I have just had an opportunity of paying a flying visit to Japan, a country which within a half century has undergone so many radical changes, alike of a political, social, and commercial character. This is, I believe, the only instance of such great changes being wrought within so short a period, and it appears still more wonderful because within a short sail of Japan lies the great Empire of China, which boasts of having undergone no practical change in the usages and customs of its people, or in the methods of its government, for four thousand years. No other State has ever shown so great a dislike of change, or has contrived so completely to avoid it.

The course of my journey lay from Hamburgh through America to India; and it was from Vancouver's Island, on the western coast of Canada, that I embarked for Yokohama. Such a voyage gives ample opportunity and time to the passenger to read and hear about the country he is going to visit. Books of all descriptions relating to Japan are kept on board the steamer, and some of my fellow passengers had already more than once visited that country. And if at any time we grew tired of simply reading or talking, there were many kinds of games played on board, and he would have been a difficult man to please who could not have found amusement in one or other of these. Nor did the weather interfere much with either reading or social intercourse, for during the whole voyage we only once encountered a storm. Even then we were fortunate, for it was not the full force but only the tail, of the cyclone which caught us. Nevertheless, there was enough fury in the storm to render the situation sufficiently
exciting and disagreeable. Waves, running mountains high, dashed against the steamer, and washed right over the deck; while the vessel pitched and tossed to such a degree that many of us passengers were rendered quite ill by the violent motion. Still, as long as one could stay on deck, the sea, ploughed into deep valleys or raised aloft in dense masses by the winds, presented a scene very grand if very terrible; one that filled the mind with a deep sense of man's weakness and the power of the Almighty. No event of importance happened for me to record, but I have a pleasant memory of the little son of an American gentleman, a boy of five or six years of age, who by his liveliness and playfulness became a favourite with almost all on board. To him, as to the rest of us, came the strange feeling of a day lost out of one's life. He was too young to keep a diary, or to be troubled about the dating of a letter, but I feel sure he must have heard his older companions remarking on the loss they had sustained. The matter happened thus: When the ship reaches a point in her course, just half-way round the world from Greenwich, a day is dropped from the reckoning if she is going westward, or added if she is going eastward, consequently we went to bed as usual on Monday night and woke the next morning to find that Wednesday had arrived. How natural was it to exclaim, "I have been robbed of a whole day of my life." Not every one could comfort himself by the thought that by a return voyage that day could be recovered.

As soon as the steamer had anchored in Yokohama Harbour, men from the various hotels of that city came on board, and solicited each of the passengers to take up his abode at the hotel which this agent represented. Very differently do they behave from those men who, for the same purpose, board a ship in New York, or at some European port. The latter are, of course, civil in their behaviour, but the Japanese is far more demonstrative of his politeness and desire to please. His head nearly touches the ground as he bows, and, even if the passenger refuses his services, he withdraws with the same courtesy. When at last one of these couriers has succeeded in inducing a traveller to go to the hotel which he represents, he takes charge of the luggage and attends altogether to the necessary matters connected with passing it through the hands of the Custom House officials. Its owner, relieved from all care in this tedious business, may go and rest in his rooms, where the courier will deliver his property. Already...
new comer will have had experience of a conveyance peculiar to Japan. As he left the Custom House, men hurried to offer him the services of their jinrikshas, a conveyance peculiar to this country. It is not drawn by horse, bullock, or ass, or worked by any motive power such as steam or electricity, but by human beings. The wheels of the jinriksha are of about the same size as the large ones of an ordinary tricycle. It has a hood, to protect the rider from rain or sun, which can be raised or put down at pleasure. A bamboo pole projects from either side of the vehicle like the shafts of a carriage, and the man stands between them even as a horse between the shafts, but he does not pull but pushes the jinriksha. This is managed by having a rod fastened across the ends of the two poles, and against that the man presses with all his might. Two men are used as in tandem fashion to draw a heavy rider. The jinriksha is not only used in towns for short journeys, but also for long ones in the country.

Everything one sees in Japan has its own charm and artistic beauty; all things look quite new and pleasing by their freshness. The dress of the men and women is almost the same, except that a woman wears at her back a kind of pillow which is folded with a cloth, so valuable that it forms a great item in the cost of the women's dress. Two pieces of lace help to keep the cloth and pillow closer to the body. The kimano is a loose kind of garment with loose sleeves, worn by both sexes. It generally reaches down to the wearer's heels. Kimanos are made of various cloths, and vary greatly in price according to the material. Men and women wear linen socks, made in Japan, either white or coloured. When pulled on, the sock barely reaches to the ankle, where it is fastened by hooks which catch over a thread sewn lengthwise down the sock. The sole of the sock is made of a stouter material than that used for the upper part. The Japanese wear sandals, either made of a light kind of wood or of straw. These have no upper parts like English shoes, covering the top of the foot, but two straps of soft material are used to fasten them on; one of these crosses the foot and the other passes from that to the toe of the sandal, and is so arranged as to separate the great toe of the wearer from the others. The socks are separated at the toe of the foot to fit this arrangement.

As regards the head-dress of the Japs, one could hardly say definitely what they wear, because many of them wear nothing on their heads, some a European head-dress, and others a kind of hat made of strips of cane covered with
cloth. The Japanese women wear no head-dress, and thus have a good chance of displaying their beautiful hair and the skill with which they dress it. Surely some of the English ladies might imitate their Japanese sisters and leave their hair wholly uncovered, instead of wearing a bonnet or hat of the size of half a crown—one clearly useless for any protection against the rain or sun. Both the Japanese men and women are short of stature, and their complexion is of a yellowish tinge; their hair is black like ours, but grows perfectly straight, and their noses are generally quite flat at the bridge. The cheekbone is rather prominent.

The long loose sleeves of the kimano render pockets such as Europeans wear unnecessary, the Japanese putting in them all the little articles which an Englishman stows away in the many pockets of his coat, vest, and trousers. Smoking is general in Japan, even the ladies indulging in it; but the pipes which are used by both sexes are exceedingly small, holding only enough tobacco for two or three whiffs. These pipes and the cases in which they are kept are often so artistically ornamented that they are worn in the waist-band as an adornment, even as Europeans wear watch chains.

Foreigners cannot pass beyond the limit of twenty-five miles from one of the Treaty ports without a passport granted by the Japanese Government, which passport has to be obtained through the Consul of the nation to which the traveller belongs. It has to be shown on demand not only to Government officials, but even to the landlord of the house in which the holder lodges for a night. Yokohama, being the first port where vessels touch either from America or Europe, is much Europeanised. The ride I had in a jinriksha in the summer evening in Yokohama was very enjoyable, the heated atmosphere having been cooled by a pleasant breeze blowing fresh from the sea. All the shops and houses looked very pretty in the dim light shed by the many coloured Japanese paper lamps. The effect of this method of lighting is soothing to the eye, as it gives a softness of colour not otherwise attainable. Such a scene reminded me of our own cities when illuminated for some great holiday or festival. The many different colours which the Japanese use in their dress, and the graceful curves of the folds of their wide, loose garments, give a picturesqueness to the streets of Yokohama wholly unknown to the cities of Europe. In the latter, almost all the men are dressed alike in black, or at least sombre
colours, which are almost an emblem of respectability. The Japanese are among the cleanest nations on the face of the earth, and are extremely fond of bathing, and their houses are kept scrupulously clean. When entering them the Japanese take off their shoes, as we do. Their attitude when sitting on the ground is like that of the Mohamedans when they pray (nimaz). People of any means have their private baths, and the poorest can afford the small price charged at the public ones. Baths and volcanoes may not seem to be closely connected, but in Japan, as in Europe, volcanic action has caused springs of hot water to pour forth continuous streams, and the sulphur, or other matter contained in these, makes them of very great value for medicinal purposes. The natural hot baths of Japan are resorted to by very large numbers, and are as much a centre of social life as are the medicinal baths of Germany, or the hill stations in India. Volcanic eruptions and earthquakes are of frequent occurrence, and I was rather fortunate in not experiencing one during my stay in the country.

