LITERATURE IN BURMA.

By the Hon. Mr. Justice Jardine.

The present state of literature in Burma is rather forlorn. The revival that followed the creation of the Educational Syndicate or Board about ten years ago, appears to have worn itself out. This now flourishing institution brought together on equal terms of acquaintance and debate, the three sets of men to whom learning in the East looks for support and extension, I mean the learned natives of the country, the Christian missionaries settled therein, and the Government officials of all classes. Under the auspices of this widely based Board of Education, Dr. Forchhammer produced his Prize History of the Sources of the Burmese Law—the greatest work of original research since the venerable Bishop Bigandet wrote his learned and judicious work on Burmese Buddhism. The prize essay proved to the conviction, if not altogether to the satisfaction, of the European Magistracy and the Burmese nation, that the Buddhist law was in the main based on the Indian code of Manu, and is not a native production. But at the same time, Forchhammer justified the people in their rapturous admiration of the Burmese versions of this code, when he confirmed their view that it is in full accord with the sentiments of their religion, and shewed them that their own pious jurists had during the past two centuries, interpreted the law by the light of the Buddhist scriptures, mingling with the hard dry rules of the Indian law, the noblest passages they could find in their own sacred books, so as to obliterate the noxious distinctions
about caste, to raise the position of women, and to uphold the policy of the Buddhist monks in Burma as the teachers of the boys in reading, writing, and arithmetic. The brilliant intellect of Forchhammer was, however, not content with this one service only. To him we owe new discoveries in matters of ancient history, facts stated in judicial array and conclusions fortified with the evidence of inscriptions carved on stone, and the more perishable contents of the palm-leaf manuscripts which he collected in the monasteries, the precincts of the old shrines and the caves of the earth. The result is that no new history of Burma or its institutions can ever be written without taking into full account this learned man's performances. The light that he was spreading had already reached the scholars of England and Germany; and I think those who knew him as well as I did will agree that his name would soon have become illustrious through his unique learning, but for his early death in Burma. Probably, if we were to ask the scholars of Europe, they would reply that his light has been quenched, meaning that his work is not being carried on. This answer would not, however, be accepted by the literary classes in Burma without demur. They would refer to the frequent contributions to philology, to folk-lore, and to history which emanate from the pen of Major Temple in the Indian Antiquary, that gentleman being one of the Magistrates in the province of Burma, and like not a few of the Military Civilians of past times in that region, busy in the midst of other pursuits in adding to the domain of learning. Burmese scholars would also point to one of their number, not unknown to the readers of this Magazine, namely, Mr. Taw Sein-Ko, whose early scholarship as a pupil of Dr. Forchhammer became, I remember, known to the Educational Board in its earlier years, and who now occupies the honourable office of lecturer in the Burmese language in the University of Cambridge. Upon him, like another Elisha, the mantle of his master has dropped; he has taken up with success the deciphering of old inscriptions, and by means of research has added to what any cultivated Burman knows of the history, language, and customs of his own country. Again, as is more generally known Mr. Gray, one of the professors of the College under the Educational Board at Rangoon, continues to distribute to the world of learning the fruits of his study of Pali; and has very recently thrown fresh lights on the work of the greatest doctor of the Buddhist Church, the celebrated Buddha-
ghosa, who brought the holy books to Burma from Ceylon about fourteen hundred years ago. After mention of these literary achievements, it seems not grandiloquent to say of Forchhammer that he did not all die. As an American poet reminds us, were a star to be quenched on high, its light would travel on through the heavens:—

So when a great man dies,
    For years beyond his ken,
The light he leaves behind him lies
    Around the path of men.

Not the least of the merits of the departed scholar is that he has illuminated the roads for his successors to travel in. His sun is gone down while it was yet noon. He never wrote an history of Burma, or of the Talaing people who inhabit the districts of Pegu. But what he has written shows that, like the historian Green, he grasped the new method of writing the annals of nations, which consists, not merely in giving the acts of kings and the result of wars, but rather in estimating the doings of the people and their social conditions. The time has come when scholarship and literature urgently call on some one resident in Burma to continue this part of Forchhammer's work, which has unaccountably stopped. I quote from him the following passage, to show what is wanted, from my Notes on Buddhist Law, No. IV. :

Burmese literature consists mainly of translations of sacred Buddhist texts; they have produced hardly any original works, save a few lyrics by Oo Panna and Mun Yuay. The Dhammathats are the only literary works which disclose to the student the practical effect of a religious system upon the social and political growth of the Talaings and Burmans.

Here is an authoritative statement about the unique value to the historian of these Codes of Law; and, in contrast with it, I am bound to state a unique fact that the histories and books about Burma hardly mention these Codes, or, if they do, make little historical use of them. Perhaps the statement quoted is too broadly expressed, as the Burmese books of Chronicles and Kings, used as material by Sir Arthur Phayre, are original works; and there are besides separate annals of cities, pagodas, and reigns. But in the present state of literature these latter works are not available to the student; they present a wide field for the learned enquirer, as do also the printed or palm-leaf books known to exist at Mandalay, though as
yet unexplored. To return, however, to the Codes of Law, I would venture to say that they are more easy to deal with, and likely to produce results of more importance. Several of them can be got in printed form, in Burmese or Pali, the result of the efforts of Colonel Horace Browne and Moung Tet Too, who edited the palm-leaf copies a good many years ago. They begin about the year 1246 A.D., and the latest I have seen is dated 1832, the period nearly covering the centuries between our Great Charter and the first Reform Bill. The same sort of use can be made of this long series as the Bishop of Oxford makes of the successive confirmations of the Charters by the Plantagenet Kings: these Codes are full of detail, and, like the Statutes of Westminster and Winton, can be made to tell the tale of history. They begin in Brahmanism: it is the Hindu Manu who first gives this Law; but as time goes on it is all put into the mouth of Gaudama Buddha. In the long interval many additions are made to the Code from local custom, and the Buddhist scriptures are used to explain it. One of these Codes was translated by the old Italian missionary, Sangermano, and another by Dr. Richardson, in 1847. When I was Judicial Commissioner of Burma, Dr. Forchhammer helped me to edit parts of others relating to inheritance and marriage, and these fragments have been recognised by the Privy Council tribunal as guides to the present law. Dr. Forchhammer also prepared a complete edition in Burmese and English of the Manu compiled by King Wagaru, of Martaban, who died in 1306 A.D. This work has been adopted as a text-book by the University of Oxford. The title page speaks of text, translation, and notes; and I fear the Undergraduates must have been puzzled, as there are no notes in print, the reason being that, as we were aware of the fatalities of life, we decided to go to the press without waiting to complete these notes. Thus, all the circumstances call on the Judges and scholars in Burma to take up the work left undone ten years ago, and, alas, never resumed. It is only in Burma that the manuscripts can be compared, and the needful assistance of native scholars obtained.

The literature of the Talaings, or people of Pegu, has hardly been examined, and is in danger of being lost. The Talaings hid their books away when their Burman conquerors proscribed their language. Many manuscripts, as well as antique images of lead, brass, wood, stone, brick and lacquerware were concealed in the great caves at Kawgun and Pagat, near Moulmain, whence Forchhammer succeeded
in procuring some. Mr. Taw Sein-Ko, in an official report of his visit to these caves two years ago, tells us that large boxes of these Talaing palm-leaf manuscripts are supposed to be lying there in a state of decay. There are now few people, he says, who can read or understand them, although if deciphered they would throw a flood of light on the Talaing history, and the ancient intercourse with Ceylon and India. The Pagat caves are the home of bats, whose dung yields an annual revenue of Rs. 600. This substance is taken out: while the \textit{litera scripta manent} in the caves.

If we turn to literary efforts of the present day, we find that Burma has no literary review or magazine. A useful monthly paper, started by Professor Gray, died in a few years from want of support. Except the \textit{Indian Antiquary}, there is apparently no connecting link with scholarship in Europe. Ten years ago I drew public attention to the need of manuals in Burmese on Criminal Law, Evidence, Contracts, and so forth for the use of law students, and of similar aids to the study of medicine. These wants have yet to be supplied, and there seems to be no class of graduates competent to supply them. I have lately been engaged in preparing for the press "Sangermano's Description of Burma a hundred years ago," and on comparing his account with the statements in the last census report, am surprised to find that much of the medical treatment still used by the Burmans and Shans is the old empirical mixture of magic, and that the dangerous midwifery of olden time is still common.

It is, of course, easier to point out defects than to prescribe remedies, especially in the limits of an article. But I think the progress of a country may safely be left to its people and their instituted authorities, and I need only say that the learned Board of Education appears to me to have judged rightly in petitioning that it should change itself into a University at Rangoon. It has established a fully-equipped College, and created a great Library. During the past ten years it has acquired great experience in all matters of learning; and the public meetings lately held at the chief cities of Burma showed the confidence of the people in the new departure. The Anglican Bishop of Rangoon, Dr. Strachan, has spoken in its favour; as, indeed, he did years ago, a weighty fact, as he was once head of a College at Madras, and took the Gold Medal in Medicine at Edinburgh University. The venerable Bishop Bigandet who, as the greatest scholar in the country, as the head of a Catholic Mission which has worked on Burmese Education
since 1720, and as the Vice-President of the Board of Education since its commencement, has three titles to speak, has voted for the change. One of its most vigorous advocates is the Rev. J. Marks, D.D., the Warden of the Church of England College, whose name is a household word all over Burma. The American Baptists, who carry on the work of Judson and Mason in Burmese and Pali, have always held the same view. Lastly, it is gratifying to know that Mr. Pope, the head of the Government Department of Education, has also headed the movement with all the weight of official position and experience. The Buddhist priesthood approve a system which gives them a voice in control, and are working with him on amicable terms. The experience of Bombay shows that a Board of Education finds its proper Nirvana after years of good work by self-extinction when it has created the need of a University. Lord Reay, in his jubilee speech, called the University the greatest institution in Bombay; and it is generally admitted that without that University the work of the Government, the High Court, the medical profession, and all scholarship would be painfully trammelled.
It has often been said that "nothing succeeds like success," and in the case of the Loan Exhibition of Indian Embroidery, held in June last at Chesham House, Regent Street, the statement receives a striking illustration.

No sooner was it over than numerous notices appeared in the newspapers, and a request came from the Managing Committee at Bristol to send on the collection to the Fine Arts' Exhibition about to be organised there. This was acceded to with pleasure by the Society, and the following extract from The Bristol Times and Mirror will show how the exhibits sent were appreciated:

"The Indian Embroidery Section.—An interesting and valuable adjunct to the exhibition will be found in the collection of Indian embroidery and ornamental needlework, which has been forwarded by the Society for the Encouragement and Preservation of Indian Art. The specimens are shown in two large upright cases, and four smaller ones, in the Fine Art Section near the bandstand, and the collection of work displayed should be viewed, as the examples mark a distinct step in the advancement of the education of the women of India. The specimens include beadwork necklaces, chiefly worn by the women of Jeypore, gold embroidered caps, tie and dye-cloths, turbans, lac bracelets (worn by married women in Rajputana), hand-fans of fine rice grass made by women at Jeypore, a yellow satin skirt embroidered by a Rajput girl in Hurwad, thirty miles from Wadhwan, specimens of tambour work, Arabian work, silk embroidered crimson satin cushion, cap embroidered gold thread, very old Sari, Toda cloth and bag made by a race of people who live on the Nilgiri mountains, Madras; Bourkha, or wrapper, used by the Mahomedan ladies of Peshawar when going through the streets to visit friends; examples of lace network embroidery, bead penholders, and numerous other examples of Indian needlework. There is one exhibit of special interest which must not be overlooked, and that is a map of England, which was executed by an Indian girl about
100 years ago. This and many other articles on view give the visitor an idea of the English influence upon Indian Art at that time."

Apart from the interest created in Bristol, the object of the Loan Exhibition gives every promise of being fulfilled, and the cause is gaining ground, in India and elsewhere, as the following references to one or two of the many letters received will show: Miss Moxon, from Akalkot, writes to say that the Rani was much interested in the newspaper accounts of the Exhibition, and wishes to know if another is to be held next year, as she would like to do some work for it. Another lady writes, before her departure for Rangoon, for addresses to which she might write in India for embroidery done on fine linen, such as she saw at Chesham House. Thus, far and near, the Society is extending its influence, and beginning to exercise a beneficial effect on the work, for which Indian women have for centuries—and with such good reason—been famous.

