucination carried, for we can regard it as nothing better, that these people will not allow Europeans a superiority even in the physical sciences. In the Anglo-Vernacular organ of the body published in Bombay, it was stated some time ago in the vernacular columns, that the ancient Hindus had such a perfect knowledge of the laws of the physical world and such a command over nature that they could at any time and in any place they chose bring down rain. It would be worth all the energy that the Reactionists can bring to bear on the task and all the money they can spend on it, to discover this once known but now, unfortunately for mankind, hidden art and publish it again to the world."

The Hindu says, "This spirit of reaction is said to have its centre in Poona, the chief Mahratta stronghold of Brahman orthodoxy, and a prominent centre of political activity in India."

On the other hand, Bombay has a few zealous reformers, and it is hoped that the reactionary movement will soon pass away.

THE PARSIS.—In proportion to their numbers, the Parsis are probably the richest class in India. They are descendants of the ancient Persians, who came to India many centuries ago to avoid Muhammadan persecution. Much of the mercantile business of the East is in their hands. Unfettered by caste like Hindus, they are free to travel wherever they please. They are also distinguished for the attention they pay to education.

In religion, they are followers of Zoroaster or Zarathustra; their sacred book is called the Avesta. Theoretically they claim to be monotheists, but they adore the four elements—fire, air, earth and water. Like the Hindus, they attach great purifying virtue to the urine of the cow, called *nirang*. It is brought to the house every morning. A small quantity of it is applied to the face, hands and feet. In greater purifications, some of the liquid is drunk. A fire is kept ever burning in their temple. The Parsis do not bury their dead, but expose them in towers to be devoured by vultures. In the Avesta, the earth complains that she is polluted by the burial of the dead. The bodies are laid in what are called "towers of silence." Each tower usually has several vultures sitting motionless round the top, with their heads pointed inwards. When a corpse is brought, the vultures swoop down, and in a few minutes fly back satiated, and take up their former position.

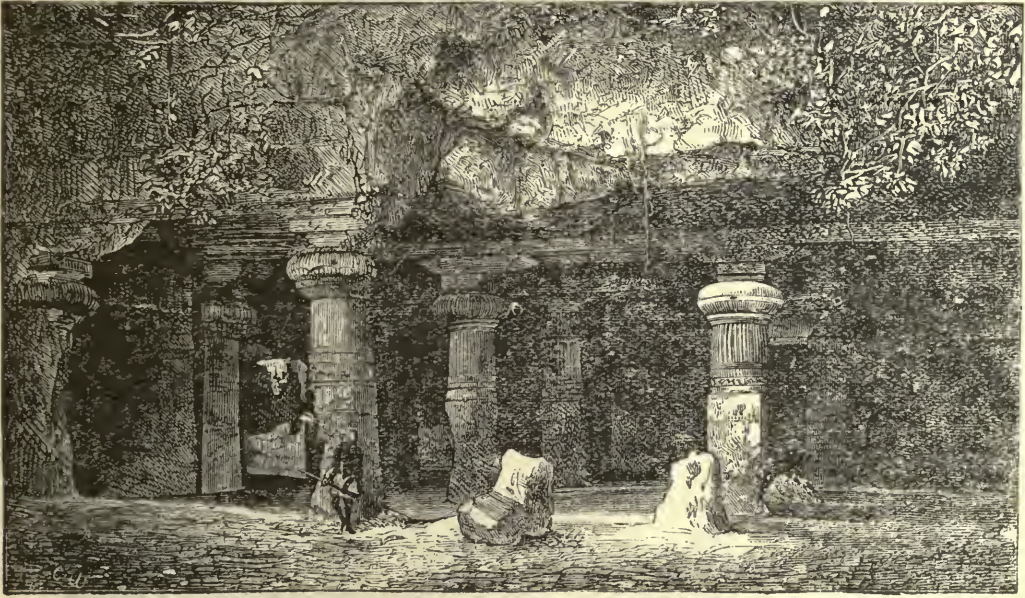
* Letter to Mr. M. Malabari.

Some of the Parsis, like the late Sir Jamsetji Jeejeebhoy, have been distinguished for their benevolence. The greatest Indian social reformer of the present day, Mr. M. Malabari, belongs to this section of the community.

There are complaints that the younger Parsis are not so temperate as their forefathers. The fondness of some of them for theatricals is another unfavourable symptom. The leading men should seek to check these evils.

The Cave Temples of India

The Cave Temples of India are one of its greatest marvels. No other country in the world possesses such a magnificent group of rock-cut monuments. The period during which the people of India were given to making these excavations is supposed to have begun about 250 B.C. and to have ended about 800 A.D. More than nine-tenths of the cave temples are found in the Bombay Presidency. One of the most celebrated is in the island of Elephanta, about six miles from Bombay. It was so called by the Portuguese from a stone elephant, which stood near the old landing-place.



ENTRANCE TO THE CAVE OF ELEPHANTA

The great cave is in the western hill of the island, and at an elevation of about 250 feet above the sea. It is hewn out of a hard compact rock, which has also been cut away on either side, leaving open entries on the east and west sides. The principal entrance, facing the north, is by a spacious front, supported by two massive pillars, and two half pillars, forming three openings under a thick and steep rock, overhung by brushwood and wild shrubs. The whole excavation consists of three principal parts: the great temple itself, which is in the centre, and two smaller compartments, one on each side.

The great temple is about 130 feet long, and as many broad. It rests on 26 pillars (eight of them now broken) and 16 half pillars. It varies in height from fifteen to nineteen feet.

On entering the temple one of the first objects which attracts notice is a large figure of the Trimurti, nineteen feet in height. On each side stand gigantic doorkeepers, about twelve feet in height. In approaching the Trinurti, the shrine, or *garbha*, of the temple is passed to the right. It is entered by doors on the four sides, with a gigantic doorkeeper at each door. The chamber is perfectly plain inside, and about nineteen feet square. In the middle stands an altar, or *vedi*, about ten feet square and three feet high. In the centre of this is placed the *linga*, cut from a block of a harder grain



INTERIOR OF THE CAVE OF ELEPHANTA

than that in which the cave is excavated. The compartment to the east of the Trimurti, contains numerous gigantic figures, grouped about a gigantic *Ardhanari*, or Siva represented as a half male, half female divinity. The figure is nearly seventeen feet in height. In the compartment to the west of the Trimurti are two figures of Siva and Pārvati, &c.

It will be seen from this description that the temple belonged to the Siva sect. It is supposed to have been excavated about the latter part of the eighth century of the Christian era.

There are Buddhist cave temples, of an earlier date, in the island of Salsette, at Karli, on the road from Bombay to Poona, and at Ajanta, in the Nizam's Dominions. At Ellora not very far from Ajanta, there are Buddhist, Jain, and Hindu temples. Among them is a remarkable temple, called Kailas, cut out of a rock, and standing by itself. The interior is 247 feet in length by 150 feet in breadth; the height, in some places, is 100 feet. Though dedicated to Siva, it contains figures of Vishṇu and other gods. It is said to have been built about the eighth century by Raja Edu, of Ellichpur, as a thank-offering for a cure effected by the waters of a spring near the place.

Gujarat

Gujarat includes the northern part of the Bombay Presidency, surrounding the Gulf of Cambay. Daman, about 110 miles north of Bombay, is the boundary on the south coast of the Gulf; Rajputana is the northern limit. Exclusive of Kathiawar, which is sometimes included, the area is about 10,000 square miles.

The country is watered by the Tapti, Narbada, Mahi, and other rivers, which fall into the Gulf of Cambay.

A great part of Gujarat is so fertile that it has been called the 'Garden of India.' The black soil is largely used for cotton crops. Bajra, a kind of millet, is the principal grain. A fine breed of cattle is found in the north.

The Gujarati language is spoken by about ten millions. It is like Hindi, but has a little more Persian. The alphabet is derived from the Nāgari, omitting the top line.

The Gujaratis are industrious and noted as traders; but, on the whole, they are very superstitious. The Vallabhācharis are chiefly Gujaratis. Their Maharajas are worshipped as living incarnations of Krishna. Rich Bombay merchants gave their wives and daughters to be prostituted as an act of religious merit to men who had ruined their health by vicious practices. Jains are more numerous in Gujarat than in any other part of India.

The country is divided into British territory and a number of Native States. The following are a few of the principal towns:

SURAT is on the Tapti, 167 miles north from Bombay. It is a comparatively modern city. Here the first English settlement in India was founded in 1612. In 1664 it was plundered by Sivaji, and thenceforward for some years an annual Mahratta raid was almost a certainty. In 1695 it was considered the chief port of India. In 1759 it was taken by the English, though it was nominally ruled by the Nawabs till 1800. It was formerly noted for its export of cotton. The rise of Bombay has interfered with its prosperity, but it is still the fourth city in the Presidency, with a population of nearly 120,000.

BROACH is 37 miles north of Surat, on the Narbada, about 20 miles from its mouth. As early as the first century of the Christian era, it was one of the chief ports in Western India. It was retaken from Sindhia by the British in 1803. In ancient times, cloth was one of the chief articles of export. Parsis are supposed to have settled at Broach as far back as the eleventh century. The population is about 43,000.

BARODA, 44 miles north of Broach, is the capital of the Gaekwar. The reigning family, which is of Mahratta origin, first rose out of obscurity in 1720. During the Mutiny, the Gaekwar, Khandi Rao, rendered good service to the British Government, and was rewarded for his loyalty. He was succeeded by his brother Mulhar Rao, who had been imprisoned for attempting to poison Khandi Rao. The new Gaekwar squandered money on gold and silver cannon, and so maladministered his territories, that the British Government threatened to depose him unless he reformed. It is believed that he then attempted to poison

the British Resident. He was therefore deposed, and the adopted son of the widow of Khandi Rao was installed in his place. The young Gaekwar is one of the most enlightened Native Princes in India. Population in 1901, 103,790.

In a letter to Mr. M. Malabari, His Highness thus notices the weak point in Indian reformers:—"I have all along studied and watched with interest the stirring controversy on infant marriage and enforced widowhood against which you have so ably raised your voice, and for which you deserve the thanks of every right minded citizen who is desirous of seeing the social regeneration of India. I think there has already been too much writing and lecturing on the subject, and that such activity, however useful and necessary, must have a limit. Evils, like these, call loudly for action, and action alone can remedy them. It is not very pleasant to reflect that so many of our learned young men, who have such ample opportunities of doing good to their country, do not, where the occasion offers, show the truth of the old adage, 'Example is better than precept,' by boldly coming forward, may be, at some personal sacrifice, to respond to what they from their otherwise secure position would lend weight, and like to be recognised as the autocracy of intelligence. Nothing is rarer in this world than the courage which accepts all personal responsibilities, and carries its burden unbending to the end."

AHMEDABAD, 62 miles north-west of Baroda, on the Sabarmati, ranks first among the cities of Gujarat, and third in the Bombay Presidency. It was founded by Ahmed Shah in 1314. In 1573 it was, with the rest of Gujarat, subjugated by Akbar. During the 16th and 17th centuries, it was one of the most splendid cities in Western India. It was acquired by the Mahrattas in 1757, and came under the English in 1818. Population, about 186,000.

The Muhamnadans erected some beautiful mosques and tombs, largely in the Hindu style of architecture. Some of the windows and screens have exquisite open tracery. Ahmedabad was formerly celebrated for its manufactures in silk, cloth of gold, and cotton goods. A native proverb says that the prosperity of Ahmedabad hangs on three threads—silk, gold, and cotton. Although reduced in scale, they still give employment to many. The city is also noted for its pottery and paper.

Maharashtra, or the Mahratta Country

The Mahrattas, numbering about eighteen millions, occupy a triangular-shaped country. The shore of the Arabian Sea forms its base, the Portuguese possessions of Daman and Goa being its northern and southern limits. The apex is a point about 700 miles beyond Bombay in the Deccan.

The coast tract, called the Konkan, is an uneven country, with narrow defiles reaching up to the Ghats. The table-land to the eastward is about 2,000 feet above the sea. It contains rolling plains, interspersed with hills and protruding masses of rock, some of which were converted into hill forts.

The Mahratta language resembles Hindi, but has a larger infusion of Sanskrit. The Nāgari character, slightly altered, is usually employed in books. It is often called Balbodh. A sort of running hand, called Modi, is generally used in common life.

The Mahrattas are a small but hardy race of men. While the Bengalis often go bare-headed, the Mahrattas are noted for their large turbans. They were never so much under Muhammadan influence as Hindus in the north, so the women have more liberty.