A little incident that happened in the Japanese inn at Yokohama, where I spent a night and day after returning from Nikko, may interest my readers. Before I started from Nikko I asked the proprietor of the hotel where I was staying to recommend me a respectable Japanese hotel. I wanted just from mere curiosity to see the mode of life in such a place. I arrived from Nikko at Yokohama at about ten in the evening. I rode in a jinriksha to the inn, but I was told it was full; I asked the manager to recommend me another, whereupon he told the jinriksha-man to take me to a hotel which he named. There was a room to be had. I paid the jinriksha-man and dismissed him. As soon as I had alighted I was asked, of course by signs, to take off my boots, which I did, and in the place of boots I was provided with slippers. Then the chambermaid, a married woman as was clear from her eye-brows being shaved and her teeth blackened, showed me my room. This mode of blackening the teeth as a sign of marriage is also prevalent among some Hindus. What do I find in my room? No bedstead, no chair, no washing-stand, none of the furniture that one sees in a bed-room in Europe. At first I thought it was a sitting-room that the chambermaid was showing me, and I said to myself, “I want a bed-room to sleep in and not a sitting-room.” The room was clean, and the size of it was about 12 feet square. There was an oblong stool, rising about a foot from the ground,
on which was burning a kerosine oil lamp with a shade over it, and in one corner of the room was a *hibachi*—a small vessel to hold fire. The live charcoal is covered with ashes, and the fire burns very slowly without producing much heat. The ashes are not thrown on at random, but arranged in figures of considerable beauty. As a spittoon, a piece of bamboo, properly cut, was placed on the table. There were also lying at random three soft circular pillows covered with leather, the use of which I did not know at first. This was all the furniture of my bed-room. The floor was covered with soft elastic mats, and a few pegs were fixed in the wall on which to hang one's clothes. All this my eyes could tell me, but I wanted to tell the attendant that I desired to sleep, and to ask her where my bed was. She also wished to ask me an important question: Where was my passport? But we were as dumb folk, neither of us understanding the speech of the other. Fortunately, a boy who occupied the room next to mine knew a few English words, and he tried to make me understand that she wished to see my passport. Being unsuccessful in his attempts, he brought two books, one of them was an English-Japanese Dictionary, and the other a conversation manual. I had a book with me, but it gave none of the words or sentences I wanted. He showed me in the Dictionary, in English, the phrase "traveller's bill." This troubled me; I could owe no bill, for I had had nothing. At last it dawned upon me that she wanted to see my passport. She took it downstairs, and seemed quite comforted. The Inn was Europeanised to the extent that it had an electric bell. I rang the bell, and the attendant came and brought for me on a tray a tiny cup of very hot tea, with some Japanese biscuits, without sugar or milk; I drank that though I did not like it. She then began to make my bed, and she put the stool in one corner and made room for placing the bed. She brought three quilts, made of something like an Indian *rasai*, spread one over another on the ground, and placed on them a pillow stuffed, I believe, with rice straw—at least it cracked liked that when I pressed it. A clean sheet was laid on the quilts and a *rasai*, somewhat thinner than that used for my bedding, was placed folded at the bottom of the bed in case I should feel the need of it. She hung a green mosquito curtain over my bed by tying it with laces to hooks fastened at the four corners of the room. When she had finished arranging the bed she brought me a kimano to wear during the night. She evidently thought from my
small hand-bag that I was not furnished with such a garment, and I was glad to profit by her thoughtfulness. When I arose in the morning, I was taken downstairs and shown a lavatory where all the people in the house went to wash. After that I asked for a bath, my stock of Japanese, small as it was, being sufficient for that. A boy at once took me to the Public Baths. These baths were quite near to the inn. I went through the streets clad in Japanese sandals and kimano and bareheaded, causing the people to smile at the foreigner who thought he could wear their garments. The boy paid a few coppers to the girl who was sitting at the entrance, and then went away leaving me to myself. There were no men, being very early I believe, save one who was seated on a very low stool and was busily engaged in his ablutions. I was plunged into great difficulties. There was more publicity than I had been used to or cared for. Both sexes could use the baths, and were but imperfectly screened from one another. I am quite sure to the Japanese everything seemed perfectly decorous; their behaviour was perfectly good, and why should it not be? They were accustomed to their own method of bathing, and that which was strange to me, and which would have been very objectionable in Europe or in India, was there harmless. But it was not only the imperfect method of screening the bath, but the bath itself which troubled me. Carefully and judiciously did I touch the water to ascertain its temperature; quickly did I snatch my hand from what seemed to me to be scalding water. The man who was engaged in his ablutions saw my gesture of dismay and signed to me to rap on the wall; I did so, and fresh water came rushing into the bath. Alas! it was hotter than before. What was I to do? Only by signs could I make known my want, and here was the result of sign-making—was I only to sit still and watch the man who had striven to help me? The bath would meanwhile grow cooler. Soon I discovered why the attendant had supplied me with hot when I wanted cold water. The Japanese begin bathing by sprinkling very hot water over the body, rub themselves with a small rough cloth, and then plunge into the bath, and, afterwards, several times take tepid water from a little tank for the finishing process. The Japanese are sometimes called the English of the Pacific, but the two peoples differ by almost the length of a thermometer in choosing the temperature of a bath. When the water was grown cool enough for an Indian to feel safe from scalding,
I stepped, a little inconsiderately, into the bath. Ah! where was I going; was it bottomless? Not quite that, you may be sure, but the water reached to my armpits, and, as I had not expected to swim, the descent to the floor of the bath was as unpleasant as stepping down two steps when you think of taking one only. Hardly was one trouble over, when another presented itself. The bath prepared me for breakfast, but how was I to eat it with "chop sticks"? These are two thin and pointed sticks of bamboo, of the length of an ordinary penholder, and sometimes are very nicely ornamented. The Japanese hold them both between the thumb and first two fingers of the same hand. Seeing how nimbly Japanese use them, the stranger hopes to have little difficulty himself. But I found I must wait long for breakfast if I depended on the "chop sticks," and at last I was compelled to use Nature's own instruments—my fingers.

SAMPATRAO GAIKWAD.

(To be continued.)
ON THE CURIOSITIES OF ENGLISH NOMENCLATURE.

PROBABLY many of the readers of this Magazine have been made familiar with the fascinating subject of Philology, or the origin and study of Language, through the valuable researches of Max Muller; and possibly English and Indian students of the science have been quickened into greater sense of union and fellowship with each other on learning, for the first time, that Sanskrit, Greek, Latin, and Gothic are all branches of the same great Aryan family, and are therefore rightly called Indo-European, possessing, as they do, a common origin.

The present paper, however, will not deal with the subject of Philology in its larger and more abstract aspect, but only with a minute concrete portion of it—Nomenclature; and I would suggest that if, as I hope, this brief essay may interest some of my native readers, a paper from one of them on the Curiosities of Nomenclature in Sanskrit, or other of the more important Indian dialects, would be interesting to English readers.

In a lively little book published some years ago, called the "Romance of the London Directory," the Rev. C. W. Bardsley, who had previously published a work on "English Surnames," and was evidently an enthusiastic student of his subject, gives it as his opinion that every English surname can be traced to one of five sources: 1, local names; 2, baptismal names; 3, names of occupation; 4, official names; 5, nicknames—and he gives an instance of each as follows:—

<table>
<thead>
<tr>
<th>Source</th>
<th>Norman English</th>
<th>Saxon English</th>
</tr>
</thead>
<tbody>
<tr>
<td>I. Local</td>
<td>Sidney</td>
<td>Burton</td>
</tr>
<tr>
<td>II. Baptismal (Son of Haman)</td>
<td>Fitz-Haman, or</td>
<td>Jenkinson, or</td>
</tr>
<tr>
<td>III. Occupation</td>
<td>Taylor</td>
<td>Baker</td>
</tr>
<tr>
<td>IV. Official</td>
<td>Chamberlain</td>
<td>Steward</td>
</tr>
<tr>
<td>V. Nicknames (Strong Shield)</td>
<td>Fortescue, or</td>
<td>Sheepshanks</td>
</tr>
</tbody>
</table>

I venture to think that the list would have been completer if he had added a sixth source, and called it description.
As it is, he includes descriptive names under nicknames; yet the two hardly seem to me to possess the same meaning:—A nickname has generally a metaphorical or ironical meaning. Fox, for instance, or Cock, or Lamb, or Hare: the human individuals bearing these names for the first time having made themselves probably somewhat remarkable for cunning, quarrelsomeness, gentleness, or timidity; whereas the more or less familiar English surnames, Short, Little, Brown, Stout, Bigg, seem to me to have no secondary or ironical meaning, but were simply used as the more obvious and distinguishing marks of personal appearance, and therefore would with greater accuracy come under the heading of Description.

But I must not become hypercritical, for Mr. Bardsley's interesting little book has helped me to many a solution I used to puzzle over years ago. I remember, for instance, wondering how it came about that colours were so unevenly represented in our surnames. I could easily understand, of course, how it was that Brown was so common; for brown is the colour of the average Englishman’s hair, and had probably therefore been assumed by a multiplicity of individuals. But why should “Pink” and “Redd” be of such great rarity, and “Green” so exceedingly common? The colour of pink in the cheeks of children or young girls, though general enough, is by no means common in adult men; yet green is surely rarer still. Had the descendants of some man with a greenish hue in his complexion or eyes, multiplied to an alarming extent, or was the family of the first Mr. Pink becoming rapidly extinct? The enormous excess of the one over the other seemed to preclude possibility of any such solution. Mr. Bardsley has convinced me, however, that “Green” has a “local” and not a “descriptive” origin, and simply signifies the village common. Commons even now are abundant enough, but in the days before England was so densely populated they must have been far more abundant. If the principal inhabitant of every village green chose to designate himself by the place to which he belonged, and where he was most distinguished and important, the name must have been assumed even at its commencement by hundreds of individuals, and there is consequently nothing surprising that in the course of many generations it should have become so general. Our “Streets” and “Lanes” have a similar origin. But though adult men are not frequently of pink complexion, they are often russet or ruddy in colour, and Mr. Bardsley thinks that the well-known name of Russell
owes its origin to some remarkable ruddiness of colour in the first bearers of the name.

Another fact that has puzzled me is that, while "Lake" has almost always been assumed in its singular form, Brook and Brooks have been adopted both in the singular and plural, while "Rivers" is far more commonly if not invariably plural. So far as I know, Mr. Bardsley has not commented upon this fact; but the following explanation has recently suggested itself to me. Lakes never flow one into another, and therefore a man can pitch his dwelling on the banks only of one lake. Brooks or streamlets, as well as rivers, do, however, occasionally meet and flow one into each other. It is true that it is only at rare intervals that rivers thus meet, and this will account for the rarity of Rivers as compared with Green as a surname; while the fact that "Rivers" is more generally associated with the upper than the lower class probably finds its explanation in the exquisite scenery that generally surrounds the "meeting of the waters." The spot becomes a coveted one, more readily found purchaseable by the rich than by the poorer inhabitants. In the very few cases where we meet with the surname of *Lakes*, its first possessor was probably a man of wealth, able to purchase property in lake scenery in more than one county.

