MĀNIKA VĀÇAGAR was one of the greatest of Hindu Saints and Sages. It is very difficult to disentangle his history from the multitude of legends in which it is involved, but we have, in addition to numerous stories, fifty-two Tamil poems ascribed to him, and (in the main, I suppose), genuine. From these something of his character, history, and teaching may be gathered.

In preparing a work on the "Poets, Saints and Sages of the Tamil-land," I have had occasion to study nearly the whole (I suppose) of the wonderful Čaiva literature existing in Tamil, and these are some gleanings. It certainly seems that for European students this presents an exceedingly interesting field of investigation. No non-Christian system so nearly resembles Christianity, in some of its aspects; and, certainly, none has departed so far, in other respects, from what Christians recognise as pure and holy. The constant mixture of loftiest aspirations, tenderest prayers, and sublimest adoration with wild legends, and with symbolism much of which must seem to us uncouth, repellant, unworthy and degrading, makes this Čaiva Hymn-book intensely fascinating. It has been the aim of all I have published on Tamil literature, to render it easier for Englishmen and Hindus to understand and appreciate one another. The Čaiva-siddhānta system is the choicest
product of Dravidian intellect. It ought to be studied by all who seek to influence the Tamil mind. If I can succeed in publishing an edition of Mānika Vācagar's poems (which are exceedingly precious in the sight of nearly all the Tamil people), with English translation, critical apparatus, lexicon and concordance, it will, with the Kural and Nāladiyār, already published, enable any student of Tamil to understand with tolerable accuracy the mental attitude of the very interesting peoples of South India.

Mānika Vācagar, whose legend (with others) it is hoped to publish, was a strange mixture of S. Paul and S. Francis of Assisi (not without something of S. Dominic). According to tradition he was the 'Hammer' of the Buddhists. It seems certain, at any rate, that he was the great reviver of Čaiva worship in the south, in or about the 9th Century (A.D.), and that he was engaged in a lifelong struggle with Buddhists, and other sectaries, whom he does not in his poems clearly indicate.

By the Christians in Travancore he was confounded with Manes; and it seems pretty certain that he visited the western coast, and held intercourse with the Nestorian Christians, who were then very influential in those regions; nor is it improbable that he learnt much from them, and exercised in return some influence over them. Certain it is that the (peculiarly Tamil) Čaiva-Sidhānta system of the south contains very much that may well have had its origin in such Christian influences.

I venture to offer here a transcript of a hymn sung to this day in all the Čiva shrines of South India, great and small. Of course, very little of the exceeding beauty of the Tamil original can be preserved in a literal translation; but I have tried to give with absolute fidelity some idea of this exquisite 'Morning Hymn.' Almost every line, I am aware, requires annotation, but this must be reserved for the complete edition. It will then be seen that there is scarcely a topic connected with the Čaiva system which is not alluded to in these remarkable poems. They are full of a simple fervour, which Tamil people find absolutely irresistible; and hence amongst Čaivas they quite take the place occupied among Christians by the Psalms.

Few of the world's biographies are more interesting than that of this man of rare genius, who, in his early youth, when he was the favourite and chief minister of the great king of Madura, met with, and was converted by, a Čaiva guru, whom he then and always believed to be Čivan himself; and became at once an utterly self-renouncing
ascetic Čaiva mendicant; continuing instant in labours, patient in suffering, and constant in devotion, through the many years of his after life.

MORNING HYMN IN THE TEMPLE; OR, ‘THE ROUSING FROM THE SACRED COUCH.’

1. Hail! Being, Source to me of all life’s joys! ‘Tis dawn;
unto Thy flowerlike foot twin wreaths of blooms we bring,
And worship, in the beauteous smile of grace benign
that from Thy sacred face beams on us. Čiva-Lord,
Who dwell’st in Perun-Turrai² girt with cool rice-fields,
where mid the fertile soil th’ expanding lotus blooms!
Thou on whose lifted banner is the Bull! ³ Master!
Our mighty Lord! from off Thy couch in grace arise.

1 The image of the god is laid upon a couch each evening, and taken up in the morning. This reveillé is the first business of the day.
2 This was composed in Perun-Turrai, the great harbour, where the poet went to buy horses for his King, and was made a disciple of by Čivan.
3 The bull is Čiva’s emblem. He rides on a white bull. It is also on his banner. The bull-headed Nandi is his Lord High Chamberlain, whose image is everywhere in S. India.

2. The sun has neared the eastern bound¹; darkness departs;
dawn broadens out; and, like that sun, the tenderness
Of thy blest face’s flower uprising shines; and so,
while bourgeois forth the fragrant flower of Thine eyes’ beam,
The King’s fair dwelling round hum myriad swarms of bees.²
See, Čiva-Lord, in Perun-Turrai’s hallowed shrine who dwell’st!
Mountain of bliss, treasures of grace Who com’st to yield!
O surging Sea! from off Thy couch in grace arise!

1 The original says, ‘Indra’s quarter,’ since he is regent of the East.
2 This passage is a curious double entendre. It may also be rendered ‘the vast assembled host sing the six-syllables’: ōṁ-pi-vā-ya-na-mah. The bees, or winged beetles, are called by metonymy ‘six-feets.’
3. The tender *Kuyil*¹ note is heard; the cocks have crowed; the little birds sing out; sound loud the tuneful shells; ² Starlights have paled; day's lights upon the eastern hill are mustering. In favouring love O show to us Thy twin feet, anklet-decked,² divinely bright;—

Çiva-Lord, in *Perun-Turai's* hallowed shrine who dwell'st! Thee all find hard to know; easy to us Thine own.

Our mighty Lord, from off Thy couch in grace arise!

1 The Koil, Kuyil, Kohila; for which there is no English name.

2 The *Cankha*, or conch-shell, used in the temple music.

3 Worn especially by Kings and heroes.

4. There stand the players on the sweet voiced lute and lyre; there those that utter praises with the Vedic chaunt; there those whose hands bear wreaths of flowers entwined; there those that bend, that weep, in ecstasy that faint; there those that clasp above their heads adoring hands;—

Çiva-Lord, in *Perun-Turai's* hallowed shrine who dwell'st
Me too make Thou Thine own, bestow on me sweet grace!

Our mighty Lord, from off Thy couch in grace arise!

5. Thou dwell'st in all the elements, 'tis said; and yet Thou goest not, nor com'st; the sages thus have sung Their rhythmic songs. Though neither have we heard nor learnt of those that Thee by seeing of the eye have known. Thou King of *Perun-Turai*, girt with cool rice fields, to ponder Thee is hard to human thought. To us In presence come! Cut off our ills! In mercy make us Thine!

Our mighty Lord, from off Thy couch in grace arise!

6. Thy saints, who sinless in Thy home abide and know, have come, their bonds cast off; and now, a mighty host, With beauteous garlands decked, and clothed in human shape, they all adore Thee, Bridegroom of the Goddess dread!

Çivan-Lord, who dwell'st in *Perun-Turai's* hallow'd shrine, Girt with cool rice-fields, where th' empurpled lotus blooms!

Cut off this 'tirth,'¹ make us Thine own, bestow thy grace!

Our mighty Lord, from off thy couch in grace arise!

¹ Compare Nāladiyar, ch. xi. p. 66—68.

7. 'The flavour of the fruit is that'; 'ambrosia that'; 'that's hard'; 'this easy': thus Immortals too know not!

'This is His sacred form; this is Himself': that we may say and know, make us Thine own; in grace arise!
In Uttara-Kōga-Mangai's sweet perfumed groves
Thou dwell'st! O King of Perun-Turrai's hallowed shrine!
What service Thou demandest, Lo! we willing pay.
Our mighty Lord, from off Thy couch in grace arise!

1 Uttara-Kōga-Mangai, an ancient Pandiyan capital, 8 miles S.W. of Ramnad. See Vātha. P., ch. 26. The VIth of these lyrics was sung there.

8. Before all being First, the Midst, the Last art Thou.
The Three know not Thy nature: how should others know?
Thou, with Thy fawnlike Spouse, Thy servants' lowly huts
in grace did'st visit, entering each, Supernal One!
Like ruddy fire Thou once did'st show Thy sacred form;
did'st show me Perun-Turrai's temple, where Thou dwell'st;
As Anthanun did'st show Thyself, and make me Thine.
Ambrosia rare, from off Thy couch in grace arise!

1 I.e., Indra, Brahmā, and Vishnu.
2 A title of Brahmans. See Pope's Kurral, in Lex.

9. The gods in heaven who dwell may not approach Thy seat!
O Being worthiest! Us who worship at Thy foot
To this earth having come, Thou causedst to be blest.
Dweller in fertile Perun-Turrai's shrine! our eyes
Beheld Thee; honied sweetness made our being glad.
Ambrosia of the sea! Sweet sugar-cane! Thou art
Within Thy longing servants' thought!—Soul of this world!—
Our mighty Lord, from off Thy couch in grace arise!

10. 'Tis time we went to earth no more, were born no more!
This day in vain we spend, look forth and cry:
'Ah, when, and how will Īvan come this earth to save?'
Thou King, Who dwell'st in Perun-Turrai's hallow'd shrine,
Mighty Thou wert to enter earth, and make us Thine;
Thou and the Grace, that flowerlike blooms from forth Thy form,
Which sacred Māl and flower-born Ayan longed to see!—
Ambrosia rare, from off Thy couch in grace arise!

1 A name of Vishnu.
2 A name of Brahmā.
This is Hymn XX. in the Tiruvācagam.
SOCIETY FOR THE ENCOURAGEMENT AND PRESERVATION OF INDIAN ART.

We have twice before alluded in the Indian Magazine & Review to the Art work of Ceylon, but so far there has been no practical outcome of the wish expressed in our article in the December number to affiliate to the S.E.P.I.A. a Ceylon Society of similar aims.

The interesting lecture delivered by the Hon. J. J. Grinlinton, Member of the Legislative Council of Ceylon, awakens our interest once more in the subject, and we feel we must make a few extracts from it, as reported in The Colonies & India of January 13.

The lecture was delivered in the Imperial Institute, Lord Stanmore taking the chair. Our readers will be glad to hear that Lord Stanmore has accepted a seat on the Council, and has consented to act on the Executive Committee, and that Mr. Corbett, of Colombo, a gentleman well known for his keen interest in Singhalese art, is also a member.

The Hon. J. J. Grinlinton was chosen Commissioner for Ceylon at the Columbian Exhibition. Feeling that Ceylon tea was not in itself sufficient inducement to the visitors at Chicago, it occurred to him that something “in the shape of sight-seeing would be more attractive, and serve as a memento of their visit.” Wisely judging that Ceylon could not compete with the great centres of the world in the leading industries of the age, Mr. Grinlinton decided that exhibits of antiquity would meet with appreciation in a country so historically young as America, and resolved upon reproducing representations of the wood carving of Anuradhapura, a city that flourished 543 B.C., for the unearthing of which the world at large, and Ceylon in particular, are indebted to Lord Stanmore, Sir W. Gregory, and other Governors of Ceylon.

Through the assistance of his H.E. Sir Arthur Havelock, and the indefatigable co-operation of the planters, carvers, to the number of 150 were employed, and in the short space of seven months the work was completed.

A large number of slides were thrown on the sheet,
elucidating the construction of the principal court, which was 162 feet in length, and was built entirely of woods from the Island. The pillars and ends of the beams that were in view, also the four entrance doors and the central octagon, were beautifully carved, in imitation of the carving found on the stone pillars and objects of art at the ancient city of Anurâdhapura. Articles of interest were also shown in the Ceylon Courts, through the kindness of several people in the Island, Lady de Soyza being the principal exhibitor.

Commenting on the success of his mission with regard to tea, Mr. Grinlinton said the gross receipts for cups of tea and packets of tea sold during the Exhibition amounted to £10,000, a financial triumph achieved by no other country at Chicago.

Extracts from the *Daily Graphic*:

**WOMAN IN INDIA: HER WAYS, WORKS, AND PROGRESS.**

*Educational Movement in Madras.*

(By the Lady Commissioner.)

Contrary to all precedent and rule, the Lady Commissioner, wise woman that she is, set aside the usual conventions and started on her tour from Madras. Generally speaking, visitors to India see the northern and western parts in the nicest weather, and leave themselves the fag end of March in which to explore the Presidency of Madras, the result being that they go away from it as fast as they can.

The Lady Commissioner says she would give the “city of great distances” a pioneer’s place in the greater part of the efforts educational, medical, and social, which have been made on behalf of women throughout our Eastern Dependency. She has visited numerous families of the middle and humbler classes of life in order to grasp some idea of the home life of Indian women of today. The saddest feature to her seems the emptiness of their existence, and the lack of interest of the majority in anything beyond their own petty domestic circles.

