

good works before an individual can entertain any hope of heaven. Some of these good works consist in having tanks or lakes dug, rest-houses built for travellers, and feeding the poor. This belief is clearly confirmed in the fact, that when missionaries or other workers ask some of the poor how they hope for salvation, they invariably reply, they are too poor to perform any good works, hence they dare not hope for heaven. The state of the lower classes of women is not nearly so restricted as that of the higher classes, and it is in this sense that the women demand far more of our sympathy than the men. The men move about more freely, attend public gatherings, drive in carriages, have clubs and societies where they pass their leisure hours, and in short they enjoy all the privileges of life in a worldly sense. Not so with the women. Theirs is not the right to appear in public, or on the streets, or even to pay a visit to their friends during the day. All that does occupy their time is to look after their children, and to attend to culinary duties. Girls are sent to school, only up to the age of twelve, and that rarely, ten years being the usual limit. Thus, when the mind is just acquiring the habits and love of study, the young school-girl is withdrawn and made to exchange the active scenes of the school-room for those of the household. It is very seldom if she does at all, cultivate this desire for reading in her own home.

Though the Hindu woman's mind is quite different from that of the man, as regards culture and education, yet it is she who manifests more piety and a stronger attachment to her religion. She is the one seen faithfully discharging the duties of the temple, such as fulfilling vows that were solemnly made on the occasion of serious illness, either among the male or female members of the family circle; or reverently treading the steps of a devoted shrine in order to make an offering of fruit, etc., for some trifling blessing received. On all such occasions it is the woman's piety that predominates. How necessary it is then that the women of India should be the uppermost object of our attention in mission work! How necessary that the gospel rays should pierce first into the recesses of these dark homes, and that the light of our blessed Lord and Saviour should be received into the hearts of the women! Then, and then only, may we expect that India's sons will rise to the same level of their brothers in Christian lands in extolling the name of Jesus above every other name. And to him be all the glory when we shall have done all! He has bidden us to do towards the accomplishment of this grand object, "directing India's women to Jesus."

E. D. FRAZER.

Bimlipatam.

The Rajputs.

The extensive and irregularly defined territory known as Rajputana, stretching from the Vindhya Hills on the south-east, almost up to the river Indus on the north-west, and from the Runn of Cutch on the south-west, to the Punjab on the north-east, is estimated to have a total area of 135,000 square miles, and a population of ten and a half millions. It is intersected by the Aravalli Mountains, running in a line nearly north-east and south-west, and about three-fifths of it lie to the north-west of this line, and two-fifths to the south-east. In its very centre is the British district of Ajmere-Malwara, which was acquired by our Government in 1818 and 1820. All around this district lie the twenty Native States, of which it is otherwise composed, each State having its own separate chief and independent government, under the surveillance of the Agent of the Governor-General, who

has his head-quarters at Mount Abo, and who is besides *ex officio* Commissioner of Ajmere. The history of the Rajputs, whose settlement in India dates from a very remote period, is replete with records of feuds amongst each other, and struggles against the vast forces of the Mogul Emperor, and other Mohammedan invaders. Although the Rajput clans have always maintained a sort of independence under their own chieftains, their power has been frequently shattered by the overwhelming forces sent against them from Delhi. Akbar married two princesses of Rajput houses, and gave to Rajput chiefs high commands in his armies, and in later years, whole regiments of Rajputs served under the Mogul Emperors, and their cavalry, in particular, became famous for their headlong charges. But when the Mahratta power arose, in the last century, the tribal authority of the Rajputs collapsed, and the States almost disappeared from history. The country was desolated by a thirty years' incessant war, and exhausted by the relentless exactions of Sindhia and Holkar, and it was only after the victories of the English over these two princes, early in this century, that it began slowly to recover. At length, after the Pindara war in 1817, each State submitted itself to British protection, and Rajputana has ever since enjoyed almost profound peace. The rebellion in 1857 scarcely extended to it, and the chiefs have been distinguished by their loyalty to the paramount power.

The Rajputs have a vein of poetry and romance not to be met with in any other part of India. Like the Britons, the Welsh, and the Scotch, they have their bards and poets, who recite the great deeds of their ancestors, and who are held in very high estimation among them. The spirit of clanship still exists, and the chiefs hold their lands in feudal tenure from the Rana, or Rajah of the State. The clans of purest blood occupy the first rank amongst them, but there are also numbers of castes which claim to be half-blood Rajputs, or even to less close connection. The Rajputs proper are very proud of their warlike reputation, and most punctilious on points of etiquette, and as a landed nobility, and the kinsmen of ruling chiefs, they have been called the aristocracy of the country. It is believed that there is now hardly a ruling family in all India which does not claim descent from, or irregular connection with, some Rajput stock. Distributed over Central India, the Punjab, Sind, and other parts, the origin of those who have left their country might be difficult to trace. The clans still recognized in Rajputana itself are, the Rahtors, the Bhattis, the Kachwahas, the Chauhans, and the Sesodias. Their religion is Hinduism, with a strong infusion of Jainism. With the exception of Tonk, which is under a Mussulman ruler, the chiefs are all Rajputs and Hindus.

Such are the people, whose chiefs the Secretary of State for India described, last week, as the leaders of the Hindu race, and for whom Lords Northbrook and Kimberley, and Bishop Goodwin could scarcely find words sufficient to sound their praises.

The idea which prompted the course of action which has been the object of all these eulogiums was a happy one. In October last, it occurred to the present Agent to the Governor-General in Rajputana that it might be possible to prevail upon all the Rajput Chiefs to agree to a set of rules for regulating the expenses of marriages amongst Rajputs. He accordingly issued a circular, in compliance with which a meeting was held at Ajmere last March, attended by one official, one leading jagirdar and one Charun from each State, for settlement of the question. We published at the time an account of what took place, but the narration will bear repetition. All the Chiefs warmly approved of the Agent's suggestion, and all sent representatives, excepting the Maharawal of Banawara, who excused himself. Several Chiefs expressed opinions that rules applicable to funerals should also be discussed, and the Maharaja of Bondi surpassed the others by suggesting that a limit should be placed on the ages of brides and bridegrooms, with a view to putting down child-marriages. The result of the discussions was that the representatives unanimously agreed to the framing of twenty-two rules. The expenses allowable on marriage ceremonies was,