Perhaps the greatest curiosity in nomenclature is the absence of the word "sea" as a surname. At first sight it would almost appear that Sea should be as common as "Green," since the dwellers by the sea must be at least as numerous as dwellers on a village common; but, though we have a few Seaforfs and Seatons, Sea as a surname remains conspicuous by its absence. So far as I am aware, no solution of this strange fact has been found. No science has been exhaustively treated till it has been dealt with comparatively, and it would be a great assistance to the English student of nomenclature if some Indian well acquainted with Sanskrit or vernacular dialects would inform the readers of this *Magazine* whether the English coincidences and anomalies I have cited have any equivalent in India—whether, for instance, the surnames in India have a local, descriptive, and occupative origin; whether the equivalent for "Sea" is conspicuous by its absence, and whether the equivalent for "Rivers" is generally in the plural and "Lake" so much more often in the singular.

But it is not only to the philologist that the study of nomenclature is so interesting; it is of almost
equal interest to the antiquarian. Mr. Bardsley has well pointed out that he can generally learn from a surname not only its local origin, but even its antiquity, and cites in proof the name of Cruikshank, now made so familiar to us by our distinguished caricaturist. Its first possessor must have had a crooked leg; but the fact that the first syllable of the name is spelt Cruik, instead of Crook, proves that he was a North countryman, while the use of the second syllable shank, instead of leg, shows that the name must have originated before the word "Leg" came into fashion. Later on, he would have probably been called Bow Leg. But nicknames or descriptive surnames did not become hereditary till about 1200 A.D., so Mr. Bardsley has concluded that the name came from the borders of Scotland, or still further north, and, in point of time, must have originated somewhere between the years 1200 and 1400. In like manner, the more out-of-the-way Biblical names given to children, some of which would afterwards grow into surnames, owe their origin either to the Lutheran or Puritan period. The well-known names of Peter and Paul were discarded because they had been associated with Romanism, and were superseded by names which, in many instances, carried no meaning with them as applied to children. The same spirit often exhibits itself under a variety of forms, and though in all reforms, whether social or religious, the more genuine and earnest workers have been always impelled by the endeavour for a higher and purer ideal of practical life, a large number of their followers will always cling to the letter that killeth rather than to the Spirit which giveth life. Thus in the Lutheran, as well as in the Puritan, reaction, superstitious worship of the letter of the Bible had but taken the place of superstitious worship of the letter of the Roman Church; and, however meaningless a name might be when applied to a child, it was yet supposed to confer some mysterious benefit upon him or her could it only be found in the Bible. Mr. Bardsley tells an amusing story of a clergyman, not so very long ago, who, on asking the name of a child he had to baptise, received the startling answer, "Ramoth Gilead." The name carried with it so little meaning that the clergyman had naturally to ask next, "Is it a boy or girl?" Sometimes long religious sentences would be employed as baptismal names. Mr. Bardsley tells us of one child upon whom was bestowed, by its parents, the extraordinary name of "The abomination of the children of Ammon."
The commonness of Smith, Jones, and Robinson as surnames has passed into a proverb. It is not difficult to account for the first, for not only every town but almost every village must have had its smiths. In like manner, Jones is but a slight deviation from John, and John, as we all know, is the English national name. But at first sight it is far more difficult to account for the frequency of Robinson as a surname. Mr. Bardsley comes to our relief here, for he devotes an entire chapter to it. He says that in the Middle Ages there was no hero so popular as Robin Hood, and wherever we meet with Robinson we are to trace it back to this popular admiration. He adds that there are forty-six varieties of Robin or Robert that should also be traced back to this source.

Possibly owing to the fact that in marriage the woman always has to relinquish her name for that of her husband, a favourite method of proposal, acceptance or rejection seems at one time to have been through some passing allusion or word-play upon the respective names of the wooer and the lady. Mr. Bardsley tells an amusing story of a Mr. Greener, who fell deeply in love with a Miss Green, and proposed to her thus:

"One dearest wish I fondly cherish,
My ever-Green so fair, yet lonely:
To make thee mine, and thus thou'l flourish,
Greener, and Greener only!"

Determined not to be won too easily, the lady quickly rejoined:

"I'm Green indeed; but Greener thou
To think by love declarative,
To make me change charms positive
For those at best comparative."

Mr. Bardsley tells another story of an elderly bachelor of the name of Page, who became passionately enamoured of a lady considerably his junior. He was painfully sensitive on the score of his age, dreading that she might consider it a barrier. For months he remained in a pitiable condition, unable to withdraw from the fascination of her society, yet too fearful of a rebuff to summon up courage to declare himself. However, "everything comes to him who knows how to wait." The lady and he met at a party, and while there the former dropped her glove. Mr. Page rushed to pick it up, and in returning it ventured to whisper:

"If from that glove you take the letter 'G,'
Then glove is love, and that I give to thee."
The young lady, in whom the power of repartee seems to have been far stronger than tenderness or kindness, quickly made this cruel rejoinder:

"If you from Page should take the letter 'P,'
Then Page is age—and that won't do for me."

She had probed his most sensitive spot! and what between mortified vanity and wounded affection, the poor gentleman was taken so ill he had to go home.

The absence of certain names as surnames seems to me far more difficult to account for than the presence of others. Why, for instance, should we have Mr. Bird and Mr. Fish, but no Mr. Animal and no Mr. Insect? Again, we have Lamb, Bull, and many other names of animals, but so far as I am aware no Dog. Is it because, in spite of our love and admiration for that noble animal, the name has somehow or other come to convey a sense of opprobrium? An extravagant or vicious youth in common English parlance is often called a "gay dog"; a conceited youth a "young puppy," and an obstinate person is always called dogged, while fifth-rate poetry is often called doggerel. Mr. Bardsley says that surnames conveying opprobrium are often dropped. For instance we have Lrinkwater as a name still existing among us, but no Drunkard; yet the latter name was not a very rare one in days when drunkenness hardly excited any manner of opprobrium. Yet the presence or absence of a large number of names cannot be accounted for in this way. We have "Death" and "Coffin" as surnames, but so far as I am aware no "Birth" and no "Cradle." Again, we have "Foote" and "Knee"; "Hand" but no "Elbow"; "Head" but no "Mouth." Until some solution of these anomalies is forthcoming, they must be relegated to that interesting category, The Curiosities of Nomenclature. If any reader should have any solutions to offer, I hope he will not fail to publish them in this Magazine.

Constance E. Plumtre.
SOCIETY FOR THE ENCOURAGEMENT AND PRESERVATION OF INDIAN ART.

We desire to call attention to a scheme that is being set on foot, in which it is hoped India will take a very prominent part, and all interested in India will give ready and effectual assistance. That it will be of the greatest service in advancing the interests of Indian women, even the most superficial observer will admit.

Consequent on the successful results achieved by the Ladies' Committee, acting under the Royal Commission for the International Exhibition at Chicago, in the Exhibition organised there in 1893 of British women's work, a few members resolved to form themselves into a Pioneer Committee, to promote an Exhibition of Women's Work for the British Empire, which should completely illustrate the Industries, Arts, and Crafts in which the whole, or a share, of the work is done by women.

The Pioneer Committee comprises the following names: Mrs. David Carmichael, Mrs. Bedford Fenwick, Mrs. J. E. H. Gordon, Miss Maitland, Miss Oliviera Prescott, A.R.A.M., Lady Roberts, and Mrs. Roberts Austen (Hon. Secretary), the Royal Mint.

When plans are further developed, each of these ladies will take up different sections.

The first public meeting of the Pioneer Committee was held on July 10, at the Rooms of the Society of Arts, John Street, Adelphi. We quote the account given in the Manchester Guardian on the following day.

THE PROPOSED WOMEN'S EXHIBITION.

(From a Correspondent.)

In 1892 a Committee was organised in England under the presidency of Princess Christian to collect and forward to the Women's Building at the Chicago Exhibition a representative exhibit of British women's arts, crafts, industries, and employments. Sub-committees were formed. The Duchess of Abercorn presided over the lace and Lady Henry Grosvenor over the needlework; Mrs. Fawcett sent out an educational exhibit; Baroness Burdett-Coutts collected photographs and valuable statistics of philanthropic institutions; Mrs. David Carmichael, co-operating
with Indian ladies, forwarded a valuable selection of Indian women's handiwork; Mrs. Bedford Fenwick organised a useful nursing installation; Mrs. Roberts Austen laboured energetically in the collection of pictures by eminent women artists, and in arranging the wall painting of one of the vestibules; while Mrs. J. E. H. Gordon sent out a large and representative library of British women's writings, which included some rare volumes and MSS. A few of the ladies who worked upon this Committee felt considerable regret that the interesting and valuable collections gathered together from all parts of the Empire should only have been seen by the comparatively few Englishwomen who were able to visit Chicago last year. They felt that the experience gained should not be lost, and, encouraged by the sympathy and enthusiasm of their co-workers, they determined to organise an exhibition of women's work in London, and for this purpose (as was recently reported in our London letter) a meeting was held under the presidency of Lady Aberdeen in the rooms of the Society of Arts. The scheme for holding an imperial or international exhibition of women's work in 1898 is still in a pioneer state of existence, and whether it will ever be carried to a successful issue depends upon the co-operation of all the women connected with industrial, artistic, and educational employments throughout the country, backed—and this is a most important point—by the goodwill and encouragement of their men relations and friends.