The Lady Commissioner speaks in very high praise of the work done by Mrs. Brander, the Senior Inspectress of Schools, and of the valuable assistance afforded by her in statistics and information regarding her work. Of those visited, special mention is made of the Mission Schools for the higher caste of Hindu girls carried on under the auspices of the Church of England Zenana Mission, by the daughters of the late Rev. W. T. Satyanâthan, a convert to Christianity from Hinduism; next of the Hobart Training School. The first-named school was founded by Lady Napier and Ettrick, who defrayed all costs in proof of her admiration of the work. Of
the Hobart School the Lady Commissioner says: "I may now pass on from a phase of the work in which the initial difficulties have been comparatively successfully overcome to touch upon the work among the Mahomedans. To teach even the lowest of this race was very hard; to gain the gosha girls seemed well nigh impossible. The effort made certainly in this Presidency, and so far as I am able to learn in any other, dates from about eighteen years ago, when a little band of ladies, at the head of whom was Lady Hobart, conceived the idea of a school where the strictest Mahomedan could be as sure of seclusion from male intrusion as behind the purdah itself. Not only should it be a school, but a training college for Mistresses also; and under the name of the Hobart Training School, it has been one of the most entirely satisfactory features in the educational scheme of Southern India. Such was the fear on the part of Mussulman parents of their daughters being seen in the streets that the school had to provide covered conveyances to fetch and take home the pupils, and even to-day, when there are nine such homes of instruction in Madras City alone, with 498 pupils, this has still to be done. The Church of England Zenana Mission is well to the fore also in this work, and in the schools under Miss Oxley's care, the drill and singing are notably good."

The Hon. Secretary, who was appointed President of the school, after Lady Hobart left India, and who was thus personally connected with it for many years, wishes to add her testimony to the above statement—viz., that this was the first school established for Mahomedan girls in India, and that its success, proved, by its growth from 24 pupils when it was started, to upwards of 200, has arisen from keeping up their own customs and respecting their religious prejudices. In connexion with the Training Institution, are Industrial Schools, where much of the beautiful work was done that was shown at the Loan Exhibition, at Chesham House, in June last. There are other schools that have not been mentioned—e.g., those (five or six), supported by H.H. The Maharajah of Vizianagram, who takes the keenest interest in the education of women and girls. These schools are under the management of the Madras Branch of the National Indian Association. The high position taken by Madras in educational matters is equally maintained with regard to medical work, and many excellent hospitals exist, through the munificence of wealthy citizens, chief among whom stands Sir S. Ramaswami Mudaliar, K.C.I.E.

The Lady Commissioner says:-

Sir S. Ramaswami's gift to Madras claims first notice. This gentleman may be regarded as representative of the best results to.
be obtained from high education and a devout belief in the teachings of charity embodied in the Shastras. Lady Ramaswami is no less enthusiastic for good works than her husband, and though her education does not extend to such a complete mastery of English as his does, she is a charming and cultivated woman, whose practical example of gentle motherhood and household graces gives one full faith in the capability of the Indian lady to assimilate modern teaching without losing the retiring modesty that is among her best attributes. Sir S. Ramaswami's good offices to the town do not end with his hospital, for he has had no fewer than forty-six drinking fountains "for man and beast" set up in convenient thoroughfares, and has built a choultry, or rest house, for poor travellers, who are required to pay no more than barest expenses for board and lodging, the Institution not being intended to pay the slightest profit.

We are very gratified to read this prettily-expressed and truthful description of an Indian lady. Those who have had the privilege of penetrating the seclusion which generally surround her, know that her influence in the home circle is of no small importance. Her incessant watchfulness over her children, and the personal carrying out and superintending of all household affairs, might convey a lesson to many more educated women in other countries.

In reviewing the Lady Commissioner's account of her visit to the Schools, we are pleased to find that she deplores the introduction of Berlin wool work, and the time wasted on it, which might be devoted with so much advantage to the beautiful embroideries indigenous to India, and for which the women have been so deservedly famous in times past. The work sent by H.H. the Senior Maharani of Vizianagram, and recently exhibited at Chesham House, is proof enough of the standard of excellence that can be obtained in silk, and gold and silver embroideries, even by children in Schools.

The next place visited by the Lady Commissioner, which is of interest to our Society, is Berhampore, seven miles from Murshedabad in Bengal. Her description of the silk-weaving is so graphic that we quote it in full:—

"Silk, both as it is manufactured in England and produced in Greater Britain, will be brought directly under public notice in a few months, when the Duchess of Teck has organised the exhibition which has been occupying her attention during the past year; and even were there not so topical a reason for reviewing briefly the conditions of the industry in India to-day, there would be no occasion to offer any apology for treating of a subject that always has a special interest for ladies."

Native Silk - Weaving.

"I was fortunate while in Berhampore in being able to see the whole native series of processes, from the reeling of the silk from the cocoons up to the finished work upon the rough-looking looms."
Of the first-named section of work, by far the greater part is done by women.

"The cocoons are softened, and the thread is drawn very rapidly on to a round frame of light bamboo or cane, which the spinster keeps in quick motion. When a number of skeins are spun, they have to be sorted as to their strength and comparative fineness, and in this work delicacy of touch is the only guide. As the thread passes through the fingers, any variation of thickness is instantly detected, and it is then gathered on to the latai (as the whirling cage on which it is being wound is called) of its particular size, and so keenly is this sense of feeling developed that four or five latais are often used when it is desired to make a careful selection in comparative fineness. Like all the subsidiary mechanism employed, these latais are of the most primitive character, and the polti or central reel from which the threads are worked off is merely turned on its axis in a hole in the floor. For the throwing or twisting of the silk the whole machinery does not cost more than two rupees to make, though the labour involved brings the price to a rupee per pound of twisted silk. It is difficult to make the process quite clear without a diagram, but four persons are engaged upon the work. A man sits before a rude frame, which supports the strands of silk. These strands have heavy weights on small pieces of stick attached to them, and pass over U-shaped canes, through glass rings (usually the cheap bangles favoured of the working women), set between horizontal pieces of bamboo nailed to poles stuck in the ground. Two more people, often boys or women, guide the strands in their course through the series of rings, and the twisting is due to the adroitness of the turn given by the man with his two hands to the weights attached to the threads of silk, which are wound by a fourth man on to a reel. Simple as this system is, it proves to answer well. The dyeing is performed in the simplest manner possible, and, beside white, there are only five colours in general use. To produce a strong blue pure indigo is employed, and with several successive dippings a black is obtained. For yellow there are three processes, each producing a full and rich tone, the first being with alum and camela dust, the second with annatto flowers, and the third with lodh wood. Turmeric and lac give red, and indigo and lac chocolate, while the green, which is the only permanent dye used in the district, is prepared with a decoction of bakosh (adha toda vasica) and saw-dust of jack wood, the silk before dipping being steeped in alum."

The paragraph on the "Disappearance of the figured weaving in silk" seemed to the S.E.P.I.A. so important, that letters were written by the mail of Feb. 9th, to the corresponding members in northern India to secure their sympathy and co-operation in connexion with the silk weaving in Berhampore.
Extract from the *Daily Graphic*, Tuesday, February 6th, 1894:

**WOMEN IN INDIA: HER WAYS, WORK, AND PROGRESS.**

*At the Silk Centre in Berhampore.*

The Lady Commissioner gives a very graphic description of her travels in Bengal, and of her visit to Berhampore, the centre of the silk industries, and formerly the seat of the largest silk factories of "John Company."

It is gratifying to learn that the Silk Committee of the Land Records and Agricultural Department of the Government is making an effort, on behalf of the Berhampore people, to improve the quality of the raw silk by distributing sound eggs. At the same time, however, it is sad to hear, that unless steps are taken at once, the famous figured weaving of the district is likely to disappear entirely.

We quote the Lady Commissioner's account in detail:

**The Disappearance of Figured Weaving.**

The figured weaving, for which the district was once famous, is likely soon to be a thing of the past, for the traditions of setting the loom for these effects seem to be totally dying out. With the change in fashion, to which I have before made allusion, the prospects of the trade are unfortunately not sufficiently attractive to induce young men to learn the trade; and, indeed, there is only one old weaver, Dubraj by name, who still produces the beautiful work, the disappearance of which is regrettable, as would be that of Honiton lace, or Scotch homespun. He is eighty years of age, and is very poor, as in earlier days he borrowed money; and few indeed that have not lived long and intimately among the working classes of India have any idea of the cruel rapacity of the native usurers. But he has a curious genius for mechanical construction, and can set a loom for the most complex pattern possible. One example of his work may be found in the Imperial Institute in a shawl, of which the ground is a white diagonal silk, and the design, which is worked out in firm tones of deep blue grey, red and orange, is of the most intricate character. For a guarantee of thirty rupees a month for the rest of his life, he would undertake to teach a class of young men his secrets of construction, but it is only natural, that while the demand for such fabrics as he makes is limited, he should shrink from initiating others into the knowledge he has kept so long.

We would suggest that the corresponding members of our society be asked to interest the people in India, and every effort be made to raise the small sum of
Rs. 30 a month, to enable this old man to start the class for young men, so that the secrets of his weaving may not die with him. A sum of Rs. 1,000 would insure the existence of this class for a period of three years, and there would be some likelihood of preserving these valuable designs.

The Honorary Secretary is writing by this mail to Surgeon Lieut.-Colonel Hendley, Director of the Museum, Jeypore, Rajputana, asking him in the name of the Committee to receive donations and letters from our corresponding members in India on this important subject, and is enclosing this Memorandum to him.

Letter to Surg.-Lieut.-Col. Hendley:

Dear Mr. Hendley,—I have just read in the Daily Graphic of February 6th a most interesting letter from the Lady Commissioner, about the native silk weaving in Berhampore. She gives a sad account, however, of the disappearance of figured silk weaving, for which the district was once famous. The patterns are now only known by one old man, Dubraj; he is eighty years of age, and when he is gathered to his forefathers, figured weaving as made at Berhampore will, I fear, be no longer seen on this planet, unless we try to meet Dubraj's wishes. I need not repeat them here, as I am sending you a detailed account taken from the Daily Graphic. What our Society wishes to do, is to draw the attention of the corresponding members in India to the “disappearance of figure weaving.”

By this mail we are sending them out copies taken from the Graphic, and asking them to correspond with you on the subject. If Rs. 1,000 could be collected in the Northern part of India, that would keep this old weaver for three years. At this distance, it is impossible to suggest details as to how this could best be accomplished; but if the money is sent to you, I feel sure you will kindly see that the old man receives his Rs. 30 a month, and that he really teaches a class of young boy weavers the secrets of construction.

Do impress on those you employ to look into this matter, that our Society is formed to foster the indigenous decorative arts of India wherever it is possible, and to preserve their distinctive characteristics. We wish to do all we can to enable the artisans to practise their hereditary handicrafts. Now, there is a very good opportunity for the
people of India to help our Society, and having this case brought to their notice, how gratifying it would be if they subscribed this small sum of money, to enable figured weaving to live.

London, Feb. 8th 1894."

We hope all those interested in Indian silks, a subject which, as the Lady Commissioner very truly says, ought to have a special attraction for ladies, will respond to the appeal now made to start a fund for the establishment of this class, and for the support of the old weaver Dubraj. Some idea of the beauty and excellence of the Murshedabad silk weaving may be gathered from the following paragraph, taken from Sir George Birdwood’s book on the “Industrial Arts of India”:

“In the Rajashahye division, the principal manufacture is still of silk, which is made chiefly at Maldah Bogra, Murshedabad, and Rajashahye. The silk of Maldah is known as Maldahi cloth. It is on record that in 1577 Shaik Bhik, of Maldah, sent three ships of Maldahi cloth to Russia by the Persian Gulf. In those days the principal patterns were maschar, “ripples of silver,” bulbulchasm, “nightingale’s eyes,” kalintaraksh, “pigeon’s eyes,” and chandtara, “moon and stars.” In Bogra the once famous celebrated silk cloth called garrad is now made only to order. The city of Murshedabad is still, with Benares and Ahmedabad, famous all over the world for its gold brocades, or hinceobs. The two best known patterns made there are murchgalu, “peacock’s neck,” and dup-chan, “sunshine and shade.”

Donations will be gladly received by Surgeon-Lieut.-Colonel Hendley, the Museum, Jeypore, India, Rajputana, and by the Honorary Secretary S.E.P.I.A., 16 Grenville Place, South Kensington.