In the August number of the Indian Magazine & Review, we notified that a case had been kindly placed at our disposal by Mr. Lasenby Liberty, for samples of "the exquisite flax embroidered work, drawn thread and hemstitching, done in the Girls' Schools," in any part of India. We would ask our Indian readers to be good enough to send us, free of charges, any specimens they may wish to exhibit; and we would again impress upon them, that the best materials and the best designs must be used. No Berlin wool-work need be sent.

Letter from His Highness the Maharajah of Jeypore, Sawai Madhu Singh of Jeypore, G.C.S.I.:—

Jeypore Palace, September 11.

Madam,—I have the pleasure to acknowledge receipt of your letter, dated London, 2nd August 1893, with a certificate from the Council of the Society for the Encouragement and Preservation of Indian Art.

I shall feel obliged by your conveying my best thanks to the members of the Council of the Society, for their kind appreciation of the small efforts made by this State, for the Encouragement and Preservation of Indian Art, of which the Society is the greatest promoter and patron.

—I beg to remain, Madam,

Yours truly, S. MADHU SINGH.
Extracts from letters, from Colonel S. S. Jacob, C.I.E., and Surgeon Lieut.-Colonel Holbein Hendley, C.I.E.:

"To-day I have received, through Dr. Hendley, the Certificate of the S.E.P.I.A. Please convey my best thanks to the Chairman and Committee for this token of recognition, which I appreciate.

"I wish I could do more to prove my interest and sympathy in the aims of the Society.

"S. S. Jacob."

"Will you be good enough to thank the Council for the Certificate it has so kindly awarded me. I have arranged with the Maharajah's Chief Member of Council, for the presentation of the four other Certificates to the persons named by you.

"I fully concur in the justness of the awards, and in the names of the receipients. Thank you for so kindly thinking of them.

"T. Holbein Hendley."

A letter has been received from Ram Singh, the designer of our Certificate of Merit, thanking the Society for their award to him. He is now designing a title page for the Annual Report of the S.E.P.I.A., which he hopes will meet with the approbation of our members.

Let us recur, by way of illustration, to a little incident in the history of the S.E.P.I.A. One of the specimens included along with the Indian Art-Metal Work Exhibition—which, on behalf of this Society, constituted the real, though informal inauguration of the Imperial Institute—subsequently came into unlooked-for public notice. This exhibit (which happens not to be metal-work) was thus briefly described in our notices at the time (J. M. & R., October 1892, p. 522): "From Ulwar come some fine specimens of bookbinding work, said to be executed by an artisan formerly with the late King of Delhi; who, after the siege and sack of the famous city, was taken under the protection of the then Chief of Ulwar, who put him in charge of his library. These decorations include several of the scenes from the Ramayana; so that this work shows how Hindu art could flourish, even under Moslem patronage." So far our own record. We have nothing to do
with the very pretty pother which, two or three months ago, arose around this peculiarly interesting specimen of modern Indian art.

That trouble began with "M. H. S.," the well known art critic of the Westminster Gazette. This gentleman fell upon a little story to the effect that "a couple of wonderful Persian bookbindings," which had attracted the attention of a certain skilled officer of the South Kensington Museum, were offered by him to the chief of that institution (presumably Sir John Donelly), who, not rightly appreciating the examples, declined to secure them for the Museum at the moderate price then named; but that, afterwards, when one of the Council had seen the very bookbinding or similar work at Ulwar, "repetitions" of the bindings were then purchased at something like twice the price the first set were offered at two or three years before. This latter statement seems to have been quite a mistake. The little tiff with the art critic does not concern us in the least, and it has long blown over; but as one outcome of it was the following note by an excellent authority on these matters—Mr. Purdon Clarke, we take occasion to quote it from the above-named journal, as it seems to illustrate our own brief account of the work given at the time:—

In the Indian and Colonial Exhibition of 1886 there were two bookbindings made after the Mutiny, at Ulwar, by workmen from the Court of Delhi. These had been sent to the Exhibition in accordance with a suggestion I made when selecting objects for the Royal Commission for the Exhibition in 1885. It was my intention to propose that they should be purchased for the India Museum now attached to the South Kensington Museum—more as historical evidences of what is being done in India at the present day than as works of art, they being inferior to many of the Persian bookbindings in the Museum, although superior to other modern Indian work. As they were for sale in the Indian and Colonial Exhibition, they may in a sense be said to have been offered to the South Kensington Museum, and I believe I proposed their purchase; but I find that, for some reason or another which it is impossible to arrive at at this distance of time, they were not entered on the list of selections from the Indian and Colonial Exhibition submitted by me—with other officers of the Museum—for purchase. Towards the close of the Exhibition I purchased them myself, and afterwards parted with them to Mr. Donaldson for £7—the price I paid for them. Some months ago Lord Carlisle, on his return from India, mentioned to me in the course of conversation the bookbinding which he had seen being carried on at Ulwar, and applied to modern English books. He suggested the purchase of specimens of it to illustrate Indian Art manufacture of the present day. I made a
note of the suggestion, but have not as yet had an opportunity of taking further steps in the matter.

All we need remark here is that the Earl of Carlisle's judgment in respect of these "Indian bindings in full good taste in these matters is well known; also that his Persian style" had been anticipated by our acceptance of the specimens, which, as his lordship then on his travels in India could not be aware, had already appeared in the first exhibition promoted by the S.E.P.I.A.

M. W.

We record with much regret the death of Mr. A. T. Ghose, B.A., who has always aided the Society at Jhansi. Mr. K. P. Biswas informs us of the sad event by the mail of September 5th, and very kindly offers us his services in the place of Mr. Ghose. He assures us he will do his utmost to render all the help he can, and further, that he will endeavour to interest some of the Jhansi Chiefs, and secure their help to promote the aims and objects of the Society.

Amongst members who have joined the Society since our last list published may be mentioned, Mr. Mulraj S. Bhagvanani, B.A., from the State of Khairpur in Upper Scinde, who is now here, waiting his call to the Bar.
INDIAN COOLIES IN BRITISH GUIANA.

A brief description of the resources, manufactures, and inhabitants of this Colony will, I believe, be perused with interest both in England and India. Guiana is that portion of South America which is situated to the north of Brazil; and, being owned by three different nations, is divided into French, Dutch, and British possessions. Of these, the British Colony is the largest, and also of the greatest commercial importance. Formerly it belonged to the Dutch, but since 1803 it has been governed by the British. Traces of its being once a Dutch possession, however, are still recognisable in the peculiar accentuations of English words and dialect by the African classes, who speak such a jargon of the English language that a stranger is at a loss to understand them at first, until experience has so cultivated his ears that he can grasp the Dutch amalgamations and pronunciations. Even at the present day the Roman-Dutch law is observed in the trials of all Civil cases.

As regards the form of government in this colony, it is conducted, as in most other British Dependencies, by the Governor in Council, in whom is vested all the executive authority. Legislation, however, is carried on by a body of persons, known as the Court of Policy, which consists of sixteen members, half of whom are nominated by the Government, and the rest elected by the different constituencies of the colony. But all financial matters, however, are discussed and decided by a still larger Committee, known as the Combined Court, which is formed by the addition of the financial representatives to the Court of Policy. For all practical purposes British Guiana is divided into three counties—viz., Demerara, Berbice, and Essequibo. The first is the seat of the Government, and also the principal place of commerce, its chief town being known as George Town.

During the last thirty years, during which I have been a resident of this colony, the changes that it has undergone as regards its political, commercial, and industrial welfare have been considerable, and its material resources have acquired great expansion and development; so that what was once considered as the grave of the white men has at
the present day grown into a thriving business place. Thanks to the sugar, rum, and other manufactures, a considerable amount of swampy, marshy, boggy land has, in a comparatively short space of time, been converted into an elegant town, containing numerous handsome, picturesque buildings, including public offices, private dwelling houses, as well as several benevolent and charitable institutions, and places of amusement and recreation. The High Street of George Town, with its artistic wooden edifices in various ornamental styles, the imposing fronts of which are tastefully decorated, and with the trench, running throughout its entire length, covered with the beautiful flowers and large tray-like leaves of the Nelumboon plants, cannot but strike the eyes of a visitor with admiration.

As regards the principal natural products of British Guiana, they are chiefly sugar-cane, cocoa, timber, plantains, cotton, and coffee. The last two of these, which were formerly largely cultivated, have now been entirely abandoned, their place being filled up with an increased cultivation of sugar-cane. Of late years, gold mining and gold digging industries have been making rapid and considerable progress, some of the adventurers having within a short period amassed enough wealth to live comfortably for the rest of their lives; while several others have been very unlucky in their undertakings. The cultivation of sugar-cane, however, is at the present day carried on on an extensive scale; sugar, molasses, and rum being principally manufactured therefrom. There are over a hundred sugar estates in the whole colony, owned either by private individuals or limited companies. Several of these estates cover considerable areas of land, and have large sugar and rum factories. During the last four or five years a few of these estates have been abandoned, amongst which was one that was the largest in the colony, known as the Bel Air, with which was amalgamated another called La Penitence. The population of this colony is partly mercantile, but composed chiefly of the labouring classes, who were formerly brought here as slaves from Africa and other places to cultivate the soil, till the fields, and work the factories. But ever since the abolition of the slave trade the labour market has undergone several revolutions. At first, the West Indian Islands had to be resorted to, to supply the labour, but they were soon abandoned to make room for the Portuguese settlers, who arrived here principally from Madeira, and who by their industrial pursuits and economic habits have at the present day grown into a
thriving commercial community, owing considerable property and doing good business in merchandise. Free negroes from the different ports of Africa were also imported, but it is now long since their importation has been entirely done away with. Later on, emigration from China, under Government supervision, was carried on, but it ceased in the course of a few years. So that last, but not of the least importance, have been imported the East Indian emigrants from Calcutta, who for several years past have been pouring in by thousands every year, their total number being at the present day estimated to exceed a hundred thousand souls. From five to eight vessels arrive here every year between the months of October and February, laden with hundreds of these coolies. As a rule, on their arrival they look healthy, robust, and in good spirits, showing that the long voyage from Calcutta to this port benefits their health and vigour. Soon after their arrival they are allotted to the different estates for work, and it is not an uncommon occurrence to read in the papers that some of the higher classes of Hindus amongst the new arrivals refuse or object to the kind of work they are subjected to, and at times even endeavour to abscond, until they are taken to the Court and either fined or sent to jail by the magistrate. But the most miserable and pathetic is the luck of some of those women who arrive here with two or three children, for whose maintenance they have to work in the field. When they are quite unable to work, their employers often bring them up before the magistrate for breach of the labour law, and get them sentenced to jail with hard labour for neglecting or refusing to perform their task or absenting themselves from work. Surely this state of things demands sympathy and attention, for there is not a single one amongst them to raise her voice for their grievances. The young women, however, are very frequently seen walking about in the full radiance of their gaudy garments, adorned with bracelets, anklets, and necklace of stringed silver and gold dollar pieces, set off with nose-rings and ear-rings, and having their foreheads decorated with silver ribbons, fringed with small silver ringlets hanging in front of their eyes and nose in good oriental style.