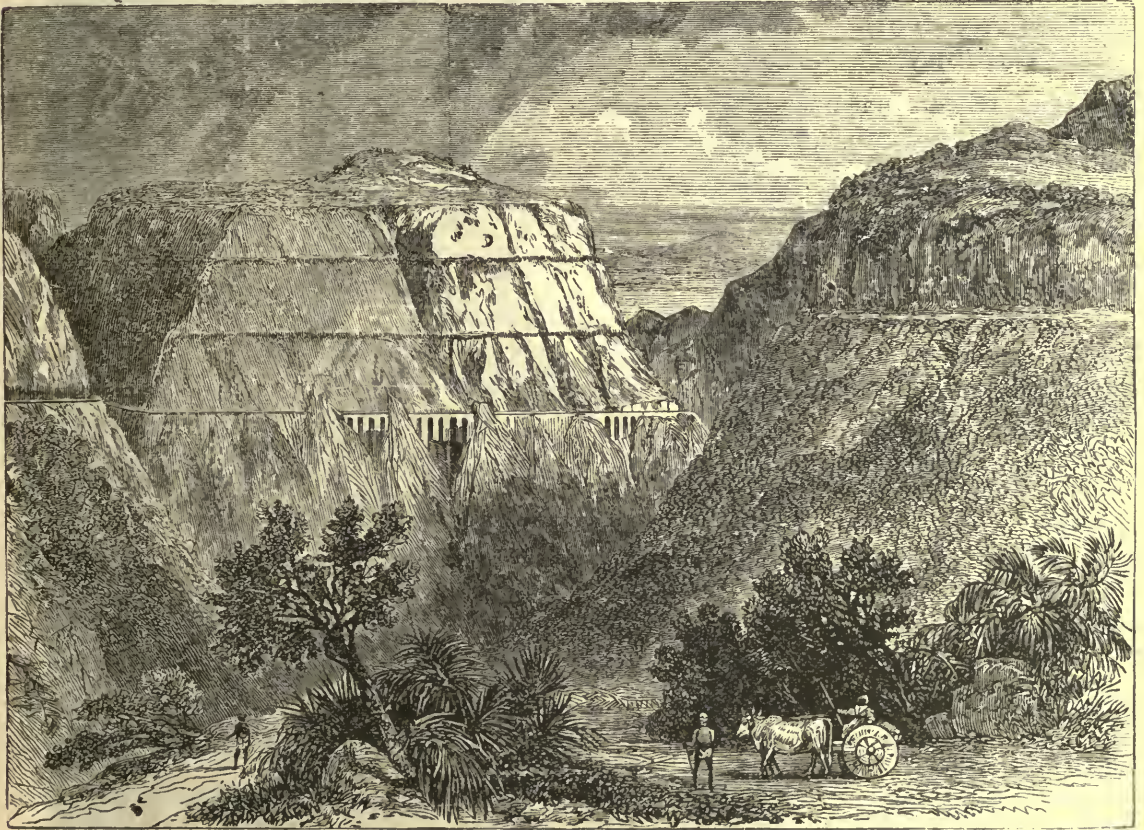
Early in the Christian era, Maharashtra is said to have been ruled by Salivahana, the son of a potter, whose capital was at Paitun on the Godavari. His era, 77 A.D., is still in use south of the Narbada. Other dynasties followed. When the Muhammadans first invaded the Deccan in 1294 under Alla-ud-din, the Rajas of Deogiri or Dowlatabad were supreme. The Bahmini kingdom, established in 1347, was the first independent Muhammadan State in the Deccan. Its capital was Gulburga. Five kingdoms were formed out of its ruins, the capitals of which were Bijapur, Ahmadnagar, Golconda, Ellichpur, and Bidar. About the middle of the sixteenth century, the Mahrattas, under Sivaji, recovered the power they had before the Muhammadans invaded the Deccan.

Sivaji was born in a fort, his greatness arose from his forts, and in a fort he died. From this circumstance, Aurangzeb contemptuously called him "a mountain rat." Sivaji's re-

putation was greatly raised among his countrymen by his treacherous murder of Afzal Khan, whom he invited to a conference. Sivaji prepared himself for the work by seeking his mother's blessing and performing his religious duties with scrupulous accuracy. He put on complete armour under his cotton dress. In his right sleeve he concealed a dagger, and in his left hand he had a steel instrument with three blades, like the claws of a tiger. He pretended to be very much afraid, and to encourage him Afzal Khan dismissed his one attendant. They met and in the midst of the customary embrace Sivaji struck one of his instruments into the bowels of Afzal Khan, and murdered him. This detestable treachery was highly applauded by a people to whom cunning is the highest excellence.

Sivaji's watchwords were "For cows and Brahmans." He also held out to his followers the prospect of plunder. Macaulay thus describes the ravages of the Mahrattas:—

"The highlands which border on the western coast of India poured forth a yet more formidable race which was long the terror of every native power, and which yielded only to the genius of England. It was under the reign of Aurungzeb that the wild clan of



BHORE GHAT RAILWAY

plunderers first descended from their mountains. Soon after his death every corner of his wide empire learned to tremble at the mighty name of the Mahrattas. Many fertile viceroyalties were entirely subdued by them. Their dominions stretched across the peninsula from sea to sea. Mahratta captains reigned at Poona, at Gwalior, in Guzerat, in Berar, and in Tanjore. Nor did they, though they had become great sovereigns, therefore cease to be freebooters. They still retained the predatory habits of their forefathers. Every region which was not subject to their rule was wasted by their incursions. Wherever their kettle-drums were heard, the peasant threw his bag of rice on his shoulder, hid his small savings in his girdle, and fled with his wife and children to the mountain or the jungle. Many

provinces redeemed the harvests by the payment of an annual ransom. Even the wretched phantom who still bore the imperial title stooped to pay this ignominious blackmail. The camp-fires of one rapacious leader were seen from the walls of the palace of Delhi; another at the head of his innumerable cavalry descended year after year on the rice fields of Bengal."

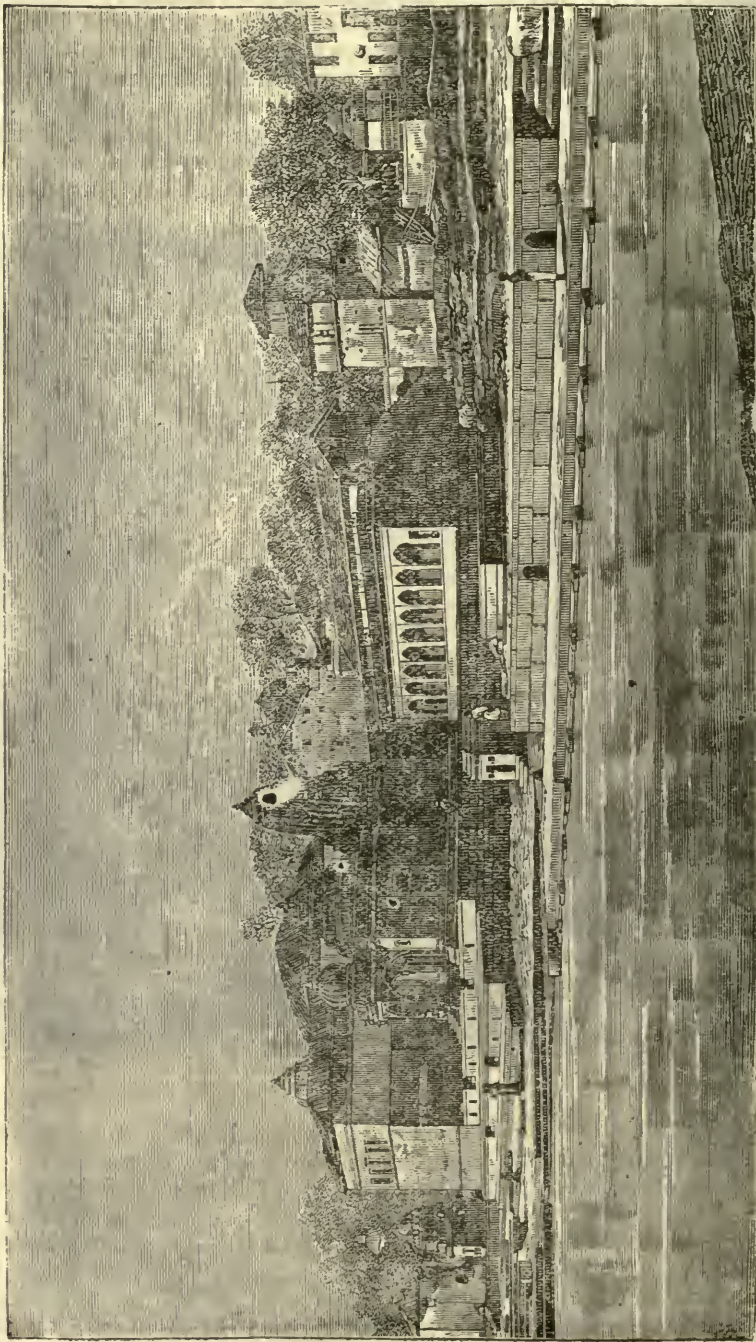
In 1817, Baji Rao, the principal Mahratta prince, attacked the Poona Residency; but was defeated. Afterwards he surrendered to the British. Bithur, near Cawnpore, was assigned as his residence, with a pension of eight lakhs a year. It was his adopted son, Nana Sahib, who planned the Cawnpore massacre already described.

Railway from Bombay

The Great Indian Peninsula Railway, about thirty-four miles from Bombay, divides into two branches, the northern of which leads to Calcutta, the southern to Madras. Both lines ascend for about 2,000 feet to the top of the Ghats. Sometimes they curve round precipices, with overhanging rocks on one side, and a deep ravine, with its roaring torrent, on the other.

POONA, 119 miles south-east of Bombay, is the military capital of the Deccan, and during part of the year the seat of the Government of Bombay. It is 1,850 feet above the sea, and stands on the right bank of the Mutta river. The climate is agreeable and healthy. The chief manufactures are cloth, articles of brass, copper, iron, and clay.

The first mention of Poona in history seems to have been in 1604, when it was granted by the Sultan of Ahmadnagar to Maloji, the grandfather of Sivaji. After



TEMPLES ON THE GODAVARI AT NASIK

the deposition of the Peshwa in 1818, the city became the principal British cantonment in the Deccan. The population is about 155,000. It is the second city in the Presidency.

AHMADNAGAR is situated on the plain of the river Sina, about 130 miles east of Bombay. It was founded, in 1494 A.D., by Ahmad Nizam Shah, an officer of the Bahmani Kingdom. It was built on the site of a more ancient town, called Bingar. The earthen wall by which it is surrounded is said to have been built about the year 1562. The monarchy was finally overthrown in 1636 by Shah Jahan. The city was betrayed in 1759 to the Peshwa by the commandant holding it for the Mogul emperor. In 1803 it was invested by the British under General Wellesley, and surrendered after two days. It was shortly after given up to the Peshwa, but came again under the British in 1818. The population is about 42,000.

NASIK, a famous place of Hindu pilgrimage, lies on both banks of the Godavari, about 30 miles from its source. To induce Hindus to come to it, the Brahmans have invented the most wonderful stories regarding the river. Its sacredness is said to have been revealed by Rāma to the Rishi Gautama. The popular belief is that it proceeds from the same source as the Ganges by an underground passage. Every part of its course is holy, and to bathe in its waters will wash away the blackest sin. Once in every twelve years, a great bathing festival, called Pushkaran, is held on the banks of the river.

Still superior sanctity is claimed by the Brahmans for the Narbada, or *Narmada* (bliss-giver), which flows westward into the gulf of Cambay. It is said to have sprung from the perspiration of the god Rudra. "One day's ablution," they say, "in the Ganges frees from all sin, but the mere sight of the Narbada purifies from guilt. Furthermore, either bank of the Narbada may be used for burning the dead, whereas only the northern bank of the Ganges is effectual for that purpose."

CENTRAL INDIA

There are 71 Protected States, nearly as large as the United Provinces, under the Governor-General's Agent who resides at Indore. The area is about 103,000 square miles. The population is about eleven and a half millions.

The principal States are Rewah and Bundelkhand, in the east; Gwalior, or Sindhia's Dominions, in the north; Bhopal and Indore, in the south. Only the three principal can be briefly noticed.

The GWALIOR TERRITORIES under Sindhia form the largest of the Central India States. They include detached districts between the Chambal and the Narbada, nearly as large

as Mysore, with a population of about three millions. Some parts on the north are hot, rocky, and sandy; the southern districts are cool and fertile.

The founder of the Sindhia family was Ranoji Sindhia, the slipper-bearer of the Peshwa, who died about 1750. This Mahratta dynasty acquired extensive territories in Central India; but they were greatly abridged after the Mahratta forces had been repeatedly defeated by the British.

Gwalior or Lashkar, is the capital, with a famous hill fort.

The late Sindhia was an ignorant Hindu of the old type. His great pleasure was in his army. He left in his treasury about five and a half crores of rupees, while his officials were underpaid, and public works were neglected. When ill with diabetes, astrologers told him to bathe in a certain river, which hastened his end.



PALACE GATE, INDORE

Indore

Indore consists of detached districts on both sides of the Narbada. The area is about 8,400 square miles, and contains about a million inhabitants. It produces large quantities of opium. The founder of the Holkar family was a ryot born in 1693, who became one of the most distinguished of the Mahratta chiefs. One of his descendants, joined by large numbers of robbers, laid waste the country on the banks of the Jumna, but was defeated and driven back by Lord Lake.

The late Holkar was noted for his avarice. Taxation was greatly increased, and he sought to make money as a merchant. Indore has had one or two able Dewans, but they found it very difficult to improve the administration.

THE CENTRAL PROVINCES

The Central Provinces lie between the Nizam's Dominions and Chota Nagpore, and are almost surrounded by Native States. The area is about 86,000 square miles, and the population is about ten millions, of whom about two millions are Gonds and other aboriginal tribes. The original inhabitants were wild forest tribes. The Gonds, whose language belongs to the Southern family, afterwards occupied the country. Their name probably means 'highlanders,' and the province was called Gondwana. They never had a written language, and worshipped evil spirits.

The Provinces are noted for their wheat, rice and cotton. Nagpur is the capital, with a population of about 128,000.

HYDERABAD, OR THE NIZAM'S DOMINIONS

The Nizam's Dominions form the largest and most important of the Protected States. They are bounded on the north-east by the Central Provinces; on the south and east by the Madras Presidency, and on the west by the Bombay Presidency. They are nearly as large as the Central Provinces, and the population is about eleven and a quarter millions. The inhabitants are chiefly Telugus in the east, and Mahrattas in the west.

The Subahdar (Governor of a Province) of the Deccan, styled Nizam-ul-Mulk (Regulator of the State), declared himself independent of the Mogul Empire on the death of Aurungzeb. Until lately, the Government was notorious for its inefficiency.

The late Sir Salar Jung, the ablest Indian statesman of modern times, made some changes for the better, and the improvement continues. The country has recently been opened up by the extension of the railway system.

Hyderabad, the capital, is a large city on a tributary of the Krishna. It is a most picturesque and interesting city with some fine buildings, and with the Cantonment forms the fourth city in the Indian Empire, its population in 1901 being 448,466.

THE MADRAS PRESIDENCY

The Madras Presidency includes the south of the peninsula, and a long strip of territory on the west coast of the Bay of Bengal. It is washed on three sides by the sea. It is rather larger than the Bombay Presidency, containing 141,726 square miles. The Native States of Cochin and Travancore occupy part of the south-western Coast.

