

Bhekia is still with her mother, and will probably remain for a year or more.

A short time ago Rangie, of whom I spoke in my last letter, also got married. Her mother wished to keep her in school till next year, but her caste people told her that they would not come and sit in her house if she kept a virgin who was twelve years of age. Not feeling equal to the current against her, she consented. Rangie's mother-in-law wants her to continue going to school.

On the 17th of June the Maharajah Holkar died. On the afternoon of the same day his body was burned. According to custom, at a certain stage of the cremation the eldest son broke in his father's skull; the spirit is then supposed by many to escape. After the body was burned a priest brought a stone which was supposed to contain Holkar's spirit; this was placed beside the ashes, food given to it and worshipped. This was done for ten days consecutively; then the princes, their uncles and a number of Brahmins. assembled by the riverside, where they still further worshipped the stone, which was then thrown into the river.

As soon as it was known that Holkar had breathed his last, a number of Brahmins from Benares, Nagpore and other cities hastened to Indore. With them and the Brahmins of Indore a council was held; from among them a certain number were chosen to whom special gifts were to be given. The presents were one of His Highness' elephants, one of his horses, cows, carriages, etc., also his silver bedstead. Two objects are in view in giving those gifts: that sin may be atoned for; also that the deceased may have a similar elephant, horse, cow, bed, carriage, etc., in the home of the soul. If the Brahmin to whom the elephant was offered made any objection, another was chosen; if he cheerfully accepted, it was his. Perhaps you may wonder why a Brahmin would refuse such a valuable gift as an elephant. The greataat amount of sin committed by Holkar is supposed to rest on the head of that particular elephant. To atone for this sin the Brahmin has to perform certain religious rites which are believed to be very meritorious. Every Brahmin does not feel equal to assuming such a responsibility; hence the hesitation. The sin is supposed to be given in the shape of the elephant to the Brahmin; if he does not expiate it, it rests upon himself. The recipients