The future progress of the emigrants and their ultimate prosperity or adversity depends upon several causes, but mainly upon their own behaviour and habits. Several of them, by careful, economic habits and sober manly behaviour, get on well, and amass good sums of money,
as well as gold and silver jewellery, which they carry back with them to their country, after the ten years of their indenture are over, when they are entitled to a free return passage to Calcutta. There are others, however, who from some misfortune or other, and oftentimes by their own misbehaviour and bad associates, degrade themselves by vice and dissipation; thus they fall into the lowest of life, in debauchery, narcotics and stimulants of all sorts, until their vigour and health are so undermined as to compel them to seek refuge in the almshouse, or go about begging in the town. There is still another class of these coolies to whom the climate of the Colony does not seem to be salutary, for in a comparatively short space of time after their arrival they become subject to ailments of different sorts, so that ultimately their constitutions are so reduced that they become totally incapacitated for work, and have, therefore, to crowd the hospitals or the almshouse. Of late years, however, all the disabled and infirm are kept, fed, and looked after, in the Immigration Dépôt, and when considered fit are ultimately returned to India. To reduce the number of these unfortunates, as well as to ameliorate the condition of those already affected, and to prevent others from being similarly rendered miserable for life, I consider it advisable that in some of the unhealthy estates, their dwelling places and huts, which are usually built almost on a level with the ground, should in future, and as opportunities occur, be replaced by huts built on somewhat higher levels, raised at least one or two feet high so as to protect them from the dampness of the soil, which is every now and again rendered swampy by the frequent equatorial showers of rain, alternating with marshy emanations, the result of tropical heat. The extra outlay necessary to accomplish this object will easily be refunded by the diminished hospital expenditure resulting from reduced sickness.

There is one subject, however, in connexion with the emigration of these East Indian coolies, which deserves the attention of all Christian and earnest people—viz., the amelioration of their social, moral, and intellectual welfare, and the removal of their utter mental darkness, and their belief in superstitions and heathenism. It is true that there are several missionaries in this Colony, and there are schools to educate their children, but if one were to search for the results and the fruits borne of such labours, one cannot but deplore that very little has been achieved to better their condition. The principal ministers of the
various churches, as well as the missionaries, are so actively engaged and busy in the improvement and the reformation of the Africans and their children from the surrounding vices—viz., intemperance and immorality (for the rum shops here thrive better than the churches, and in the village of Mahica, there are three rum shops and only two churches), that the Indians, though not entirely neglected, are mostly left in the background. It is an undeniable fact that these people are averse to Christian ideas and notions, and are staunch believers of their own superstitions and their deities; still there is extensive room for doing good to them by improving their children with elementary education, and by inculcating in their young minds the principles of faith, truth, abstinence from intemperance, immorality and other vices, which are the main causes of the ruin and destitution of many of their countrymen. Simultaneously, also, endeavours ought to be made to remove as far as practicable, the feelings of animosity, hatred, and envy, which exist between the African classes and the East Indians, as well as to curb the sentiments of disdain, arrogance and superciliousness, with which some of the white people in the subordinate grades of service, treat these unfortunate class of people. If, instead of being despised and looked down upon as worthless beings, they were to be treated with kindness, sympathy, and judgment, making due allowance for their ignorant and bigoted nature, they would remain thankful and attached to the Colony, instead of attempting to desert it before the expiration of their period of indenture, or returning to their own country after the lapse of the ten years of their service.

There is an extensive field here for a staunch, zealous, and persevering worker of the type of Dr. David Livingstone, preaching and acting in the highest Christian spirit, fighting against all temptations, taunts and troubles, regardless of temporal or pecuniary gains. The sister colony of Trinidad sets an example. There the Rev. J. Grant, an American Presbyterian minister, has for the last twenty-five years been silently and steadfastly promoting great good amongst the East Indian immigrants. Finding that to improve the immigrants themselves is an Herculean task for a single individual, he opened a school (which has been recently converted into a Training College) for the secular and religious instruction of their children. The work though commenced on a small scale was carried out with patience and perseverance in a truly benevolent spirit,
so that in course of time it secured great faith and confidence amongst the coolies themselves. The minister not only imparted elementary education to their children, but with his characteristic zeal and diligence, he displayed such an amount of interest in their material welfare, and in the amelioration of their moral and social condition, that they began to look upon him as their true benefactor and well-wisher. For he spares no pains to prevent all the boys and girls brought up under his care from going astray after leaving the school, and exerts his utmost to get them settled well in life by personally inquiring and procuring for them suitable employments, introducing and indenturing several of them as apprentices in the various trades and manufactures, as well as bringing about suitable marriages, as frequently as possible, and even assisting out of his own pocket many an unfortunate and distressed cooly, and comforting and sympathising with many an afflicted one. Would to God that a minister of this type may soon make his abode in this colony, and draw away the coolies, and more particularly their children, from the dens of dissipation and the ruin of the opium, Ganja (Cannabis), and rum shops, leading them into the paths of virtue, and encouraging them to spend their money, not in the feeding and feasting of their priests, but in benefiting, morally and materially, their own children and their own countrymen. As regards the coolies that return to India after the expiration of their period of indenture, who take away with them their hard-earned money and jewellery, several of them get robbed of the greater portion of their wealth by their relatives and priests, under the pretence of receiving them back into their castes, from which they stand excommunicated, by the fact of their having crossed the waters of the Ganges. When thus rendered destitute in the course of a couple of years, they have no other course left to them but to get themselves re-indentured again as returned coolies to the colony. If means, however, were established here to remove, as far as possible, the causes that lead to discontent, jealousy, and spiritual welfare, all the wealth that has been drained out of the colony would remain in the same place, and be utilised with advantage both to the employers and the employed.

Another great evil, leading to frequent disputes, fights, and at times ending in murders, is the system of polygamy amongst some of the emigrants, which creates a feeling of jealousy amongst the men for their so-called wives, who oftentimes elope with others from one place to another.
To prevent the occurrence and repetition of such disasters, as well as to check prostitution and penury, and to encourage lawful wedlock, the marriage ordinance ought to be rendered as practical, feasible, and binding as possible.

And finally, I may mention that while on a visit to Surinam (Dutch Guiana), I found that the relation of the Indian coolies there with their Dutch employers was far from being amicable, and that their condition was very deplorable; for I did not find any one of them expressing himself happy or contented with his condition. On the other hand, I learned that, from some cause or other, there was a constant friction existing between the coolies and their employers, resulting in tumults, fights, disputes, and at times into murders; so that the Dutch authorities themselves have been considering the desirability of introducing emigrants from Java instead of the East Indians.

**Beatus qui Intelligit.**
A FEW FACTS FROM THE 1891 CENSUS OF INDIA.

The Report of Mr. Baines, the Indian Census Commissioner, has now been issued, and the statistics which it presents throw light on many important points of social and educational interest.

The total population of India is stated to have been 289,187,316, of whom nearly a quarter belong to Native States. In regard to creed, 72.33 per cent. belong to the Hindu religions, 19.96 per cent. are said to be Mussulmans, 3.32 per cent. are counted as of aboriginal forms of worship, and 0.80 per cent. (or rather over two and a-half millions) as Christians. Taking Europeans, there were, besides about 85,000 connected with the Army, 10,500 in Government employ with their families, and railway service absorbed 6,100. Only about 10 per cent. of the population resided in the towns.

The annual rate of increase of the population in India was not quite 1 per cent. (0.93), while in England it is 1.28 per cent. The average duration of life was a little more than 24 years, as against nearly 44 years in England. No doubt many of the causes of the great mortality in India will, by degrees, be overcome, under improved sanitary conditions and the spread of hygienic knowledge. Especially the fearfully high death rate among infants under one year of age, which is reckoned at 26 per cent., ought to lessen with the spread of education.

The number of widows of all ages is calculated to be 23,000,000. Of these, 10,165 were below four years of age, and between five and nine there were 51,876. It is a satisfactory fact that the practice of polygamy in India is exceptional.

The number under instruction was 3,195,220. Of the total number who could read and write—12,097,530, or 46 per thousand—the women numbered no more than 543,495; 246 millions could not read and write, of whom 127,726,768 were women.

There is much to discourage in the educational part of this summary, if we look at the numbers from an absolute
point of view; but when taken relatively, in comparison with previous years, they show that the desire for education is rapidly increasing among the men, and steadily even among the women. Every year more schools are required, and the prejudice against Western learning becomes weaker. The important aims now should be to improve and to multiply teachers, and to secure the co-operation of the most enlightened among the people, so that education may develope by means of their own knowledge and judgment, in an indigenous manner, rather than as an imported system.

LORD MAYO.

THY name evokes no stormful proud refrain,
No warrior-chant, O Chief of genial mood
And stateliest Presence! for thy path was strewed
With flowers — and thorns — of Forethought's arduous reign:
Thy task to weld an Empire, and sustain
Her process upward—working out her good
With wary sense, and fearless fortitude:
Strong runner, born towards goal supreme to strain.

One gaze—his last—where tropic seas aflame
Basked in the glory of the sunset-glow,
Then vain to him was earthly praise or blame,
From out our clamorous turmoil called to go,
Though won, for scorn erewhile, the West's acclaim,
And o'er his bier the Orient's wail of woe.

C. A. KELLY.

Erratum.—In the eleventh line of the Sonnet on Lord Lawrence, in the October Magazine, for "findest" read "findeth."
The death of Professor Jowett on October 1st, which has been so widely lamented, cannot be passed over in this Magazine, because, though he was not an Oriental scholar, and though he had never visited India, he exerted a strong indirect influence upon that country through the share that he took in the preparation of hundreds of under-graduates for their duties as members of the Indian Civil Service, and in other official positions. This connexion with India has been fully and sympathetically described in the article on Indian Affairs in the Times of October 16th, and we are glad to insert the portion of that article which refers to the late learned Professor, whose memory not only many English but also several Indian students of Balliol College will always hold in affectionate reverence:

One aspect of the Master of Balliol's many-sided activity has almost escaped notice. India and the supply of highly-trained University men for the Indian administration occupied a continuous share of his attention during the last twenty years of his life. His official interest in the subject dates, indeed, from a period twice as remote. It is now forty years since Mr. Jowett, as a member of Lord Macaulay's Commission of 1854, took an effective part in the reconstitution of the Indian Civil Service on its modern basis. While supporting the recommendations of the Commission to abolish the Court of Directors' patronage and to throw open their Covenanted appointments to public competition, Mr. Jowett held that the scheme was defective in failing to provide any link between the Universities and the new method of selection. After he succeeded to the Mastership of Balliol, in 1870, he made a skilful use of each opportunity that occurred to create such a link.

We shall presently see the influence which Jowett thus exerted in moulding the system into what may now be hoped to be, for a considerable time at any rate, its permanent form. But in this, as in every other department of his activity, the hold which his own personality got upon those with whom he came into actual contact and the direction which he gave to many young lives were factors of great significance. There are now in India not far short of two hundred men, most of them in important, and some of them in the highest, posts of the Government, who have passed directly under Jowett's influence. Both the present Viceroy of India and the Viceroy-elect, who took a second class in Lit. Hum. in 1873, are old pupils of his. A son of Lord Dufferin's and the eldest son of
the present Viceroy were both pupils of Jowett during the conclud­
ing years of his life. Of the thirty-two successful candidates
chosen by competition last year for the India Civil Service, from
the scholastic institutions and Universities throughout the British
Empire, his own beloved college sent five, or nearly a sixth of the
whole.

It was a settled opinion of the late Master that the Universities
ought to give attention to the preparation of men for the higher or
controlling branches of the public service, both in England and in
India. He did not merely mean the sound liberal education which
a University like Oxford offers to all. He held that, if the Govern­
ment required any special instruction for candidates for a great
service, as in the case of Indian civilians, it was an act of wisdom
on the part of the University to provide such instruction. Under
the system of selection inaugurated by Lord Macaulay’s Commission
of 1854, a high limit of age was allowed for the age of competition—
the age of 22, if we remember rightly—and a number of able men
who had taken their degrees at the Universities, including several
Fellows of their colleges, were attracted into the India Civil Service.
But after some time the limit was reduced to 19 years, with a view
to bringing men out at a younger age to India. The effect was
practically to exclude from the India Civil Service all who had
gone through a full course at either of the English Universities, and
to draw the supply from the public schools and other educational
sources. A high intellectual standard was maintained, but it was
the standard of very clever, or very carefully taught, school boys,
and not of mature University men. After a further period it was
realised that this lower limit of age had closed the most lucrative
service under the Crown to every young Englishman who received
a complete liberal education in the English understanding of the
term. A reaction set in, and the limit of age was again fixed at 22.