It is our pleasant duty to record the fact that the Society has been granted a Gold Medal and eleven awards.
for the small collection sent to the Chicago Exhibition. They are assigned as follows:

**LIST OF AWARDS FROM THE CHICAGO EXHIBITION.**

Lent by Mrs. Ganguli.

*Group 104.*—
1. Scarf woven by Tipperah women, aboriginal tribe of Hill Tipperah.
2. Assamese dress, a nekhal skirt and Raha wrap, woven from a kind of Tussa, and Artia overshawl woven from a fibrous substance.
3. Handkerchief worked by Katuany Biswas, a Bengali lady.

Lent by Mrs. Arthur Oliphant.

4. Parsee boy's dress, made by the sister of Sir Jamsetjee Jeejeebhoy.
5. Mahomedan boys' dresses (green muslin and green satin) made by the Padsha Begum, wife of H.E. the first Sir Salar Jung Bahadur, G.C.S.I.

Lent by Mr. Archibald Constable.

6. Bodice ready for making up, embroidered and worn by Hindu women at Sukkur on the Indus.
7. Bhourkha or wrapper used by the Mahomedan ladies of Peshawar when going through the streets, of English long cloth embroidered with yellow Indian silk, the eye-holes in white cotton thread embroidery. This was made and embroidered by the wife of a member of an old Pathan family in Peshawar.

Lent by Miss Manning.

*Group 106.*
8. Yellow silk embroidery, by the pupils of the Hobart School for Mahomedan Girls, Madras.
9. Specimen of Indian silk embroidery by Radhabai Stati, 4th year's class Poona Female Training College.

Lent by Mrs. Ganguli.

10. Benares silver embroidered scarf by Benares ladies.

*Group 121.*
11. Infant's quilt, worked by a Bengali lady—Katuany Biswas of Santipur (Krishnagur).

At the last meeting of the Executive Committee, on January 23rd, a letter was read from Miss Warburton, resigning her post of Secretary to S.E.P.I.A., as she is leaving London. The Committee expressed their regret at her departure, and voted her a Certificate of the Society, in recognition of work done in connexion with three exhibitions, in which she has taken part.

Mrs. Carmichael suggested that Mrs. Pheroze Thomas should take Miss Warburton's place, as she has always
taken an interest in the Society, and was already initiated in the work. Mrs. Carmichael thought that Mrs. Pherozé Thomas' general knowledge of India and of oriental languages would be of the greatest help. The proposition was carried unanimously.

In the April number we hope to give the names of exhibitors who received the Society's Certificates at the Loan Collections at Chesham House, and at the Bristol Art Exhibition.

On February the 14th, Princess Christian presided at a meeting at the Imperial Institute, convened to consider the formation of a Central School of Design, in connexion with the Royal School of Art Needlework (of which H.R.H. has been President for twenty-two years), for the further development of remunerative work for women.

The proposal is to form a school where women may learn from practical teachers to design for various branches of decorative art.

Briefly the heads of the proposed studies will be:—
1. The application of design to wall decorations.
2. The application of design to floor decorations.
3. The application of design as connected with architectural study, more especially to interior house decoration and fittings.
4. The application of design to various branches of metal work, ornamental plaster work, furniture, book illustrating, book covers, &c.

It is estimated that the fees paid by the students will cover all expenses, and that ultimately a library and museum may be established in connexion with the Institution.

Her Royal Highness introduced Mrs. Dunlop Hopkins to the meeting, and called upon her to explain her working of a very similar scheme in America. Mrs. Hopkins then gave her account of the founding of a School of Design in New York. It is self-supporting, has 300 pupils, received a number of awards at the Chicago Exhibition, and proved its success from a remunerative point of view, for within the first three months it disposed of £300 worth of designs to manufacturers.

We mention this interesting lecture, because we hope that in time our Society may be asked to assist in bringing to the knowledge of people in England the beautiful designs that could be supplied from India for decorative purposes.
THE VICEROY OF THIRTY YEARS AGO.

On December 12th 1863, there appeared in the Daily News a memoir of the Earl of Elgin written by Harriet Martineau, and we feel sure that our readers will be interested in her account of the Father of the present Viceroy of India, who, after less than two years of office, had died in that country. Miss Martineau reprinted the memoir in 1886, for private circulation, with another article of hers, which had appeared on April 18th 1863, in Once a Week, and was entitled "A British Friendship"—the friendship being between Lord Dalhousie, Lord Canning, and Lord Elgin, who succeeded each other as Governors-General of India. In the year 1833, these three Christ Church men took honours at Oxford. "Almost of the same age, all good students, all interested in matters which lay outside their books, and all cordially respecting and admiring each other." "Each desired to do something to distinguish his name and benefit his generation; and each had high expectations of what the other two would do." Miss Martineau remarks that James Andrew Ramsay and Charles John Canning (son of the statesman) "were of a reserved cast of character, while the third (Bruce) was frank and fluent, though perhaps as discreet at bottom as his prouder-looking friends." Ten years after leaving Oxford, Bruce, having succeeded to his father's title, was governing Jamaica; Ramsay had become the tenth Earl of Dalhousie, and was President of the Board of Trade; Canning was Under-Secretary for Foreign Affairs in the Peel Ministry. After a second ten years, Lord Elgin had made himself "a sound and high reputation as Governor-General of Canada; Lord Canning was at the Post Office; and Lord Dalhousie had gone to India as Governor-General. Lord Canning succeeded Lord Dalhousie there (he was the first Viceroy), and the third of the friends, Lord Elgin, went to India in 1861. At the end of the next ten years, all the three had died. In 1868, Miss Martineau sent three copies of the pamphlet to Miss Carpenter; and in an accompanying letter (May 2), her niece, Miss Jane Martineau, wrote that more copies would be forwarded.
THE VICEROY OF THIRTY YEARS AGO.

if Miss Carpenter wished, as her Aunt had had a fresh supply not very long before from Lady Elgin, who was pleased to let them be read as far and wide as possible amongst those who would take interest in them. The letter goes on: “To prevent your imagining that the printing of this little book was a piece of conceit on my Aunt's part, she begs me to say that it was done at Lady Elgin's urgent request, and it has been entirely her undertaking.” We now give the second part of the pamphlet, which refers to the late Lord Elgin:—

MEMOIR OF THE EARL OF ELGIN AND KINCARDINE.

Lord Elgin has done more in his half century of life—has, as we may say, had and enjoyed more life than most men who die at last of old age; yet it is with keen regret that his country sees his career closed twenty years before its time; and those who have any knowledge of his personal circumstances cannot but suffer bitter pain in seeing at what sacrifice he has been fulfilling the perilous duty of governing India.

James Bruce, the eldest son of the Scotch Earl of Elgin, who gave us the marbles in the British Museum, was born in 1811. Eton was his school, and Christ Church, Oxford, was his college. There must be many men now living who can remember the trio of friends associating at college, so unconscious of any peculiarity in their destiny, but preparing in fact to present a remarkable spectacle to the world. Bruce was the elder, a year older than the other two. Ramsay was Scotch, like Bruce, and both were sons of earls. The third was the son of a commoner, but with reason to be as proud of his name as any other man, for his father was George Canning. No doubt these three youths all had their aspirations, and had already chosen public life for their field of action; but what would have been their emotions—with what solemn feelings they would have gazed on each other, if they could have known that they were to be the three successive rulers of India during the transition period of British government there! Ramsay, as Lord Dalhousie, the last before the mutiny; Canning, the overruler of the mutiny; and Bruce, as Lord Elgin, the first who went out as Viceroy after the Indian Empire was brought under the government of the Crown. It is less than a year (11th of February last) since Lord Elgin himself said, after presiding over the consecration of the well at Cawnpore, “It is a singular coincidence that
three successive Governors-General should have stood in
this relationship of age and intimacy.” He said this on
occasion of the opening of the East Indian Railway to
Benares, now carried to within a few miles of Delhi. At
the opening of a former portion of the line, Lord Canning
had proposed the health of Lord Dalhousie; and now Lord
Elgin was grieving over the death of his friend Canning;
and we, in recalling what took place withing this present
year, have now to mourn that the survivor of last February
is himself gone, before he had well entered upon his task of
governing India. They co-operated well for India, each in
his day; and their names will be remembered together in
the history of that empire. When Canning arrived at
Government House, at Calcutta, Lord Dalhousie handed
him the telegram which told that all was going right in the
newly-annexed territory of Oude; and Canning took care
of that and all other bequests of his predecessor, as soon as
the subsidence of the mutiny gave him power to do so.
For his part, in the darkest hour of doubt about the issue
of the mutiny, he too knew what it was to have a friend and
old comrade to come to Government House with cheer in
his face and on his lips. While the Cannings sat, brave
and calm, but in utter uncertainty whether every European
in India would not have been murdered within a month,
Lord Elgin appeared, bringing the regiments which had
been given him for his mission in China. Learning en route
what was happening in India, and receiving from Lord
Canning an appeal for aid, he decided to sacrifice his own
object, and to diverge from his instructions, by taking his
soldiers to Calcutta. Always and everywhere welcome
from his genial spirit and unfailing cheerfulness, he might
well have the warmest welcome from the Cannings when
he brought them the first relief in their fearful strait.
When he stood, in the sight of the vast multitude, on the
well at Cawnpore last winter, he had other mournful
thoughts than of the victims that lay below. He and his
wife had visited the grave of Lady Canning at Calcutta;
and they knew that her husband was now lying in
Westminster Abbey—both of them victims to the condi­
tions of their Indian life—its diseases in the one case, and
its toils and responsibilities in the other. And now, the
survivor has followed, another victim, we must fear, to those
toils and responsibilities.

In following out this singular bond which united the
three college friends, we have passed far beyond their
college days; and we must return. Each followed the
THE VICEROY OF THIRTY YEARS AGO.

path of public life which opened to him. We have here only to do with Lord Elgin's.

He left Oxford adorned with honours; and a few years later he appeared in Parliament as member for Southampton. This was in 1841. In the next year he began his long course of colonial rule by going out to Jamaica—having by this time succeeded to his Scotch earldom by his father's death. He carried his young wife out with him; they underwent shipwreck; and his wife was saved only to die a year later. The daughter she left him was one of the bridesmaids of the Princess of Wales. Lord Elgin's four years' administration in Jamaica confirmed the expectations of the Government which had appointed him, and won the confidence of that which succeeded it, as appears from a conversation in the House of Lords which our readers may remember, in which Lord Derby and Lord Grey contended for the honour of having first appointed him to office. It was Lord Grey who did it, while some of the first official intercourses of the young statesmen were with Lord Derby.

In four years he was wanted to govern Canada; and a more arduous charge a colonial governor could hardly have. The method of responsible government was new there; the provinces were still reeking with the smouldering fires of rebellion; the repulsion of races was at its strongest; the deposed clique who had virtually ruled the colony were still furious, and the depressed section suspicious and restive. It was just at the time, too, when, between English and American legislation, the Canadians were suffering from the evils of protection and free trade at once. Believing themselves to be made sport of or neglected at home, they were more strongly tempted to join the United States, or at least to cross the frontier and become republican citizens, than they ever were before, or have been since. Lord Elgin was thoroughly aware what he was undertaking in accepting the government of a society so disturbed. He was supported in his task by domestic sympathy of a peculiar character. In the autumn of 1846 he married Lady Mary L. Lambton, the eldest surviving daughter of the Earl of Durham. She had lived in Canada during her father's short administration; she had understood the case enough to have the warmest interest in his policy, its principle, method, and aim. As Lord Elgin's wife, she now saw that policy carried through with vigour, justice, kindliness, and success; she fulfilled the duties which had been her mother's, as hostess and leader.
of society; and she sustained her husband, as she had seen her father sustained, by intelligent sympathy. On occasion there was no little need of fortitude, as when the Parliament Houses at Montreal were burned down, in 1849. The "British party," as they styled themselves, had to yield to the conditions of impartial government, and to go into opposition when their turn came round. To them it naturally seemed as if the world was coming to an end. The opposition, or "French party," made use of their first opportunity to obtain an indemnity for the losses of such inhabitants of Lower Canada as had suffered in property during the rebellion. The Rebellion Losses Bill passed with the approbation of all dispassionate persons; and Lord Elgin, in giving it the requisite sanction, finished a transaction which had spread over several years, and employed the anxious care of five commissioners appointed to estimate the damages, and ascertain the innocence of the claimants of all participation in the rebellion. The "British" mob, however, stoned the carriage of the Governor-General as he left the House, and then, while members were yet sitting, broke the windows and burned the building. They met to petition the Queen for the recall of Lord Elgin on the ground that he had been favouring the claims of her Majesty's enemies; but the better spirit prevailed in the legislature, in which a vote of confidence in the Governor-General, and attachment to the authority he represented, was carried by a large majority. It was in October of the same year that the discomfited malcontents organised an agitation for annexation to the United States, on the ground of their sufferings from the opposite trade policy of the mother country and of their nearest neighbours. Amidst these agitations Lord Elgin pursued a calm and temperate course, industriously applying himself to the development of the country and its resources, by every possible aid that he could afford to all parties. He enjoyed the confidence of each successive Colonial secretary, as six entered upon the department, and opened correspondence with him; and he won his way in the colony itself so effectually that his successor found the worst discontents appeased, and the internal perils of Canada at an end. So strong was the impression at home of the dignified character of his neutrality, amidst the conflicts of extreme parties, that some surprise and amusement was caused by his speech at the banquet which was given in his honour, on his return in 1855. Perhaps it was the first time for many years that he had been able to speak
as a man speaks at home and among friends; certainly he was a man of a frank, genial temper; and, when he spoke at all, he said exactly what he thought. But he was not a rash or intemperate speaker. In his most frank, fluent and lively utterances, he said nothing which he had any reason afterwards to regret. This character of his oratory was at once appreciated at Calcutta, contrasting as it did with the reserve of his two predecessors. While men there were full of astonishment at the informal and friendly character of the first public address of the new Viceroy, acute observers remarked that there were no indiscreet disclosures in the speech, nothing that need be wished unsaid; and nothing, therefore, that was undignified. In the event, the frankness won confidence and goodwill with singular rapidity, both from Europeans and natives, while experience taught them that there were more kinds of dignity than one; and that to command deference equal to that shown to Lord Dalhousie and Lord Canning, it was not necessary to have their reserve of temper and unbending style of manner.