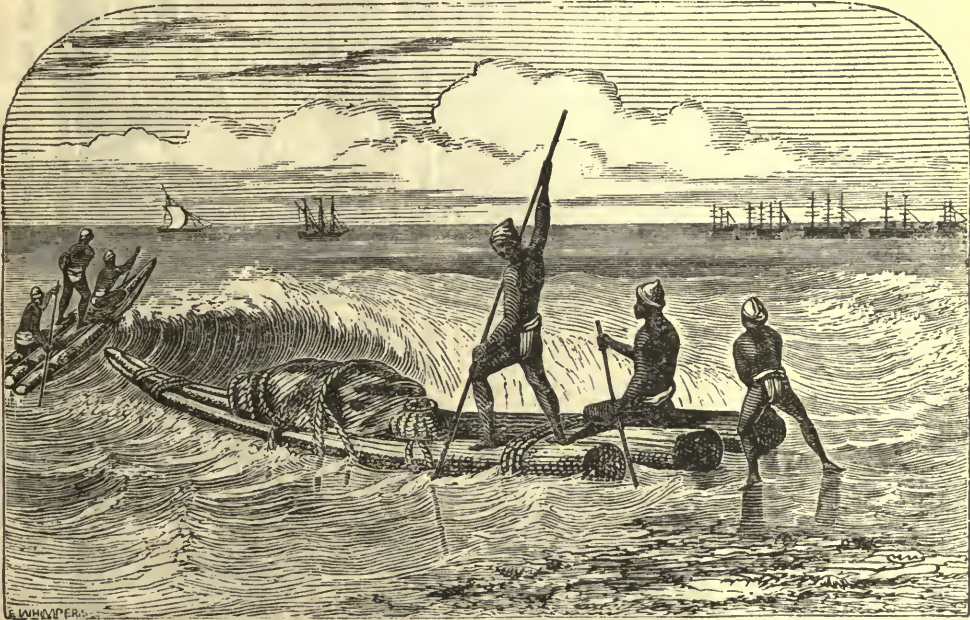
The Presidency includes part of the table-land of the Deccan, but it chiefly consists of the districts lying between the Ghats and the sea. The Eastern Coast, except in the north, is generally flat. The Western and Eastern Ghats are the chief mountain ranges, which are linked in the south by the Nilgiris. The principal rivers are the Godavari, Krishna, and Kaveri flowing into the Bay of Bengal.

The climate is hot, especially on the East Coast. The extremes of heat and cold are not so great as in North India. The districts in the table-land of the Deccan receive only a small supply of rain; the fall is large on the West Coast.

The population is above thirty-eight millions. Telugu is spoken in the north-east; Tamil in the south-east; Kanarese in the north-west, and Malayalam in the south-west; they all belong to the Dravidian or southern family of languages. The great bulk of the people are Hindus; Muhammadans are one in sixteen. Native Christians are more numerous than in any other part of India.

Madras

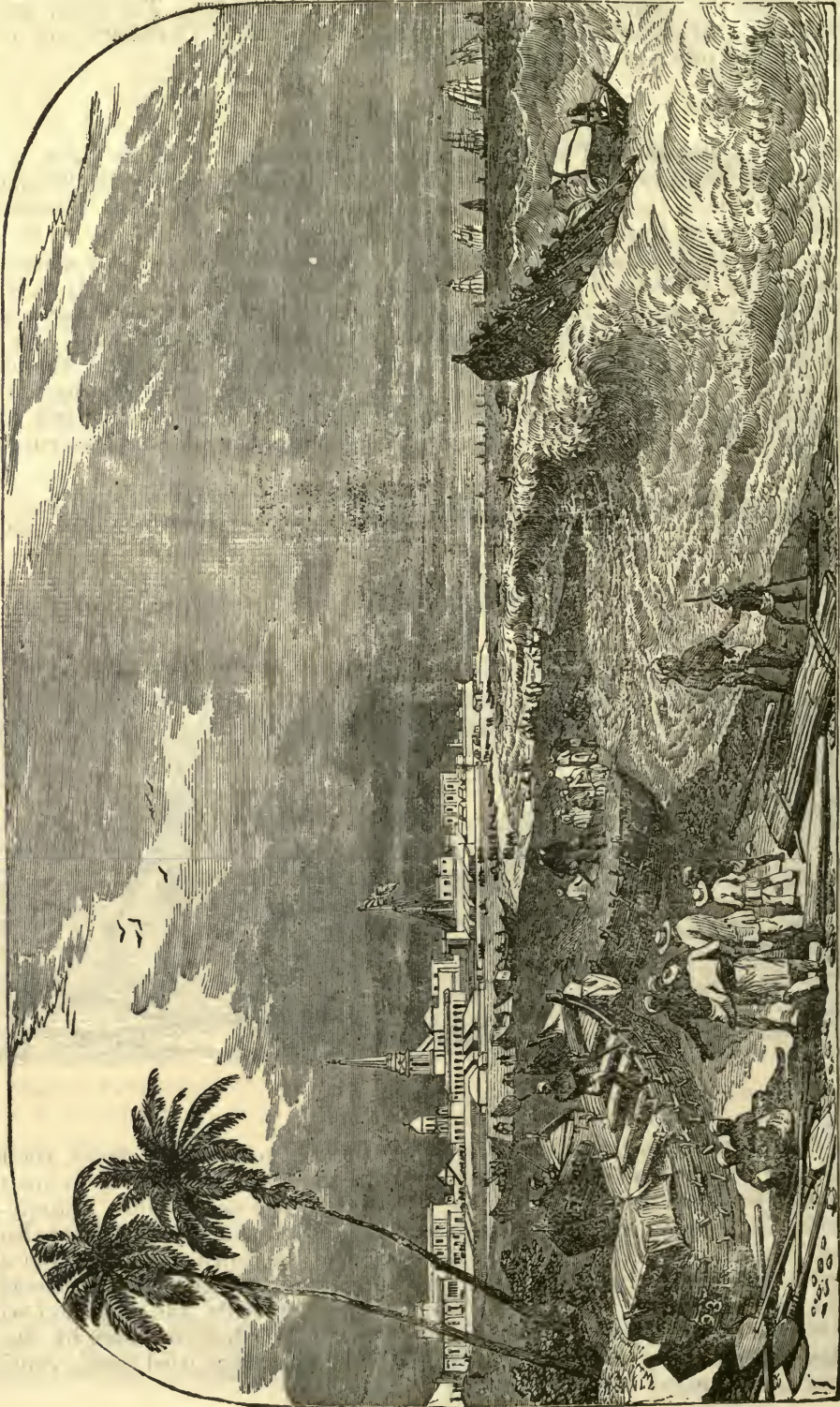
Madras, the capital of the Presidency, and the largest city in South India, is situated on the coast. The derivation of the name is doubtful. The native name is Chennapatnam, the city of Chennappa, the brother of the local chief at the time of its foundation. In 1639 Mr. Day obtained from the Raja of Chandragiri a grant of the site of the land on which Madras now stands. A factory, with some slight fortifications, was erected, and a gradually increasing number of natives settled round the building. As early as 1690 some attempts were made to protect Black Town (now Georgetown, after the Prince of Wales) by a mud wall. In 1741 the Mahrattas attacked the place unsuccessfully. In 1743 the fort was extended and strengthened; but in 1746 it was taken by the French. Two years later, it was restored to the English. In 1758 it was again besieged by the French; but the arrival of a British fleet caused them to retire. In 1787 the fort was completed much as it now stands. It was called Fort St. George, after the reigning English sovereign.



MADRAS CATAMARANS

GENERAL VIEW.—Seen from the sea, the fort, a row of merchants' offices, the harbour, a few spires and public buildings are all that strike the eye. The site is so low that the city is concealed by the first line of buildings. Georgetown is an ill-built, densely-peopled block, within the old city walls, with more or less crowded suburbs stretching three miles north of the Cooum river. This is the business part of the town. The harbour and pier are on the sea face of Georgetown. Formerly there was only an open roadstead where ships had to anchor far out. Passengers landed in large boats, the planks of which are only sewn together, to prevent their being broken when dashed on shore by the waves. Madras fishermen generally go out in what are called Catamarans (tied trees), consisting of two or three logs of wood fastened together.

Immediately south of Georgetown is an open space with a sea frontage of about two miles, which contains the fort, esplanade, law courts, Government House, and several



MADRAS, LANDING IN THE SURF IN THE OLDEN TIME

handsome public buildings on the sea face. Farther south lie Triplicane, containing the Nawab's palace, and Saint Thomé. The latter was founded and fortified by the Portuguese in 1504, and occupied by the English in 1749.

The city is spread over a large area, twenty-seven square miles, with twenty-three villages, including some land more or less under cultivation. The main thoroughfare is Mount Road, opened in 1795, which leads from the Fort to St. Thomas' Mount. Some districts contain handsome European residences, with spacious compounds. The Cooum river runs through the city, but except during the north-east monsoon, the volume of water is insufficient to keep open the discharge into the sea.

The temperature is high, but the sea-breeze is refreshing. The roadstead is liable to be swept by destructive cyclones. In 1746 five large ships, belonging to a French fleet, foundered with 1,200 men on board. In 1872 nine English vessels were driven on shore.

The population of Madras is about 510,000. It ranks third among the cities of India. The trade of the town does not depend on any special local manufactures or produce.

The term "Benighted" is familiarly applied to the people of Madras. In some respects it is deserved. Happily there is another side to the picture. Madras can claim as its citizens some well known social reformers.

The Madras Christian College, under Dr. Miller, is one of the largest and most distinguished in India.

The Telugu Country

The districts in which Telugu is spoken lie to the north of Madras, as far as Chicacole, where it begins to yield to Uriya, and inland to the middle of the peninsula. It ranks next to Tamil in point of culture, and surpasses it in sweetness. It has been styled the "Italian of India." It is the vernacular of more than twenty millions.

Telugu, also called Telinga, is the Andhra of Sanskrit writers. Vikramāditya, a celebrated king of Ujjain, is said to have been a prince of the Andhra dynasty. His era, 56 B.C., is still well known. The early history of the country is obscure. Warangal was the ancient capital. In 1309 it was taken by the Muhammadans, but recovered its independence.



ANICUT OVER THE KRISHNA AT BEZWADA

Between 1512 and 1543 the remains of the Hindu kingdom were annexed to the Golconda territory. The Coast Districts were acquired by the English from the Nizam in 1765.

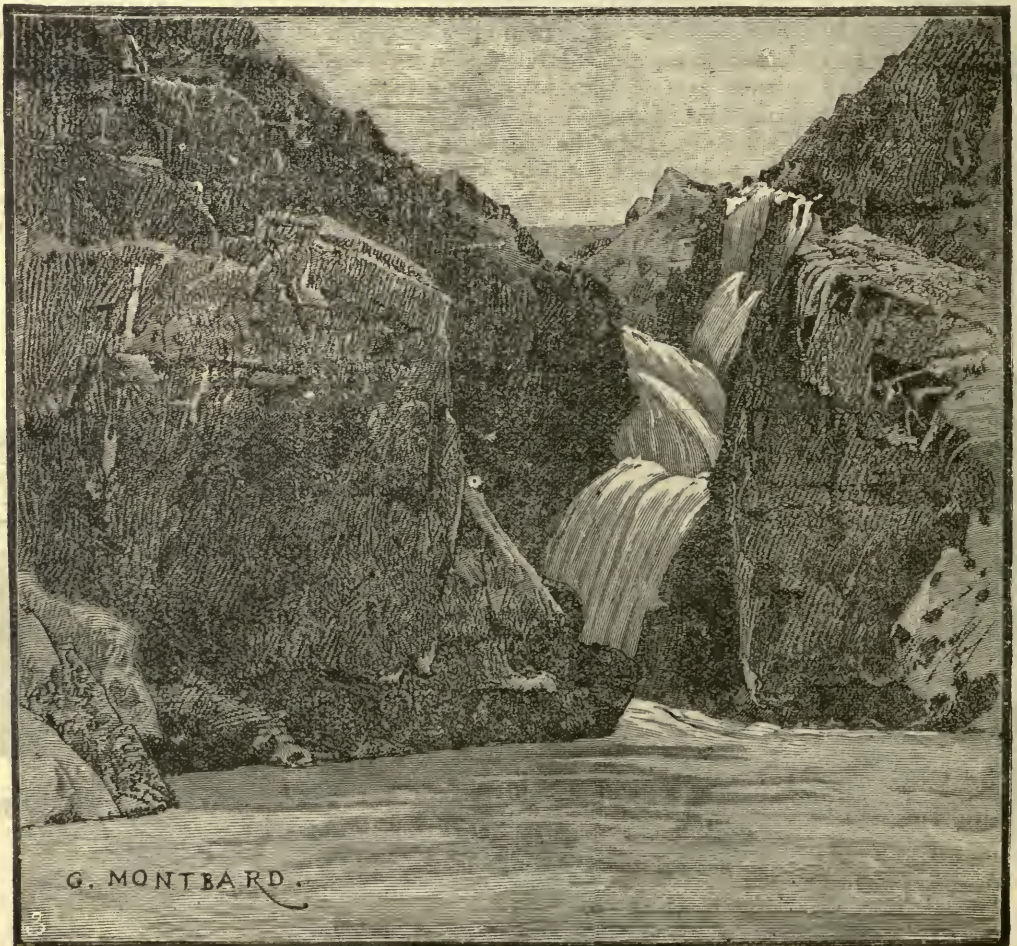
The two principal rivers are the Godavari and Krishna. Both formerly rolled uselessly great volumes of water to the Bay of Bengal. Anicuts, or *bandhs*, have been built across them to store up the water, which is afterwards distributed by canals. Eight and a half lakhs of acres are thus irrigated, increasing the value of the crops by at least a crore of rupees a year. The picture on the previous page represents the anicut over the Krishna at Bezwada. Only one or two of the principal coast towns can be mentioned. Masulipatam, about 200 miles north-east of Madras, is a seaport, near one of the mouths of the Krishna. The first English settlement on the East Coast was founded here in 1620. Madras dates from 1639.

Cocanada is a seaport near the northern mouth of the Godavari.

The Vizagapatam District, north of the Godavari, contains numerous Zemindaris. The Maharaja of Vizianagram holds the richest of them. The chief station is Vizagapatam, on the coast, noted for its ornamental articles made of horn and porcupine quills, &c.

The Tamil Country

The great plain of the Carnatic is the seat of the Tamil race. From Pulicat, twenty miles north of Madras, it stretches along the coast nearly to Trevandrum. Westward it is bounded by the Ghats. Tamil is also the language of North Ceylon. It is the vernacular of seventeen millions of people.