In the many and protracted discussions which led to or followed
these changes, the late Master of Balliol bore an important part.
The views which he put forward were sometimes rejected by the
Government, but he never allowed their rejection to make the
slightest difference in his efforts to aid in the preparation of young
men for India. In 1874, when the whole subject came up for re­
consideration, Jowett vigorously set to work to get the limit of age
fixed at a period which would enable men who had received a full
University education to compete. The course which he suggested
was not accepted by Lord Salisbury, who preferred an alternative
plan by Dean Liddell, the main difference between the two schemes
being that, while the Master of Balliol desired to place the
maximum age for competition at 22, the Dean of Christ Church
wished to fix it at 19. The decision having been given against
Jowett’s proposal, Jowett at once directed his energies to working
the one which had been adopted. With the cordial support of the
Fellows of his college, he threw open Balliol, without any restric­
tion, to the selected candidates of the India Civil Service during
their two years of probation before they went out to India. These
two years they were, under the regulations then introduced by the Government, encouraged, although not compelled, to pass at a University. The Master of Balliol got the late Arnold Toynbee appointed by the college as tutor to the India Civil Service probationers, and in doing so brought to bear upon them a beautiful influence, which has been gratefully remembered through more than one hard Indian life. Mr. Jowett further secured the invaluable services of Professor Nichol as a teacher of Oriental languages; and at every point where additional instruction was required Balliol promptly supplied the deficiency, without waiting until some more elaborate system could be organized by the University at large. Jowett was also the main instrument in attracting to Oxford Sir William Markby, whose services as Reader in Indian Law and as supervisor of the Indian probationers and students it is difficult to over-rate during the past fifteen years.

In thus individualising the part played by the late Master of Balliol we desire also to record the generous co-operation of other Heads of Houses, and of the University, in making provision from 1874 to 1892 for Indian students and the India Civil Service probationers. The late Dean of Christ Church (Liddell), the Master of University, the Provosts of Oriel and of Queen's, the present Rector of Exeter, and the Presidents of Trinity and of Corpus, together with others, took a leading part in rendering successful a new departure which was at first regarded by many with suspicion. Nor should the untiring support given to the Master by the Dean of Balliol and the fellows of the college, a support often involving considerable self-sacrifice, be passed over in silence. But these gentlemen would be the first to acknowledge Jowett as the central influence in the movement. Credit is also due to the University for the development of the Honours School of Oriental Studies on lines which attracted to it the ablest of the Indian probationers—a school whose extended usefulness Jowett did much to promote. About 1890 the pendulum of official opinion in regard to the limit of age swung back, and the India Civil Service competition was once more rendered available, as Jowett had proposed in 1874, to young men up to 22.

The problem was no longer how to bring University teaching and influences to bear upon the selected candidates during their two years of probation: its new aspect was how to direct a young man's University studies so as to enable him, just before or after taking his degree, to compete successfully in the subjects prescribed by the Civil Service Commissioners. It is not an uncommon idea that a youth who has gained a scholarship at Oxford in any particular subject is under an obligation to devote himself to that study. But no restrictions of this sort were imposed on the scholars of Balliol, and the Master was not unwilling that some of them should turn their thoughts to India. While, however, Jowett firmly believed in the value of University influences upon a great controlling body of administrators, like the India Civil Service, he never spoke in disparaging terms of the more intense tutorial
system, with which such names as Wren and Gurney and Scoones are honourably connected. It must be remembered that the preparation of young men for the India Civil Service, although here emphasised, perhaps disproportionately, for the moment, formed but a small branch, indeed one of the smallest, of Jowett's self-imposed duties as head of his College.

Apart from the scholastic questions which we have dealt with, the Master of Balliol had a ready sympathy with all serious workers on Indian subjects, and a knowledge of Indian affairs which, if discursive rather than deep, he obtained at first hand from the chief actors in the Indian history of our day. He was delighted to learn, for example, that the Bursar's books of Balliol, where the father of Warren Hastings was an undergraduate, dispel for ever the calumny that the great Governor-General was the son of an "idle and worthless boy of fifteen." Collated with the parish register of Churchill, they prove that the father of Warren Hastings entered Balliol at the age of twenty, and married at twenty-six. The words of gentle wisdom in which, at the Balliol dinner to Lord Lansdowne, the Master bade the departing Viceroy godspeed, and spoke of the duties which lay before him, will long be remembered. Jowett had little time for the current Indian literature of the day, but now and then some subject keenly awakened his interest. An article on the ruin of the Emperor Aurangzeb in the Nineteenth Century led him to suggest the possibility of an Indian epic to Tennyson—a suggestion which took shape in one of the Laureate's latest poems—Akbar's Dream. When Lord Tennyson began seriously to entertain the idea, the Master of Balliol set a friend to collect the original, and as far as possible the contemporary, authorities on the Mughal Empire. From these Mr. Jowett made a selection, including such works as Sir Henry Elliot's eight volumes of Persian Historians and the Ain-i-Akbari (both Gladwin's and Blochmann's translation), and placed it at the disposal of Tennyson. The note of death which the Laureate struck in Akbar's vision of the downfall of his dynasty and of the rise of the British power had in it something strangely prophetic of the end that was so swiftly coming alike to the poet and the scholar.

Me too the black-winged Azrael overcame,
But Death hath ears and eyes: I watched my son,
And those that followed, loosen stone from stone,
All my fair work; and from the ruin rose
The shriek and curse of trampled millions, even
As in the time before. But while I groan'd,
From out the sunset pour'd an alien race,
Who fitted stone to stone again, and Truth,
Peace, Love, and Justice came and dwelt therein.

Tennyson died on October 6, 1892; and on October 6, 1893, Jowett was buried.
REVIEWS.

FROM THE FIVE RIVERS. By Flora Annie Steel. (William Heinemann & Co.).

The writer of this book seems to have followed the sentiment of Emerson, that "tradition supplies a better fable than any invention can," and has traversed the seas to fetch some traditions from the Five Rivers in the far East. But the critical reader is greatly disappointed at the choice of plots, especially when Mrs. Steel's knowledge of life in the Punjab, gained partly through the kindly interest that she took in the progress of the girls' schools of that province, might be expected to produce something much better. The book consists of a collection of a few stories, as distinct from one another as the book itself from other works of fiction; two traditional poems, and a few "songs of the people."

The first and the best of the stories, entitled "Gunesh Chund," is a sad tale of family distress, told with a womanly grace and sympathy. A peasant, Gunesh Chund, a *lumberdar* (headman of the village), badly begins his married life, and sadly ends it. It so happens that his wife gives birth to a girl, contrary to their hopes; for Gunesh Chund and his old mother much longed for a son. This ominous birth causes a general mourning in the family, especially when the superstitious old woman thinks that the first-born child of a lucky wife must be a son. Gunesh's mother asks him to marry another wife, in order to bring luck into the house. But he heeds her not, and his innocent wife exacts a promise from him to wait for one year more. Poor little Nihāli is a sickly child, and the unrelenting grandmother thinks that she is bewitched, and is under the influence of evil spirits. On the father's suggestion to fetch a doctor, the bigoted dame bursts out in a passionate speech, and threatens her son thus: "That I should have lived to hear such words in the house where I came a modest bride, where never man set foot save thy father and mine! Wilt thou cast thy honour and mine in
the dust for a baby girl? Be it so, Gunesh! Choose now between her and me; or choose, rather, between Veru's barren kisses and my curse—for the child will die if the evil eye be not averted by charms. Choose, I say; for by my father's soul, if this bastard half-a-man enters the house, I leave it!" Gunesh, consulting with his wife, Veru, takes the child, without the knowledge of the grandmother to the vaccinator. Veru, finding her husband long out with the baby, steals out into the dark like an inexperienced mother, and makes her way after him. He returns by a different road, and finds his wife out, and his mother coming in with two or three equally wise old matrons. She takes the child from the father, in the absence of the young mother, and begins "to work her charms," consoling Gunesh that she did the same to him when he was little. "Swiftly, with muttered charms, and many a deft passing through of this thing seven times, and that seven times seven, the child was laid on a low, strong-seated stool, in full blaze of the firelight, while the grandmother, bringing the drugs from her stores within, mixed them in approved manner. An earthenware saucer filled with smouldering charcoal served for brazier. Then, all being ready and placed beneath the stool, a discordant chant was raised, and the powder flung on the embers. From the dense yellow smoke enveloping poor little Nihāli came a feeble, gasping cry." In trying to drive out the evil spirit she kills the child. Veru comes back with a throbbing heart and sobbing lips, and, dashing through the crowd round the motionless babe, finds her first-born dead!

In his bereavement, and on account of many other troubles, Gunesh Chund seeks refuge in the field, "where many and many a silent, peaceful hour he spent in the forked seat behind the oxen, half-asleep, half-awake; while the well-wheel circled round he circled round the wheel, and the great world circled round beyond him. Whether it span swift or slow he knew not and he cared not." One day, Gunesh is persuaded in the "dharamsala, where strangers found lodging and the inhabitants a debating club," by an old friend of his dead father to marry again. He asks his mother to seek a new wife for him. She delights at the idea. Veru is not informed of her husband's intention. He goes out for ten days to some "central Revenue office," and Veru regrets not having told her secret to her husband. In his absence the pitiless mother-in-law tells Veru, with a thousand curses for bringing ill-luck in the house, of the impending marriage of Gunesh, and
REVIEWS.

shows her the things ready for the ceremony. She, already sickly and weak, falls fainting before the tyrant, and dies in grief before her husband returns. Gunesh comes back and finds his wife dead and burnt! His mother, fearing that, if informed, Gunesh will see the ghost of his wife, does not tell him that she died with an unborn child. But he soon learns it through a letter which Veru leaves him, and dies sorrowing over his “padman, or ideal Hindu wife.” “And the old mother is left without Gunesh, without Veru, and without little Nihali; and with her “brown arms flung . . . in wild appeal towards heaven . . . facing the future, old, sonless, hopeless.”

Thus ends the sad tragedy described by Mrs. Steel with pathos. The writer certainly traces cause and effect; but she might have made a happy end of the story, had she strained her imagination rather less. However, it must be said that throughout the story she shows real insight into the life she has seen, and describes it without much novelistic colouring (a little being allowed to entertaining writers). She depicts well peasant life in India, and vividly shows in what a superstitious and rotten state that kind of society exists.

The story of the “Blue Monkey” is that of a typical village usurer, with no depth of plot, and without a moral—a tale evidently suited to amuse little children in their play hours. The word lumpa-ta-heen appears to be a slip of the pen; the real Punjabi word for a big crane being lundheeng (long-legged.) We may note that “Shah Shujah’s Mouse” begins with a wrong name. It should be “Shah Daula’s Mouse,” for Shah Shujah is really Shah Daula, as is well-known in Gujerat, where the shrine is situated, and also in the Punjab. There is a certain amount of mist distinctly noticeable in “Suttu,” perhaps more than in any other story. “The burying of the old is a bridal” from a Hindu, not from a Muhammedan point of view, as Mrs. Steel seems to think, by putting the words into the mouth of Shahbash. While speaking of Suttu giving birth to a child when “she was thirteen,” Mrs. Steel certainly takes the very worst case for a common one, and therefore it bears the look of a real fiction rather than of a reality in a fiction.

Mrs. Steel is no doubt at her best in “At a Girls’ School,” which, though funny and droll, is nevertheless a vivid delineation of girls’ school life in India. In this she not only gives the raw, incoherent and untrained (or badly trained) sentiments of children, but also artistically weaves
some phases of low adult life. Fatima's petition is an instance—

"Huzoor, I want promotion to the primary department. It is such a long way to carry the baby to Hoshiaribi, and he sleeps not at all among the infants. We make too much noise; and Peru goes away gambling and forgets him: so I get no time for study. Thus, when Hoshiaribi's scholarship ends next year, we shall be destitute, since Peru's money goes in quail-fighting, and we cannot fill our stomachs on eight annas."