But between Canada and India were interposed singular scenes of political life. In 1857, Lord Elgin was sent to China, to try what could be done to repair, or to turn to the best account, the mischiefs done by Sir John Bowring's course, and by the patronage of it at home, in the face of the moral reprobation of the people at large. We all remember his success, and the openings which he achieved for the commerce of Europe. With the same energy which determined him to make an opportunity to study the American Republic before he left Canada, he now resolved to learn for himself what he could about China as it is. He went up the great river to Hankow, studying the country and the people as he went, and bringing home narratives and impressions which showed his friends, better than any diplomatic transactions ever can, how true and generous were his sympathies with the simple people of that vast empire, under the perils and sufferings of its decay. He was quick to detect any common ground of instinct or feeling—moral or other—between the people whom we usually treat with ridicule and ourselves. Amidst this keen enjoyment of the fine scenery of the Yang-tse-kiang, some of which warmed his heart by its resemblance to his own Scotch Highlands, his eye and his mind were everywhere, discerning indications of manners, and reflecting on the uses to be made of new opportunities. He learned lessons both by being attacked
and by being courted by the imperialist and rebel people along the river. Whenever his ship grounded he was presently exploring on shore, amidst fields or villages, or entering solitary houses wherever a welcome was offered. In the same spirit of activity he went up the hills and followed up the valleys of the island of Formosa, using every hour he could command, wherever he went, in learning everything within reach of the country and people whom he was endeavouring to connect with his own in intercourse and good feeling. What he did in Japan is at this hour the foundation of the hope of many of us who would otherwise give up all idea of any sort of Japanese alliance or reciprocity. Lord Elgin was no visionary. His quick sympathies and cheerful views did not impair his good sense, or dim the impressions of his experience. He was not the man to go and see the Japanese in a fit of glamour, and come home and report of them in a paroxysm of enthusiasm. As he, a man of long-proved good sense, moderation, tact, and vigilant conscience, believed that Britain and Japan might and ought to be a blessing to each other, many of us hold on to the hope, notwithstanding all that has come to pass since he was there. It is true, he may not have supposed possible such an act as the destruction of Kagosima—an act which could never have been proposed in his presence, or under his management; but still — considering his acuteness of insight into character, and his practical judgment and experience—it is rational perhaps to believe that, managed as he would have managed it, our intercourse with Japan may yet be what he suggested and believed he foresaw.

What he saw of China and the Chinese on his first visit enabled him to appreciate the extent of what he gained by his negotiation better than anybody at home, outside of the circle of merchant princes, could appreciate it. It could not be expected that the world should believe on the instant that China really was thrown open to European commerce, or that the value of the change should be at once understood. The merchants of London, however, did themselves honour by the thoroughness of their acknowledgment of Lord Elgin's services. Those who were witnesses of the presentation to Lord Elgin of the freedom of the City saw him in one of the happiest hours of his life. He was not a man who required the stimulus of praise, or even sympathy, to keep him to his work. He loved work for its own sake, and of course for its appropriate and special results; and he would have worked on
for life, appreciated or overlooked; but he whose sympathies were always ready and warm himself enjoyed being understood and valued; and that welcome in the City was very cheering to him after his long experience of English indifference about Canada and what he had done there.

He held the office of Postmaster-General till the hostile acts of the Chinese Government towards the English and French Ministers in China rendered it necessary that Lord Elgin should go out again, and accomplish the indispensable object of opening Pekin to our diplomatists, as ports and rivers had been opened to our merchants. To secure this, and to obtain reparation for the recent insult to the European Ministers, was the errand of Lord Elgin and Baron Gros, who went out together, early in 1860, while forces were gathering in China, to accompany them up to Pekin. Lord Elgin had had but too much experience of shipwreck before; and now he had it again, when their ship, the Malabar, was lost upon a reef in Galle harbour. In the midst of the terror and confusion on board, and while the fate of all in the ship was utterly uncertain, the two Ambassadors sat together, tranquil and cheerful; their calm courage assisting materially in restoring order and saving life. They refused to enter the boats till all the other passengers were landed; and a few minutes after they and their suites left the ship's side she sank. Not only the decorations and state dresses of the Ambassadors, but their credentials went to the bottom, whence they were fished up by divers. If this had not been possible, the whole course of affairs in China might have been different, through the delay caused by waiting for fresh credentials, and the consequent loss of the season in the Chinese seas. As it was, the plenipotentiaries arrived off the Peiho, ready for their work in July. By November their work was done. The convention was signed at Pekin on the 24th of October, and ratified on the 5th of November.

One of the favouring circumstances of the mission was the cordial understanding which existed throughout between the British and French ambassadors. If they had been short of friendly, fatal mischief might have arisen out of the dangerous conjunction of the military forces of the two countries. We know something of what happened about the sack of the Summer Palace, and on other occasions of collision. But the two ambassadors prevented all serious mischief by their mutual confidence, their united action, and the generous prudence and silence with which they treated passing vexations. Lord Elgin was the very man
for such a function of conciliation; and especially where France is concerned. In him were united some of the highest characteristics of both nations. If in his unconscious courage, his steadfastness of purpose, his idea and habit of domestic life, and the nature of his political ambition, he was altogether a Briton, he might have been a Frenchman for his gaiety of temper, his incessant activity, and his quick and ready tact and sympathies. His mission required a cultivation of French goodwill, as much, perhaps, as of Chinese confidence; and he succeeded thoroughly with both. He returned, as sensible as ever to the shock of the failure of his first expedition, which he had always pointed out as the probable consequence of his being vexatiously prevented from going up to Pekin; but now satisfied that his work was really and effectually done. Not only was English diplomacy established in Pekin, but a genuine intercourse was carried on with the Government of China. Lord Elgin was in no way responsible for our former doings in China, nor for the position in which they left us. The duty of raising our relations with that Empire to a higher, firmer, and more open ground must be done: he undertook it, and there seems to be no question on any hand that he did it well. He and his coadjutor, Baron Gros, certainly left a strong impression behind them of their frank wisdom and scrupulous honour, as men and as plenipotentiaries.

Even before his arrival at home early in 1861, he was fixed upon by the public expectation as the successor of Lord Canning in India. It was never without a pang that his wife heard of this; and her dread of that appointment never relaxed. As for him, he prepared for his new work with his characteristic alacrity, and was ready with the personal sacrifices which were a matter of course with him when duty required them. There were four young sons to be left behind; and this was not all. At Christmas, 1846, he had left his bride at home, to spare her the worst cold of Canada; and now he left his wife behind, to spare her the extreme heat of India. Together they visited the Queen at Osborne, in the first weeks of her widowhood—a circumstance which may now be dwelt on with a true though mournful satisfaction: and then the husband and father went on alone. His boys had seen him for the last time. His wife and little daughter went out to him as soon as permitted, in November of last year. Before she reached him he had been ill—from the Calcutta atmosphere, of course. It was soon evident that, if he was to remain
at all fit for work, he must (as every new comer must) avoid Calcutta, and "wander about," as carping observers say, or contrive to get meetings of the Council in some central place where Europeans can both live and work. For the summer he went to the Hills, according to custom; and it was at Simla that he received the news of the death of his third son—a fine boy of ten. This was something more than the first break in the happy family circle. It shook all confidence about the rest, during the long years of separation yet to be fulfilled. When the necessity for moving came, the effect of travelling in the hill ranges was salutary. The splendours of nature there were at once rousing and soothing; and it is a satisfaction now to think what his latest pleasures were. It has been suggested that the ascent of the Jilauri pass, 13,000 feet above the plains, may have been fatally injurious to him; but those about him spoke of him as well at a later time. The spectacle of the vast icy range, as seen between the openings of mountains loftier than we ever see, gratified in the highest degree his love of natural beauty; and it is a consolation to think that such was the picture which was last received into his mind, and that it remains in the heart of her whose friendship was the best blessing of his life.

They were on their way to other and very different scenes of grandeur. We know what the great assemblage in the North-West provinces was to be over which he was to preside. We turn away from the thought of it now. His death puts away the whole pageant, and even the serious interests implicated with it, to the furthest horizon of our imagination. We can attend only to what is nearest, and especially to the thought of the enormous sacrifice at which the service of such men is obtained for the nation to which they belong. It cannot be said that, but for his toils, his exposure to many climates, and his overwhelming responsibilities, Lord Elgin might have not lived to the natural period of the life of man. As it is, he is gone at fifty-two. When we think of the young daughters, of the boys deprived of him just when arriving at the need of his care, and of other interests, private and public, we feel as if there must be crime somewhere, that such sacrifices have been repeated so often. It seems scarcely possible to say more than has been long and often said about the perils of Calcutta. We know that the mere climate of India is not dangerous, but that there is in Calcutta, and in almost every station, an assemblage of every evil condition, which requires only the application of
heat to be rendered murderous. The highest functionaries cannot altogether escape these conditions; and they have, besides, their perils of over-work and anxiety. In such a position a man may die of that position, without any one of the four or five maladies which carry off thousands of our soldiers and civilians there. Any predisposition may be fatally wrought upon; the weakest part of the frame gives way; and another great man goes down early to his grave.

There rest now the three friends—living so much the same life with such different qualities and powers, charged finally with the same great duty and destiny, and dying the same death. In the noble line of rulers of India they will, in their order, form a group of singular interest, standing on the boundary-line of the old and the new systems of Indian rule. Thus they will always be remembered together, and regarded as apart.
REVIEW.


This beautiful series of maps, dedicated, by permission, to her Majesty the Empress of India, is a remarkable and perfect example of teaching by the eye. In a small portable volume, 7½ by 5½ inches, we have sixty double-page coloured maps and plans, engraved in the most perfect style, and conveying a more comprehensive idea of the vastness and diversity of our Indian Empire than the most diffusely written geography. The first fourteen maps show the Geological, Meteorological, Ethnological, Political, and other features of the country—its Mission Stations, Military Stations, its Railways, Telegraphs and Canals, its Animal, Vegetable, and Mineral Products, &c. These are followed by fifteen large scale sectional maps of the country and its borders, and by plans of Calcutta, Bombay, Madras, Rangoon, Lahore, Allahabad, Lucknow, Cawnpore, Delhi, Agra, Simla, Murree, Mussoorie, Naini Tal, Darjiling, Srinagar, Matheran, Ootacamund, Kurachi, with environs; also Farther India (Tonkin, Cochin, Siam), and the Straits Settlements. A summary of the census of India, 1891, is prefixed. And an Index of 10,000 names follows.

We congratulate the publishers on the completion of this valuable addition to their series of works on our Indian Empire. A more choice example of the work of the great geographer and engraver could hardly be shown, and the printing, from the title to the last page of the index, appears to be faultless. The Atlas is durably half-bound in morocco. No library, public or private, should be without it.
NEW BOOKS RELATING TO INDIA.