WATERFALL ON THE KAVERI

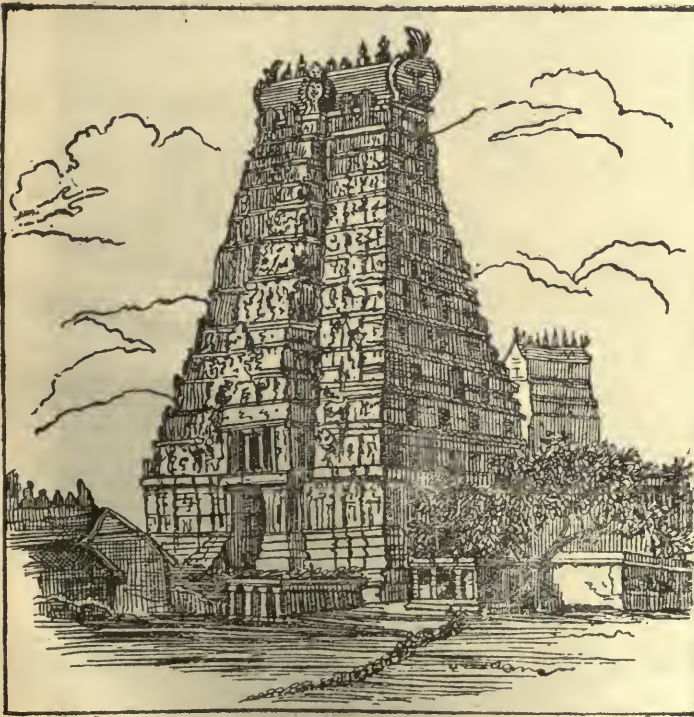
Two ancient kingdoms existed in the Tamil country. The capital of the Chola Kingdom, in the north, was Conjeeveram; the Pandyan capital was Madura, in the south.

CONJEEVERAM (Kanchipuram) lies 46 miles south-west of Madras. It is one of the seven holy cities of India, and has been called the 'Benares of the South.' In the seventh century of the Christian era it was a great Buddhist centre. During the next century a Jain epoch succeeded, and traces of this religion still exist in the neighbourhood. This was followed by the period of Hindu predominance. Two of the largest temples were built by Krishna Raya about 1509. After the fall of the Vijayanagar family in 1644, it was subject to the Golconda princes, and afterwards, passing under Muhammadan rule, became part of the dominions of the Nawab of Arcot. The population in 1901 was 46,164.

TANJORE, 217 miles south-west of Madras, is situated in the delta of the Kaveri, the richest part of the South India. It was the last capital of the Chola dynasty, and was subsequently ruled by a Nayak Governor from Vijayanagar. In 1678 it was occupied by Venkaji, the brother of Sivaji, and founder of the Tanjore Rajas. In 1779 the dependent territory was ceded to the English by the Raja, who retained only the capital and a small tract of country around, which also lapsed to the Government in 1895 on the death of the Raja without legitimate male issue. In 1901 the population was 57,870.

The great temple of Siva, with a large stone bull, is the most remarkable building. A general account will afterwards be given of South Indian temples.

TRICHINOPOLY is situated on the Kaveri, about thirty miles west of Tanjore. It is a great military station, and the third city in the Presidency. Inside the fort is the Trichinopoly Rock, which rises abruptly out of the plain to the height of 273 feet. The ascent to this rock is partly by a covered stone staircase, and partly by steps cut in the rock itself. Upon it is a Siva temple, and at the top a small temple dedicated to Ganesa. Every year a festival attracts a crowd of pilgrims. In 1849 a panic occurred, and 250 persons lost their lives in the crush. Trichinopoly is noted for its cigars and its beautiful jewelry. It is also a place of much historic interest, having been the scene of many well-known sieges. In 1901 the population was 104,721.

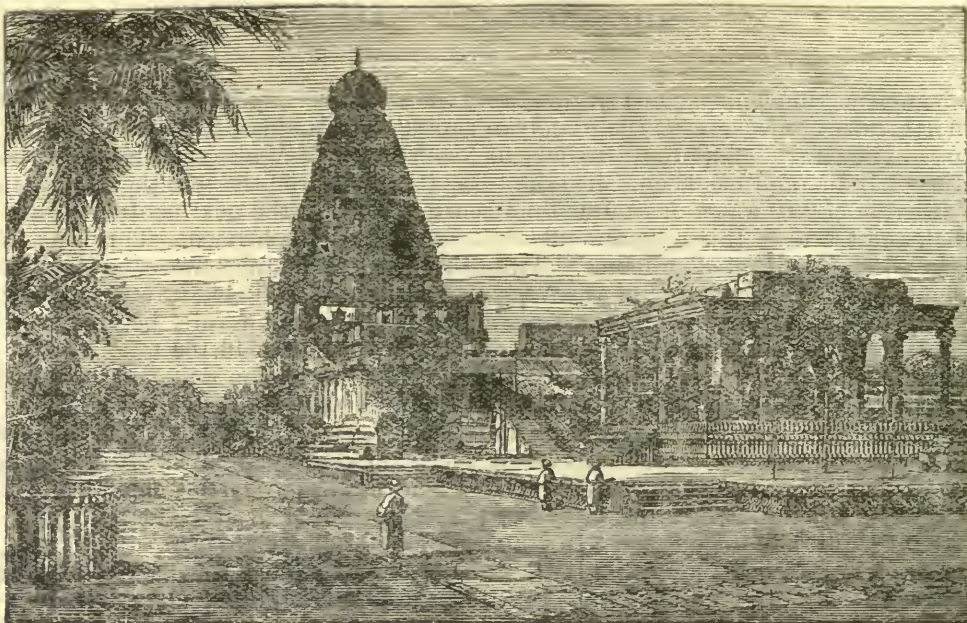


GATEWAY TO MADURA TEMPLE

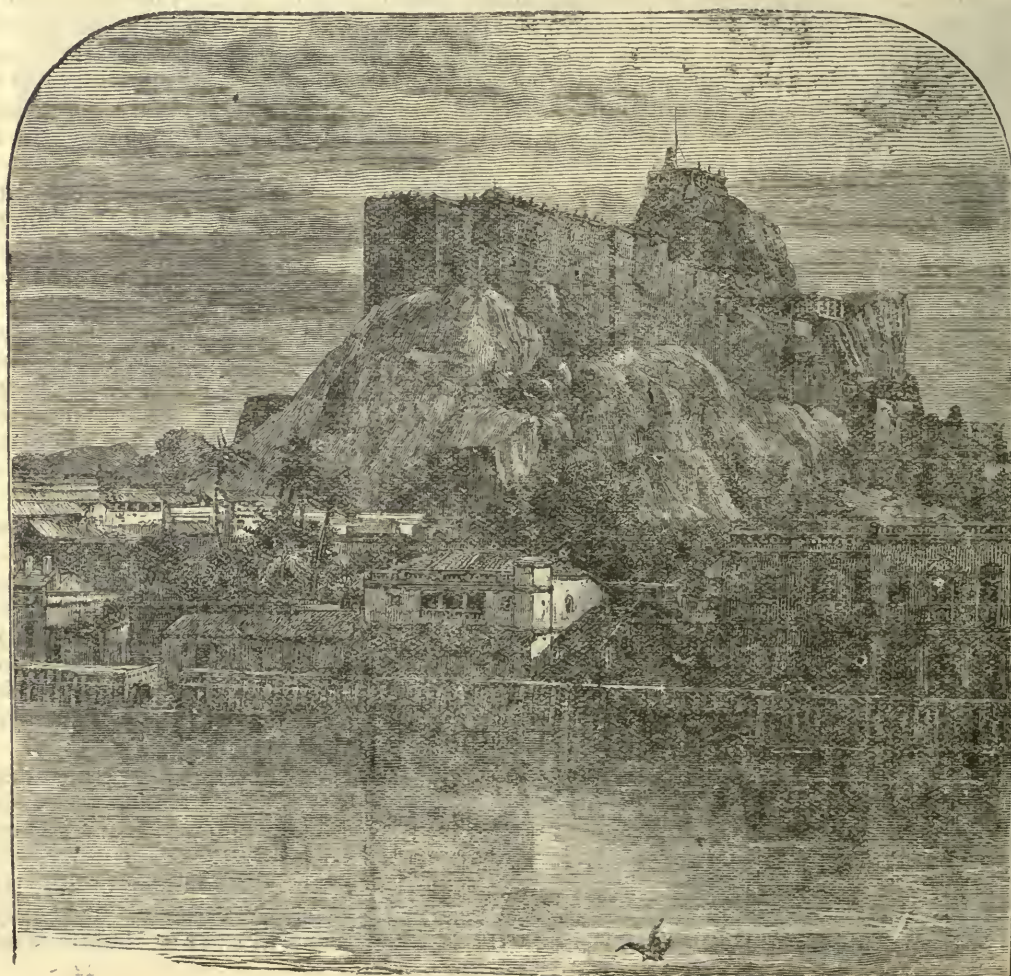
On the Srirangam island in the Kaveri, near Trichinopoly, there is a famous temple of Vishnu, the largest in India.

MADURA is situated on the south bank of the river Vaigai, 344 miles by rail, south-west of Madras. It is one of the most ancient and celebrated cities in India. The Pandyas were established at Madura at least as early as the seventeenth century B.C., and their empire lasted till the end of the eleventh century A.D. The last of the line, named Sundara Pandya, or Guna Pandya, is said to have exterminated the Jains and conquered the neighbouring Chola kingdom; but he was in his turn overthrown by an invader from the north.

Subsequently the district became a province of the great Hindu empire of Vijayanagar. In the sixteenth century, Visvanath, the founder of the Nayak dynasty, was sent from Vijayanagar as ruler to Madura. He was

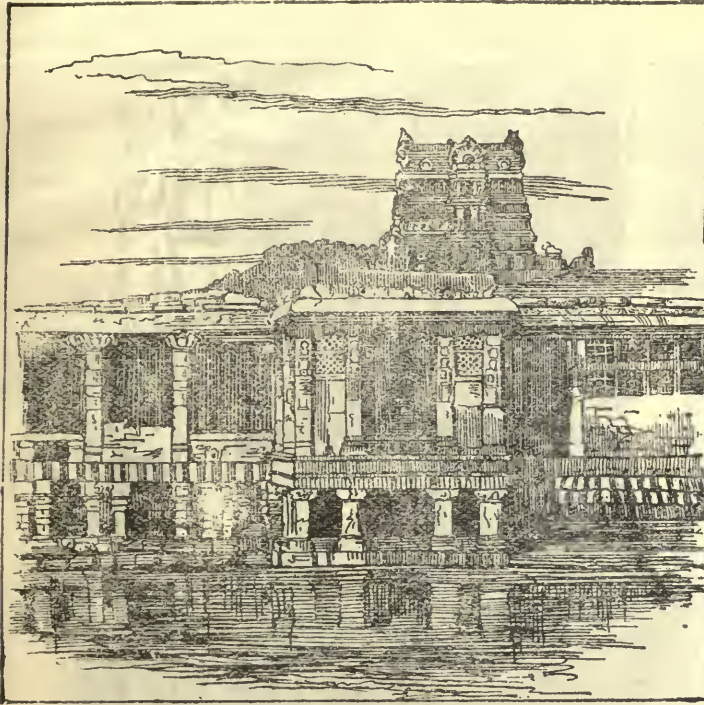


SIVITE TEMPLE, TANJORE



TRICHINOPOLY ROCK

not only the head of a line of prosperous kings, but assigned special tracts of country to 72 chiefs on condition of military service. Such was the origin of the *paligars*, or *palaiyakarans*, of Madura, some of whom have retained their possessions to the present day. His greatest successor was Tirumala (1623—1657), who adorned Madura with many public



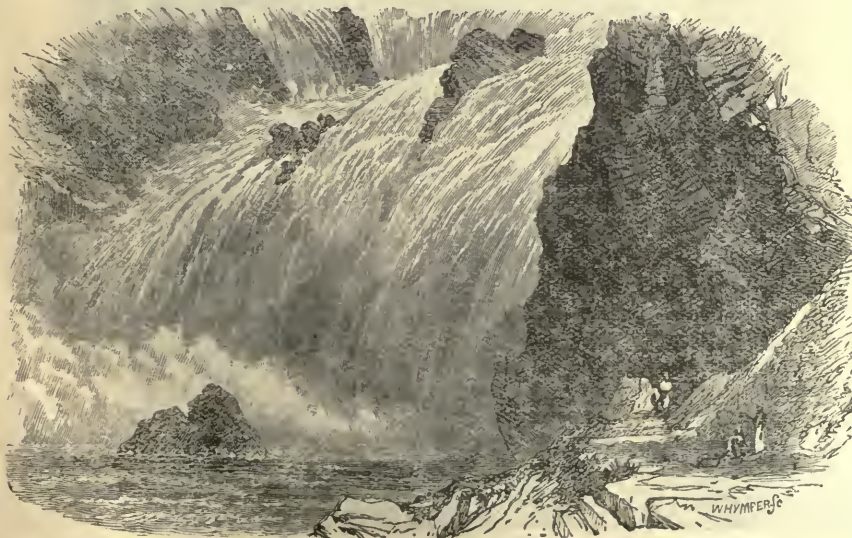
TEMPLE TANK AT MADURA

buildings. After his death his kingdom gradually fell to pieces. In 1740 Madura fell into the hands of Chanda Sahib. In 1801 it was ceded by the Nawab of the Carnatic to the English. It has grown rapidly of late years, and is now the second city in the Presidency, its population in 1901 being 105,984.

Madura was anciently famous for its college. Siva, it is said, gave the professors a diamond bench which extended itself to receive all worthy of a place, and pushed off all mere pretenders. Tiruvalluvar, a Pariah priest, author of the best ethical poem in any Indian language, appeared as a candidate for a seat, but the Brahman professors would not give him a place. When the poem was placed on the bench it so expanded as to thrust all the occupants off! The professors were so sensible of their disgrace

that they drowned themselves in a neighbouring tank, and so the college came to an end. The two chief buildings are the great temple of Siva and the palace of Tirumala Nayak.

RAMESWARAM is a small island, south-east of Madura, a famous place of pilgrimage. It contains one of the most venerated shrines in India, said to have been founded by Rama.



