

on Islam is either with ignorant prejudice or from an ideal standpoint. To understand it aright we should know its literature and live amongst its people. I rest my case entirely upon Musalman authorities."

The meritorious character of his public services, especially in connection with the University at Madras, was acknowledged by the bestowal of the Kaisar-i-Hind gold medal, first class, in 1906. The *Madras Diocesan Magazine* pays this tribute to the Missionary scholar so greatly beloved by all his colleagues and by the wide circle of Christian workers in all Moslem lands: "His life is a monument of the true Christian principle of service. He was not one of those who look first at themselves and then try to find the job which they can do. He saw the work and the need first, and by arduous diligence he fitted himself for it and contributed to it every power he possessed. He never worked for a selfish aim. He might be rigid in his pursuit of the purpose he had set before himself, but there was never a personal object in it. Whatever he had to do, he did it with his might: and he used every talent in the service of his Master, and we may humbly voice on earth the Divine approval given to him who uses all his talents for God: 'Well done, good and faithful servant!'"

S. M. ZWEMER.

PRINCETON, NEW JERSEY.

Dr. Willem Caland

Our Society has lost by the death of Dr. Willem Caland one of its distinguished honorary members, and Indology one of its ablest representatives.

Willem Caland was born at Brielle on the 27th August, 1859, as the son of Pictor Caland, a hydraulic engineer of great merit, whose great achievement it was to provide Rotterdam with a waterway to the sea. At an early age he was unfortunate enough to have a violent attack of synovial

rheumatism resulting in a heart complaint which troubled him for the rest of his life, and finally became the cause of his death. By careful living and wonderful self-restraint, he succeeded in overcoming this evil as much as possible.

He studied classical philology at the University of Leiden, and it was a thesis belonging to the domain of Roman numismatics that brought him his doctor's degree in 1883. But the teaching of Kern had aroused his interest in the culture and literature of ancient India, and it was Kern's influence which was decisive in his scholarly career. For many years Caland was "Conrector" of the "gymnasium" at Breda, and only his leisure hours could be devoted to his favourite studies. In the year 1903 he was appointed to represent Indology at the University of Utrecht, first as lecturer, since 1906 as Professor. The subject of his inaugural address was: The study of Sanskrit in relation to Ethnology and Classical Philology. Besides Sanskrit he taught Avestan, Old-Persian, and Indo-Germanic comparative philology. The students who attended his lectures are unanimous in their praise of Professor Caland's didactic ability and of the great personal interest he used to take in the progress of each of them.

His exacting educational duties did not prevent him from producing an uninterrupted series of publications, some of considerable extent, embodying the results of his indefatigable researches. It was in particular one branch of Vedic lore to which he devoted his remarkable energies, the Brāhmaṇas and Sūtras: in this branch he attained an unparalleled mastery. Most of his writings relate to the religious customs, sacraments, sacrifices, etc., practised in ancient India and described in the ritualistic literature.

Among Caland's numerous books and articles dealing with this subject, the following may be mentioned: *Altindischer Ahnencult* (1893), *Die altindischen Todten- und Bestattungsgebräuche* (1896), *Altindisches Zaubermaterial* (1900), *L'agniṣṭoma. Description complète de la forme*

normale du Sacrifice de Soma dans le culte védique (1906-7), in co-operation with Victor Henry, and *Altindische Zauberei. Darstellung der altindischen "Wunschopfer"* (1908), besides a number of ritual texts he has made accessible by editions and translations (*Jaiminiya-brāhmaṇa*, *Kāthaka-grhyasūtra*, *Baudhāyanaśrautasūtra*, *Vaikhānasa-smārtasūtra*, etc.).

Occasionally he explored other fields of Sanskrit literature, e.g. when editing an unknown Indian play, called *Gopāla-kelicandrikā* (1917). Of late years he paid much attention to the accounts of European writers of the seventeenth and eighteenth centuries regarding Indian customs and cults. He fully recognized the importance of those writings for our knowledge of Hinduism; of several of them he produced excellent annotated editions (Abr. Rogerius, *Open deure tot het verborgen Heydendom*, W. Geleynssen de Jongh's *Remonstrantie*, Ziegenbalg's *Malabarisches Heidentum*).

Considering Professor Caland's delicate health, the amount of work he accomplished in these fields of research is truly amazing. When in 1929 he had reached the age of 70 years, i.e. the age limit prescribed for University Professors in the Netherlands, he was at last in a position to devote all his time to his favourite studies. But unfortunately his health very soon began to fail him. When the Eighteenth Congress of Orientalists was to be held at Leiden in September last year, Professor Caland, the veteran among Dutch Indologists, was naturally designated to be President of the Indian section. It was a bitter disappointment when ill-health prevented him from joining a gathering to which he had been looking forward with especial pleasure. Although confined to his room, he went on working with unabated zeal. It was some ten days before his death that a number of manuscripts of Sūtra texts were at his request sent him from Leiden. He passed away at Utrecht on the 23rd March last.

J. PH. VOGEL.