MEMOIRS OF THE MUTINY. By Colonel F. C. Maude, V.C. With the Personal Narrative of J. W. Sherer, C.S.I., formerly Magistrate of Cawnpore. 2 Vols., 30s. (Remington & Co.)

GUNNER JINGO'S JUBILEE. By Major-General T. W. Strange. Illustrated. 10s. 6d. (Remington & Co.)

THE RIVAL POWERS IN CENTRAL ASIA. By H. Potowski. Translated by A. H. Brabant. With large Map of the Pamir Regions. 12s. 6d. (A. Constable & Co.)

GOLD, SPORT, AND COFFEE PLANTING IN MYSORE. By R. H. Elliot. With Map. 7s. 6d. (A Constable & Co.).

CHIN-LUSHAI LAND. By Surgeon-Lieutenant-Colonel A. S. Reid. 21s. (W. Thacker & Co.)

THE MUHAMMADANS, 1001-1762, A.D. By J. D. Rees, C.I.E. 3 Maps. 2s. 6d. (Epochs of Indian History).

FOLK TALES OF KASHMIR. By Rev. J. Hinton Knowles. 16s. (K. Paul & Co.)

GRAMMAR OF THE BENGALI LANGUAGE, LITERARY AND COLLOQUIAL. By John Beames, B.C.S. 7s. 6d. (Clarendon Press.)


CONVERSATION MANUAL IN ENGLISH, HINDUSTANI, PERSIAN AND PUSHTU. By Lieutenant-Col. G. T. Plunkett, R.E. 5s. 6d. (Richardson & Co.)

CATALOGUE OF SANSKRIT, PARI, AND PRAKRIT BOOKS IN THE BRITISH MUSEUM. By Cecil Bendall, M.A. (Longmans.)
ON COBBETT'S "ADVICE TO YOUNG MEN."

If we examine into the causes that make one book of ephemeral fame, and another of interest more or less enduring, we shall find the chief among them to be, not so much superiority of diction or accuracy of description—though these of course must be allowed some weight—as that the one deals with the broad essential principles of human nature common to all; the other only with its accidents or details. Why, for instance, is John Bunyan's "Pilgrim's Progress" known to all English speaking people, and his "Holy War" known only to the student? Let Mr. Froude answer for us: "In the 'Pilgrim's Progress' we are among genuine human beings. Who does not know Mr. Pliable, Mr. Obstinate, Mr. Facing-both-ways, Mr. Feeble Mind, and all the rest? They are representative realities, flesh of our flesh and bone of our bone. The human actors in 'The Holy War' are parts of men; special virtues, special vices; allegories in fact as well as in name, which all Bunyan's genius can only occasionally substantiate into persons."

It is this distinctly human quality that has made the book to which I now call attention stand out among the numerous "counsels of perfection" that appear from time to time; to do some good, we may hope, and then fade entirely from remembrance; while it is this same human interest that fully justifies Messrs. Ward & Lock in including this book among their "Shilling Library of Famous Books for All Time," and thus bringing it within the reach of any desiring to purchase it.

William Cobbett was born in Surrey in 1762, and was by origin simply an English peasant. His father found leisure to teach him to read and write, but beyond these rudiments of knowledge he was entirely self-taught. For a brief period he was engaged in London as copying clerk to a lawyer; but the drudgery of the desk was distasteful to him, and in 1780 he enlisted as a common soldier in a regiment destined for American service. From this time

* Froude's "Bunyan," p. 119. (English Men of Letters Series.)
almost to his death his life was one of extreme vicissitudes; and these vicissitudes, with his success in overcoming them, form his apology for taking upon himself the office of writing a book of "Advice to Young Men." "What man of common humanity," he says, in his introduction, "having, by good luck, missed being engulfed in a quagmire or quicksand, will withhold from his neighbours a knowledge of the peril, without which the dangerous spots are not to be approached?"

The full title of the book is "Advice to Young Men and (incidentally) to Young Women in the Middle and Higher Ranks of Life, in a series of Letters addressed to a Youth, a Bachelor, a Lover, a Husband, a Father, a Citizen or Subject." They are written in terse, vigorous, and exceedingly quaint language; always grammatical, though never exactly polished. If they will not exalt men into saints or heroes, as might some of the finer poems of Lowell, to which I drew attention in my last paper in this Magazine, they should inspire them with honourable independence, sturdy self-reliance, and moral courage; in a word, with true manliness. Though Cobbett does not insist so much as Lowell upon the duty of devotion to the service of others, he is unsparing in his contempt upon those who, while they have a brain or body that can work, will yet allow themselves or their children to become a burden to others. After all, it is given only to the few to be saints or heroes. To be honourable, independent men and women should be within the reach of all. Homely as is much of his advice, yet in essentials Cobbett breathes the same spirit that Tennyson, writing from his more cultured standpoint, has made familiar in the well-known lines—

"Self-reverence, self-knowledge, self-control,
These three alone lead life to sovereign power.
Yet not for power, (power of herself)
Would come uncall'd for), but to live by law,
Acting the law we live by without fear;
And, because right is right, to follow right
Were wisdom in the scorn of consequence."

Cobbett differs from the majority of preachers to youth in that he openly avows Happiness to be not only a natural but an innocent and even a praiseworthy aim; but happiness with him does not mean a life of low or unworthy pleasures, but the gratification of all innocent and healthy desires—i.e., the attainment of a healthy mind in a healthy body; the possession of a good wife and loving children; the gratifi-
cation of honourable ambition in his career. How best to attain these blessings is the subject matter of all the letters; but the groundwork, the foundation stone of all the subsequent letters, is laid in the first—that to the Youth. The one virtue to be aimed at in early youth—for without it the practice of every other virtue is hampered throughout a man's entire life—is a habit of independence. "I suppose you," he says, "in the middle rank of life. Happiness ought to be your great object, and it is to be found only in independence." "Start, I beseech you, with a conviction firmly fixed on your mind that you have no right to live in this world; that being of hale body and sound mind, you have no right to any earthly existence without doing work of some sort or other, unless you have ample fortune whereon to live clear of debt; and that, even in that case, you have no right to breed children to be kept by others or to be exposed to the chance of being so kept." "He who lives upon anything except his own labour is incessantly surrounded by rivals, his grand resource is that servility in which he is always liable to be surpassed." Yet since in early youth it is very difficult to earn more than a small annual income, how shall this independence be attained? Cobbett answers the query in this way: "The great source of independence the French express in a precept of three words—vivre de peu—which I have always very much admired. To live upon little is the great security against slavery, and this precept extends to dress and other things, besides food and drink." The remainder of this first letter is mainly occupied with a detailed account of those superfluities that can best be dispensed with. Doubtless, we shall not all agree in these details. Tastes differ in different individuals. Cobbett's own pet aversion was tea and other "slops," as he calls them, since they yield so little nourishment commensurate with the expense, while they often do the health harm. But, however we may differ as to details, the good sound sense that breathes almost through every page of this first letter is beyond discussion. A young man's wealth is to be judged not so much by what he receives as by what he spends. He who does not adapt his expenditure to his income must have to face sooner or later the miseries of bankruptcy; and the history of individual as of national decay teaches us that its source is generally an undue love of Luxury. Second only in importance to economy in attainment of independence is a habit of perseverance. Cobbett endorses the well-known fact that men fail more often from lack of perseverance than from lack of talent;
but he believes that this habit is not difficult to acquire if we will only begin young enough. "Five or six triumphs over temptation to indolence or despair lay the foundation of certain success, and what is of still more importance, fix in you the habit of perseverance."

Cobbett's second letter is addressed to a Bachelor or young man. He assumes that the "Youth" of his first letter has now arrived at years of discretion, that he is earning an honourable independence for himself, and that habits of economy and perseverance have been definitely formed. The great lesson, then, needful to the young man who has shown himself capable of earning money is how best to manage it. This second letter, therefore, is almost entirely occupied with the question of expenditure. Two golden rules he would have followed: Pay ready money for everything; avoid speculation. He despises men and women who think a due attention to small domestic details beneath their notice. If they entrust the management of their affairs to others; if, for instance, the mistress of the house authorises her servant to order anything she likes from tradesmen calling at her house, she will find debt accumulating upon her almost before she is aware that it has begun. It is not only the direct but the indirect consequences of debt that are so disastrous. "A man oppressed with pecuniary cares and dangers must be next to a miracle if he have his mind in a state fit for intellectual labours." No intellectual man, therefore, should disregard the importance of attending to his pecuniary matters, for by so doing he is guarding himself from one of the most hampering influences in the prosecution of all mental work. In the opinion of the present writer, this second letter is the wisest in the series; there is scarcely a detail that will not approve itself to all who have had any experience in household or pecuniary management; and a young man could hardly expend a shilling (practically ninepence) more wisely than in the purchase of this book, were it only for the good sense contained in this second letter.

The third letter is to a Lover on the choice of a wife, and is one of the most amusing in the book. Here, as elsewhere, Cobbett considers himself peculiarly fitted to give advice, having been so singularly fortunate in his own choice. (It is impossible to deny that Cobbett betrays an extreme egotism at times. Yet somehow, the egotism, excessive as it is, is seldom offensive, while it is often amusing.) There are eight qualities a man ought to desire in a wife, and Cobbett gives them in the following order:
I, Chastity; 2, Sobriety; 3, Industry; 4, Frugality; 5, Cleanliness; 6, Knowledge of Domestic Affairs; 7, Good Temper; 8, Beauty. The first quality comprises not only purity of life, but "perfect modesty in word, deed, and even thought, and is so essential that without it no female is fit to be a wife." With his usual sense he draws a distinction between prudery and true modesty, the one more often than not appearing where the other is absent.

In like manner, "sobriety" does not limit itself to abstinence from intoxication, but includes absolute discretion of conduct. Indiscretion may be pardonable enough in very young girls; but in Cobbett's opinion, if a girl is not old enough to be discreet, she is not old enough to be married. "He is the happy husband who can go away at a moment's warning, leaving his house and his family with as little anxiety as he quits an inn; not more fearing to find, on his return, anything wrong than he would fear a discontinuation of the rising and setting of the sun." The next four qualities—Industry, Frugality, Cleanliness, and Knowledge of Domestic Affairs—are, as may be imagined from Cobbett's two preceding letters, matters of paramount importance, and he devotes several pages in discussing the best means a man should employ in assuring himself that a girl has these qualities before he places himself in the position of a definitely accepted lover. Some of this advice is sufficiently amusing, and one hopes that a good deal of it now, if it ever were, is no longer needed. For instance, maidens of the "middle and higher classes" are surely not so wanting in cleanliness as to make requisite the following advice to the would-be lover: "Get a glance, just a glance at her poll, if you have any doubt upon the subject, and if you find there or behind the ears, what the Yorkshire people call grime, the sooner you cease your visits the better!" *

* It would have been wiser, I think, had Cobbett not described his Letters on the title page as addressed to the middle and higher ranks; for it is impossible not to see that he has but a very slight acquaintance with the habits and customs of the latter class. Doubtless, many of his remarks apply to all classes, because the "one touch of Nature" in us all penetrates deeper than any class distinction. Yet each class has its special duties, and the duties specially incumbent upon the wealthy and leisured classes—the exercise of a generous hospitality, a wise philanthropy, the encouragement of the arts and sciences, and general furtherance of the amenities of life—are hardly touched upon by him. Yet these qualities are almost as essential in persons of large means as frugality and industry are to persons of small means.
Again, while rightly laying stress upon the necessity of a knowledge of Domestic Affairs in a woman, he yet cannot shake himself free from the prejudice that love of music or other accomplishments will militate against her performance of domestic duties. He forgets that however admirably she attend to these, they cannot possibly (at all events ‘till children come) occupy the whole of her day unless she hopelessly mismanage her time, and that a young wife will be far less likely to suffer from ennui during the husband’s absence, or tempted to waste money in gadding abroad—to say nothing of her being a more interesting companion—if she be absorbed in the delight of some intellectual pursuit than if she be without mental resource. On the other hand, it must be remembered that in Cobbett’s day female education was at a much lower ebb than it is now, and that a good deal of the contempt he heaped upon “boarding-school accomplishments” was fully deserved, because they were so thoroughly superficial.