The ladies who are members of the initial pioneer Committee are anxious that from the first it should be distinctly understood that they do not in any way expect or consider that this exhibition will place women's work in competition with men's. In special departments, such as nursing, embroidery, lace making, and dress-making, women's work will be shown, and these special departments have hitherto been considered their accepted and natural sphere of labour. Painting, music, and literature will also be exhibited in their various departments, but it is expected that the most interesting feature of this exhibition will prove to be the industrial exhibits of all the various and widely differing crafts in which women are engaged throughout the country. Some difficulty must arise in exhibiting women's labour in manufacturing articles of commerce, because there is almost no article of manufacture that is entirely made by women. Perhaps out of eight or ten processes only one, or at most two, are carried out by women, but in these cases it is hoped that manufacturers will co-operate with the organisers of the exhibition to help them to show the special branch of manufacture in which women are engaged, and also the special conditions under which they carry out their labour. A very short experience in inspecting women's work in factories will prove to any inquirer the valuable gain to both employers and their women employees of this special feature of the industrial part of the exhibition. The conditions under which women's work is carried on vary so much that a series of models, or, better still, sections, showing the best conditions under which women labour
cannot fail to teach a most valuable lesson. From literature to laundry work, and from the highest art, such as the best women artists produce, to the lowest form of industrial employment, women's work will be shown in every department, not with the faintest desire to enter into an aggressive competition with workers of the other sex, but with the earnest hope of encouraging unoccupied women to lead more employed and therefore happier lives by showing them what other women have accomplished in all the various departments of artistic and industrial production.

Extract from the *Times*, July 11th:

**PROPOSED EXHIBITION OF WOMEN'S WORK.**

A meeting was held at the Society of Arts yesterday afternoon to consider the desirability of holding an Exhibition of women's work in 1897 or 1898, to celebrate the progress of the work of women during the Victorian era. Sir Richard Temple, M.P., presided during the early part of the meeting, after which the Countess of Aberdeen occupied the chair.

The Report stated that the results of the women's section of the Chicago Exhibition were very interesting, and many members of the Committee of Ladies appointed by the Royal Commission to take care of all that appertained to women's work felt that as the reign of Queen Victoria had been so remarkable for women, it would be fitting that a special Exhibition should be held in London in which that progress could be shown. It was considered that an expression of the views of the Mayoresses of the provincial towns would afford a useful indication as to the success which might be hoped for. Out of the 120 replies which had been received only nine were unfavourable, while many were in the highest degree satisfactory. The answers received to letters addressed to women engaged in professional work were marked with much enthusiasm.

Sir Richard Temple said it was proposed that the exhibition should be open for the work of all sections of workwomen, who were either inhabitants of the British Isles, or of the Colonies and Dependencies of the British Crown.

Major-General Webber proposed the first resolution, that it was desirable that an Exhibition, to be called "The Imperial Exhibition of Women's Work," should be held in 1897 or 1898 to celebrate the progress of women's work during the Victorian era. Sir Donald Smith seconded the resolution, and Mrs. Bedford Fenwick, as a woman worker, having spoken in support, it was carried unanimously. The Countess of Aberdeen proposed that her Majesty the Queen should be approached with a view to the bestowal of her patronage on the Exhibition. The date suggested for the Exhibition had been stated to be 1897 or 1898, but her ladyship hoped that the latter date would be decided upon, because in that year the International Council of Women had been convened to be held in London. That body was formed last year.
in Chicago. Mr. Wardle seconded, and the resolution was unanimously carried. A proposition that a general committee should be formed to promote the object of the meeting was carried, and votes of thanks to the Countess of Aberdeen and Mrs. Roberts Austen closed the proceedings.

Extracts from a Paper on Indian Arts and Industries, read at a meeting of the Triplicane Literary Society by Mr. S. Varadarāchāryār, presided over by A. E. Duchesne, Esq., Head Master of the Commercial High School connected with Pachaiyappa's College, Madras:

The position which is assigned to the arts of any country, affords a sure test for an estimate of the civilisation of that country. Sir A. Hart, in his lectures on art, delivered at the Royal Academy in 1855, says: "The arts are the landmarks of civilisation. By their means we are instructed no less in the social progress than in the extent of refinement, to which at various periods the most celebrated nations of the earth have arrived." Religion, climate, political tyranny, and liberty, exercise no small influence over the arts. They flourish more or less according to the circumstances in which the artist finds himself placed in these respects. And what do we find in India? There is no other country in the world whose people differ so much in race, so much in creed, so much in colour, or so much in physique; or whose climate is so varying, or whose political liberties have been subjected to so many ordeals. "India has," in the words of Sir George Birdwood, "undergone more religious and political revolutions than any other country in the world." Mr. Alfred Marshall, in his "Elements of Economics of Industry," observes: "A warm climate is not altogether hostile to high intellectual and artistic work, but it prevents people from being able to endure very hard exertion of any kind." If under such conditions India has not attained a better state of perfection in her arts, she has still acquired sufficient excellence to excite the admiration and envy of other nations more exalted and more renowned.

The various manufactures with which India abounds, are the living embodiments of art in its several forms, and to understand and appreciate these latter, a brief examination of the former will necessarily have to be made. The term manufacture, originally meant the operation of reducing raw materials of any kind into a form suitable for the use of man by the hand. But the word has lost its true etymological meaning, and is now generally applied in Europe to articles made by machinery. In India, however, everything is hand-wrought, and as Sir George Birdwood says, the Indian workman, from the humblest potter to the most cunning embroiderer in blue, and purple, and scarlet, is not the less a true artist, although he seldom rises above the traditions of his art.

The potters' art in India is of the greatest antiquity, and the Indians really exhibit an artistic feeling in their creations, even of the commonest kinds, such as jars and pots. Mr. Alcock says, in
speaking of this art, "Frequently have I been struck with the quaint little pieces of ware, and should have become the possessor of many a specimen, only I feared the rough journey would break such treasures before I could bring them home." The glazed pottery of Scinde and the Punjab, the unglazed and pierced pottery of Madura, the real earthenware of Travancore and Hyderabad, the real glazed potters of Dinapur are, it would appear, celebrated even to this day.

Brass and copper are extensively used for vessels of domestic use, such as water vessels, plates, dishes, bowls, and candlesticks; images of the gods, bells, sacrificial spoons, and the like, and the Hindus display great ingenuity and skill in this important branch of industry. "The Indian ware," Sir Juland Danvers remarks, "is worked out by the skilled artificer, who, with a simple hammer in one hand and a pointed instrument in the other, engraves without any pattern or tracing before him the design which is in his head."

Gold and silver articles of various descriptions and for various uses are made all over India. The articles ordinarily made of silver are goblets, plates, bowls, rose water sprinklers, betel boxes, &c. They are as various in their forms as they are beautiful in their patterns. Gold and silver are also largely used for the production of jewellery for personal adornment in most of the Indian towns. "The jewellers' and goldsmiths' art in India," says Sir George Birdwood, "is indeed of the highest antiquity, and the forms of Indian jewellery as well as gold, gold and silver plate, and the chasing and embossments decorating them, have come down in an unbroken tradition from the Rāmāyaṇa and the Mahābhārata." Our work however wants that general finish which is characteristic of European manufactures, while for practical use and artistic effect it is unequalled.

The Indians are no less renowned for their arms than for their jewellery. The Indian steel has been celebrated from the earliest antiquity, and the people for their martial accomplishments. In the Rāmāyaṇa we are told that Rāma won Sīta for his bride by bending the great bow of Siva. We also find that Draupadi's choice fell on Arjuna for his skill in archery. The Prince of Wales' collection of Indian arms is celebrated for its variety, extent, gorgeousness, and ethnological and artistic value.

The choice fabrics of cotton, silk and wool have been the immemorial glories of India. Its cotton tissues and stuffs are noted alike for the beauty and brilliance of their natural dyes as for their fineness and softness of texture; and numerous indeed were the towns which manufactured cloths of exquisite fineness and delicacy in bygone days. It is said that the ambassador of Shah Shafy, on his return from India, presented his master with a cocoa-nut set with jewels, containing a muslin turban thirty yards in length, so extremely fine that it could scarcely be felt by the touch. A rare muslin was formerly produced in Dacca, which when laid wet on the grass became invisible, and was therefore called "subhnam" (the dew of evening). Another kind was called "abrawan" or running water, on account of its becoming invisible in
water. The history of the cotton trade in India is very interesting. From the earliest time the Hindus were celebrated for their knowledge of the arts of handspinning, weaving, and printing cotton, and of making the finest muslins, whereas we find that the art was introduced into Europe only so late as the seventeenth century. The Indian fabrics were so fine and yet so temptingly cheap, that their importation into England alarmed her silk and woollen manufacturers, and as a consequence a law was passed in 1701 forbidding the further importation of Indian goods. In 1721 another law was enacted prohibiting the wearing of all printed calicoes by the imposition of severe penalties on both the sellers and the buyers.

This was, however, modified in 1736 so far that calicoes were allowed to be worn, "provided the warp thereof was of linen yarn." In 1769, with the invention of Hargreave's and Arkwright's spinning jenny and spinning frame, cotton goods began to be manufactured on an extensive scale in Manchester, and it was then, and not until then, considered a violation of the Free Trade principles to restrict foreign competition. The trade thus suffered considerably from these causes. But it is hoped that with the rapid development of machinery and manufactures in India, she may yet be able to produce her own clothes even more cheaply than in England, and compete with her in home and foreign markets.