This shows how girls can artfully mingle excuses and selfish insinuations. Hoshiaribi's impetuous retort (to the little Bengali, a school-mate, who says to her, "You don't seem to understand what a scholarship is"), "Perhaps I don't, my fathers were not scriveners and quill-drivers since creation, like yours. My people are poor, if I go home I must spin and grind corn. I will not, I tell you, I will not! That is an end to it," furnishes a capital example of girlish obstinacy. A few words in explanation about Fatima, Hoshiaribi, and Peru, seem necessary to make the story more clear. These two girls are students of the same school, and also are related to each other, for Peru is the brother of Fatima and the husband of Hoshiaribi, whose son is the baby in question. Peru is employed to fetch his relatives in and out of the school. The story no doubt very sympathetically shows the dawn of female education among the poor in India. Mrs. Steel seems to have also mastered the vocabulary upon which termagant Kashmirians very liberally draw for verbal weapons during quarrels. In no other story than in this is the writer's power of faithful rendering of the low class sentiments and expressions more genuine.

"Naraini" is refreshing. She is good; she is supremely pretty, and knows she is so; she is young and innocent, a "citron-blossom." Her consciousness of her charms upon her unknown bridegroom, whom she accidentally sees, is life-like; and her throwing citron-blossoms at him, and running away while he is at her heels, is very true and admirable. But the tragical end of her blossoming youth is cruel—cruel as it is probable.

The charming poem on Nur Jahān is the masterpiece of composition in the whole of the book. In it Mrs. Steel has the full grasp of the tradition, and has versified it with impressiveness. It forcibly brings to mind the dazzling beauty, the innocent hopeful reverie, and the subtlety of humour of the Empress Nur Jahān; and the princely independent youthful spirit of Shah Jahān, her lover. No
words can exhibit the marvellous poetic talent of the writer so well as her own, which, therefore, it will only be doing her justice to reproduce.

Long ago—so runs the story—in the days of King Akbar, 'Mid the pearly stinted splendours of the Paradise Bazaar, Young Jehangir, boyish hearted, playing idly with his dove, Lost his fav'rite, lost his boyhood, lost his heart, and found his love.

By a fretted marble fountain set in broidery of flowers, Sat a girl, half child, half maiden, dreaming o'er the future hours, Wondering simply, yet half guessing, what the harem women mean, When they call her fair, and whisper, "You are born to be a Queen."

* * * * * * * * *
Arched and fringed with velvet blackness, from their shady depths her eyes Shine as summer lightning flashes in the dusky evening skies, Mihr-un-Nissa (queen of women), so they call the little maid, Dreaming by the marble fountain, where but yesterday she played. Heavy sweet the creamy blossoms gem the burnished orange groves; Through their bloom comes Prince Jehangir, on his wrist two fluttering doves. "Hold my bird, child!" cries the stripling, "I am tired of their play"— Thrusts them in her hand unwilling; careless saunters on his way.

* * * * * * * * *
Flowers fade and perfume passes; nothing pleases long to-day; Back towards his feathered favourites soon the prince's footsteps stray. Dreaming still sits Mihr-un-Nissa, but within her listless hold Only one fair struggling captive does the boy, surprised, behold. "Only one?" he queried, sharply. "Sire," she falters, "one has flown." "Stupid! how?" The maiden flushes at the proud, imperious tone. "So, my lord!" she says, defiant, with a scornful smile, and straight From her unclasped hands the other, circling, flies to join his mate. Startled by a quick reprisal, wrath is lost in blank surprise; Silent stands the heir of Akbar, gazing with awakening eyes On the small rebellious figure, with its slender arms outspread, Rising resolute before him 'gainst the sky of sunset red.

* * * * * * * * *
"So, my lord!" So Love had flitted from the listless hold of Fate,
And the heart of young Jehangir, like the dove, had found its mate.

There is an abruptness in the book between one scene to another, and the gap has to be filled up by the reader's imagination. This makes the stories unintelligible to readers who are not well acquainted with the places where the authoress lays the plots. Mrs. Steel may, however, be assured that she will find many readers among the Anglo-Indians, to whom her book will be an entertaining recreation in their relaxing hours under the shady tents. It may be hoped that in this country as well—where fortunately there are yet more readers than writers—the book will gain popularity, despite its unduly high price. Books of this kind, if written with praiseworthy motives, will also mirror to the oft named educated class of India the improvable condition of their brethren, who are fallen in the labyrinth of wretchedness.

A. M. K. Dehlavi.

By Mrs. Brander, Inspectress of Girls' Schools, Northern and Central Circles. Authorised by the Director of Public Instruction, Madras, 1893. Price, 5 Annas.

We have much pleasure in calling attention to the above manual, lately prepared by Mrs. Brander, for the use of the teachers of Infant Classes. In the Madras Presidency, the Education Department has included in the Grant-in-Aid Code certain requirements for the Infant Standard, based upon Kindergarten occupations and methods; and the Inspectress, who has found Froebel's training to be very valuable in awakening the intelligence of children, as well as in moulding their characters, gives in this little book such suggestions and model lessons as will usefully guide the teachers of the younger classes in schools.

Mrs. Brander has given much attention to the subject of Kindergartens. Through investigation and experience, she has discovered how the several occupations can be carried out without the costly process of obtaining materials from England. By means of tamarind seeds, weavers' thread, ordinary large beads, cocoa-nut shells, toy chatties, sticks
that any carpenter can cut, pieces of cadjan, &c., the children can form letters, imitate the shape of well-known objects, do the printing and sewing, learn the elements of form and colour, and delightfully exercise their inventive powers. Such dependence upon the ordinary supplies of the village bazaar is not only less expensive, but it leads to a more effective development of the children's faculties. For it is just the things that they are accustomed to—those associated with their homes—which help the little minds to progress. Froebel's principle always was, to proceed "from the known to the unknown." The occupations that he indicated, and the materials for those occupations, belonged to the daily life of German children, but with Indian children other familiar doings and productions have to be taken into account.

In the same way the well-adapted model object lessons given by Mrs. Brander, refer to the animals with which the child is acquainted, and to articles in constant use—such as Rice, the Buffalo, the Parrot, Sugar-cane, Gold, the Brinjal, a Book, the Hand. The aim of the teacher is not so much to impart information, as to gradually awaken and strengthen the faculties of the mind. "It is true that they (the children) obtain some information in the Kindergarten, and it is of a valuable kind. It is practical knowledge of their surroundings, discovered chiefly by themselves. But the information, sound as it is, is of less importance than the exercise of their faculties, by means of which they obtain it." Mrs. Brander describes very carefully the preparation and apparatus needed for each occupation that she mentions, and shows how a connexion can be kept up between the object lesson and the practical work—with seeds or sticks, or sewing, &c. For instance, after a lesson on gold, during which bangles are shown to the children, they each make a bangle with yellow beads, their observing powers and their fondness for inventing and constructing are simultaneously called into activity.

Action song-books have been already prepared in Tamil and Telugu, founded on the incidents and business of village life. It is by these that the children's physical training is promoted, and Mrs. Brander insists strongly on the absolute necessity of frequent exercise for the Infant classes, by plenty of running about, games, and simple drill. The children "must not, however, be tired," and the following advice is very sound: "If the weather is especially hot, the time for physical exercise should be shortened. If a child in the Infant standard falls asleep,
she should not be awakened. Children from four to six years old may be encouraged to sleep for a certain time every day. They should be laid down in a shady part of the building, apart from the classes that are at work. The teacher should constantly watch the physical condition of the children, and if she sees one drooping, she should ascertain the cause, and, if possible, remove it. If, on the contrary, some children seem restless and tired of sitting, she should give them more exercise.” Of course the teacher will fail if she has not the insight that springs from sympathy with her little pupils, but these suggestions are of great value, because young teachers have often not yet had enough experience to guide them as to the nature of children.

The book has an excellent introduction, in which the chief characteristics of childhood are enumerated, with a view to showing that the only good education is that which gives healthy scope to the various faculties and tendencies. Practical hints follow on the arrangements and accommodation for the class. “If possible, flowers should be grown in the garden, and animals and birds—such as a cat, dog, or parrot—should be kept. The children themselves should help to feed the animals, to clean the bird’s cage, and to water the flowers. Pains should be taken to interest the children in securing the comfort of the animals, and the flourishing condition of the plants.” At their lessons they should sit on the floor, or if on benches, these should be very low and furnished with backs. The arrangement on the floor is recommended as most feasible. “If the floor is of black chunam, or tile, the children do not require slates, since the space in front of each child serves it as a slate. The room should be light, airy, perfectly clean, neat and cheerful.” The class should march in order to their seats, and be dismissed quietly in the same manner. “Accustom them,” says Mrs. Brander, “to obey your verbal orders. By this means they learn attention and prompt obedience, and their intelligence is developed.”

We will extract, finally, the admirable paragraph on the moral education of the Kindergarten:—

In a well-conducted Kindergarten, the children’s moral nature strengthens naturally. They are happy and at ease; therefore they have little temptation to be naughty. By co-operation with each other in games, songs, and occupations they learn kindliness, self-restraint, and the art of co-operation with others for the good of all. By the care of animals and plants and occasional assistance to those younger than themselves, they learn to protect and help
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the weak. From the nature of their teaching, they are constantly practised in attention and obedience. The successful accomplishment of the small tasks given to them teaches them self-reliance and hopefulness. The enjoyment of their work teaches them to be industrious. The work amongst actual materials, which they see, handle, and shape, makes the knowledge acquired real and true, and not verbal and second hand. This leads the children to veracity in thought, the true foundation of veracity in speech. By the gentle treatment which they receive, they are guarded from fear. The many small successes, to which their teacher guides them, strengthens their belief in their own powers, and therefore their moral courage; while the constant physical exercise tends to strengthen their physical courage. Habits of cleanliness and orderliness are formed by the neatness of the building and its surroundings, and by the manner of keeping, distributing, and using the materials of the occupations. Finally, many sources of interest outside themselves are opened to the children. These will make their lives happier, and should make them unselfish. The teacher must never forget that children imitate conduct. She herself must possess and practise the virtues which she wishes to cultivate in the children.

The publication of this book—so clear and sensible, though so small—already, we believe, translated into the Madras vernaculars—may be said to mark an epoch in the history of education in India, for it is the first practical book on Froebel's principles and methods founded on Indian experiences for the guidance of teachers. The old system of teaching little children by rote will not be able to defend itself now that it can be compared with these more reasonable, more attractive, and more scientific methods. It is to be hoped that Mrs. Brander's book will be widely circulated, and that it will be taken up, with the necessary adaptations in conformity with local customs and local productions, by the friends of education in all parts of India.

LONGMANS' TEXT-BOOKS FOR INDIAN SCHOOLS: PHYSICS. By J. COOK, M.A., Principal Central College, Bangalore; Fellow of Madras University. London, 1893.

We can recommend this book as an excellent primer on Physics. The definitions are good; its style is clear. The numerous experiments and illustrations, which are of great value, can hardly fail to impress the mind of the young student. A few points might have been more fully dwelt
upon. The writer of a primer is apt to underrate the capacity of the pupil. Simple explanations of a good theory are very helpful, and in giving instruction as to experiments, the cardinal principles upon which they are based should be clearly brought out, otherwise the experiments will fail of effect. Here, for instance, numerous examples are given of acceleration, yet we find no definite explanation of its cause. Beginners are often puzzled as to why the application of a constant force should produce accelerated motion. An account of Atwood’s machine might have been given with advantage.

Again, Mr. Cook alludes to Galvani and Volta as the discoverers of Galvanism, but he does not mention the discovery itself. He gives an excellent experiment, the explanation of which is both clear and simple; but we should have liked to hear something of the remarkable property that different elements acquire when they come in contact with each other. The galvanic series of elements given here would have shown the student why zinc and copper or platinum are chosen for a battery.

The experiment to illustrate the density of matters (Section 21) is very ingenious, but we fear it will hardly enable the young student to distinguish the idea of matter itself from the idea of the weight of matter. A remark, however, which appears in Section 38, if brought in here, would have made the distinction intelligible. After saying that we generally confuse the terms weight and mass, the author adds: “Yet one-pound mass and one-pound weight are as different as a mass and a force. The former would remain the same if we took it to the moon [the italics are ours]; the latter, as tested by its effect on a spring balance, would be only a fraction of what it is on the earth.”

With regard to light not being a substance, a description of the classical experiment of Thomas Young, with the cardboard and the two pin-holes, would have been very appropriate, and would have helped to impress the truth of the undulation theory.

