

priestly code of the Avesta. Another line of work undertaken by this enterprising board is the reproduction of facsimiles of various Iranian manuscripts through the Photo-zincographic Department of the government. Some of these are provided from the funds of the Sir J. Jeejeebhoy Translation Fund, and others from a Victorian Jubilee Pahlavi Text Fund which was raised by the Parsi community of Bombay to commemorate the jubilee of Queen Victoria in 1887.

Sir Jamsetjee Jeejeebhoy was a very wealthy Parsi merchant who lavished large sums upon various institutions for the benefit of his less fortunate brethren. His charities and public munificence in the city of Bombay became widely known, and in 1842 he was knighted by Queen Victoria. The whole Parsi and Hindu population felt honored that one of their number should receive this mark of royal favor. By way of congratulation his native friends offered him 1500 pounds as a testimonial of their regard, as a subscription towards a fund "to be called 'The Sir J. Jeejeebhoy Translation Fund,' to be vested in trustees for the purpose of being appropriated to defraying the expenses of translating into the Guzeratee language such books from the European and Asiatic languages, whether ancient or modern, as may be approved by the committee, to be by them published and distributed gratis, or at a low price, among the Parsee Community in furtherance of the education of our people." The modesty and public spirit of India's first knight is shown in his reply in which he said that he felt deeply gratified that he had "unconsciously been the means of exciting so signal a mark of the good feelings of England towards the people of India." He adds: "I of course feel flattered and proud of the distinction conferred upon me, but no merely personal feeling of gratification would have given me the delight I experience in the kindly feeling towards India and her children evinced in the late gracious act of our beloved sovereign." In the same speech he announces that he will add the sum of 30,000 pounds sterling for the same fund.

Sixteen years later Sir J. Jeejeebhoy was created a baronet, and this title will belong to his descendants as long as India claims England as sovereign. The first baronet of India died a year later in 1859, leaving three sons and a daughter. The daughter is one of the few native ladies of the older generation versed in the English language. Of the 250,000 pounds given to Bombay by this one citizen for purposes of public charity and benevolence, only one institution was exclusively for the benefit of the Parsis; the rest was given to the entire community, for Hindus, Jews, Christians, and Mohammedans as well. A little biography, entitled *The First Parsee Baronet*, was published in 1866 at Bombay by Cooverjee Sorabjee Nazir. Though written in a tone of extreme adulation it makes very interesting reading.

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STRANGE FATE OF IDOLS.

Reverence for statues of gods and saints which belong to a faded faith is not uncommon in the history of religion. Prof. Frederick Starr sent us some time ago the photograph of an ancient Mexican idol, which continued to be worshiped by the natives after their conversion to Christianity. Lately.

however, the bishop under whose jurisdiction the village stands had ordered to have the idol removed. (See illustration on page 554 of the *September Open Court*.) We know that after the introduction of Christianity certain gods of Germany were worshiped as saints or, as the case happen to be, were turned into demons or devils. Odin was changed into Emperor Barbarossa, the hero of the German nation, who was believed to sleep in his enchanted mountain until some distant future when he would return. His place of retirement was attributed to be Odhinberg on the Rhine, the Kyff-



ST. ANNE IN INDIA.

häuser in Thuringia and other mountains which popular tradition has transfigured by legend.

The reverse process has also taken place where Christianity after having made some conquests among natives has given way to prior paganism. We here reproduce two Hindu idols which are now worshiped in the old pagan fashion though they have been made by Christian artists and still bear the evidence of their original destination. They are both preserved in Chandor, in the district of Nasik, India. One of them represents St. Anne, the mother of Mary, with her infant on her knees. The artistic work does

not show to advantage in the reproduction, but we can still see that it is fashioned under the influence of European art, presumably by a European.



AN INDIAN CARVING OF THE ANNUNCIATION.

The other image, however, is distinguished by a rare artistic beauty. It represents the Virgin Mary at the moment of the Annunciation.

A DIVINE CHILD OF INDIA.

From distant India there comes to us a strange communication sent by C. S. Royal, Esq., "54 L. T. House," Chittoor, Madras Presidency, Br. India, (North Arcot Dist.), which tells the story of a Hindu saint, a divine girl