India is, as it were, the motherland of carpets, and it is only in recent times that we find them introduced into Europe. The Indian carpets are noted for their beauty of design and super excellence of fabrication, and evenness and fastness of colour. Carpet weaving is now chiefly carried on in jails, but it is losing its importance as a work of art, owing to competition and demand for cheap articles. "If the art should be preserved," says Mrs. James, "all introduction of more brilliant colouring and too generally defective designs of modern styles must be jealously guarded against, or glaring colours and questionable patterns will assuredly creep in and vitiate the really sound taste exhibited by the natives." Even the Pioneer, the exponent of Anglo-Indian officials and merchants, whose sympathies with the legitimate aspirations of our countrymen are too well known, thus delivers itself on the mixture of European and Eastern designs: "That anything more grossly wrong cannot be conceived, and it would be no more than right if every jail was at once inspected and every vitiated pattern committed to the flames. It would, indeed, be deplorable if, for want of care, carpets made in India should be corrupted as to damage the trade."

Evidence is not wanting of India's greatness in architecture. One has but to recall to mind the several temples in Conjeveram, Srirangam, Madura, and other places, which are living monuments of the native's fitness for the construction of works of royal magnificence.

Abul Fazal, the minister of Akbar, says: "Near to Jagannāth is the temple of the sun, in the erection of which was expended the whole revenue of twelve years. No one can behold this immense
building without being struck with amazement." Nothing can be more beautiful than the Taj. Of this Mr. Fergusson says: "Perhaps in the whole world there is not a scene where nature and art are so successfully combined to produce a perfect work of art as within the precincts of the far-famed mausoleum. No words can express the chastened beauty of that central chamber, seen in the soft gloom of that subdued light that reaches it through the distant and half closed openings that surround it. Used as a Barrah Durrie, or pleasure palace, it must always have been the coolest and loveliest of garden retreats; and now that it is sacred to the dead, it is the most graceful and the most impressive of the sepulchres of the world."

There are several other arts, such as painting, wood-carving, stone-carving, ivory-carving, enamelling, damascening, embroidery, and lace work, too numerous to be adequately noticed here, but in each and every one of which there is abundant evidence to show that the Indians have held their own among the nations of the world.

We thus find that the natives of this country have exhibited such unwearied industry, remarkable patience, admirable ingenuity, sound artistic taste, and unrivalled excellence in their art manufactures from the very commonest pottery to the most precious jewellery, that we are naturally tempted to ask for ourselves "what are the circumstances or causes which have contributed to their pre-eminence?"

Indeed, the original and the most essential circumstance is the village and caste systems which prevailed in the pre-historic days, under which each village consisted of a number of husbandmen on the one side and a number of artisans on the other, who were bound to the former on some sort of service ties, and consequently worked out for them the various handicrafts, and improved them from time to time.

R. Carstairs says, "The carpenter, the blacksmith, weaver, potter, &c., have each his caste occupation from which others are excluded; while they, in turn, are excluded from all occupations except their own caste occupation." Dr. Hunter, in his brief history of the Indian people, says: "The system of caste exercises a great influence on the industries of the people. Each caste is in the first place a trade guild. It insures the proper training of the youth of its own special craft. It makes rules for the conduct of the caste trade. It promotes a good feeling by feasts or social gatherings. The famous manufactures of mediaeval India—its muslins, silks, cloth of gold, inlaid weapons, and exquisite work in precious stones—were brought to perfection under the care of the caste or trade guilds."

Their principle of variety and avoidance of even the semblance of monotony, a fundamental canon of taste which governs all artistic works, their special art gift which enables them to transfuse their individuality and leave the impress of their minds in their works, their love and patient study of all the processes in nature,
their simplicity of living and absence of expensive habits, and of a desire for luxurious and intoxicating drinks, which always liberate people from anxieties and harrassing cares so injurious to the working powers, the combination in one single individual of the processes of design and execution, and lastly the patronage accorded by the princes, great nobles, and wealthy gentry who always collected in their homes all who had a reputation for superiority in any manufacture, paid them fixed and handsome salaries irrespective of the work turned out—all these have in no small measure contributed to the production of excellent art work. But there has, of late, been a depreciation visible in their excellence, due to various causes, and the chief of them are the indiscriminate demand caused by foreigners, which exceeded the supply of really superior work, the consequent rage for the production of inferior articles at a rapid and cheaper rate, the revolution due to foreign invasion by which the best portion of art were swept away in the torrent, the propensity for European civilisation and European ideas which spoiled originality, and lastly, though not least, the introduction of machinery into the domain of art.

Machinery has no doubt its own functions in modern civilisation. "But it should be the servant and never the master of man. It cannot minister to the pleasure and beauties of life. It can only be the slave of life's drudgery, and it should be kept rigorously in its place in India as well as in England." So says Sir George Birdwood, and every intelligent observer who gives a moment's consideration to the subject will, I have no doubt, agree with him.

Some of the opinions of eminent men on this subject quoted by Mr. Varadacharia are so good that we give two or three:

_Gladstone._—Do not allow it to be supposed that the mere patronage of fashion, the mere reward offered by high price is sufficient to secure true excellence, and remember that it is the intelligent worship of beauty, and the effort to produce it, which constitute the basis of all excellence in art.

_George Sand._—Art, like everything which is worth having or worth doing, is the result and outcome of a certain inward and spiritual state, while those who succeed succeed through delight in their work and devotion to an impersonal if not a lofty aim.

We cannot end these extracts better than by giving Ruskin's clever and forcible remark, which, we fear, will apply in a few years as much to India as it now does here:

_Nothing can advance art in any district of this accursed machine and devil-driven England till she changes her mind in many things. No law of beauty can be nobly observed without occasional wilfulness of violation._
From *Times of India* May 29th 1894:

Sir,—I have been asked to make known in Bombay the Society for the Encouragement and Preservation of Indian Art, and I can think of no better way of doing it than through your columns, if I may.

The object of the Society is to foster the indigenous decorative Arts of India, and, where it is possible, to help to keep them distinctive. It seeks to do this by encouraging artisans in every province of the country to continue practising their hereditary handicrafts; by extending a taste for genuine Indian art work; by refusing to patronise unsuitable and incongruous Western designs, and by other means as occasion arises.

The President and Council of the Society include names which are in themselves a guarantee of usefulness and good faith. I am sure there must be many people who note with regret the degenerating tendency abroad to be satisfied with poor imitations, and who would be glad to help, however feebly, to popularise art in its highest forms. Members are invited to help (1) by interesting themselves in the branches of Indian art, for which their respective districts are noted; (2) by insisting on good Indian designs in their individual purchases; (3) by letting the Society know of any handicrafts which are dying out, that it may save them, and in such like ways furthering the cause of art.

The Society numbers various members in the other Presidencies of India, and it seems inappropriate that Bombay should be without the pale, especially as the high priest of Indian art (I refer, of course, to Sir George Birdwood, now the Chairman of the Executive Committee of S.E.P.I.A.) belongs to our Presidency.

The annual subscription is Rs. 4/8.* Members receive a monthly magazine, informing them of the work and progress of the Society. I shall be glad to receive names of members, and to supply any further information.

Cornelia Sorabji.
REVIEWS.


BY SIR RAYMOND WEST, K.C.I.E.

After describing the absolute power of the Crown in Persia as a type of despotism, Montesquieu remarks: "There is, however, one thing that may be opposed to the will of the monarch: it is religion, whose laws are supreme over him as over his subjects, though natural right has no force, and the prince does not rank as a man." This doctrine of the law of religion, dominant and unchangeable, gives a character to the Mahomedan system everywhere, which differentiates it broadly from the modern European conception of law as an expression of the sovereign will of the State expressed in general rules, but subject to change as often as policy dictates a change. Coke, and other great English lawyers, indeed contended that the Common Law was superior to Legislation, thus ascribing to it a kind of divine supremacy, which would have made the judges an oligarchy in free England, and the long continued efforts of the Popes to assume the position of universal arbiters rested on the idea of their having a special, if not an inspired, insight into the divine laws and the divine will as to human affairs and relations in specific instances, to which all merely human ordinances and arrangements must give way. Without going further into comparisons then, we may see that the supremacy accorded by faithful Musalmans to the Shariat, or sacred law, is not merely anomalous, but expresses a common tendency of human nature. The will of God as conveyed to Mahomet and through Mahomet, overrides all ordinances and decrees of princes. Rulers take their despotic authority from that divine law, and may, nay must, be disobeyed when they seek to contravene it. Its meagre precepts have been expounded, and expounded with scholastic ingenuity, by
some great lawyers and a multitude of small ones. Distinct though closely related schools of law have arisen and gained acceptance in different countries; but, in all, the immutable inflexible sacred code once received has been a stumbling-block to enterprising rulers, and a mighty obstacle to political and social development. It covers in theory the whole field of human actions and relations, and being authoritatively interpreted by a body of doctors nurtured only on itself, it has by degrees fallen far short of new needs and altered circumstances. This has been painfully felt in the purely Mahomedan countries, where the solemn ordinances even of a Sultan or a Shah find but a qualified recognition on the part of Moulvis and Cadis, and are set aside without much compunction under the pressure of some fresh emergency as radically void through their inconsistency with the Shariat. Reforms have over and over again been stifled by opposition roused in the name of the faith. The learning and philosophy of the Arabs were for several centuries in advance of those of Christendom, but they could never be realised in the life of the people—especially of those barbarous converts who soon formed the majority of Islám—because of the ever-present jealous and relentless theological spirit which scented heresy in every change. "Dissent," said the prophet, "is worse than slaughter . . . fight till there be no dissent"—"to fight for the faith is better than all things in the world." Such precepts, construed and applied by a narrow bigoted learning, could be used to nourish a pitiless fanaticism in the breasts of the ignorant, always too ready to welcome a divine sanction for the indulgence of violent passions. To this, more perhaps than to any other cause, is to be ascribed the fact that in Mohamedan history a brief bright uprise—the unconscious unfolding of great capacities—is always followed by a sudden and disastrous collapse. To make the system sufficient and self-sustaining there needs a new genius not less great than Mahomed's to find the way for science, enterprise, and reform out of the imprisonment in which the doctors have for so many ages confined the intellectual and spiritual energies of the Musulman peoples.