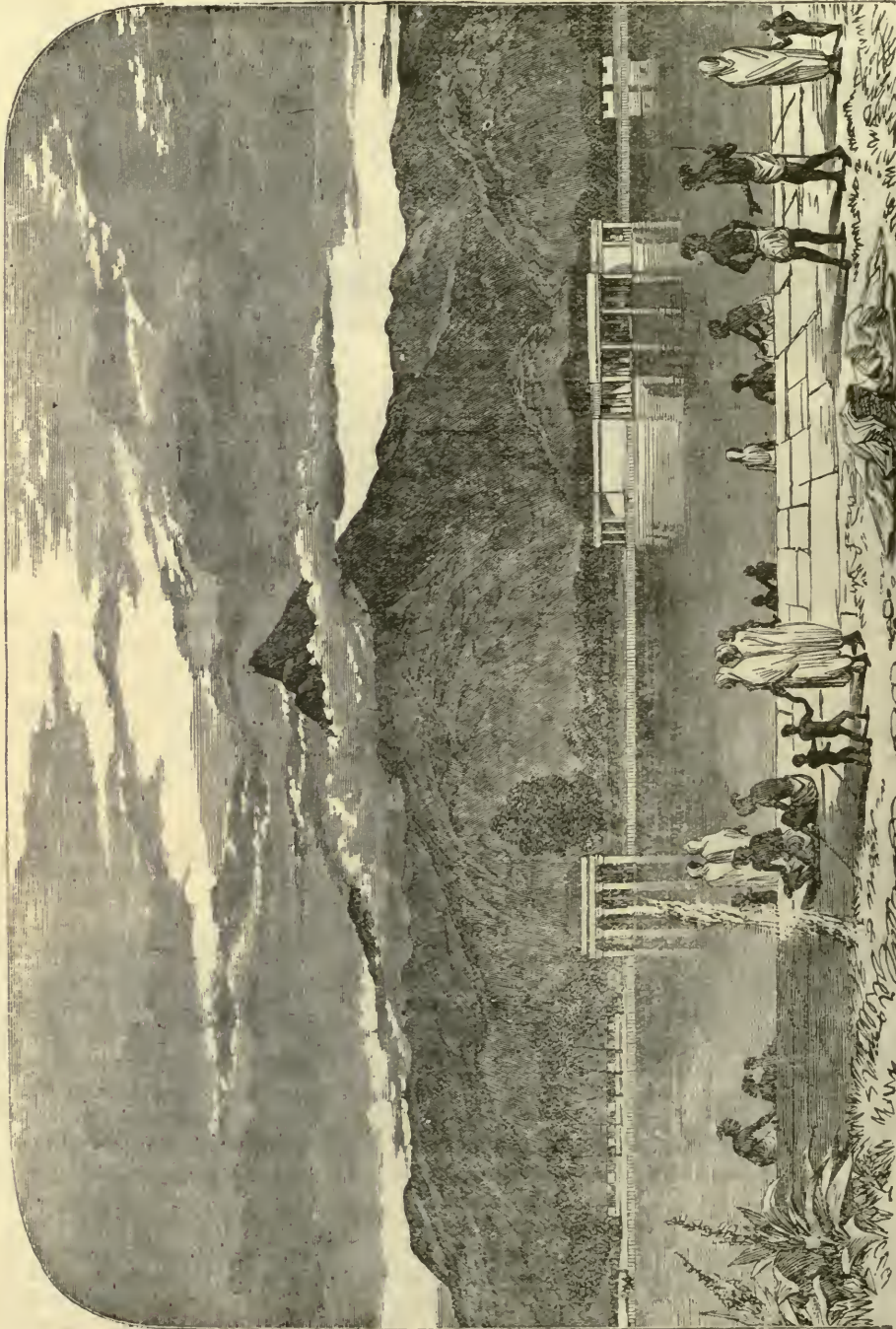
PAPANASAM FALLS, TINNEVELLY

Here, according to the Rā mā ya ṇ a, Hanuman brought rocks to cast into the sea to make a passage for Rāma's army.

Instead of rocks, there is only a sand bank.

TINNEVELLY is the most southerly district of the Madras Presidency. It was formerly notorious for the dark superstition of demon worship. Now it is remarkable for the numbers in it who have embraced Christianity.

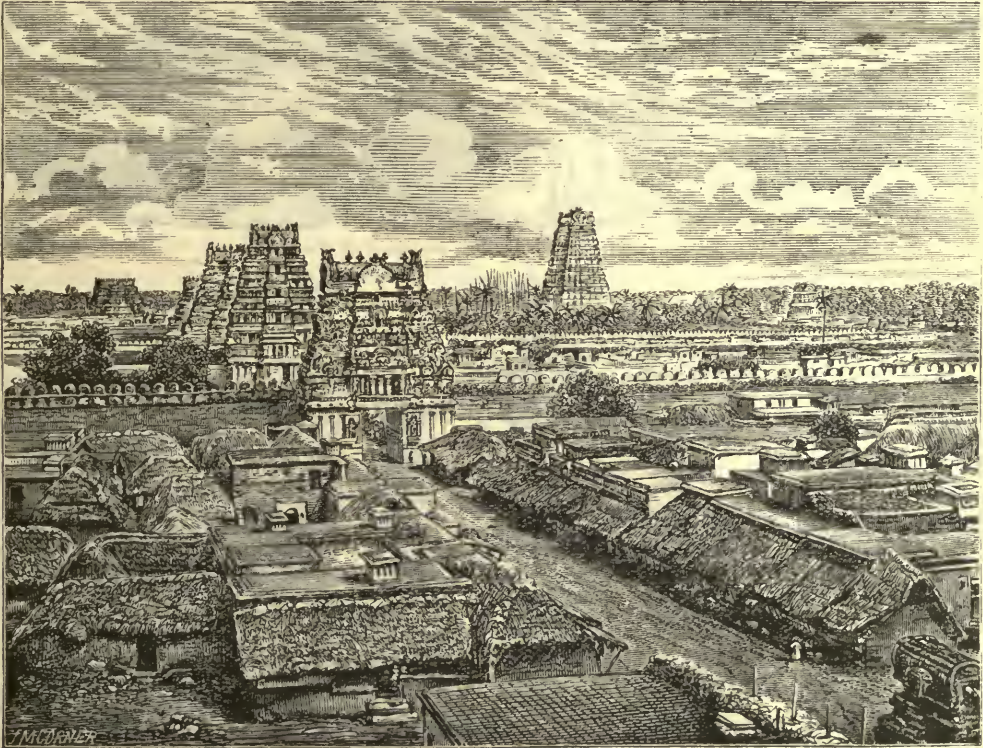
The mountains in the next picture represent the Western Ghats, which form a conspicuous feature in the scenery of Tinnevelly. The Papanasam Falls, on the Ghats, Tinnevelly, are supposed to wash away all sin. Cape Comorin, the extreme south of India, is a low sandy point, tipped with black rock.



THE GREAT TANK, OR 'SEA OF SACRED MILK,' AT STREVVILLIPUTTUR, TINNEVELLY

South Indian Temples

These are remarkable for their size, in which they far surpass those of Northern India. They are generally square or oblong, with pyramidal gateways on each side. In the centre is the shrine containing the idol. This is often a small insignificant building. The Srirangam temple contains seven courts, one within another. The enclosure next to the shrine contains the hall of 1,000 columns. They are spaced not more than ten feet apart, and average about twelve feet in height. Each is formed of a single block of granite, more or less carved. The next four enclosures are generally inhabited by the Brahmans and persons connected with the temple, popularly said to be 10,000 in number. The outer enclosure is practically a *bazar*, filled with shops, where pilgrims are lodged and fed. The outer wall is more than half a mile in length. The gate posts are each of a single slab of granite, more than forty feet in height. The roofing slabs throughout measure about twenty-four feet. The towers over the principal gateways were never completed.

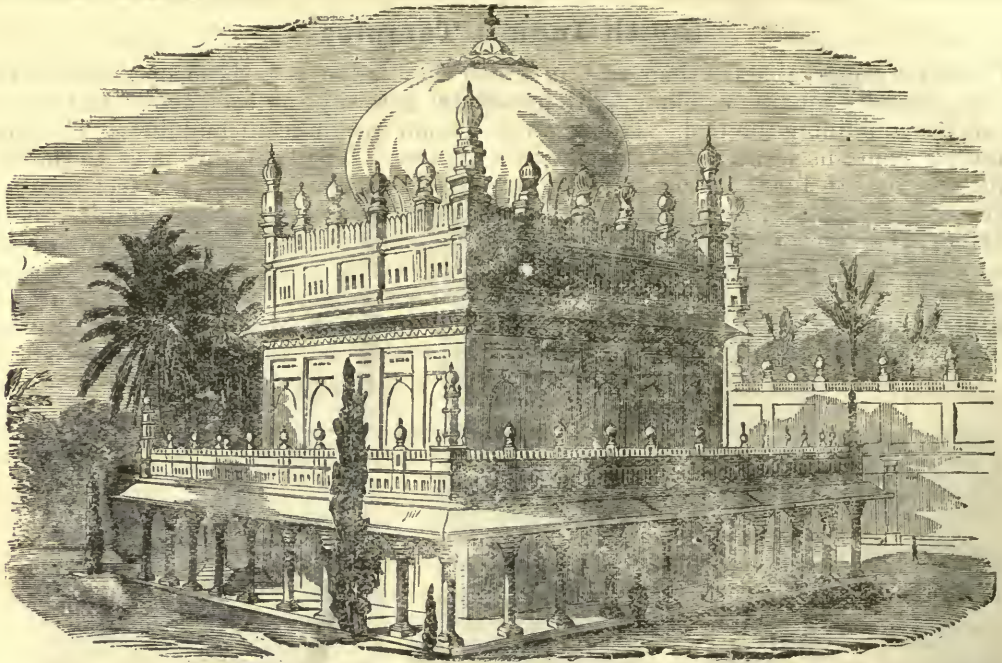


SRIKANGAM TEMPLE, NEAR TRICHINOPOLY

There is one most disgraceful feature connected with some of the South Indian temples. Dubois, referring to them, says:—

“Next to the sacrificers, the most important persons about the temples are the dancing girls, who call themselves *deva-dasi*, *servants or slaves of the gods*. Their profession requires of them to be open to the embraces of persons of all castes.

“They are bred to this profligate life from their infancy. They are taken from any caste, and are frequently of respectable birth. It is nothing uncommon to hear of pregnant women, in the belief that it will tend to their happy delivery, making a vow, with the consent of their husbands, to devote the child then in the womb, if it should turn out a girl, to the service of the Pagoda. And, in doing so, they imagine they are performing a meritorious duty. The infamous life to which the daughter is destined brings no disgrace on the family.”



TOB OF HYDER ALI AND TIPPU SAHIB, SERINGAPATAM



WEIGHING AGAINST GOLD

According to the Madras Census of 1881, the number of female "dancers" in the Presidency was 11,573. Such a number is most lamentable.

The indignant words of Bishop Lightfoot, applied to ancient Græce, refer equally to India:—"Imagine, if you can, this licensed shamelessness, this consecrated profligacy, carried on under the sanction of religion and in the full blaze of publicity, while statesmen and patriots, philosophers and men of letters, looked on unconcerned, not uttering one word and not raising one finger to put it down."

MYSORE AND THE SOUTH-WEST COAST OF INDIA

Mysore is a Native State, as large as Ceylon, to the west of Madras in the tableland of the Deccan. It attained considerable power under Hyder Ali and Tippu Sultan. Bangalore, in the east, is the residence of the British Residents and a large military station. Mysore, in the south, is the capital of the Maharaja. Seringapatam, northward, on an island of the Kaveri, was the capital of the Hyder family. Tippu was killed when it was stormed by the English in 1799. The area of Mysore is 29,444 miles, and the population five and a half millions.

CALICUT (cock-fort) is on the west coast of the Madras Presidency. The present town dates from the 13th century, and has given name to the cloth known to the English as calico. Its foundation is attributed to Cheruman Perumal, the Lord of Malabar. Before he went to Mecca, he gave it to an officer, called the Zamorin. Calicut is remarkable as the first port in India visited by Europeans. Here Vasco da Gama arrived in 1498—six years after Columbus discovered America. The Portuguese erected a factory about 1513. The first British settlement dates from 1616; but it was not till 1792 that the East India Company acquired any sovereign rights.

COCHIN is a small Native State south of Malabar. It arose out of the dismemberment of the Malayalam Kingdom in the time of Cheruman Perumal, from whom the Rajas of Cochin claim to be descended. Cochin early succumbed to the Portuguese, who, in the sixteenth century, built a fort and established commercial and missionary relations with the adjoining districts. In 1663 it was taken by the Dutch. It came under the English about 1809. Ernakulam, near Cochin, is the capital of the Raja. Area, 1,362 square miles; population, 812,000.

TRAVANCORE, a Native State occupying the south-west portion of the peninsula, has been characterised as one of the fairest regions which Asia has to show. It is bounded on the east by the Ghats, and on the west by the Arabian Sea. Between them lies a belt of undulating country, studded with rice fields, cocoanut and palmyra groves, temples and churches. Both Travancore and Cochin have a succession of backwaters, appearing like beautiful lakes. Travancore escaped Muhammadan invasion, and thus has retained Hinduism in its most primitive form. It is the most Brahman-ridden state in India. At one ceremony the Maharaja officiates for a short time as one of the bearers of the palanquin of the chief Brahman; he washes his feet and drinks some of the water. He is a Sudra, but he is made a twice-born by passing through a golden cow or lotus. The cow is of the same weight as himself, and is afterwards distributed among the Brahmans. The Maharaja, thenceforward, cannot eat with the members of his family; but he is admitted to the high privilege of seeing the Brahmans enjoying their meals and of eating in their presence.

Pulayans, a slave caste, were not allowed to approach a Brahman nearer than ninety-six paces; Nayar (the highest Sudra) might approach but not touch a Brahman; a palmyra-climber must remain thirty-six paces off, &c. By degrees caste distinctions, it is hoped, will disappear.

Trevandrum, the capital, has a large college. In 1901 the population was 57,882. The area of Travancore is 7,091 square miles, and its population nearly three millions.

Burma

This country is not properly included in India, and a full description of it is given in a separate little work, price 2½ As., published by the C. L. S., Madras.

INDIA, PAST AND PRESENT

Material Progress

False Ideas about the Past.—The ignorant and half-educated in all ages and in all countries have looked upon the past as the Golden, and the present as the Iron, age. Ten centuries before the Christian era, Solomon gave the caution, "Say not the former days were better than these; for thou dost not inquire wisely concerning this." Indians now entertain exactly the same feelings with regard to the declension of their country as Englishmen who talk of the "good old times." The words of Burke, applied to England last century, exactly represent the state of native feeling in this country at present:—"These birds of evil presage at all times have grated our ears with their melancholy song; and by some strange fatality or other, it has generally happened that they have poured forth their loudest and deepest lamentations at the periods of our most abundant prosperity."