The question of good and bad temper in a wife he discusses with amusing vehemence; the kind of temper most distasteful to himself being the melancholy temper. “The best way,” he finally decides, “is to avoid a connexion which is to give you a life of wailing and sighs.” Only second in distastefulness he finds the cold or indifferent temper. “From a girl who always receives you with the same civil smile, lets you, at your own good pleasure, depart with the same, and who, when you take her by the hand, holds her cold fingers as straight as sticks, I say, God in His mercy preserve me.”

Though Cobbett places beauty last in the scale of qualities desirable in a wife, he thinks it by no means unimportant. It is right to add that beauty with him includes animation, and charm of manner, quite as much as regularity of feature. He cannot understand how any man could marry an old or unattractive woman for her wealth, when he could win a penniless girl in the first flush of youth and beauty. To the well-worn objection “Beauty is but skin deep” he answers somewhat quaintly, “But it is very agreeable though, for all that;” with which simple and natural explanation it would have been better, I think, had he remained content; for some of the reasons he cites in support—such, for instance, as that a pretty girl will be less inclined to waste time and money on her appearance than one who is ugly—seem to me hardly borne out by the facts. On the whole, this letter, though it is by no means wanting in shrewd sound
sense, is yet, I think, more open to discussion than the two preceding.

The fourth letter, that to a Husband, is in many ways admirable, though it necessarily goes over a good deal of the ground occupied by the first two letters. For if it is necessary for a bachelor to be careful of expenditure, it is still more needful that a married man shall be. As we have seen, Cobbett did not include “dowry” as among the requisites in a wife; yet, having brought him no fortune, a husband has certainly a right to expect that by her thrift, industry, and conscientiousness, she shall at least be no burden to him; but shall save him almost what another girl might have brought him in hard cash. “The first thing of all,” he says, “is, be the rank in life what it may, to convince her of the necessity of moderation in expense; and to make her clearly see the justice of beginning to act upon the presumption that there are children coming, that they are to be provided for, and that she is to assist in making that provision.” He then proceeds to enter into details concerning the needless extravagance of young married couples. Many of his remarks apply even more to our day than to his own, since I think a love of luxury, especially among women, is on the increase rather than the decrease. The first subject he comments upon is on the folly of keeping more servants than are absolutely necessary. Why should a young mother relinquish the natural and generally pleasurable duties of washing and dressing her children, or instructing them during their earlier years, to paid strangers? In food and wages a good servant seldom costs less than fifty pounds a year. Let the wife try and do with two servants where her neighbours perhaps have four. Let her put by this hundred pounds every year as her own savings, her own contribution towards launching her children into the world. She will then prove a greater fortune to her husband than a girl with a little money of her own who spends more than she brings. Cobbett believes—and the remark is peculiarly applicable to our own generation—that this shirking of natural duties does not arise from dislike, or even very much from idleness, but rather from a paltry, foolish notion that it is ladylike to be helpless. As may be imagined, Cobbett, with his sturdy robust character, has no admiration for the “fine lady,” who thinks it “genteel” to do nothing. Next to extravagance, he is disposed to think jealousy, especially in the wife, the great bane of married existence; but here he is more inclined to take the wife’s part than the husband’s.
If a man will only take care to show his wife by every means in his power that he prefers her society to that of every other woman in the world, he will adopt the surest method of causing her jealousy to disappear. Yet Cobbett also acknowledges that where there is a great natural proneness to this quality, it is extremely difficult to prevent it. Still the husband has no right to be angry with his wife till he has assured himself by rigid self-examination that he has never given her the faintest grounds for it.

In his letter to a Father, Cobbett lays great stress upon the importance of parents setting a good example to their children. He thinks that there is such a natural tendency to imitativeness in children—especially of their elders—that a good example effects, indirectly, far more than scolding or punishment directly. He shows himself, I think, rather in advance of his time in the stress he lays upon the physical well-being of a child; rightly thinking that, in addition to the pleasurable feeling resulting from good health, there is hardly any walk in life which is not more or less impeded by bodily feebleness.* In some of his details concerning the bringing-up of children, many in this more kindly generation will probably not altogether agree. For instance, Cobbett “deprecates romances of every description. It is impossible that they can do any good, and they may do a great deal of harm.” Doubtless, far too much time is spent both by boys and girls over romances, and youth should be specially guarded against novels of a pernicious tendency. Yet the use must not be confounded with the abuse. The gift of imagination is such a source of real delight in itself, that the wiser parent is he who judges it to be a gift requiring control and direction, rather than allowed to grow stunted or even perish altogether from lack of use. Nevertheless, however much some of us will differ from Cobbett in certain of his details, the broad principles running through this Fifth Letter are well worthy of attention.

The Last Letter, addressed to the Citizen, is the shortest and, I am inclined to think, the most inadequate in

* I have sometimes wondered—considering the great stress Cobbett lays upon the advantage strong health has in the race of life—that he has not included Healthfulness among the qualities essential in a wife. Possibly the interpretation is, that the bright, rosy, cheerful kind of beauty he himself admires in woman, presupposes, and therefore includes, a certain amount of physical well-being.
the book; though the same sturdy, self-reliant spirit displays itself here as in the preceding Letters. The words with which it concludes may form a fitting conclusion to this brief summary of Cobbett's Advice to Young Men: "Health, without which life is not worth having, you will hardly fail to secure by early rising, exercise, sobriety, and abstemiousness as to food. Happiness or misery is in the mind. It is the mind that lives, and the length of life ought to be measured by the number and importance of our ideas, and not by the number of our days. Never, therefore, esteem men merely on account of their riches or their station. Respect goodness, find it where you may. Honour talent wherever you behold it unassociated with vice; but honour it most when accompanied with exertion, and especially when exerted in the cause of truth and justice; and, above all things, hold it in honour when it steps forward to protect defenceless innocence against the attacks of powerful guilt."

Constance E. Plumptre.
THE following is the substance (from an Indian paper) of the Introductory Lecture delivered at the Presidency College, Calcutta, some weeks ago, by Sir Frederick Pollock, Q.C., as Tagore Law Professor:—

The law of British India is a composite or mixed law. And it is mixed in a way which, for seven or eight centuries—roughly, from the date of the Norman conquest—has ceased to be familiar in Europe. In Europe we think of law as something determined by place, something which a man must take as he finds it in this or that country.

Asiatic law is still essentially personal, not territorial. A man does not find law where he goes; he carries his own law with him. It was so in Europe in the early Middle Ages. There was nothing anomalous in the early position of the East India Company’s settlements as enclaves of English law in India. Continental merchants had been in the same position in England down to the sixteenth century, but this was so forgotten in the nineteenth century, that Lord Brougham actually thought India was divided into territories of Hindu, Mahomedan, and Buddhist law. He said, describing the variety of laws existing in different parts of the British Empire, “In our Eastern possessions those variations are, if possible, greater: while one territory is swayed by the Mahomedan law another is ruled by the Hindu law; and this, again, in some of our possessions is qualified or superseded by the law of Buddha, the English jurisprudence being confined to the handful of British settlers, and the inhabitants of the three Presidencies.”

This statement, like others of Lord Brougham’s, was curiously and laboriously inaccurate. Asiatic laws and customs know nothing of this neat and exclusive geographical parcelling. So far as there is any one dominant law in this or that Indian State, it is dominant, not as the law of the land, but as the law of the ruling dynasty or
clan. The reference to "the law of Buddha" would seem to signify that Lord Brougham had been told the Burmese were Buddhists, and had assumed that at one time they must have been some sort of Hindus.

The Asiatic principle seems to be that except in matters of State revenue and other public service every man is governed by his own personal law, whatever that is. Hence the Imperial Government's policy of impartially respecting all customs consistent with public order, and not manifestly repugnant to existing morality common to all civilised nations, is not only just and expedient in itself, but strictly in accordance with all Asiatic traditions of good government.

Such was, before our time, the policy of Akbar, wisest of Her Majesty's predecessors on the throne of India; an Asiatic Prince with a systematic genius for Government and enlightened ideas of toleration beyond not only other Asiatic but European princes of his time. India has many holy places—Akbar's tomb at Sikandara, where Hindu, Mussulman, Sikh, and Englishman can alike bow the head in reverence for a great and just man is, perhaps, the holiest of all. Europe was distracted by religious wars the while Akbar was framing his splendid dream—a dream, but splendid—of the Din-i-Illahi. But even Akbar could not substitute an imperial for a personal rule in matters of faith and custom. We have abandoned the attempt: if change comes, it must come of itself.

The law of British India is, in principle, still a system of personal laws, with a certain number of departments in which general imperial laws have been introduced, either by express legislation or by judicial usage. Those departments are important and extensive—and tending to be further extended—but there is still no general law of British India in the sense in which there is a general law of England or Germany.

What are the imperial departments? Broadly they are, Criminal Law, Commercial Law, and what may be called the individualist parts of Civil Law; pretty much what English lawyers called collectively the "law of personal property," besides the whole law of Procedure and certain legislature (as the Succession Act), for people not under any recognised personal law.

They have been created in two kinds of ways:—
1. Direct legislation (the Anglo-Indian Codes).
2. Judicial introduction of English law where no other specific rule is applicable.

It is needless to say much about direct legislation; it
depends now on the Indian Councils Act of 1861. The ground of the present course is partly covered by the Contract Act.

As to the judicial introduction of English law:

The statutory and specific English jurisdiction of the old Presidency Courts was confined to British subjects (whatever might be included in the terms).

The power to administer the same justice in civil matters to all people seems to go back to Regulation III. of 1793. "Equity and good conscience," already appeared in the Charter of 1683, but this was confined to the Company's people. What was meant by the justice, equity, and good conscience prescribed in the Regulation as the guide in cases of doubt?

Now "natural" justice has never existed, and cannot exist, in a civilised country. It is not compatible with either certainty or equality in the administration of justice—perhaps the two most fundamental qualities of civilised law. The only "justice, equity, and good conscience" English Judges could administer, in default of any other rule, was so much of English law and usage as seemed reasonably applicable in this country. Hindu and Mahomedan law not affording any specific rules, or certainly none that were practicable for a mixed population, there was only English law to guide them. Thus the law of civil wrongs (among other branches) was practically the common law of England, just as, if Germans had been set to do similar work, their basis would have been the Roman law received in modern German practice.

I have said that part of our subject-matter is covered by the Contract Act. But this Act only states in authentic form the results of exactly the same process applied to the law of contract. Hence, we have to do strictly with Anglo-Indian law. Such principles or results as may be found in Hindu or Mahomedan books are matter of pure ornament and curiosity; and any reference to them will be best postponed.

The question, to what extent English law has been received in British India, so as to become a law generally binding, is not without illustration from authority. It was much discussed in 1836, in Mayor of Lyons v. East India Co.—the case of General Martin's charitable foundation at Lucknow. Although the decision itself was limited to holding that certain specific parts of the English law of property were not, and never had been, binding in the jurisdiction of the Supreme Court of Bengal, the reasons
given, and the arguments which prevailed, involve the conclusion that English law has never been imported into India as a whole, and that whatever parts of it are applicable must be so by virtue of some express legislation or specific principle appropriate to the matter in hand.

In a later case an agreement had been made within the local jurisdiction of the Supreme Court of Madras, and, as to land in the Presidency beyond those limits, between parties of whom some were Hindus, some Mahomedans, one an Englishman, and one, it seems, an Armenian. As it was not shown that these parties had contracted with reference to any particular law, the Judicial Committee held that they could only be presumed to have contracted according to English law, that being the law of the place where the contract was made, and not inconsistent with any special local law of the place where the property in question was. This judgment was said in the High Court of Bombay, a few years later, to be "an authority of the highest Court of Appeal that, although the English law is not obligatory upon the Courts in the mofussil, they ought, in proceeding according to justice, equity, and good conscience, to be governed by the principles of the English law applicable to a similar state of circumstances"; and with great respect for the learning and discretion of the Bombay Court, I am unable to see that the authority, as a positive authority, goes to any such extent. But I have already endeavoured to show that the "justice, equity, and good conscience" of the old Regulations could not, in practice, if there was to be any settled system of justice, mean anything else than the analogies of English law. Doubtless, it was convenient that this reasonable and necessary tendency should, in course of time, be explicitly approved by a superior Court; and the approval does not lose much, if anything, of its intrinsic value by professing to rest upon a judgment of the ultimate Court of Appeal, which was really of less general scope.
PUZZLES.

A Double Acrostic.

Oft have I run in childhood's days
With eager haste and glee,
To catch the rainbow's brilliant rays
Which shone upon the lea.

I mark the spot whereon they are,
And now that spot is won;
But lo! the bow is just as far
As when the chase begun.

Yet to my friends, who stand agaze,
To see me hunt the bow,
I seem to pass within its rays,
And with their hues to glow.