While the definition of adhesion is well expressed, the examples given might lead to some confusion about the properties of matter. The author says that water will adhere to a finger that has been dipped in it, and remarks that it is adhesion that causes salt and sugar or gum to dissolve in water. “Sealing wax has no adhesion for water, and therefore will not dissolve in it; but it has for spirits of wine.” Resin has no adhesion for water, but it has for oil or spirits of wine, and will therefore dissolve in
either of these." Now although adhesion is a factor in the solution of bodies, it is a bold assertion that it is the cause of the solution. The cause, as far as we know from Thermo-chemistry, is the chemical affinity between the molecules of the solvent and of the substance to be dissolved.

It is not in a captious spirit that we are led to make these remarks, but rather with the hope that in a future edition the author might be induced to enhance the usefulness of a book which is so admirably written and so effectively illustrated, and which we doubt not will be thoroughly appreciated by the young Indian Physicist.

R. D. P.

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NEW BOOKS RELATING TO INDIA.


INDIA'S PRINCES: Short Life Sketches of the Native Rulers of India. By Mrs. Griffiths. 4to. With 22 Portraits and other Illustrations. 21s. (W. H. Allen & Co.)

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HOW I SHOT MY BEARS; or, Two Years' Tent Life in Kullu and Lahoul. By Mrs. R. H. Tyacke. With Illustrations and Map. 7s. 6d. (S. Low & Co.)
INDIAN MEMORIES. By Edith Cuthell and Captain W. S. Burrell. 6s. (R. Bentley & Sons.)


WHERE THREE EMPIRES MEET. By E. F. Knight. Third and cheaper edition. 7s. 6d. (Longmans.)

THROUGH THE SIKH WAR: A Tale of the Conquest of the Punjab. By G. A. Henty. Twelve Illustrations and Map. 6s. (Blackie & Son.)

THE SIEGE OF LUCKNOW; A Diary by Lady Inglis. 3s. 6d. (Osgood & Co.)

AN ELEMENTARY GEOGRAPHY OF INDIA. By L. W. Lyde. 1s. (Rivington.)

THE ROMANCE OF GUARD MULLIGAN, AND OTHER STORIES. By R. L. Yeats. 1s. (Wheeler's Indian Railway Library.)

A. MACKAY RUTHQUIST; or, Singing the Gospel among Hindus and Gonds. 6s. (Hodder & Stoughton.)


THE MAHATMA'S PUPIL. By Richard Marsh. 3s. 6d. (Henry & Co.)

REPORT OF THE PUNJAB ASSOCIATION
FOR THE YEAR 1892.

[This Association is a Corresponding Branch of the National Indian Association in aid of Social Progress and Education in India.]

1. The main work towards which the efforts of this Association are directed is to further female education. This object is attained by maintaining an efficient Central School teaching up to the Middle School Standard, together with its nine branches in the city of Lahore, which act as feeders to the Central Institution, and by keeping the educated public in the Province acquainted with what is being done, both here and in other parts of India, in the matter of educating women; and in this connexion the Punjab Magazine, the organ of the Association, serves a useful purpose. By means of articles which sum up the present condition of female education, and show what can be done in the matter by a little more energy and effort, the Magazine endeavours to show how vast the field for work is, and how necessary it is that the difficult problem of educating women should be bodily grappled with. To promote social reform is the second object of this Association. It is impossible to do anything in this direction except in an indirect way—i.e., by promoting the spread of knowledge among women in the Punjab, and this, it is hoped, will in time lead to the growth of healthy, deep-rooted, social reform. The third object of the Association is to promote social intercourse and friendly relations between the rulers and the ruled. This is achieved by holding occasional gatherings where Europeans and Natives meet one another in friendly intercourse.

2. The total number of scholars in the Victoria Girls' School on the 31st of December 1892, was 209. Of these, 132 were Hindus, 48 Mahomedans, 23 Sikhs, and 6 Christians. Of these, 1 was in the Normal Class, 24 in the Middle, 92 in the Primary, and 67 in the Infant Department. The Branch schools contained 334 scholars, of
whom 104 were in the Primary, and 230 in the Infant Department. Of these, 183 were Hindus, 135 Mahomet dans and 16 Sikhs. The Branch schools teach up to the Lower Primary Standard only. Girls anxious to pursue their studies are, after passing the Lower Primary Standard Examination, transferred to the Central School, which is located in the city. Considerable alterations were made a year and a-half ago to this building to suit it for school purposes.

3. The following table shows at a glance the popularity of the school and its branches as gathered from the increase in 1892 in the number on the rolls over the figures for the year 1889:

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<td>Victoria School</td>
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<td>Branches</td>
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<td>Branches</td>
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This increase is satisfactory, considering that the Association has during the year 1892 withdrawn, to a large extent, the inducements, in the shape of free books and free stationery and extra scholarships to scholars, which were in operation in previous years. The comparison between the figures of the year 1889 and those of the one under report is in this connexion a striking evidence of the popularity of female education. The change was introduced gradually, and at the end of the year under report only such scholarships are given as have been earned by success in the Standard Examinations. With the exception of the Holroyd Memorial Scholarship, which is given to the best Upper Primary pass of the year from the Victoria School, no other scholarship is now given by the Association.

4. The annual inspection of the school and its branches was held by Miss Francis, the Government Inspectress of Schools, in July 1892. Eleven out of 14 candidates passed by the Upper Primary Standard, 22 out of 30 by the Lower Primary Standard, and 80 out of 96 passed by the Infant Standard. In her report Miss Francis said that the
school has a very good record to show this year, both as to numbers and examination results. The Branch schools are doing well; it is satisfactory that three of them are now taught by girls who have been educated in the Victoria School, and passed the Middle, and are doing remarkably well."

5. English is taught as an optional subject in the Victoria School; and as the number of girls taking up English is small they all form one class. The total strength of this class at the end of 1892 was eight. A fee of one rupee a month is charged to all girls reading English.

6. Knowing that the paucity of duly trained teachers in the Province is a formidable obstacle in the way of female education, the Association keeps a Normal class in the Central School. The teaching of this class is supervised by Miss Francis, who also gives them lessons in the art of teaching. Our Branch schools constantly need teachers, and before this Normal class was opened there was great difficulty in finding them. This difficulty has not yet been surmounted, for the Normal class has not attracted many girls. Miss M. Bose, the Lady Superintendent of the Victoria School, in her report, observes as follows: "Since 1890 altogether four girls have appeared for the Senior Vernacular Certificate Examination; one passed in all the subjects, obtained a first class certificate, and is now a teacher in the Victoria School; two failed in one subject, and one in two subjects. These three were given second class certificates; one of them died shortly after, and the other two have been employed as teachers in the Branch Schools. After the Middle Standard Examination in 1892, a teacher's class was formed with three girls; one died during the year, one is a pupil teacher in the Victoria School, but is under age for the Teacher's Examination, and, besides, she has been in very poor health—she teaches and also studies in the school; the third has been studying the whole year, but she, too, has been very poorly, and lately has been too ill to come to school."

7. In the year 1890 eight girls from the Victoria School appeared in the Middle Standard Examination for Native girls, and out of these four were successful. In 1891 two girls went up for the examination, of whom one passed. In 1892 six girls appeared in this examination, and all of them were successful.

8. The wide disparity between the numbers attending the Primary and the Middle classes, respectively, is striking,
and affords cause for disappointment. It is clear that when we pass from the Primary to the Secondary stage of instruction, we find very few girls continuing their studies. This great disparity is due, in the first place, to the custom generally prevalent in India by which girls are withdrawn from school as soon as they are married; and as girls in India are married early, they practically leave school just when they reach an age at which they begin to understand what education really means. In the second place, it is due to the fact that girls under education, being mostly poor, are withdrawn from school to the work of the household shortly after they pass their twelfth year. For some time, it is feared, these two difficulties in the way of female education will continue in full force. The only way, then, to counteract the evil is by organizing classes for home teaching which will carry the torch of knowledge into the zenanas of the respectable classes. After everything has been done by men of light and leading to induce or influence parents not to withdraw their girls from school at an age at which they are now withdrawn, we are afraid the practice will remain sufficiently in operation to affect injuriously the progress of education, at any rate, among women of the better classes.

9. The distribution of prizes to the girls of the Victoria School and the branches came off in the first week of January 1893. The prizes were given away by Miss Fitzpatrick, assisted by Mrs. Black. While on this point, we beg to record the Association's sincere thanks to Lady Lyall for the kind interest felt by her in the school during her five years' stay in the Province by giving prizes and otherwise.

10. Among the distinguished visitors to the school during the last two years may be counted Mr. Schwann, M.P., and Mrs. Schwann, the Hon. Misses Kinnaird, Rev. S. Everard, Rev. H. E. Perkins and Mrs. Perkins, the Hon. Mrs. Waller, and Mr. Summers, M.P.

11. As already stated, the work of keeping the various objects of the Association fresh before the Punjab public, by recording what is being done here and in other parts of India to promote them, is done through the medium of the Punjab Magazine, the organ of the Association. During the years 1889, 1890, 1891 and 1892, a number of lectures having a moral tendency were delivered in the Hall of the Government College, Lahore, by various gentlemen in the Province and were published in this journal. During the years 1891 and 1892 over twenty papers dealing with the
present condition and future prospects of female education in the various districts of the Punjab were published in the Magazine. These papers were written by District Inspectors at the desire of Dr. Sime, the Director of Public Instruction, and by his kindness placed at the disposal of the Association.

12. The Association has always endeavoured to keep alive the aims and objects of the Dufferin Fund in the Punjab by constantly dilating in the pages of the Punjab Magazine on the advantages of extending skilled female medical aid to women. In his presidential speech at the annual meeting of the Lady Dufferin Fund, Punjab Branch, in 1891, Sir James Lyall bore testimony to the work of the Punjab Magazine in this connexion.

13. On his retirement from the Punjab the Hon. Sir James Broadwood Lyall, C.I., K.C.S.I., G.C.I.E., vacated the office of President. The Association takes this opportunity of cordially thanking him for his interest in it during the five years that he was its President. At the close of the year of report, Sir Dennis Fitzpatrick, B.A., C.S., C.I.E., K.C.S.I., was graciously pleased to become the President of the Association. The Association regret to record the death of Lala Ishwar Das, Sardar Man Singh, Lala Thakur Das, Babu Pir Baksh, and Mr. H. C. Cookson.

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THE PARSEES.

The following account of the education and position of women among the Parsees, by Miss Cornelia Sorabji, will be interesting to our readers. It is taken from an article in the Nineteenth Century for October:

As to women and girls, it is customary for people outside India to mass together the peoples who inhabit it, and to talk of "the poor downtrodden women of India," and much sympathy is spent, and some imagination, on the troubles which are supposed to assail them. With the Parsees we start with a difference, however, for they do not shut up their women behind the purdah, nor does their early history warrant any such custom. The Avesta has a delightful sketch of Iranian women—how they wove, and spun, and read, and rode, and drew the bow, and ruled their households. They combined all the elements necessary for a women's education; they were companion-
able to their husbands and yet domestic; and so great was their spiritual importance in the Iranian family that they were allowed to partake in the sacred rites, and their names were invoked together with those of masculine saints and deities. This will be refreshing to such as are accustomed to hear Manu declare that he who does not pay his debts will be born again as "a slave, a servant, a quadruped, or a woman"—significant category!

The Parsees of to-day may be said to have retained most of these good traditions; their womenkind are treated with respect and deference, and if we fail to be as great a power as the Iranian lady, it is doubtless because we do not better use the aids which fall to us. Like the early Iranian, the Parsee child takes the sacred vows at about seven years of age; she goes to school or has her governesses. Too often (in orthodox families) her parents stop her education at fifteen or sixteen; she comes out; she travels with her parents to the different hill-stations in pursuit of the season; she is marriageable. The dastur of the family puts her down in his list of marriageable girls, together with a description of her personal attractions, mental and physical, and the amount of dowry which her father is prepared to give with her. This last is purely supplemental, and arrives at its largest figure when ugliness and brainlessness predominate. Nor is character omitted in the computation—a bad temper is equated in sound coin of her Majesty's empire. If beautiful or otherwise attractive, her father feels justified in concluding that his daughter need no bush. Choice is pain; he will not dazzle the young aspirant by too many attractions, although when the suitor has appeared the father is not loth to dower heavily. A Zoroastrian is by no means a miser; he loves to do handsomely that to which he sets his hand. The dastur, omniscient being, possesses an equally significant list of marriageable young men, with a forecast as to their prospects in their profession or otherwise; these lists, as will be imagined, make excellent literature for the respective parents. They are Iranian enough, however, to let the persons concerned manage for themselves; the real business of the wooing. The parents content themselves with making opportunities, and directing the tastes of the younger generation, and compulsion is rarely necessary, whether because the child is docile—who knows?