The Mahomedan Law, with its central irrefragable nucleus of sound tradition, encircled by a mass of interpretations and decrees, was what the English found generally dominant as their conquests extended over one province after another of India. It was impossible that they should maintain it in its integrity. Their moral
sensibilities revolted at the brutal applications of the *lex talionis* in the form of mutilations and dreadful forms of death, which had disappeared from the practice of their own country. Contracts formed a branch of the law almost unprovided for by the Mahomedan Code. The taking of usury was not allowed. The disabilities of non-Musulmans in matters of property and inheritance could not be perpetuated by a Christian government. The relation of estates in land and of tenures to the Sovereign authority had to be settled on rational principles applicable without distinction to members of every faith. Proprietary rights were preserved and enlarged with unparalleled generosity and care, but the Mahomedan law as such became step by step restricted almost to matters embraced within the relations of marriage, the family, and religious and charitable endowments, as conceived by the ruling race. The departure from the old state of things is wide and startling when we look at the points of departure and of arrival; but the transition has been effected without strenuous opposition, and with far less shock to feelings and prejudices than could be supposed. Mahomedan learning, in its injurious as well as its respectable developments, has suffered from atrophy under alien rule. The mass of the people enjoying the blessings of a rough equity honestly administered have been almost unconscious of the changes falling over them, and now find themselves fairly happy—Musulmans and Hindus alike—under the Penal Code, the Contracts Act, the Law of Trusts, and many others embodying the modern spirit, while their sensibilities are tenderly guarded in all that touches the sacred relations of the family, and of religion as reasonably conceived.

It was practically inevitable that in adapting to each other two systems so utterly different as a generalised law of England and the Mahomedan law, many difficulties and not a few inconsistencies should arise. When even by a series of decisions a particular point within the accepted sphere of Mahomedan law has become established, it by no means follows that it would be admitted by a really learned Moulvi. The genesis of the Mahomedan law, its history in India, and the relations of its parts, have very generally been ignored as some formula, perhaps wholly incongruous, has offered itself for the solution of a jural problem. Thus our courts and judges have stumbled on "from precedent to precedent," working with manifestly good intentions and at a fairly high level of general intelligence, but with-
out the extended specific knowledge of the Mahomedan system, which would have kept their decisions in harmony, and led to a natural and well-adjusted growth.

In the meantime, the Musulman subjects of Her Majesty have been making large strides in education, and in national or class consciousness. Their law is dear to those of them who have gained any tincture of scholarship. Such men resent in some measure the slovenly way in which questions of Mahomedan law have, as a rule, been treated. They think that the treasures of Arabian learning are not less worthy of profound study in their bearing on this subject than the Sanskrit literature which has been ransacked for the sake of the Hindus. There is this difference, that the Hindus themselves have always kept the lamp of learning alight. Benares has always had Brahman scholars who would do honour to any age or country, while the Indian Mahomedans, from the time when they could no longer impose their own will and their own law on a subject population, have until lately sunk lower and lower in the learning which they should most prize. Of late there has been something of a revival. The general awakening of intelligence turns men’s minds more towards the fountainhead of their faith and philosophy, and by and by we may hope to see the East and West join hands for the amelioration from within, and in accordance with its own purest principles, of the Mahomedan law. It is not incapable of this if learning of a really liberal kind is brought to bear upon it, and India may in another generation have even a greater boon to bestow on the other communities of Islam than the Fatawa-i-Alamgiri.

Sir Roland Wilson has resolved to make the part of European, and especially of English, students in this work easier by collecting and digesting the decisions of the Courts on questions of Mohamedan law. His present volume is intended as an introduction to his larger proposed work, and is admirably adapted to its purpose. A brief suggestive notice of the Roman law and of its influence in modern Europe, points out how the ecclesiastical and theological influences, which would else have been dominant in Christendom, were met and qualified by the powerful traditions of the Civil Law. Lawyers and physicians in Europe gave a width and thoroughness to its re-born civilisation, which threw scholastic pedantry and timid piety also into the background, and the general unfettering of the human mind through the growth of small communities and of individual interests, made itself felt in
the sphere of law. The Canon law itself borrowed largely from the secular source of the Pandects, and in England the courts and practitioners always resented any intrusion of the church and any open encroachments, even of the Roman law, though as may be seen in Bracton, the poverty of the native law was largely if unavowedly supplied from this source. Thus the English law has come to rest on reason and expediency, as all systems in the long run must do, if they are to really promote the public well-being.

In a sketch of the life and teaching of Mahomet, Sir Roland Wilson indicates how the mighty personality of the prophet, exactly suited as it was to the fiery impetuous character of the Arabs, gave a predominant impress to every policy and all the institutions which have since been constructed on the basis of the faith. The Ulama were superior to the Caliph or the Sultan, and the Kanun or ordinances were essentially subordinate and temporary. Real progress could be made only by infiltrating the sacred learning with a sound philosophy, and this has yet to be achieved. The great division of Islam into the Sunnis and Shiās naturally led to divergent views and different schemes of law resting on the same primary authorities. Even within the Sunni communities human intelligence wrought out of the same materials four different great schemes or schools of Mohamedan law. Of these the school of Hanifa and his disciples has a marked predominance in India, and the somewhat ponderous and diffuse Hedaya has furnished forth a large part of the subsequent treatises, native and English, on the subject. Akbar, with the penetration of genius, perceived that a hide-bound theodicy, with men of mean capacity setting up as interpreters of divine wisdom and purpose, was incompatible with political greatness. He could not quite resist the suggestion of his flatterers, to put himself to some extent in the place of the one prophet. Then followed a revulsion of feeling, and the reversion to pedantry and bigotry under Aurangzeb was almost complete. Meanwhile, the Moghul empire was crumbling away under the attacks of the Marathas, and Mahomedan authority grew feebler and less imposing as faith and practice grew more rigid.

The salient points of all this history are clearly traced by Sir Roland Wilson, and he thus clears the way for a compendious description of the rise of the British power on the ruins of Shah Alam's rule, of the ground the East India Company had to occupy in the sphere of legislation and judicial administration, and of the gradual supersession
of a great part of the older system by a new organization of tribunals, and by frequently amended regulations and laws, down to our own day. He has to note many blunders and misconceptions, but a benevolent aim on the part of the new rulers of India is everywhere apparent. A conservative spirit has sought again and again to preserve native institutions, which after all had to succumb to the tougher, more abiding conservatism of British national sentiment and conscience, and a range of mind incapable of moving far from the bounds defined by European education and philosophy. But most of what is dearest to the Mohamedan community has been tenderly guarded against rude invasion. The people enjoy their civil rights in a security unknown elsewhere. The materials are accumulating for an expansion of the law both scientific and liberal, and such a work as the one before us must do much towards fitting European administrators and lawyers—and even native ones—for preparing a great future through wise and sound and solid work in the present.

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LORD AMHERST.

"RULERS OF INDIA." LORD AMHERST. By Anne Thackeray Ritchie and Richardson Evans. Oxford 1894.

The workmanship of this little book is fully up to the level of the valuable series which, under the editorial care of Sir W. W. Hunter, has been appearing, of late years, "at the Clarendon Press." The style is fluent, and the treatment of administrative matters is clear and free from that almost inhuman dryness which is wont to surround such technicalities. Unfortunately, neither as a man nor as a ruler was Amherst personally interesting: he influenced affairs but little, and that not always for the best. Hence the book appeals to the reader more as history than as biography; but, as history, it is not unwelcome. Small as Amherst's share may have been in aiding the growth and welfare of the Empire, his period is yet one marked by several departures of importance. In the five years (1823—28) during which he was Governor-General of India, the land revenue was reformed, and received its present impress in the Deccan and in Hindustan; canal-irrigation was revived, if not created; the conquest of Burma was begun;
Simla was set going as a viceregal *villeggiatura* and summer capital. These are not all matters of equal moment; but they suffice, in their combination, to mark an epoch.

On the retirement of the Marquess of Hastings, the Directors of the East India Company had shown a desire to indemnify Lord William Bentinck for his somewhat ungracious recall from Madras by appointing him to the post. But the claims of Amherst, for the moment, overpowered the Company's remorse: he had gone to China as Envoy in 1816; and the failure of his mission was attributed to circumstances which were thought deserving of sympathy rather than censure. He took charge in August 1823, and was almost at once called on to face a serious and doubtful military enterprise. Amherst does not seem to have been well advised in regard to the Burmese War, but a more energetic ruler in his place would have acted spontaneously with greater promptitude and circumspection. Some of the opening movements were wholly unsuccessful; the operations were begun without due enquiry; and when—by the strenuous, if tardily invoked, aid of Munro from Madras—what proved the main attack was at last organised, the undertaking was paralysed for six months by causes of season, while the troops were literally decimated by disease. The first success was not secured till the very end of 1824; the war being finally concluded by the payment of ten millions of rupees and the cession of two provinces, in February 1826. The war had been costly, both in men and in money; and the first Barrackpore mutiny had been a sinister episode, when parts of three Sepoy regiments were punished for what the Court of Enquiry called "an ebullition of despair at being compelled to march without the means of doing so." The Duke of Wellington recorded an opinion absolving Amherst; but some one, surely, was to blame.