The Hindus are specially liable to entertain false notions of the past. The Cambridge Professor of Sanskrit says, the "very word history has no corresponding Indian expression. From the very earliest ages down to the present times, the Hindu mind seems never to have conceived such an idea as an authentic record of past facts based on evidence." Poetry and books like the Vishnu Purāṇa have furnished their ideas of bygone days.

A short account will now be given of what England has done for India.

1. **War has been replaced by Peace.**—Before the commencement of British rule, as Lord Dufferin said at Ajmere, "scarcely a twelvemonth passed without the fair fields of India being watered with the blood of thousands of her children." The Rig Veda shows abundantly the fierce contests between the Aryan invaders and the aboriginal Dasyus. "Sometimes an Aryan leader fought with an Aryan leader. The cause of such a civil dissension might be jealousy or ambition The war of invasion lasted for centuries."

As already mentioned, India has no history properly so called. The legends, however, indicate sanguinary struggles. "Thrice seven times did Paraśurāma clear the earth of the Kshatriya caste, and he filled with their blood five large lakes." The great Indian epic, the Mahābhārata, relates a succession of battles, ending in the almost entire destruction of the contending parties.

The country was divided into a number of kingdoms, leading to frequent wars. Dynasty after dynasty succeeded each other.

The numerous invasions of Mahmud of Ghazni are well known. They were followed by a long series of similar expeditions.

The appalling sufferings occasioned by Timur, Nadir Shah, and the Afghans, have already been mentioned. But India suffered from intestine wars as well as from foreign invasions.

Mahomed Shah, Sultan of Gulburga, provoked a quarrel with the Hindu Maharaja of Vijayanagar, and swore an oath on the Koran that "he would not sheath the sword till he had put to death a hundred thousand infidels." The desolation caused in the war which ensued was terrible. The Muhammadan "historian records, with ill-concealed exultation, that from first to last 500,000 'infidels' had fallen before the sword of the 'true believers,' and that the Carnatic did not recover this depopulation for ages."

The ravages of the Mahrattas have been described. Since the establishment of British rule, no foreign invader has set foot on the soil of India, and internal wars have been prevented. With the exception of the short Mutiny, the country has enjoyed profound peace. In 1904 the entire cost of the Indian army was £21,000,000. The monthly payment per head was 1 anna 4 pies.

2. **Crime has been repressed.**—In all countries there are thieves, but the peculiarity of India is that it had over a hundred robber castes, just as there were soldier castes and writer castes, and that men went out to prey upon the property of their fellows—and if need be on their lives—with strict religious observances, strong in the belief that they were only

fulfilling their destiny, and doing good service to the deity whom they adored. They gloried in their exploits as sportsmen do, and talked over a successful gang-robbery with its attendant murders, as European gentlemen talk over their tiger hunts. Besides these there were also robberies committed by men not born and bred to the profession.

It was the insecurity of property which led to burying valuables, although often this did not avail against dacoits, torture being applied to obtain possession of the hoards.

It is impossible for any Government to put an entire check to robbery and violence; but there is now less crime in India than in England. Considering the vast extent of the country, the security is perfectly marvellous.

In 1899 the Police numbered 150,016, the cost amounting to Rs. 31,500,000. On an average, each person paid less than 2 pies monthly for protection against robbery and murder.

3. Agriculture has been promoted by the greatest Irrigation Works in the World.—

“The real cause of the distress and poverty of the cultivators in many parts of India,” says Sir E. C. Buck, “is to be found, not in the export of food, not in the oppression of taxes and rents, not in the administration of the country, but in the uncertainty of the one great source of agricultural wealth—the rainfall of the country.”

Irrigation works are the great remedy for this state of things. There are now 9,000 miles of canals, and 20,000 miles of distributing channels. Crores of rupees have thus been added every year to the wealth of the country, and in seasons of famine lakhs of lives have been preserved. In 1898 there were 6,352,737 acres irrigated.

4. Travelling and Commerce have been facilitated by Roads, Railways, and Steam Navigation.—

Under native rule, people travelled in palanquins, on ponies, or on foot; goods were often carried by bullocks. When famines occurred, grain could not be sent from districts having plentiful harvests, and multitudes thus sometimes perished. About 140,000 miles of road have been formed, and 25,000 miles of railway, to which additions are made every year. Large rivers, like the Ganges, Jumna, and Indus, have been bridged. In 1895, 140 millions of passengers were carried by rail. Steamers now ply round all the coast of India, and England can be reached in fourteen days from Bombay.

5. During the nineteenth century the country was enriched with Gold and Silver to the value of more than 500 Crores of Rupees.—

For a number of years India absorbed about one-fourth of the gold and one-third of the silver produced throughout the whole world.

6. Health has been promoted.—Medical colleges have been established; hospitals and dispensaries have been opened; the ravages of small-pox have been lessened by vaccination; the plant yielding quinine, the best remedy for fever, has been introduced. Some of the principal cities have been supplied with water.

The Countess of Dufferin, with the approval of the late Queen-Empress, made noble efforts to alleviate the sufferings of Indian women, and these efforts are being continued and extended.

7. Education has been greatly Extended.—Formerly it was not considered part of the duty of Government to provide the means of education. The British Government has gradually been establishing and encouraging schools and colleges till now there are at least five millions of pupils.

8. The Administration of the Country has been improved.—Under native rule, the officers of Government had small salaries, irregularly paid, or they depended on fees. Hence bribery and oppression everywhere prevailed. Educated men, with sufficient income received punctually, have superseded the old class of native officials, and the country is better governed. Cases of injustice still crop up occasionally, and accusations are often brought against the police; but, on the whole, there has been great progress.

Sir W. W. Hunter thus imagines the feelings of a Hindu of the last century on seeing the present state of things in India:—

“I have often amused myself, during my solitary peregrinations, by imagining what a Hindu of the last century would think of the present state of his country if he could re-visit the earth. I have supposed that his first surprise at the outward physical changes had

subsided ; that he had got accustomed to the fact that thousands of square miles of jungle, which in his time were inhabited only by wild beasts, have been turned into fertile crop-lands ; that fever-smitten swamps have been covered with healthy, well-drained cities ; that the mountain walls which shut off the interior of India from the seaports have been pierced by roads and scaled by railways ; that the great rivers which formed the barriers between provinces, and desolated the country with their floods, have now been controlled to the uses of man, spanned by bridges, and tapped by canals. But what would strike him as more surprising than these outward changes is the security of the people. In provinces where every man, from the prince to the peasant, a hundred years ago, went armed, he would look round in vain for a matchlock or a sword. He would find the multitudinous Native States of India, which he remembered in jealous isolation broken only by merciless wars, now trading quietly with each other, bound together by railways and roads, by the post and the telegraph. He would find, moreover, much that was new as well as much that was changed. He would see the country dotted with imposing edifices in a strange foreign architecture, of which he could not guess the uses. He would ask what wealthy prince had reared for himself that spacious palace ? He would be answered that the building was no pleasure-house for the rich, but a hospital for the poor. He would inquire, in honour of what new deity is this splendid shrine ? He would be told that it was no new temple to the gods, but a school for the people. Instead of bristling fortresses, he would see courts of justice ; in place of a Muhammadan general in charge of each district, he would find an English Magistrate ; instead of a swarming soldiery, he would discover a police.”*

Of the many travellers who have visited India during the present century, few were more competent to express an intelligent opinion than Baron Hübner, the distinguished Austrian statesman. What is his verdict ?

“In the foregoing observations, I have summed up faithfully and conscientiously the information which I have been able to derive on the spot from the most direct and the most trustworthy sources. I have not concealed any weak point of the immense Anglo-Indian administration ; I have not passed over in silence any shortcoming or fault, whether great or small, which has come to my notice, and which, rightly or wrongly, can be charged against the Government of India. But no one, even if he looks with the eyes of a pessimist, which I do not, and makes a large allowance for the infirmities and weakness inherent in human nature, can deny that the British India of our days presents a spectacle which is unique and without a parallel in the history of the world. What do we see ? Instead of periodical if not permanent wars, profound peace firmly established throughout the whole Empire ; instead of the exactions of chiefs always greedy for gold, and not shrinking from any act of cruelty to extort it, moderate taxes, much lower than those imposed by the feudatory princes ; arbitrary rule replaced by even-handed justice ; the tribunals, once proverbially corrupt, by upright judges whose example is already beginning to make its influence felt on native morality and notions of right ; no more Pindaris, no more armed bands of thieves ; perfect security in the cities as well as in the country districts, and on all the roads ; the former blood-thirsty manners and customs now softened, and, save for certain restrictions imposed in the interest of public morality, a scrupulous regard for religious worship, and traditional usages and customs ; materially, an unexampled bound of prosperity, and even the disastrous effect of the periodical famines which afflict certain parts of the peninsula more and more diminished by the extension of railways which facilitate the work of relief.

“And what has wrought all these miracles ? The wisdom and the courage of a few directing statesmen, the bravery and the discipline of an army composed of a small number of Englishmen and a large number of natives, led by heroes ; lastly, and I will venture to say principally, the devotion, the intelligence, the courage, the perseverance, and the skill, combined with an integrity proof against all temptations, of a handful of officials and magistrates who govern and administer the Indian Empire.”—Vol. II., pp. 250-252.

* “England's Work in India,” pp. 3, 4.

INDIAN POVERTY

In spite of the improvements made, the people of India are, as a whole, poor. The poverty is not the fault of the Government, but largely due to the people themselves. Raja Sir Madhava Rao was for years the Prime Minister of two important Native States. What does he say?

“The longer one lives, observes, and thinks, the more deeply does he feel there is no community on the face of the earth which suffers less from political evils and more from self-inflicted or self-accepted, or self-created, and, therefore, avoidable, evils, than the Hindu community.”

No one had a better knowledge of India than Sir W. W. Hunter. What is his opinion?

“The permanent remedies for the poverty of India rest with the people themselves.”

It may be said, with truth, that the British Government has done more for India since the beginning of the last century than its own Maharajas did for it during the previous three thousand years.

At the same time it is conceded that Government may yet do much for the benefit of the country. Sir John Strachey says:

“It is not pretended that, unlike any other country, the social, material, and political conditions of India now leave no room for improvement. Defects of many sorts can readily be pointed out. But it is through the very progress that these become known.”

But far more rests with the people themselves. Indeed, their habits may be such as to defeat the most benevolent measures of their rulers, and to entail misery where there is every preparation for happiness. The best friends of the Hindus are not the native papers, which dwell only on the real or supposed shortcomings of the English Government and seek to excite race hatred, but those who, like Sir Madhava Rao, urge mainly self-reform. Mere political agitation distracts attention from those measures on which the happiness of the people chiefly depends.

Some of the means which may be adopted to promote the wealth of the country will now be mentioned.

Twelve Remedies for the Poverty of India which may be employed at once by the people themselves.

1. *Educated men, instead of merely seeking to enter the public service or become lawyers, should largely give themselves to the improvement of Agriculture and development of Manufactures.*

While the employment of some persons in public offices is useful to the whole community, their number ought not to be in excess of what is wanted. So far as food, clothing, and shelter are concerned, they are *consumers* not *producers*.

The Hon. A. Mackenzie, a Madras merchant, said to the students of Pachappa's College:—“Does it never occur to you that to depend for your livelihood on a salary drawn out of the taxes paid by your countrymen cannot add to the wealth or prosperity of your country?”

English schools and colleges furnish an army of candidates, now four hundred thousand strong, and daily receiving accessions to its ranks.

Sir Madhava Rao, at a distribution of prizes, spoke as follows:—“At the present day the cultivator, the weaver, the trader, the soldier, the artisan, the Brahman, and perhaps even the barber, one and all, were fired with a desire to train their sons for Government employment or other sedentary intellectual employment. Government could not possibly find employment for such vast numbers.”

Years ago, the late Hon. J. B. Norton, of Madras, gave the warning:—“This reliance upon Government, and seeking after its employ, to the exclusion of all other legitimate and honourable means of obtaining a livelihood, has, to the present moment, been the principal bane and curse of native society.”

Sir M. E. Grant Duff justly said in his Convocation Address:—“It is the educated, or relatively educated, people of the land, that must drag South India, as they have dragged England, originally an incomparably poorer country, out of the slough of poverty.”

It has been said that the British Government “deliberately killed the old indigenous industries.” The truth is that the introduction of steam power and spinning machines

“killed” handloom weaving in England as much as it did in India. Some of the weavers held on working sixteen hours a day for a mere pittance; but at last they gave up the unequal contest.

Sensible men in Bombay, instead of complaining about the British Government, wisely started spinning and cotton mills. India at present exports more of her own manufactured goods than ever she did under native rule. The value of the outturn of Indian cotton mills exported to foreign countries during 1899-1900 was 962 lakhs of rupees; in 1883-84 it was 433 lakhs. India is now competing successfully with England in the East African and Chinese markets. This is an illustration of what may be done.

2. *The insane expenditure on marriages and funerals should be discontinued.*

Another quotation may be made from the late Governor of Madras:—“He who could persuade his countrymen to give up their, to us, astounding expenditure on marriages, would do more for South India than any government could do in a decade.”

3. *Foresight should be exercised, instead of running into Debt.*

Most people of India are like children, thinking only of the present. They make no provision for the future, and when money is wanted they have to borrow. The expense is thus sometimes doubled by interest. If they economised beforehand, the crores of rupees now paid every year to money-lenders would be saved.

4. *The great majority of Indian Goldsmiths should become Blacksmiths and Carpenters.*

At the census of 1891 there were 401,582 goldsmiths in India against 384,908 blacksmiths. Estimating the average earnings of the goldsmiths at Rs. 6 each month, this gives an annual outlay of 289 lakhs of rupees. The Covenanted Civil Service contains, in round numbers, one thousand members. Their Indian salaries and allowances, taking the Madras average, amount to about 180 lakhs a year—little more than half of what is spent on goldsmiths.

The Indian plough is little better than a crooked stick. What a difference it would make if, instead of pandering to a childish perverted taste, the goldsmiths were changed into blacksmiths, and were employed in making improved ploughs and other agricultural implements!