One cannot regret any system which retains authority in an age when liberty, whether much or little, is likely to prove baneful; still I must confess to being intensely...
amused at the marriage lists I have seen, and the arithme-
tical exactitude of the equations. One wonders, too, why
"accomplished" should take so much off a dower when it
means what it does mean in India, for most Parsee girls,
alas!—a little music, bad enough to be painful, a little
painting, an acquaintance with English and French. This
last is often put to no further use than the reading of
lachrymose novels, for there is no one in a Parsee household
who will trouble to suggest better. The domestic part of
the girl's education is not neglected certainly (though she
no longer minds her spinning-wheel as in Iranian days),
and Parsee ladies are always peculiarly gentle and home-
loving, showing to best advantage in their families. Poems
sing the praises of the warlike Gurdafrid, firm in saddle
and practised in the fight, who vanquished Sorab, the son
of Rustum, whom no man could withstand (Firdusi).
Perhaps, beside her, Parsee ladies are too little active; at
any rate, one longs for something—poverty perhaps, or
the devotion to some idea, however exaggerated, which
will arouse us out of our lethargy to prove ourselves worthy
of our origin—emancipators of Indian women, builders of
an Indian literature, reformers of Indian abuses—what
not? We are so placed as to invite action; united and
small, our lives must touch each other's; the treasures of
the University are at our feet; India, with its beautiful
sunsets, its luxuriant hills, its wild wastes, its demon-
haunted caverns, its ancient literature, its differing peoples
and minds, is at hand to supply our imaginations; beauty,
in God's work and in man's work, is around us; the result
of various civilisations is with us to influence us; looking
on lovely things with a trained and understanding eye, our
minds ought to grow beautiful. We might fulfil that for
which the prophet said Zoroastrians were born—to add to
the sum of goodness in the world, and diminish the power
of Ahreman, the Evil Spirit.

OBITUARY.

Mr. Justice K. T. Telang, C.I.E. (whose death we
announced last month), was born in 1850. He was adopted
by an uncle at the age of four and a-half, and after
attending a vernacular school for a time, was sent to the
Elphinstone School, where he won many prizes, and
showed much quickness in his English studies. At 14 he matriculated, and joined the Elphinstone College, Mr. Chatfield being one of his teachers. In 1867 he took the B.A. degree, and continued after that to work hard by himself at Logic, Algebra, and Philosophy. Having been appointed a Fellow of the Elphinstone College, he made full use of its Library, and, through his wide reading, became very cultivated in mind. He passed the M.A., the I.L.B., and Legal Examinations, and was called to the Bar in 1872.

Mr. Telang was a good Sanskrit scholar, and he soon became known also as a very capable and eloquent lawyer. In 1889 he was raised to the Bench in the Bombay High Court, and had been earlier made a member of the Legislative Council. He was Vice-Chancellor of the University of Bombay at the time of his death, besides being President of the Bombay Branch of the Royal Asiatic Society, and of many other Institutions. In Literature, in Politics, and in social reform he laboured earnestly and with success, and he has left many friends and coadjutors to mourn his death.

At a meeting of the Bombay Branch of the Royal Asiatic Society on Sept. 9, Professor Bhandarkar proposed the following resolution: "That we place on record the Society's deep sense of the loss they have incurred in the death of their distinguished President, the late Mr. Justice Telang, C.I.E." He observed that there was no need to say anything to induce the members to adopt this motion, and he simply desired to add his testimony to that of others who had written and spoken of his numerous good qualities. The first time he (the speaker) saw Mr. Telang was when he presented himself for his F.A. Examination in November 1866. His appearance then was boyish, but his countenance beamed with intelligence, and his performance at the examination did not belie what his countenance expressed. Question after question was put to him, and all were so satisfactorily and readily answered, that the examiners accorded him the highest marks. In the next year he passed his B.A. Examination; a year later he passed his M.A., and went on successfully through the course by about 1870. Then after he had finished the whole course and passed his I.L.D., and qualified himself to be admitted an advocate of the High Court, he turned his attention to antiquarian work and the work of making researches into the history of India, and into the development of Indian thought. The very fact of devoting
himself to this subject and doing a great deal of work which would stand, involved much. In the first place one who entered into that field was required to be a man of exceptional intelligence; a man with a clear head and very acute and keen reasoning powers. The next requisite—and a very essential requisite—was that there must be curiosity in him; and the third requisite was that there must be a freedom from bias and a thorough impartiality in forming an opinion on any question that came forward. The difficulty of finding a combination of those qualities which was so essential to anyone who pursued those studies was so great, that notwithstanding the fact that during the last thirty or thirty-five years in which their University had admitted Sanscrit into its course of studies they only had four or five graduates who had applied themselves to that branch, although there were about one thousand graduates in connexion with the University. Therefore to be one out of the four belonging to the thousand, as was Mr. Telang, was in itself a great honour, and implied that the man so honoured must be one of very high calibre. Prof. Bhandarkar having referred at some length to Mr. Telang's many well-known contributions to the world of literature, proceeded to say that he did not remember any death that was so deeply, so sincerely, and so widely regretted as that of Mr. Telang, and that certainly was due to the rare combination of the best qualities of head and heart which he possessed. In the first place, he possessed a clear and powerful mind; in the next place, his manners were always very simple and gentle, but amiability and gentleness of manners were not always consistent with the strict exercise of the higher virtues of truth and justice. Mr. Telang, however, harmonised both, and while he did not cease to be amiable and gentle he never swerved from the right path. He was not an opinionated man, conceiving certain ideas and clinging to them to the last moment, but he always observed, and was always ready to learn. After having worked for a long time in the political field, his views in that respect were a great deal sobered down. Mr. Telang was deeply read in English literature and gave expression to his thoughts in elegant English, while his modesty of manner combined with his vast accomplishments accounted for his great popularity amongst Europeans, such as he (the speaker) did not remember any other of his countrymen having enjoyed.

Professor Peterson, in seconding the motion, said he
was sure they were all very grateful to Professor Bhandarkar for the pains he had taken at the cost, no doubt, of some repressed emotion, to be their chief spokesman on that melancholy occasion, and it gave him a melancholy satisfaction to stand side by side with Professor Bhandarkar in the discharge of the sad duty that had fallen upon him. Mr. Telang was one of his oldest friends in that country. They had been drawn together by a common interest in the country's past, but they soon discovered that they thought alike in this country's present and this country's future, than which Cicero had said there could be no stronger bond of friendship between men. But there was about the deceased a culture and winningness which would have rendered even that bond superfluous. He must not, however, linger on the thought that the eminent man, whose death they now deplored, was a close personal friend of his own. He had many claims on his fellow-countrymen and those who were fellow-citizens with him in this great empire. Mr. Telang was one whose whole life was devoted with a single eye to the discovery of the truth, and he lived up to the measure of the truth he found. In the papers contributed by him to the Society's Journal, and in the many important communications outside that Journal, they would search in vain for a passage in which it was not apparent that the writer's one aim was to find out the truth so far as it was ascertainable. It was his (the speaker's) privilege to work with him for many years in the University, and for a shorter space of time on the Corporation, and he could not recall a single occasion upon which he gave rise to a suspicion in the mind of anyone that there was any other motive actuating him than the desire of ascertaining what was the best course to be adopted in the interest of those he represented, and of using an eloquence unsurpassed amongst them for the purpose of leading others to his own conclusions. It was no common man that they had lost. His life, and lives like his, formed a precious bond between the Hindu and other communities. The things that divided them lay on the surface and caught the eye: the things in which they were united lay deep down in the foundations of their common nature, and a life such as Mr. Telang had lived in the face of all of them was a bright testimony, if testimony were needed, that virtue and honour were the dearest things to the best men of all communities. He was the first native President of their Society, and as such his name was
added to a death-roll which contained more than one illustrious name, and he was persuaded, and he knew they would all agree with him, that it would be the duty and pride of the Society to hand down his name in equal honour and in equal fame.


The death has been recorded, at the age of 73, of Mr. Matthias Mull, who was connected for thirty years with the Indian Press. The Athenæum writes:

He went to India about 1850 as Manager of a large printing establishment, and shortly afterwards he became Manager of the Bombay Gazette. Mr. Mull subsequently joined the staff of the Bombay Times, and on the retirement of its editor, Dr. Buist, purchased it, taking as his partner Mr. Robert Knight, well known in connexion with Indian journalism. Under their joint guidance the paper, which they re-named the Times of India, rose rapidly to be the representative English journal of Western India. After his retirement, he devoted his time in England to the emendation of the plays of Shakspeare, of which Julius Caesar, Hamlet, and Macbeth have been published. He also published "Paradise Lost," with a number of singular emendations.

Many Indian students who have visited England cannot but have very friendly recollections of Mr. Mull, who showed much personal interest in their welfare. He died at Hendon last month.
THE LIBRARIAN AT THE INDIA OFFICE.

Oriental scholars will regret to learn that Dr. Rost, after twenty-four years of unobtrusive, but unremitting, labour, has made over charge of the India Office Library to his successor. Under his fostering, we had almost said paternal, care, that library has grown into what it now is—a unique repository of Oriental literature consulted by Oriental scholars of all nations. The pacid days when Horace Hayman Wilson could combine the custody of its priceless treasures with the Boden professorship at Oxford passed away with good old John Company. The transfer of its hoards from their crowded quarters in Cannon Row to the upper storey of the India Office marked the commencement of its new career as a library, not merely of official, but of national and world-wide reference. When Dr. Rost assumed charge in 1869, it had just reached the stage when an organising brain was needed to equip it for this wider sphere of usefulness. Under his direction the printed books were re-arranged on an effective system according to subjects, and arrangements were made for having all the manuscripts, upwards of ten thousand in number, catalogued upon the best principles. The two volumes of "The Catalogue of Printed Books and Tracts," elaborated under his own eye, have during the past five years formed the vade mecum of serious students of Indian history and literature in America, Europe, and Asia. They have materially contributed to the advance made in accurate Indian work since their last issue in 1888.

It was not, however, by the mere discharge of his technical duties that Dr. Rost earned his position as one of the four or five men now living in England who are recognised as great librarians by American and European scholars. It was rather by his profound and comprehensive learning, his varied linguistic attainments, and the modest, sagacious, and benign spirit in which he was ever ready to help fellow-workers who sought his aid. A great librarian should be free from the deliramenta doctrinæ, the crazes of scholarship, himself; yet he must have a very gentle eye for the hobbies and vagaries of other men of learning. One characteristic of the India Office Library, under Dr. Rost's direction, has been the generous con-
fidence with which it has intrusted both its manuscript and printed works to students of proved ability to make a good use of them. Few original workers in the by-paths of Oriental research live in London, and if the India Office Library is to effectively aid such research it must lend out its treasures with a liberality which neither the British Museum nor the Bodleian Library finds possible, and which even the Royal Asiatic Society only ventures to imitate at a distance. Such liberality, while it redounds to the honour of the English nation among foreign literati, demands a rare combination of vigilance, tact, and knowledge of individual scholars in many countries on the part of the officer who is responsible for the safe custody of the books and manuscripts thus lent.