In the meantime, trouble had broken out in Hindustan, where the Government was represented by Sir David Ochterlony. Strong in the possession of a fortress which had defied the attacks of Lake twenty years before, the *de facto* chief of Bhurtpore was bent on usurping the *guddaee*, vacated by the death of his brother, the late Raja. The son of the latter had been recognised as heir by Ochterlony, under orders from Calcutta; and Sir David now called on the uncle to desist from usurpation on pain of being treated as a rebel. Under advice from the Secretariat, Amherst countermanded these proceedings, on which Ochterlony resigned his post and died.
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Then Metcalfe went up and carried out the very same policy. In the interim, however, the walls had been strengthened, and an arduous siege ensued; nor was Bhurtpore reduced until the month preceding the submission of the Burmese. Amherst ruined the finances, for the time, and added many millions to the public debt. Promoted in the peerage by the Crown, he was censured by the Company; and he left India in February 1828, without waiting to be relieved.

He never afterwards held an office of any importance, and died at the age of 82, a month before the second and more serious mutiny of the Bengal Army in 1857.

H. G. Keene.

FOREST ADMINISTRATION IN THE JEYPORE STATE, RAJPUTANA. 1893. By Munshi Shiva Baksh, Superintendent, Forest Department.

The forests of the Jeypore State extend from the city of Madhopore to the banks of the river Banás. They were valued and protected in the time of the Muhammadan Emperors on two accounts—as game preserves, and also as guarding from attack the important fortress, known as the Ranthambar Fort, which lies on a hill a mile long and a mile broad, in the midst of this almost impenetrable mass of trees and undergrowth. The fort was alternately besieged by the Musalmans and the Rajputs, and sometimes it was exchanged for land or honours. The King of Delhi, Ala-uddin, soon after 1300 A.D., surprised the Raja who then held the fort, by means of an ingenious plan which, perhaps, only the thickness of the forest enabled him to carry out unobserved. He filled up the valley or ravine between a neighbouring hill and the hill of the fort with earth and clay. Thus he was enabled to reach the walls, and to gain possession of Ranthambar. The Raja, his family, and the garrison were all killed. When Timur invaded India, the fort was lost by the Pathan Kings, and it came into the hands of the Raja of Malwa. After various changes, it was owned by Akbar, and finally, in 1761, the Maharaja of Jeypore obtained possession of it, and to that State it has ever since belonged. The forests
are now called the Madhopore forests, from the city of that name, which was founded in 1758.

The Forest Department of Jeypore is under the authority of the State Council. The Prime Minister, Rao Bahadur Babu Kanti Chandra Mukerji, C.I.E., takes direct superintendence of much of the business of the Department, and every year more and more is effected in regard to the improvement of produce and growth, protection of the forests from fire, unauthorised fellings, planting, &c., &c. Great damage is often done by animals, especially by "browsers." Indeed, Mr. Gamble, the Conservator, has remarked that "the grazing of goats and camels is incompatible with rational forestry, and that even ordinary bushes and trees cannot be preserved until these animals are excluded from the areas." The practical charge of the Department has rested with Munshi Shiva Baksh, the Superintendent of Forests, who has shown great energy and activity as well as judgment in his responsible work. He has given, therefore, great satisfaction to the Durbar, which has not only recorded its appreciation of his services, but has increased his pay. It is said that Jeypore forest administration is only surpassed, among Native States, by that of Mysore. These forests, like others in India, have suffered much from wasteful treatment during former centuries. If the soil is good and the rainfall abundant, reproduction soon tends, with a little care, to replace the vegetation which has been suffered to disappear. But in the very dry districts artificial planting has to be resorted to. The bamboo is a plant that grows very quickly; teak appears to find the soil favourable; and the mohwa (*Bassia latifolia*), which supplies the staple food of the aboriginal races in Central India, is being planted with success. During last year, seeds of the Eucalyptus tree were obtained from Mussoori, and some transplants from Hoshiarpur. The results have been good, and it is hoped that this valuable tree, which is said to dry up malarious swamps and to exert in general an antiseptic influence, will thrive in the Madhopore forest land.

At present the foresters of the Jeypore State are not as efficient as they ought to be. The Revenue does not admit of selection from the educated classes. Thus laziness and want of discipline are complained of, and some severity has to be shown owing to cases of extortion. Two students have been sent for training to the Forest School, Dehra-Dun. This is an excellent step; for the Dehra School is conducted on practical principles.
It especially encourages originality, and cultivates habits of observation, and students are taught more in the field and the Museum than in the lecture-room.

The Report is clear and interesting, and it is followed by many elaborate statements regarding demarcation, grazing, plantation, timber, boundaries, and other aspects of forest management. Colonel Peacock, Resident at Jeypore, gives testimony to the excellence of the Report, and to the capability of Munshi Shiva Baksh as Superintendent of the Forest Department.

I AM sorry if, in my comments upon Mr. Pincott's criticism of Lala Baij Nath's book, I should have conveyed the impression that I thought only of the effect of alcohol on the body. As a rule, a sound body implies a sound mind. "Mens sana in corpore sano." Abstinence from intoxicants preserves the sanity of both, and so favours the fullest development of whatever vigour may be inherent in each. Mr. Pincott maintains that the brain power of the nation—meaning England I presume—is naturally torpid; but, the entire population having consumed large quantities of alcohol for thousands of years, therefore every soul now living inherits an over-stimulated and alcoholic brain, upon which the present superiority of its power depends. As living examples—always the most impressive—of the reverse—of active brains uninfluenced by alcohol—I would point to the mental energy of many members of the House of Commons, headed by the leader of the House, himself, I believe, a "blue ribboner"; to the University honours gained by some women, and the conspicuous position occupied by others of the sex, who require no alcohol to help them in their respective spheres of active usefulness; to the powerful pulpit, platform, and forensic eloquence exhibited under the influence (if of anything other than strong feelings and warm hearts), it may be, of coffee, cocoa, or tea; to the untiring labours of the men to whose works I invited Mr. Pincott's attention—Sir B. W. Richardson, who has recently been knighted for his
intellectual and philanthropic activity; to Dr. Norman Kerr and Dr. J. J. Ridge, both of whom, engaged in private practice, yet find time to write valuable books or edit influential periodicals; and to Mr. Frank Cheshire, who—his brain never idle—spends what leisure he can obtain from his very arduous work as a lecturer and examiner of hundreds of written answers to physiological questions upon the properties of the drug, in investigations into the habits of bees and kindred hymenoptera.

I could enumerate hundreds of similar workers—all total abstainers from alcohol—and all in the enjoyment of excellent physical and mental health. I quite admit that a sluggish brain may become temporarily excited after a moderate dose of alcohol, which might also remove any feeling of timidity; but no brain worker depends upon such extraneous aid: for, after all, "Wine is a mocker;" and the same Scripture, which Mr. Pincott quotes, inculcates either total abstinen<e>ce from it or extreme restraint in its consumption. I quite admit, also, that alcoholic beverages—more agreeable drinks, perhaps, than "raw water"—cheer and promote good fellowship; and this, after all, is the reason of their popularity. But to affirm that they do good to either mind or body is an assumption opposed to science and experience. I am inclined to think that, if the advocates of alcohol as a beverage would give total abstinence a trial for six months, they would, feeling the benefit of it, become sceptical as to its value except as a medicine.

CHAS. R. FRANCIS.
INDIAN VILLAGE LIFE—ITS PRESENT URGENT WANT.

By M. B. Colah, M.D., C.M.
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I.

The general condition of our village populations is in many ways a very sad one. Their dietary is of the lowest kind and is marked by a sameness of the articles of food; moreover with the poorer classes the daily quantity is often insufficient. A similar poverty-stricken condition is seen in their clothing, which is often scanty; with a large majority, the same clothes have to be worn from one year’s end to another. With a few exceptions the dwellings also indicate general squalor. The daily life in our villages is altogether a sad one. There is no pleasure, sociability, amusement or enjoyment of any kind. The elders meet in the village Chora to enjoy a smoke and exchange thoughts on subjects they are interested in. The women meet one another on common ground at the village well, talao or river, and have some conversation; it is the only occasion for the younger members to enjoy a giggle among themselves. There is such an amount of sameness and sad dulness in ordinary village life that it would be unbearable—nay, almost killing to one accustomed to life in a city. A death in a village is perhaps the saddest of all occasions, when the people give vent to their pent-up emotions. The grief and sorrow for the dead is more loud, more pronounced and deep than is seen in cities and towns. The memory of the dead is kept up by wailing, crying and moaning for months after the event. Unfortunately, such sad events occur almost all the year round, and in many an unhealthy year the ravages of
death are so intense and widespread in rural populations that whole communities are thrown in general mourning, and the usual sadness of village life is much more intensified.

Occasionally at intervals of a year or so, and during the fair season, a village population is enlivened for a day or two by the visit of a travelling company of dramatic performers. These people belong to the Targala caste and are generally known as Bhavaias, who recite ancient legendary stories of famous kings, accompanied by some acting and singing. Such occasions of amusement are very rare in villages, and though the language used and the acting are often obscene, the desire for amusement and some sort of excitement is so great that the whole village population turns out on such occasions, sitting all night through and even a greater part of the early morning to witness the performance. The women congregate apart to hear the singing and acting.