5. *The immense Capital now hoarded or uselessly locked up in jewels should be profitably employed.*

Several years ago, the *Indian Spectator* made the net imports of gold and silver since 1801 as £442,838,927. During the six years ended in 1900, they were as follows: gold 22 crores, 53 lakhs; silver 27 crores, 28 lakhs, making a total of nearly 51 crores.

In England gold coins are in daily use; in India they are rarely seen. The gold, as soon as it is imported, is melted down into ornaments, and the same is the case with a large proportion of the silver.

It has been mentioned that the annual expenditure on goldsmiths amounts to about 289 lakhs a year. All this large sum is spent in rendering useless the capital which the country so much needs. Money can be lent out on interest; jewels, as a rule, cannot. Money lenders get from 12 to 36 per cent. a year. All this is lost when the money is melted into jewels.

The amount hoarded or locked up in jewels is not less than 200 crores. At 12 per cent. interest, it would more than pay the whole land revenue.

Franklin truly says: “We complain of the taxes imposed on us by Government; but we are taxed twice as much by our idleness, three times as much by our pride, and four times as much by our folly.”

6. *Prudence should be exercised with regard to Marriage.*

A false belief makes the Hindus marry as a religious duty. The popular idea is that their happiness in a future state depends upon the performance of certain rites by a son. *Put* is a hell to which childless men are said to be condemned,—“a name invented to explain the word *Putra*, son (hell-saver).”

The custom of child-marriage is almost peculiar to India. The rule in other parts of the world is that marriages should not be contracted till both parties attain adult age. Intelligent, thoughtful persons do not marry till there is a prospect of their being able to support a family. Foresight in this respect conduces to the happiness of a nation, while recklessness must lead to misery.

Sir W. W. Hunter justly says :—“ The poverty of certain parts of India is the direct and inevitable result of the overpopulation of those parts of India. The mass of the husbandmen are living in defiance of economic laws. A people of small cultivators cannot be prosperous if they marry irrespective of the means of subsistence, and allow their numbers to outstrip the food-producing powers of the soil.”

7. *Emigration.*

If a number of rabbits were shut up in a field surrounded by a high wall, they would multiply till they starved. If the high wall were removed, would they remain within the limits of the field? They would have more sense; they would scatter.

The above represents the condition of India, only many of the people do not act like the sensible rabbits. There is no high wall confining them; but as Sir W. W. Hunter remarks, “ millions cling with a despairing grip to their half acre of earth a piece, under a burden of rack-rent or usury.”

The surplus population of Britain is absorbed by removal to America, Australia, &c. In this way both those who go and those who remain are benefited. The Brahmans sought to keep the Hindus in subjection to their authority by threatening with expulsion from caste all who left India. Partly on this account, partly from ignorant fear and want of energy, the great bulk of the people will not leave their own province.

The remedy is plain. Sir W. W. Hunter says :—“ Natives must equalize the pressure on the soil by distributing themselves more equally over the country. There is plenty of fertile land in India still awaiting the plough. The Indian husbandman must learn to mobilize himself, and to migrate from the overcrowded provinces to the underpeopled ones.”

8. *Abolition of Caste Restrictions and Ideas.*

As already mentioned, these have prevented the Hindus from being enriched by foreign commerce. They have also made some of the most useful employments to be regarded as degrading.

9. *The people should use their Reason instead of merely “ walking according to custom,” or being guided in their undertakings by ignorant astrologers, or even by crows, lizards, and asses.*

The Hindus are naturally one of the most intelligent people in the world, and they are skilful workmen; but, following one another like a flock of sheep, taking the advice of astrologers, themselves often miserably poor, and looking to omens instead of exercising their judgment, their great advantages are largely lost.

10. *Requiring Idlers to work for their living.*

Much of the charity of the Hindus goes to support able-bodied beggars in idleness and vice. In 1901 there were nearly five millions of beggars in India. With many it is a hereditary profession. The Hindu family system, while it has some advantages, fosters laziness. If all who are fit for work had to earn their living by honest labour, one cause of poverty would be removed.

11. *Disuse of Spirits and Opium.*

Drunkenness is the chief cause of poverty in England. The expenditure on intoxicating liquors in Britain is about equal to twice the entire revenue of British India. In this country the revenue from Abkari increased from 2½ crores in 1874 to 5 crores in 1891. The people must pay for liquor and opium at least 7 crores a year. All this might be saved, if they gave up their use.

12. *Self-Help.*

Formerly it was the custom to attribute all evils to *Karma* or *Kismet*, fate; now they are laid at the door of the British Government. As Mr. Hossain remarks: “ It gives some sort of comfort to lazy people who will not do anything for themselves to put the blame of their idleness and of the distress that originates from this source on some other person or cause.”

Hercules, in the fable, came only to the assistance of the waggoner who was trying to help himself. Blaming Government and neglecting their own duty, will not profit the people of this country. The perusal of the valuable work by Smiles, “ Self-Help,” is strongly recommended.

Under native rule, the population was kept down by war, famine, and pestilence. The

very preservation of life at present increases, in some cases, the struggle for existence. The circumstances of two classes are likely to become worse and worse :—

1. *Half-educated place-hunters, too proud to engage in manual labour.*

Such men, in increasing proportions, must pass through life as paupers, miserable themselves, and a burden to their relatives.

2. *Persons "living in defiance of economic laws."*

The remarks of Sir W. W. Hunter, on this point, have been quoted above.

On the other hand, the condition of intelligent industrious men, who will not squander their money on ceremonies or lock it up in jewels, will steadily improve.

The conclusion of *The Westminster Review* may be adopted: "We submit, then, that the poverty of India, if great, has diminished, and is diminishing."

THE RELIGIOUS HISTORY OF INDIA

Every lover of his country will wish to become acquainted with its history. India has passed through several changes; but, of all, the most important are those which have affected its religious condition. A short account of them will be given.

Aboriginal Cults.—The earliest inhabitants of India are supposed to have belonged to the great Turanian family, which overspread a large portion of Asia and part of Europe before the Aryan immigrations. Demon worship appears to have been the prevailing superstition among the aborigines of India. The evil spirits were propitiated by bloody sacrifices and frantic dances. Such ceremonies are still common among the Tamils of Southern India. Some of the principal demons were probably afterwards considered as deities, and were worshipped in the districts around. Mhasoba, represented by a round stone, tipped with red lead, worshipped by cultivators in the Dekkan, may be mentioned as an instance. It is considered by some learned writers that the *linga* was an object of veneration among the Indian aborigines.

Vedic Hinduism.—The next settlers in India were the Aryans, probably from the highlands of Central Asia. Their religion was the earliest form of polytheism—the worship of the heavenly bodies. Men saw that they were of much use, and adored them instead of their great Creator. Afterwards any thing useful, such as fire, water, and air, was worshipped.

The religion of the first Aryan settlers can be ascertained from the hymns of the Rig Veda. They were composed at different periods; but were probably collected about 1000 B.C. Indra is generally regarded as the principal of the Vedic gods. More hymns are addressed to him than to any other deity. He is the lord of the firmament, the wielder of the lightnings, who pierces the clouds with his thunderbolts, and compels them to discharge their fertilizing showers on the earth. Agni, the God of fire, the conveyer to the other gods of all sacrifices, ranks next in importance. Varuna, the god of the encircling heavens, Sūrya, the Sun, Ushas, the dawn, Chandra, the moon, are other deities. Thirty-three gods and goddesses are enumerated. Their relationship is not settled. The god who in one hymn is the father, is in another the son; the same goddess is sometimes the mother, sometimes the wife. The chief religious services consisted in keeping alive the sacred fire, and in offering the intoxicating juice of the soma plant, which the gods were invited to quaff like thirsty stags. The following extract gives an idea of most of the prayers presented :—

"Rejoice, Indra! open thy jaws, set wide thy throat, be pleased with our offerings!"

"Drinker of the soma juice, wielder of the thunderbolt, bestow upon us abundance of cows with projecting jaws."

In a few hymns to Varuna, sin is acknowledged :—

"Whenever we men, O Varuna, commit an offence before the heavenly host; whenever we break thy law through thoughtlessness; have mercy, Almighty, have mercy!"

The Vedas are little known in India. Most Hindus have the idea that they came, in a complete form, from the four mouths of Brahmā. But many of the hymns bear the names of their human authors. The writers ask the assistance of the gods in composing them, just as Hindu poets do at present.

The religion of the Vedas differs considerably from modern Hinduism. The number of the gods and goddesses is thirty-three, instead of thirty-three crores. The names of Śiva,

Dūrḡa, Kāli, Rāma, and Kṛishṇa, never occur in the Vedas. Idols do not appear to be mentioned. There is no trace of transmigration. The Brahmans are represented merely as a profession, not as a caste. They claim no superiority of birth over the other classes of the community.

Development of Caste.—For several centuries after the Vedic age, we have little information regarding the state of Hinduism. The code of laws ascribed to Manu shows that the Brahmans during that period had developed the system of caste. As writing was unknown, it required much time to commit to memory the hymns recited at sacrifices. The Brahmans devoted themselves specially to this task in which, therefore, they soon excelled all others. By degrees they secured for themselves the utmost respect, and claimed to be *Bhudevas*, gods on earth. Sudras were said to be created for the purpose of serving Brahmans.

Buddhism.—Sakya Muni, the founder of Buddhism, who probably lived about 500 B.C., among other things, assailed the pretensions of the Brahmans and denounced caste. His system made considerable progress for a time, largely through the efforts of Asoka, king of Magadha. Benares, for several hundred years, was a Buddhist city. Eventually, however, the Brahmans regained their supremacy, and Buddhism ceased to exist in India. A sect, called Jains, very much like the Buddhists, arose. Its followers are still numerous in some parts of Western India.

Modern Hinduism.—The worship of the Vedic gods gradually declined, and new deities rose into notice. Śiva seems to have been first worshipped in North India about 500 B.C. The followers of Vishṇu began to multiply about the sixth century after Christ. When the Brahmans found that the worship of local divinities could not be extirpated, they incorporated them with their system, pretending that they were incarnations of Śiva and Vishṇu. Rāma and Kṛishṇa, at first described as mere heroes, were subsequently regarded as incarnations of Vishṇu, and at present, in Northern and Western India, are the forms in which he is generally worshipped.

The *Purānas* were written chiefly to extol particular gods. The oldest is considered by learned men not to be earlier than the eighth or ninth century after Christ, whilst there are some not above three or four centuries old.

At present the worshippers of Vishnu are most numerous in North India; those of Śiva in the Madras Presidency; those of Dūrḡa in Bengal.

Muhammadanism.—Though the Arabs made some temporary conquests, Mahmud of Ghazni, who lived about 1000 A.D., may be considered the first Muhammadan invader of India. By degrees the Muhammadans made themselves masters of nearly the whole country. Several Muhammadan princes were zealous propagandists of their creed. Aurangzeb sometimes forcibly circumcised Hindus; at Benares he demolished the principal Hindu temple, and erected a mosque in its stead. Certain privileges were conferred on Muhammadans, which led many Hindus, in different parts of the country, to embrace Islām. Muhammadans are numerous in Eastern Bengal and on the banks of the Indus. There are comparatively few in the south.

Christianity.—At the beginning of the Christian era, Alexandria, in Egypt, was the greatest commercial city in the world. Mark, the writer of one of the Gospels, had there, for several years, a school for catechists. It is supposed that some Indian merchants who went to Egypt to sell their silks and pearls heard in that country of the Saviour who had come into the world. About the beginning of the second century, a petition for Christian teachers was addressed to the bishop of Alexandria. Pantænus, a very learned man, was sent, who, as far as is known, was the first Christian missionary to India. About the fourth century, a number of Syrian Christians settled along the Malabar coast, where their descendants are still numerous.

Francis Xavier, a distinguished Roman Catholic Missionary, landed at Goa in 1542, and through his labours in South India, many Hindus became Christians. The number of Roman Catholic Christians in India is now about fifteen lakhs.

The earliest Protestant Christian Missionaries to this country reached Tranquebar, in the Madras Presidency, in 1706; but Missions in Bengal were not fairly commenced till Serampore was occupied by Carey in 1800. The first Protestant Mission in Western India was begun in 1813. English Missionary Institutions may be considered to date from 1830, when one

was established in Calcutta by the Rev. Dr. Duff. There are now Protestant Missionaries from Europe and America scattered all over the country.

The number of Native Protestant Christians in India has increased as follows :

Year				Number
1851	...	...	..	91,092
1861	...	...	...	138,731
1871	...	...	...	224,258
1881	...	...	...	417,372
1890	...	..	...	559,661
1900	...	...	...	854,867

In addition to Roman Catholics and Protestants, there are probably about two lakhs of Syrian Christians. The total number of Christians in India is now three millions, and they are increasing every year.

The knowledge diffused by Christianity rendered some Hindus dissatisfied with their own religion, and led them to attempt its reformation.

Christianity the Religion of Progress.—"Christianity," says an American writer, "is the religion of the most civilized and the only progressive nations of the world. Other forms of civilization have been arrested or come to an end. The wonderful development of knowledge, art, power, industrial progress in ancient Egypt, gradually faded away. So it was with the national life of Greece and of Rome, of Babylonia, Assyria, Phœnicia and Persia. That of China has been long arrested, and has remained motionless. That of India, after a long period of intellectual growth, entered upon a season of dilapidation and decay. Muhammadanism no longer makes much progress. Buddhism has also long ceased from further advances, and remains in a condition of apathy.

"The evident fact in the history of mankind is, that Christianity and Christendom alone are in a state of steady development and progress. Every country which professes the Christian faith is advancing, all others are relatively stagnant.

"Besides the great wealth of these nations, the only progress now seen in science, art and literature belongs to the same Christian groups of nations. Where were invented the electric telegraph, the steam engine, the locomotive and railroad, the photograph? Where are the chief manufactures and commerce of the world? In Christendom.

"Again, we ask, where are we to go for good governments, for well-organized nationalities, for governments of laws not men, for political institutions which unite order and freedom, liberty and law? Still, we may say, these are found among Christian nations, not outside of them; strictly co-extensive with the faith of Christ and the knowledge of the Christian Scriptures.

"And finally, I ask, where are the only persistent, systematic, and scientific attempts made to relieve the human race from the great miseries and wrongs under which it has groaned from the beginning?