Thus one may seem to distant eyes
To grasp the first; but there
He stands, and knows he's missed the prize:
The last he's doomed to bear.

1. This, I am sure my riddle cannot be,
2. One into thousands by report transmuted.
3. Rich and unjust one! here's the Judge for thee.
4. A band to whom dark plots have been imputed.
5. Red man, of ancestral possessions cheated.
6. Site of a building never yet completed.
7. The Knights of this with Kings and Nobles have competed.

An American Puzzle.

The five blanks are to be filled by five words all composed of the same letters.

An — old woman
Of — intent,
Put on her —,
And away she went.
Oh —, she cried, to the man at her side,
We must have bread to — or die.
The Double Acrostic by "Airk" in the February Magazine was as follows:—

Two noble cities, fair and free,
They sit beside the shining sea;
Oh! may their friendly strife increase
In all the glorious arts of peace!

1. When shares go up like festive rockets,
   The wise sell out, and fill their pockets.
2. "I saw her on the castle wall."
3. "Dragons of the prime,
   That tare each other in their slime."
4. A valiant "king of men," I ween,
   With trenchant blade, and dauntless mien,
5. "That word of fear,
   And the two that I never have happen'd to hear."
6. "Have lighted fools."

Solution—Bombay; Madras.

1. B oo M.
2. O rian A.
3. M u D.
4. B herreke R.
5. A bacadabr A.
6. Y esterday S.
Many are under the impression that Anglo-Indians send their sons home at an early age because they find that otherwise a good education would be denied to their children. This is a mistake; the chief consideration is climatic, and, in a minor degree, the influence of association and sentiment. I have had some experience of schools in India, England, and Scotland, and venture to say that the school I attended in Calcutta was as well equipped and had as healthy a tone as any public school in Britain.

I myself was sent home at an early age, but I had three years' experience of Indian school life before I was consigned to nearest relatives in Scotland, and my recollection of school life and schoolmates is still vivid. The institution I attended is an endowed one of long standing, and occupies an unique position as a public school unconnected with any missionary or church scheme. There are two divisions in the college—the preparatory department and the school proper, and I was fortunate enough to pass through the preparatory department and reach the school before I left for England.

There were three classes of boys, so to speak, in the school—day scholars, boarders, and foundation scholars (who also were boarders), but the majority would be day scholars. The teaching staff is one of the best obtainable, and in this respect the institution is as well equipped as any of the endowed educational institutions in England.

In the morning the day scholars arrived either in their parents' conveyances, tīcā gharis (cabs), or palkis. I remember I used to go to school and be taken back in a roomy conveyance pulled by a white Arab horse, and with a "coachwan and syce" (coachman and groom) in attendance. I soon found a chum to keep me company in the carriage, who previously used to come in a palki, and then, for diplomatic reasons best known to the pater (who was a...
public man), the son of a wealthy native used to come to the house and ride to and from the school with me. He was the only native in the whole school, and was nearly double the age of the boys of his class. The object of his father, I was told, was to bring him up as an “English boy,” so that his ideas, &c., would be “English.” As to the teaching there was nothing, in substance or method, which differed from schools at home, and the masters owed their appointments to their acknowledged success as teachers at home.

We all brought our “tiffen” in tin boxes to the school, and a varied assortment it proved to be. Some had cold-curry and rice, others rice and milk, others native sweets, but the majority had either cream cheeses or huliva, a composition of honey and camel’s milk, sold by Afghan traders, which is both delicious and nutritious. Playing in the sun was most strictly forbidden, and the “tiffen” hour found us generally doing our best to qualify for impositions or the strokes of the cane. We would play cricket in the sun, and the chief supporters of the game were Jews; cricket they would play, and consequent caning they took as a matter of course. The Jews were not dressed like ourselves, but in flowing garments peculiar to the race resident in India, but they were English in their tone, and I remember a beautiful battle royal I had with a Jewish class mate under some mango trees one day after school had been dismissed. We were good friends, and the fight was not in anger, but to test the principle whether an Englishman and Christian could not lick a Jew much older than himself. The referees (one was a junior master, who was unseen but yet able to act) gave it a draw, but the moral victory rested with me, as I was five years younger than my friendly opponent. It is strange that in every class in the school, if the Jewish boys were members, the struggle for place and prizes in arithmetic, mathematics, or anything connected with figures, took place amongst themselves, as they easily outstripped their Christian class-mates. Our class rooms were large, well shaded, and cool in the hottest weather, and attached to the college buildings was a large “compound,” we might say park, well planted with shade-trees.

It was curious that any trouble which broke out in the school arose amongst the boarders, and generally amongst the foundation scholars. The ordinary boarders were the sons of English parents living in the mofussil, or country, some distance from Calcutta, the foundation boarders were
Eurasians, or the sons of Eurasians who had influence enough to get nominations for the college, and they generally had Portuguese names.

The routine of my life as a school-boy in Calcutta would be similar to those of my school-fellows. I was awakened about six in the morning, got my chota hazree, or small breakfast, and was then taken out for a long drive. Coming back, after having a bath and putting on fresh clean clothes, I had my breakfast, and started for school. At midday I gave special attention to the tin box containing my tiffen, and about three in the afternoon was driven home, and shortly after got my dinner. In the evening I went with my parents for the usual drive up and down the Strand (the Hyde Park of Calcutta), and would be dropped to play by myself in the Eden Gardens, with a man servant as my orderly. Picked up by the carriage when homeward bound I was, much against my will, taken home, then, after lessons had been prepared, I was packed off to bed, to rise and go through the same routine next day. This is the usual round of a school-boy's life in Calcutta before he is drafted home.

I have always considered that the teaching at the college must have been effective, simply judging from my experience when I came home and was placed in a public school. On joining, I was placed in a class with boys of my own age and supposed educational standard; but within a week, after enquiry had been made as to what I had studied and after being examined on what I professed, I was thereupon moved two forms up the school. Thus I had no cause to regret having been a scholar at an Anglo-Indian school.

The masters I came in contact with were Scotchmen, and, I believe, all trained and certificated teachers. The higher forms were in the hands of English public school men and graduates.

I write of events thirty years ago, and since then I have re-visited India. At all the important centres and large hill stations there are now educational institutions, which are as fully equipped as sister institutions at home, so that with a falling exchange parents need not consign for the sake of education their children as heretofore. The questions of climate and effect of association still remain.

R. Hedger Wallace
(Late of the Department of Agriculture, Government of Victoria)
A LETTER FROM EDINBURGH.

February 20, 1894.

The winter session is within measurable distance of its close. It has been marked since Christmas by very unpleasant weather, and within the precincts of University life there has been little of striking novelty to chronicle. The Scottish Universities, and especially Edinburgh, still keep up their prestige as educational centres for the medical profession. It has been calculated that during the last five years no less than 3,000 medical men have completed their studies north of the Tweed; 1,000 of these have found spheres of usefulness in the British Islands, 2,000 have gone abroad. We cannot wonder that students flock to our northern Universities, and Edinburgh is, without doubt, a superior resort for educational purposes for our Indian friends to the medical schools in the south. A beautiful, compact, and healthy city, people accustomed to have foreigners in their midst, a world-renowned medical school, and can we wonder that the number of Indian students here keeps up, and, indeed, continues to increase?

As an illustration of the activity of the Indian students in Edinburgh, and the interest taken in them, not only by their teachers, but by the public, it may be mentioned that the Edinburgh Indian Association held a most enjoyable annual dinner at the Royal Hotel a few weeks ago. Mr. Sarat Mullick, the President of the Association, was in the chair; the vice-chair was occupied by Mr. J. J. Anthony Pillay, the Honorary Secretary, and the guests included the Lord Provost of Edinburgh, Mr. Thomas Shaw, M.P., Professor Grainger Stewart, Mr. Laing (President of the Students' Union), and many others. After the loyal toasts had been duly honoured, the toast of "The Edinburgh Indian Association" was proposed in felicitous terms by Professor Grainger Stewart. He referred to the agreeable character of such an association, which linked together people from a great country, who had made long journeys across the sea in pursuit of knowledge. It was delightful to see so many Indian students coming to this wild distant region, where a hundred years ago such a thing
would not have been dreamed of, and it was equally delightful to see these men getting in India the positions to which they were entitled. The toast of "India and the Indians" was proposed by Mr. Thomas Shaw, M.P., and in doing so he detailed the various circumstances which tended to deepen his interest in Indian affairs, and one of these was his comradeship in the House of Commons with Mr. Naoroji, who was a credit to his constituency, and whose return to the House of Commons was a happy augury for the unity of the Empire. He had often thought how much the saying of a French writer that "publicity is the pulse of liberty" applied to India and its history. He asked them to compare the publicity which attached to Indian affairs to day with that of a period within the life of some of them. The secret of our liberty at present was that we were governed not from above, but by ourselves, and the tendency of our policy in India should be to make the Indians feel that they had an equal responsibility with ourselves, and that that responsibility came after sufficient education, in the direction of a free exercise of the duties of citizenship, as applied to their own local self-government.—Mr. S. C. Mahalanobis, in replying to the toast, spoke of the great changes which were going on in India through the influence of Western ideas, of the peace and security which had followed British rule in that country, and of the extent to which Western education was breaking down pernicious social customs. At the same time, no patriotic Indian could fail to see that sooner or later, Indians would have a larger share in the government of the country.

The "Land we live in" was ably proposed by Mr. T. M. Nair, and the Lord Provost of Edinburgh, in replying, referred to the share which Scotsmen had had in the development of the Empire, and of the cosmopolitan spirit which that circumstance engendered. The University was especially cosmopolitan. In one sense it could scarcely be reckoned a Scottish University at all. He believed that foreigners, when they came here, were admitted freely and loyally to all the privileges of citizenship, and we were all proud to be members of one Empire, founded on justice and liberty. It was on justice that British rule in India was founded, and he believed that the Indian students who came here would gain from their contact with British institutions, just as Scotsmen who went to India gained in breadth and view.

There were various other toasts, one of which "The University of Edinburgh" was proposed by Mr. M. S. Rau.
CORRESPONDENCE.

TREATMENT OF BARRISTERS BY INDIAN HIGH COURTS.

TO THE EDITOR OF THE INDIAN MAGAZINE AND REVIEW.

We all know (from the Times of the 12th January) that an Indian Law Student—a member of Gray’s Inn, who had passed the Final Bar Examination and kept the required number of terms—on applying to the Benchers to be called to the Bar, was objected to for reasons best known to themselves, and that the High Court and the Lord Chancellor have on appeal decided that he was entitled to be called, and that on that decision the Benchers have loyaly consented to call him to the Bar. This shows that they were not justified in refusing his request to be called to the Bar, and that the decision of the Benchers is not final.

There is a decision, also, of the Indian High Courts, or at least of some of them, which calls for revision and correction in an analogous manner.

By the rules and procedure of the four Inns of Court, a student has, ordinarily, to pass a Public Examination and to keep twelve terms before his call to the Bar—unless, under special circumstances, any term or terms shall have been dispensed with by the Benchers of his Inn.

Now, in some cases of special circumstances, for strong and valid reasons shown, the Inns consider it desirable to dispense with one or two terms before the call to the Bar, and yet such students are considered perfectly qualified to practise in the Courts at home—a country of freedom and liberty. Analogously one would suppose that they should and would be considered equally qualified to practise in the Indian Courts also. But, alas! such is not the case at present. Within a few years past, at least some of the Indian High Courts have ruled that, unless one has kept twelve terms he is not to be allowed to practise, though he may have been called to the Bar under the dispensation mentioned above.

I, therefore, ask, in the name of justice and equity, whether it is fair and reasonable to create such whimsical difficulties and to increase the inconveniences in the way of the Indian Law Students, who have already a lot of other impediments in the way of caste and heavy expenses, to say nothing of their having to come over to this country generally in their young days, far from the protection of parents and guardians. In the first place, I do not understand how
the Indian Courts can look behind the qualifying certificate of a Barrister-at-Law, and inquire into the number of terms kept by him. Secondly, I fail to see why they should be so strict and exacting. Thirdly, are they in any way superior to the Courts at home, including the Supreme Court of Judicature, the House of Lords, and the Judicial Committee of the Privy Council, which seem to rest satisfied with the Call, and never consider it necessary to inquire into the number of terms kept? I do not think even the Colonial Courts would be so exacting and arbitrary in their discretion.