Dr. Rost's wide acquaintance with Oriental students in Europe, India, and throughout the world fitted him in a special degree for this delicate part of his duty. The son of the Archdeacon of Eisenberg, and educated at the famous gymnasium at Altenberg and the University of Jena, he was appointed Oriental Lecturer in St. Augustine's College, Canterbury, at the early age of 28. Two years afterwards, in 1852, his descriptive catalogue of the palm leaf manuscripts in the Imperial Public Library at St. Petersburg won for him a place in the front rank of Oriental students. His treatise on the sources of ancient Burmese law, and his admirable edition of Horace Hayman Wilson's works (five volumes, 1861-1865), led to his appointment as Secretary to the Royal Asiatic Society in 1863, and six years later to the blue riband of Oriental bibliologists in England, the chief librarianship at the India Office. Oxford has recognised his services to scholarship by an honorary degree of M.A.; Edinburgh, by the degree of LL.D.; the Government, by a Companionship of the Indian Empire. He has now the good fortune to make over his charge to a successor who, both as a Sanskritist and as an administrator, will, if health be given him, carry on the high traditions of his office. Professor Tawney has long proved his capacity as Principal of the Presidency College, Calcutta, and Acting Director of Public Instruction in Bengal, and he brings the highest reputation that can be enjoyed by an Oriental scholar in India to his new duties. Meanwhile, the public life which Dr. Rost closes to-day at the ripe age of 71 proves that in our matter-of-fact England, laissez dire les sots, le savoir a son prix, let the Philistines say what they like, learning has still a career.—From the article on Indian affairs in the "Times."
PUZZLES.

The Governor of Kgojvni had one place at his dinner table, and, wishing to fill it, he invited,

1. His father's brother-in-law;
2. His brother's father-in-law;
3. His father-in-law's brother;
4. His brother-in-law's father.

All accepted and all came, when it was found that the one place was just filled.

How was it managed?

We have received correct answers to the two puzzles of last month as follows:—

I.

PRSVRYPRFCTMN
VRKPTHSRCPSTS

Persevere, ye perfect men,
Ever keep these precepts ten.

II.

GDLPRTFRRT
HDXXFRDDNS

Good old Port for orthodox Oxford Dons.

The King's Move Puzzle.

The following additional Poets' names have been received:—

Close. L. E. L.
Dyer. Montgomery (James).
Hay (American, author of Pike More (Hannah).
Ballads).

Total 78.
We have received the Annual Report of the Maharani's Girls' School, Mysore, for the year ending June 30th of this year. There were 369 pupils on the roll, of whom 317 were Brahmins; and, in regard to the parents' occupations, it is noticeable that 98 belonged to the classes whose annual income is Rs. 5,000 or more—chiefly Government officials. Several changes had been made in the staff. Miss K. Khastgir, B.A., formerly a student and teacher in the Bethune College, Calcutta, joined the School last April, and took special charge of the class preparing for the Mysore Lower Secondary Examination. We are glad to observe the following concluding paragraph: "The Committee record with pleasure their appreciation of the services of the Lady Superintendent, Miss Vokins. She has shown great zeal in her work, arousing corresponding enthusiasm in her pupils. The discipline in the school under her management was excellent, and all that could be desired. The Assistant Masters and Assistant Mistresses have also done their work to the entire satisfaction of the Lady Superintendent." One of the events of the year was the visit of their Excellencies Lord and Lady Lansdowne on November 12th, when Lady Lansdowne distributed the prizes to the successful pupils. "The President, the Hon. P. Chentsal Rao, Esq., gave an account of the growth of the School from its beginning, and referred in very hopeful terms to its future development. Before leaving, their Excellencies expressed themselves much pleased with all that they had seen and heard." A building has been constructed for the purpose of giving lessons in practical cookery, and the Training Department has been increased by the admission of the students who passed the Mysore Lower Secondary Examination in 1892. The results of the Annual Examination was fairly good. It is a matter of regret that Mr. C. Subba Rau, B.A., who has been Science Master for seven years, is soon to leave, as he has been appointed Kanarese Translator, Education Department. The Report shows that the School is being carried on with vigour, under the direction of the Committee.
THE Earl of Elgin and Kincardine has been appointed Viceroy and Governor-General of India.

Mr. and Mrs. Cowasjee Jehanghir have made the munificent gift to the Imperial Institute of two lakhs of Rupees, or £13,000 to £15,000. It is understood that the money is to be employed for the completion of the Indian Conference Room, and for building a Hall for the discussion of commercial questions.

H.H. the Maharaja of Bhownugger arrived at his capital, after his stay in England, on September 16th. The Bombay Gazette describes his return as follows: A grand procession was formed, and the whole route through which he passed was decorated with flags, bunting, and floral arches, and tastefully illuminated, and was thronged by an immense concourse of his subjects in holiday attire. They greeted him with ringing cheers and frequent showers of flowers. Near the old palace the representatives of the non-official classes, the Mahajans, presented his Highness with an address of loyal welcome, and expressed their satisfaction in loving terms at seeing him again amongst them after his interesting and successful travels. His Highness is in excellent spirits, and was very much touched at such a loyal and enthusiastic reception, unprecedented in the annals of this State. One of the greatest ambitions of his Highness's life has now been realised, namely, a visit to England, where he could in person show his allegiance and loyalty to her Most Gracious Majesty the Queen-Empress, who was graciously pleased to accord him a cordial welcome. His Highness's tour has been thus in every way successful.

Shrimant Sampatrao Gaikwad, brother of H.H. the Maharaja Gaikwar, has reached Baroda. He left England early last June, and after travelling in Germany, went to New York, and visited the Chicago Exhibition. Having also seen Washington, Philadelphia, and other places, he proceeded via Vancouver, to China and Japan, and at Colombo took the s.s. Surat to Bombay. Shrimaut Sampatrao Gaikwad and some of the Baroda officials met Shrimant Sampatro on his landing, and in the evening a large evening entertainment was given to him by a leading Mahatta gentleman, after which the two princes and their friends started for Baroda. We understand that Shrimant Sampatroo intends to return shortly to England, in order to resume his studies for the Bar.
H.E. Lady Harris gave her annual fête to the school children of Poona and Kirkee on September 6, when nearly 1,500 assembled, and 52 tents were arranged on the Volunteer ground. Amusements had been provided, including snake charmers, jugglers, dancing bears, merry-go-rounds, as well as camels and donkeys for riding. While the children were enjoying the munificent tea, Lord and Lady Harris visited the tents, and, at the end of the entertainment, Lady Harris made a gift to each child. Her Excellency took much personal interest in the party, which was greatly appreciated.

The Industrial Conference has lately held its annual meeting at Poona. A Mussulman merchant, Mr. Fazulbhoy Visrum, presided, and urged the importance of such education as would lead to enterprise and material prosperity; and he dwelt on the necessity of giving practical instruction to the people through the vernacular instead of through English. Mr. S. Cooke spoke of the failure of the agricultural class at the Poona College, which he accounted for by saying that probably the right class of students has not yet been got hold of. Captain F. Beauclerk read a paper on the application of capital to industry. He regretted that the hoarded wealth of India was not applied to investments. He calculated that 25 millions sterling go from India every year to pay for imports that could be manufactured in the country. Glass, the breakage on which is reckoned at 25 per cent., is one of the articles which in all its forms might be made there.

At the September Meeting of the Association of Women Teachers, Madras, held at the Presidency Training School for Mistresses, Miss Keely was elected President in the place of Mrs. Duncan, who had resigned on account of her departure for England. Miss Keely, on taking the Chair, said that she was very pleased to be once more President of the Association, and that she would do her best to provide suitably for the Meetings. Miss Stephen read an interesting Paper on Froebel, the founder of Kindergartens, giving the story of his life, and showing how the idea of each different occupation had been developed as he found the necessity for it among his own pupils. In the discussion that followed, Mrs. Brander spoke of the need of improvement in carrying out Froebel's methods in many of the schools of Southern India, as there seemed not to be sufficient sequence between the lessons. In the course of the evening, Miss Bernard, the Acting Superintendent of the Training School, brought in some of her little scholars to sing a few Kindergarten songs, and to go through some drill. The precision with which the children performed their exercises was much admired; and a vote of thanks was passed to Miss Bernard, as well as to Miss Stephen for her Paper.

A Bengali novel, by the late Pari Chand Mitter, has been translated into English by Mr. G. O. Oswell, of the Court of Wards, Bengal, under the title of "The Spoilt Child." It is a
story of Indian domestic life, made interesting by the author's skill and knowledge of his subject.

An article, extracted from the Shonoi, a Calcutta vernacular weekly paper, and reproduced in pamphlet form, has been sent to us for notice. In it the writer recalls the long and arduous labours of Mr. Sasipada Banerjee on behalf of working men at Baraanagar (nine miles from Calcutta) and its surrounding villages; labours dating from the early sixties, and including night schools, working men's clubs, the creation and circulation of a periodical answering in substance and price to the British Workman, and the erection of a hall for public meetings. Mr. Banerjee's more recent efforts on behalf of Indian widows are also glanced at. It is pointed out that Mr. Banerjee was the first man in India to concern himself for the welfare of the working man, and that the more remote results of his labours are now beginning to show in the eager grasping at the primary education afforded by the Government. The education of the working man will follow a separate course, and if people interested therein desire to see it take a right direction, it behoves them, the writer says, to prepare a new and suitable literature for his reading. This is good counsel, and it is to be hoped that it will be followed in a broad and liberal spirit.

The annual meeting of the Anjuman-i-Islam of London was held on October 1. The Report showed a marked progress in the Society. The following were among the subjects discussed: Islam and Commerce; Islam and Democracy; the establishment of a Muhammadan Mosque in London, in which discussion Mr. A. M. A. Dharamsi, B.A. (Bombay), who was then visiting England, took part; and the formation of an Indian Muhammadan Social League. This League has been already organised, and Mr. Budruddin Tyabji has consented to be its President. Mr. M. A. Abdul Ghani, B.A., of Lahore, has been elected President of the Anjuman for the ensuing year.
In the Previous Examination of the University of Cambridge, Part I., M. Siddique (St. John's) passed in the Fourth Class. In Part II., Anant Ram (Christ's) passed in the Second Class; M. M. Doshi (non-collegiate), M. Siddique (St. John's), and D. N. Singh (Trinity) in the Third Class; T. M. Doshi (non-collegiate) and S. N. Hasan (Trinity Hall) in the Fourth Class. In the Additional Subjects, Anant Ram (Christ's), G. H. Geria (non-collegiate), and D. U. Parekh (non-collegiate) passed in the Second Class.

H.R.H. the Prince of Wales lately received Onboung Maharaza Thibaw Tsawbwa, one of the principal Shan chiefs from the frontier of Burma, accompanied by his son, Tsaw Loo, and attended by Mr. Hertz, of the Burma Police.

We record with great regret the severe loss lately sustained by Mr. Dadabhai Naoroji in the death of his only son, a medical practitioner in Kutch.

Arrivals.—Mr. Ram Asramull; Mr. Bhola Nath; Mr. S. Chumba Suppa Hosali, B.A., from Sholapore District; Mr. Dina Nath Turkhud, from Bombay; Mr. S. Dass, and Mr. Hakim Rai, from Lahore; Mr. R. M. Jamnejai Singh, younger brother of the Raja of Sukat, from Surat.

Departures.—H.H. the Raja of Kapurthala and suite; Mr. Lakshini Narayan; Onboung Maharaza Thibaw Tsawbwa and party, including his son Tsaw Loo; Mr. Rornash Chunder Dutt, C.S.I.; Surgeon-Lieutenant Bhola Nath, after completing his course at Netley; Mr. Birendra Chandra Sen, I.C.S.; Mr. Jnanendra Nath Gupte, I.C.S.; Miss F. Cama, M.D., and Mr., Mrs. and Miss Patell, for Bombay; Mrs. Kadambini Ganguli, for Calcutta; Mrs. M. Turkhud, for Kathiawar.

Errata.—The name of Mr. Kashmiri Mull was by mistake placed last month among the Departures instead of among the Arrivals; and in September Magazine, among Departures, for D. N. Chatterjee read B. L. Chowdhuri.

We acknowledge with thanks: The Calcutta Review, April and July 1893.
NATIONAL INDIAN ASSOCIATION.

Founded by Miss Carpenter in 1871.

OBJECTS OF THE ASSOCIATION.

To extend a knowledge of India in England, and an interest in the people of that country.

To co-operate with all efforts made for advancing education and social reform in India.

To promote friendly intercourse between English people and the people of India.

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