"Thus, while all other forms of human civilization are arrested and stationary, or else have come to an end, Christendom is advancing in wealth, power, science, art, social improvements, developments of industry, and new inventions and discoveries. This association of Christianity and progress can hardly be an accident."

"I see," says Gladstone, "that for the last fifteen hundred years Christianity has always marched in the van of all human improvement and civilization, and it has harnessed to its car all that is great and glorious in the human race."

Christianity is also the religion of progress in far higher respects. It supplies the loftiest ideal of duty; it is the only religion which effectually removes the burden of sin; the only one which provides the assistance needed in the conflict with evils which every man should wage.

It is true that some very wicked men have been nominal Christians. There is a Latin proverb, "The corruption of the best is productive of the worst." Christianity, however, is not responsible for those who act in direct opposition to its precepts, which are summed up in—*love to God and love to man.*

The Religious Future of India.—Thousands of years ago the ancestors of the Aryan

Hindus and the principal nations of Europe lived together in the highlands of Central Asia speaking one common language, and worshipping the same God under the self-same name, *Dyaus Pitar*, Heaven-Father.

The Aryans who went to the west became polytheists like those who went eastward. Popular Hinduism claims thirty-three crores of gods and goddesses—more than one for every man, woman, and child in the country. In Athens, the most celebrated city in ancient Europe, it was said to be easier to find a god than a man. The gods of ancient Europe were very much like those of modern India, they quarrelled and fought with one another; they committed adultery and murder, just like Vishnu, Krishna, and Siva.

The first Christian Missionary to Europe was an Asiatic, named Paul. The following is an extract from his first address to the Athenians, then the most civilised people in the world :—

“As I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore you ignorantly worship, Him declare I unto you. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men’s hands, as though He needed any thing, seeing He giveth to all life and breath and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him and find Him, though He be not far from every one of us: for in Him we live and move, and have our being; as certain also of your own poets have said, For we are also His offspring. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man’s device. And the times of this ignorance God winked at; but now He commandeth all men everywhere to repent.”*

It is remarkable that the same preparation for the spread of Christianity is now taking place in India as in Europe eighteen centuries ago.

The Roman Empire, embracing all the countries washed by the Mediterranean, prevented national wars, which would have rendered impossible the free and frequent passage of missionaries from one country to another. The Roman highways were travelled by preachers of the Gospel. The Greek language was more or less known in all the cities. The cosmopolitan feeling, awakened from the great extent of the Roman Empire, was some preparation for the universal spiritual kingdom which was sought to be established.

India is being similarly prepared for the spread of Christianity. Formerly the country was divided into numerous states, frequently at war with one another, preventing free communication. Now all can travel without hindrance from the Himalayas to Cape Comorin. Roads, railways, and steam vessels afford facilities for moving about, never possessed before. The English language is tending powerfully to weld together educated men of different races. “The Indian,” says Max Müller, “never knew the feeling of nationality.” His sympathies did not extend beyond his caste; he did not think of his country *as a whole*. The feeling has now been awakened among educated men. A “National Congress” excites enthusiasm, and draws together representatives from all corners of the Empire, and all creeds.

In another respect also India resembles ancient Europe. When Christianity began to be preached with success in Europe, efforts were made to arrest the decline of polytheism by spiritualizing or explaining away its myths. Sir A. C. Lyall says, “It seems possible that the old gods of Hinduism will die in these new elements of intellectual light and air as quickly as a net full of fish lifted up out of the water.” To avert this, attempts are now being made to reform Hinduism. The leading Bengali novelist tried to rehabilitate even Krishna.

Principal Cairns thus describes the complete overthrow of the polytheism of the old Roman Empire :—“That system from the Euphrates to the farthest shore of Britain, from the Nile to the forests of Germany, has utterly passed away. The whole regions around the Mediterranean, to the limits of civilization and beyond them, have ‘changed their gods.’ The classic Paganism, Greek and Roman, the Syrian, the Egyptian, the North African, the Druidic, and ultimately the Teutonic, have fallen to rise no more; and at

this moment there is not on the face of the earth a single worshipper of 'the great goddess Diana' or 'the image that fell down from Jupiter,' of Baal or Dagon, of Isis or Serapis, of Thor or Wodin."

A movement has already commenced which will lead to a like change in India. "The gods that have not made the heavens and the earth, even they shall perish from the earth and from under these heavens." India will yet cast her idols to the moles and to the bats; the temples of Vishnu and Siva will be as deserted as those of Jupiter and Minerva in Europe; all her many nations, recognising each other as brethren, will kneel together at the same footstool, and offer the same grand old prayer, beginning, "Our Father which art in heaven."

Never before had India so many interested in her welfare. Let all such remember that a religious reform is her greatest need, and that all other beneficial changes would follow in its train. There is a proverb, *Yatha devah tatha bhaktah*, As is the god, so is the worshipper. Until idolatry is abandoned, India must always be ranked among the half-civilised nations on the earth.

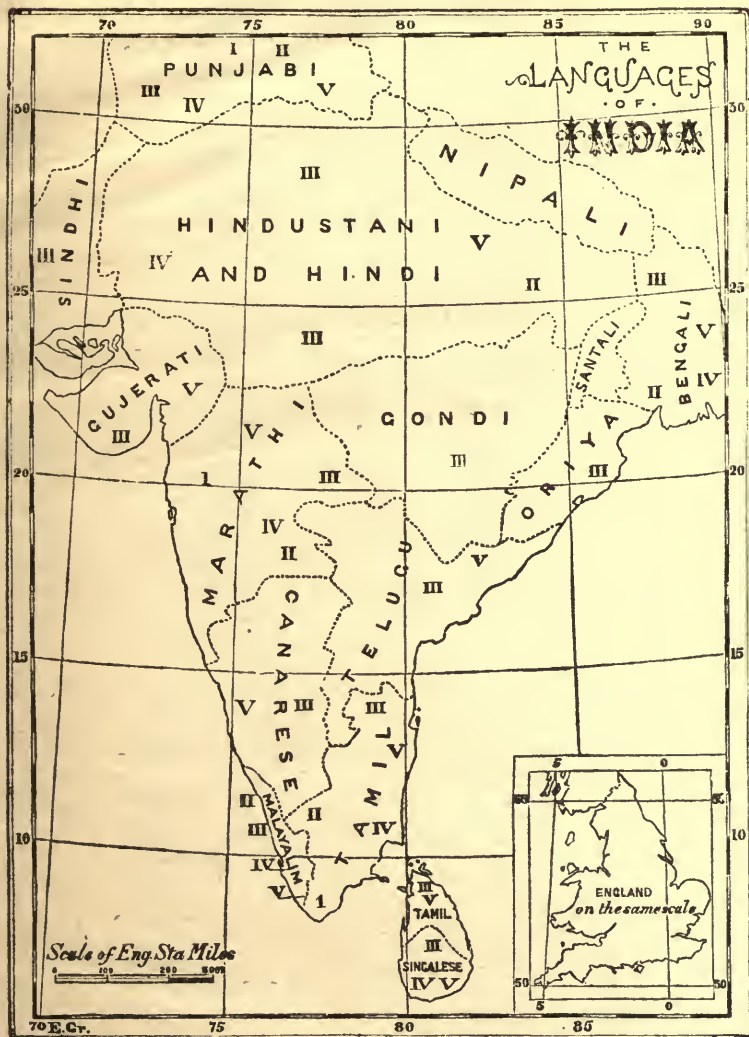
The old caste spirit wishes for a national religion, peculiar to India. There is no national *religion* any more than there is national *science*. The remark of Sir Madhava Rao should also be borne in mind, *That which is NOT TRUE cannot be PATRIOTIC*.

"Truth should embrace the universe. Such is Christianity, the only religion which destroys sectional prejudices, the only one which proclaims the unity and absolute brotherhood of the whole human family; the only one which is purely spiritual; in fine, the only one which assigns to all, without distinction, for a true country, the bosom of the Creator God."

The writer concludes with a petition in which he wishes the reader could heartily join:—

O God, who hast made of one blood all nations of men for to dwell on the face of the earth, and didst send Thy blessed Son to preach peace to them that are afar off, and to them that are nigh: Grant that all the people of this land may feel after Thee and find Thee, and hasten, O heavenly Father, the fulfilment of Thy promise, to pour out Thy Spirit upon all flesh, through Jesus Christ our Saviour. Amen.

SOME INDIAN STATISTICS



LANGUAGE MAP OF INDIA

THE CHIEF LANGUAGES AND THE NUMBERS SPEAKING THEM (1901).

All languages spoken by more than half a million are included in the following table. The total number of languages spoken in India is 147.

Hindi, Eastern,	20,986,356		
„ Western,	39,367,779	60,354,137	
Bengali	..	44,624,048	
Bihari	..	37,076,990	
Telugu	..	20,696,872	
Marathi	..	18,237,899	
Panjabi	..	17,070,961	
Tamil	..	16,525,500	
Rajasthanian	..	10,917,712	
Kanarese	..	10,365,047	
Gujarati	..	9,928,501	
Oriya	..	9,687,429	
Burmese	..	7,474,896	
Malayalam	..	6,029,304	
Lahnda	..	3,337,917	
Pabari	..	3,124,671	
Sindhi	..	3,006,395	
Santali	..	1,790,521	
Assamese	..	1,350,846	
Pashto	..	1,224,807	
Gond	..	1,125,479	
Kashmiri	..	1,007,957	
Kol	..	948,687	
Karen	..	887,875	
Bhil Languages	..	759,928	
Shan	..	753,262	
Oraon	..	591,886	
Tulu	..	535,210	
English	..	252,388	

NUMBERS BELONGING TO PRINCIPAL RELIGIONS

	1901.	1891.		1901.	1891.		
Hindu	..	207,108,863	207,731,727	Sikh	..	2,192,366	1,907,833
Mussalman	..	61,692,709	57,321,164	Jain	..	1,334,036	1,416,638
Buddhist	..	9,476,752	7,131,361	Parsi	..	93,969	89,904
Animistic	..	8,575,956	9,280,467	Jewish	..	18,228	17,194
Christian	..	2,919,215	2,284,380	Others	..	20,855	42,763

AREA OF PROVINCES AND NATIVE STATES, POPULATION, &C.

<i>British India.</i>				Area.	No. of Towns.	No. of Villages.	Population.
Ajmer-Merwara	..	..	..	2,711	4	740	476,912
Andamans and Nicobars	..	..	..	3,143	..	63	24,649
Assam	..	..	..	56,243	19	22,326	6,126,343
Baluchistan	..	..	..	45,804	6	1,274	308,246
Bengal	..	..	..	151,185	182	203,476	74,744,866
Berar	..	..	..	17,710	44	5,710	2,754,016
Bombay, including Sind and Aden	..	..	..	123,064	202	25,699	18,559,561
Burma	..	..	..	236,738	52	60,395	10,490,624
Central Provinces	..	..	..	86,459	59	34,179	9,876,646
Coorg	..	..	..	1,582	5	479	180,607
Madras	..	..	..	141,726	234	54,610	38,209,436
North-West Frontier Province	..	..	..	16,466	20	3,348	2,125,480
Punjab	..	..	..	97,209	171	32,663	20,330,839
United Provinces of Agra and Oudh	..	..	..	107,164	453	105,068	47,691,782
<i>States and Agencies.</i>							
Baluchistan (Agency Tracts)	..	..	..	86,511	..	780	502,500
Baroda	..	..	..	8,099	47	3,035	1,952,692
Bengal States	..	..	..	38,652	9	19,188	3,748,544
Bombay States	..	..	..	65,761	129	14,995	6,908,648
Central India Agency, including Gwalior	..	..	..	78,772	80	33,282	8,628,781
Central Provinces States	..	..	..	29,435	16	11,983	1,996,383
Hyderabad	..	..	..	82,698	78	20,011	11,141,142
Kashmir	..	..	..	80,900	2	8,946	2,905,578
Madras States, including Cochin and Travancore	..	..	..	9,969	17	4,997	4,188,086
Mysore	..	..	..	29,444	128	16,884	5,539,399
Punjab States	..	..	..	36,532	57	10,997	4,424,398
Rajputana Agency	..	..	..	127,541	128	29,901	9,723,301
United Provinces States	..	..	..	5,079	6	3,516	802,097
Total				1,766,597	2,148	728,605	294,361,056

POPULATION OF CHIEF CITIES

Name.	1901.	1891.	Name.	1901.	1891.
Calcutta	847,796	682,305	Jaipur	160,167	158,787
Bombay	776,006	821,764	Bangalore	159,046	180,366
Madras	509,346	452,518	Howrah	157,594	116,606
Hyderabad, Deccan	448,466	415,039	Poona	153,320	161,390
Lucknow	264,049	273,028	Patna	134,785	165,192
Rangoon	234,881	180,324	Bareilly	131,208	121,039
Benares	209,831	219,467	Nagpur	127,734	117,014
Delhi	208,575	192,579	Srinagar	122,618	118,960
Lahore	202,964	176,854	Surat	119,306	109,229
Cawnpore	197,170	188,712	Meerut	118,129	119,390
Agra	188,022	168,662	Karachi	116,663	105,199
Ahmedabad	185,889	148,412	Madura	105,984	87,428
Mandalay	183,816	188,815	Trichinopoly	104,721	90,609
Allahabad	172,032	175,246	Baroda	103,790	116,420
Amritsar	162,429	136,766			

STATE OF EDUCATION

Religion.	Total.		Illiterate.		Literate in Vernacular.		Literate in English.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
Hindu	105,163,432	101,945,436	95,241,156	101,468,049	9,761,766	466,616	675,429	9,442
Mussalman	31,843,565	29,849,144	29,916,414	29,758,085	1,732,440	66,055	101,718	1,676
Buddhist	4,680,384	4,796,368	2,800,505	4,592,738	1,864,258	202,678	11,126	474
Animistic	4,254,030	4,321,926	4,220,804	4,319,958	23,443	1,611	926	49
Christian	1,508,372	1,410,843	1,068,759	1,233,809	291,316	104,153	194,395	86,807
Sikh	1,241,543	950,823	1,120,023	943,708	132,090	7,080	6,458	41
Jain	691,787	642,249	366,489	630,794	313,226	11,072	9,283	81
Parsi	48,086	45,883	11,743	21,214	33,190	23,172	19,596	4,411



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