It might, perhaps, be urged in defence that every Court has a certain amount of discretion in the regulation of its own procedure; but I beg to point out that judicial discretion has always certain fair principles to guide it and certain boundaries to limit it. I know the Indian Courts are not subordinate to the Appeal Court or to the House of Lords here; but surely there are appeals from them to the Judicial Committee of the Privy Council, and I beg to suggest that it is the duty of that Court to see that the Indian Courts are not unnecessarily and unreasonably harsh in this matter, especially as such procedure is contrary to its own practice and procedure, or that of the other equally high and weighty Courts.

They say what is good for the goose is good for the gander, and accordingly what is good for the High Court of Judicature, the House of Lords, and the Judicial Committee of the Privy Council, should be good enough for the Indian Courts too. Surely this is not a fit matter for an exception, if there be any to the old adage mentioned above.

Further, I am told while writing the above that the Indian Courts also require a certificate of the student's conduct while in this country signed by a Bencher or a Queen's Counsel, or some other officer or pretty well-known person in England, while nothing of the kind is required by any of the Courts here; a certificate being considered, I believe, unnecessary, as the very process of Call involves a proposal of the student by one of the Benchers, which would not be made if there were anything against the student's character or conduct.

J. YUSUFALI KHAN.

Common Room, Middle Temple.
Rai Bahadur Bansi Lal Ram Rattan of Mian Mir has offered to construct an additional wing to the Lady Aitchison Hospital for Women at Lahore, which will bear the name of Lady Lansdowne, and has further undertaken to make some necessary alterations and additions to the hospital. Among the additions will be a porch, which is to bear the name of Miss Fitzpatrick.

The Annual Meeting of the Punjab Branch of the Dufferin Fund Association, was held on January 8th, at Government House, Lahore. The donations and subscriptions have risen considerably. A sub-committee was formed last year under the Presidentship of Rai Gunga Ram, when it was resolved that the Punjab Association be asked to set apart Rs. 102 monthly for stipends to Hindu and Mahomedan girls who may be desirous of proceeding to the Middle School Examination after having passed the Upper Primary. This is with a view to their afterwards entering the medical profession, for it proves very difficult to find women medical students with sufficient preliminary education. Dr. Elizabeth Bielby, in reporting on the Lady Aitchison Hospital, spoke of increased work in every department, and of the diligence and zeal of the students. The Lady Lyall Home contains twelve students, and probably it will require to be enlarged.

The Mysore Government have resolved to raise the Second Grade Government College to the First Grade, and it has been decided to create a Professorship of History. This appointment has been offered to Mr. T. Denham, M.A., Vice-Principal of the Teachers College, Saidapet, Madras. We understand that Mr. Denham has accepted it, and that he will therefore shortly resign his connexion with the Madras Educational Department.

The Punjab Patriot records the death of Sardar Bahadur Bhagat Singh, of Gujrat, in the Punjab, Executive Engineer, Second Grade, Upper Burma. He had obtained privilege leave to return home to meet his son, Sardar Bishen Singh, who was returning from England, and had the pleasure of receiving him, but he caught a chill which developed into pneumonia and proved fatal. His eldest son, Sardar Kishen Singh, had also been in England. Both are barristers, and the younger one studied besides at the Royal Agricultural College, Cirencester, obtaining the diploma of M.R.A.C. The late Sardar was of a distinguished family in the Punjab, and he had raised himself by his ability, character, and industry to a high position in his profession.
The eighth Mahomedan Educational Conference was held at Aligarh, in December last, when Mr. Syed Mahmoud gave a lecture on Mahomedan education, which lasted for five hours, and was listened to throughout with great attention. Mr. Shah Din, Barrister-at-law, of Lahore, lectured on the education of young men in the Punjab, and Nawab Mohsin-ul-Mulk joined in the proceedings.

At the Indian Social Conference at Lahore, the Hon. Mr. Justice Ranade gave an introductory lecture on Tests of Social Progress. In the meetings which followed many social questions were discussed, and we are glad to note that it was resolved that the time had come for making organised efforts to raise the standard of female education in all parts of the country, "so as to remove, as far as possible, the disparity which now exists between the education of men and women, which disparity is at the root of many of the social evils from which the country suffers." The Conference then recommended that the various local Societies and Associations should interest themselves in this work in which they might hope for Government co-operation if they were themselves earnest and systematic.

The lectures to Hindu ladies of the Hindu Social Reform Association at Madras, continue to prove successful. One was given on the Earth, its shape, size, and movements, illustrated by the optical lantern. About thirty ladies attended and showed great interest. Since then a lecture was given at Mrs. Brander's residence, on the Moon. The audience rose to nearly forty, and some were from Mysore and elsewhere, or on a visit to Madras. We congratulate the Social Reform Association on their lecture arrangements, which must have a valuable influence.

Mrs. Brander prepared lately three lectures for teachers on Sun, Earth, and Moon, which her head clerk gave in Telugu, at Nellore, when Mrs. Brander was on tour. The American Mission lent their hall, and the audience, which included some boys of the higher school classes, was most appreciative. The lecture was illustrated by lantern slides. At the end some Indian scenes were shown which caused "a buzz of delight."

In a paper on the Progress of Education in India by Mr. S. Sathianadhan, M.A., Acting Professor of Logic and Moral Philosophy, Presidency College, Madras, the following striking facts are recorded:

"Only thirty-eight years have elapsed since the famous despatch of Lord Halifax took effect, but within that short space of time English education has been making very rapid strides. When the educational system was first organised in India there were only
51,000 schools and colleges, with about 939,000 pupils. In 1870-71
the number of institutions was 85,000, and that of pupils 1,700,000.
In 1890-91 the public and private institutions to which the educational
reports relate rose to 138,054, and scholars numbered
368,727,907. There were also 105 Arts Colleges in India preparing
students for the various University examinations, and they contained
12,165 students. Besides these there were thirty-one Professional
Colleges with 3,424 pupils. The three Indian Universities, which
were incorporated on the model of the London University, have
been doing useful work, and a fourth University has lately been
founded at Lahore, for the Punjab, for the purpose of encouraging
Oriental studies. The Universities control the whole course of
higher education by means of their examinations, and turn out year
after year a very large number of educated young men. Between
800 and 900 young men graduate in Arts from the four Universities
every year. Law is the most popular profession, and the Universities
turn out on a yearly average 300 Bachelors of Law. Nearly
100 qualify for medicine every year by securing University Degrees,
and the number obtaining Engineering Degrees is about the same.
The public service absorbs the largest number of educated young
men, and the greatest ambition of a graduate is to secure a post
under Government on the merest pittance of a salary. The number
of lawyers seems to be in excess of the demand, but that of
graduates in medicine or in engineering is not in excess of the wants
of the country. The teaching profession, of course, attracts a large
number of graduates and undergraduates, but in the majority of
cases the profession of teaching is taken up only temporarily with a
view to qualify ultimately for the legal profession or to enter Govern-
ment service."

The following details respecting Bombay, from the report of Mr.
Oxenham, shows very definitely the advance of education in that
Presidency. (See Bombay Gazette Summary, February 3rd.) Mr.
Oxenham compares the present position of the Bombay Colleges
with that in 1862, when there were only three Arts Colleges
affiliated to the University—namely, the Elphinstone College, with
44 students; Poona, now the Deccan College, with 11; and the
Free Church General Assembly's Institution, with 2. In the year
just closed the Elphinstone College had 350 students, the Deccan
College, 180; the Wilson College, 332; the Government Law
School, 182; and the Grant Medical College, 239. In addition
there are fourteen other Colleges in various parts of the Presidency
affiliated to the Bombay University. These institutions show what
has taken place in regard to higher education in one generation.
The occasion of this comparison was the retirement of Mr. Vaman
Abaji Modak from the Principalship of the Elphinstone High
School. He was one of the first four students who in 1862
received the degree of B.A. in the Bombay University, and the
above changes have occurred, therefore, in but little over thirty
years.
PERSONAL INTELLIGENCE.

The following is the full list of Indian Students called to the Bar on January 26th. *Lincoln’s Inn*—Kumar Shri Ramsinhji, B.A., Cambridge. *Inner Temple*—Nanabboy Merwanjee Cowasjee Captain, Cambridge; Lakshmi Das Sawhny; Bomonji Ratanji Bomonji. *Middle Temple*—Furdunji Sorabji Jehangir Taleyarkhan, Bombay University; Furdunji Pestonji Taleyarkhan, Elphinstone College; Arjun Singh, Agra College, Allahabad University; Sayyid Zaheer Uddin Ahmad, B.A. Honours, Calcutta University.

Syed Abul Mahmoud, University Tutorial College, has passed in Chemistry and Experimental Physics, in the Preliminary Scientific (M.B.) Examination of the University of London, and has thereby completed the Examination.

In the Intermediate Examination in Medicine of the University of London, Jamsetji Nassarvanji Bahadurji, University College and Birkbeck Institute, has passed in the Second Division (excluding Physiology).

The following passed in the January Examinations of the Royal College of Physicians and Surgeons, Edinburgh, and Faculty of Physicians and Surgeons, Glasgow: First Examination—Bhudhardas Bechardas Vora. Final Examination—Umedram Lalbhai Desai, Dhunjeshaw Hormasji Dautra.

Joseph A. W. Pereira, L.R.C.P. Lond., L.M. and S. Bomb., Grant Medical College, Bombay, has been admitted a Member of the Royal College of Surgeons of England.

David Belilios, St. Mary’s, and Gilbert Pairt Mull, London Hospital, have passed the first Examination of the Board of the Royal Colleges of Physicians and Surgeons.

At the Levée held by the Prince of Wales at St. James’s Palace on February 19th, the following had the honour of being presented to his Royal Highness by the Political A.D.C. to the Secretary of State: Syed Amin Asghar, Shah Mohamad Khalilur Rahman, Daulat Ram Mulchand Seth, Ahmad Husain, Sirdar Man Singh, Rais (Amritsur, Punjab), Asad Ali Khan, Jivanlal Varajrai Desai, B.A., and Yusaf Ali Yakubuli Jamadar.
PERSONAL INTELLIGENCE.

The following passed in the Examination in Hindu Law held by the Council of Legal Education in December last: Shambu Nath Barri (Gray’s Inn), Parma Nand and N. B. Gupta (Middle Temple), J. M. Parekh (Lincoln’s Inn).

Sirdar Man Singh has been admitted to the Queen’s Own Mounted Battalion, under the command of his Grace the Duke of Westminster.

Arrivals.—Mr. Gopal Govind Vatve, from Miraj State; Mr. Kalianji Pragji Desai, from Gujerat; Mr. R. Rau, from Madras; Mr. Sham Lall and Mr. Ram Sarn Das, from the Punjab.

Departures.—Mr. S. Zaheer Uddin Ahmad; Mr. L. D. Sawhny.

GENTLEMEN IN THE WEST,

We find that the following names were omitted in the list printed last month:

BENGAL.

Name and Race. Profession or Place of
Hindus. Subject of Study or Residence.
Rohini, K. Nag - - Art - Italy

Mussulmans.
S. Amin Asghur - - Law - - London
S. M. Muhtashim Husein - " - - "

BOMBAY.

Hindus.
Kalianji Pragji Desai - - Law - - London
Umedram Lalbhai Desai - - Medicine - - Manchester
Trimbakrai J. Desai - - Law - - London
Devchand Uttamchand Parekh- Arts & Law - - Cambridge
Luxman Gunpat Mane - - Medicine - - London
H.H. Nazar - - - Commerce - -
Bhudhardas B. Vora - - Medicine - - Glasgow

Mussulmans.
M. H. Abdul Ali - - - Law - - Brighton
Adnan S. Ali - - " - - London
Zarab S. Ali - - " - - "
Abdus Sattar Omar - - Arts - - "
Abdur Razak - - Medicine - - Cambridge
The London Indian Society, the members of which are of various races and creeds, gave a soirée on February 21st at the Imperial Institute, in honour of their President, Mr. Dadabhai Naoroji, M.P. Several English ladies and gentlemen were among the guests. After music and recitations, a few short speeches of welcome were made, to which Mr. Dadabhai Naoroji responded with thanks. Mr. Parma Nand, Mr. Kabiruddin Kazi, and Mr. A. Ghosh acted as Secretaries, and the party was animated and successful, as well as effective from the picturesque Indian costumes worn by many of those present.

Two ladies of Dundee—Miss Imandt and Miss Maxwell—have been sent on a tour round the world by the Dundee Courier and the Dundee Weekly News, in order that they may collect facts regarding female labour and other matters connected with the life of women in the East, and in the United States.

We acknowledge with thanks: "The Reports on Public Instruction in the Bombay and Madras Presidencies and in the Punjab for 1892-93."