The only occasion for good cheer in a village family is that of marriage. Marriage of their children is considered almost a sacred duty. The feeling among the elders of the family is that they are doing the most important function of their life-time, and the happiness felt on such occasions by the entire family is real. The rejoicing is not confined to the immediate family, but is shared in by all relatives who come from long distances to take part in the celebration of the marriage. More or less of the village population also take their share in such joyful proceedings. In fact, the marriage festival in a village is perhaps the only occasion when the village population generally derives some innocent mirth or pleasure directly or indirectly. Whereas deaths occur all the year round, marriages occur at long intervals, and mostly in certain seasons of the year. When one sees so much perpetual sadness about him, one cannot but feel really happy at seeing such poor people, males and females of all ages, with laughing happy faces beaming with joy, enjoying themselves thoroughly. Such an enjoyment is peculiarly innocent in districts where the use of liquor—the bane of modern civilisation—is unknown. Even in districts where liquor is more or less freely used, marriage festivities are the occasions for much innocent mirth and happiness. It is such a delightful scene, so pleasing to the heart, to see young and elderly persons of both sexes forming into rings and freely enjoying themselves in dancing and singing. Occasionally from the excessive use of liquor some harmful scenes and exhibitions
of the ill-temper occur leading to unhappiness in the midst of joy. On the whole, among all classes of rural populations, marriage festivities are the rare occasions when the ordinary dull and cloudy sadness of human existence is forgotten for a while, and a bright sunny day of happiness is enjoyed.

II.

"God made the country and man made the town." Country air is ordinarily believed to be bracing and invigorating, and country life to be healthy and conducive to longevity. Is it so with our Indian village country life? Compared with towns and cities, do the village populations generally enjoy better health or possess a more robust physique, or do the majority live to a good old age? One who has seen much of life in Indian villages would feel no hesitation in answering these questions in the negative. To whatever causes it may be owing—and there are several causes which lead to such a result—it is beyond dispute that the physical stamina of village populations is low, and their general health is below par. Past the age of 30 or 35, the majority of men and women look old, haggard, and worn out. This is specially the case with women, who, though they may have borne and nursed a couple of children only, lose all their youthful good looks, and appear aged beyond their time. There is also much illness and consequent suffering all the year round in our villages, and deaths are also of frequent occurrence.

Of the twenty-three registration districts, the rural death-rate is much higher than the urban in twelve, and in eleven it is lower. Of the latter class are all the districts of Sindh, three of Guzerat, and three of the Central Division. The population in the districts of Sindh is very sparse, and the extreme heat prevailing there has a marked desiccative action upon filth and other products injurious to health. It may be that these two causes combine to reduce the rural death-rate; in part it is believed also to be owing to the backward state of death registration. Ahmednagar, Sholapur, and Ratnagiri of the Central District, and Kaira, Panch Mahals, and Ahmedabad in Guzerat also show a rural death-rate lower than the urban. Taking all the districts together, the average of the five years, 1886 to 1890, shows that the mortality in ten districts was above 30, in seven above 20, in five above 15, and in one above 10.

It is important to bear in mind the fact that of this large mortality infants and children form by far the major
portion. Whether rural or town Circles are concerned, everywhere infant deaths largely exceed the deaths occurring in the other age-periods. The following table shows the average of ten years (1881 to 1890) of the infant death-rate of different divisions of this Presidency. (Here followed statistics.)

The mean of the ten years shows that in the Western Registration Districts (Khandeish, Nassick, Thana, and Colaba) for every 100 deaths occurring there were 44.15 deaths from the first two age-periods. Bombay City ranks next with a mean death-rate of 43.41. The Central, Southern, and Guzerat Districts show a mean death-rate of a little above 42, and in Sindh District the mean is 35.89. The Presidency mean is 42.11.

The high death-rate of rural populations has been noticed above; instead of being 10 to 15 per thousand, it usually is 30 per thousand, or much above. Several causes conduce to such abnormally high mortality, but want of sanitation is the principal one. There is no doubt that this high rural mortality is owing to the general insanitary condition in which village communities live. The water-supply of villages is generally bad. The houses are low, unclean, and unhealthy. In a large number of villages men and cattle live huddled together in the same apartments. If the houses have any open areas, they are mostly filthy from one cause or another. Some portion of the day is passed by the male population in field work, but the women and children spend almost the whole time in such houses. Much public attention has been given of late to the general insanitary condition of the villages, and in this Presidency the passing of the Village Sanitation Act shows the earnestness of Government for the improvement of the sanitary condition of villages. Though two years have elapsed since the passing of the Act, no progress worth mentioning has been made. As in cities and towns, so in rural areas, sanitation requires money, and it is this money question that now seems to block the way. Sanitation has a first claim upon Local Funds, and an equitable apportionment ought to be made of such funds, leaving a fair share available for the sanitation of villages. There is no one who takes such a deep interest in the health conditions of the Indian population as that estimable philanthropic lady Miss Florence Nightingale. Though advanced in years and residing at a long distance from this country, she does not lose a single opportunity of raising her influential voice on behalf of the poor people residing in
Indian villages. And now that she has drawn public attention to the just claim of the village population upon the funds they contribute for expenditure on sanitary improvement of their villages, it is to be hoped that a reasonable solution of the money difficulty will be made. Even when this difficulty is got over it must not be forgotten that it would require many years for sanitation to make such general progress as to lead to an appreciable improvement in the public health of our village communities, resulting in a diminished death-rate.

III.

Having noticed defective sanitation or the want of it as the principal cause of the high mortality prevailing in Indian villages, two other causes, which contribute largely in raising the rural death-rate, may now be alluded to. One is the poverty of the masses. The well-to-do in a village can be counted on one's finger ends; poverty is the common lot of many. Compared with those who have enough to eat, many are they who live from one year's end to another on insufficient food. May be that in some places this is less acutely felt than in others; it may be also that the people are so accustomed to it that ordinarily little is known about their real condition. But under the slightest adversity consequent upon a bad season, the straitened condition of such classes becomes at once apparent. On account of the indigent life they lead, sickness is often rampant, and the large mortality is made up by such classes. During the prevalence of epidemics, such classes are most prone to be attacked, and having very low stamina for resisting disease, they fall an easy prey. It is a matter of common observation almost everywhere that the poorest people in villages are generally those most affected by cholera. The higher the scale of life, the less is the prevalence of this disease. Poverty of the masses leading to insufficient food and clothing is a potent factor in the causation of disease and untimely death. Sanitation alone will not be sufficient to reduce the death-rate of rural populations, but, with it, it would be necessary to take such measures as may lead to some improvement in the material prosperity of the masses now passing their lives in indigent circumstances.

A third cause of increased mortality among village communities is the total absence of medical relief during illness. There are in almost all talukas dispensary towns,
but the influence of such dispensaries seldom extends beyond the towns. The masses of people living in distant villages are without any medical relief, and, as a consequence, much illness, suffering, and bad health, are endured by village communities generally, which otherwise would be remedied in a short time. Children and adults go on, for months, suffering from the pain of large boils and abscesses which a timely lancing would at once relieve. People go on suffering for months and years from attacks of simple malarial fevers, which otherwise would be cured by a few doses of quinine, and the result of such a want of timely treatment is the enormous enlarged spleen so common among children and adults in villages. Many illnesses end in death, which, if medical relief were available, would end in recovery. For want of any better remedial measure, actual cautery is often practised as a last resort, and it is frequently so badly performed that children, and even adults, are known to die from the evil effects of such burns. Though sad it is, the fact must, nevertheless, be admitted that much of this loss of life is of a preventable nature.

Poverty of the masses and bad or defective sanitation, or almost a total want of it, combine to increase the death rate of rural populations. Add to these two causes the want of any medical relief during illness, and the miserable and pitiable condition of Indian village communities becomes most apparent.

An infinite amount of good has been done and is being done by the Vaccination department. Notwithstanding the mishaps, accidents and other evils consequent upon improper care and management of children during and after vaccination, taking the result as a whole, to say that the good done to the rural populations by the work of the Vaccination Department is incalculable would be no exaggeration, but a simple plain truth. Next to vaccination there is no measure of public hygiene calculated to do greater good than an organisation for affording medical relief to the masses of village populations. In each taluka, according to its size, there ought to be appointed itinerant medical practitioners of fair ability, whose duty should be to visit daily a certain number of villages and afford medical relief to all. Any serious ailments, or cases requiring capital surgical operations, may be sent to the headquarters Civil Hospital, but ordinary and slight ailments and minor surgical diseases ought to be relieved in villages. The necessity of some such organisation is great.
Prevention of disease is good in its own way, but the staunchest sanitarian does not expect to stamp out disease altogether, and hence alleviation of suffering and the cure of disease must go side by side with prevention.

In the establishment of hospitals and dispensaries in large centres of population, Government has received private help to a great extent. The masses of people living in villages have been hitherto been neglected. The work of organizing medical relief for such populations is pre-eminently a Government one, but the stream of private charity and philanthropy, which hitherto has been utilised in large towns and cities, can be so directed as to materially help Government in undertaking this vast charity-work for the relief of the sufferings of the dumb masses living in the villages. Such medical relief is an urgent want, and it is time some practical steps were taken to remedy the present helpless condition of the village populations during illness. His Excellency Lord Harris, in the last Convocation address which he delivered as Chancellor of the Bombay University, alluded to this urgent want of the villages in the following terms: "If they knew, as well as I know, how many hundreds of villages there are which need improved sanitary surroundings, mainly in the shape of better water, and which may be induced to undertake these improvements with the aid of a little Government assistance . . . if they knew of the hundreds of thousands of poor people who are in dire need of medical assistance, but to whom such assistance may by degrees be brought with the addition of Government contributions . . . they would feel as earnestly as I do the enormous responsibility that rests upon our shoulders in distributing such funds as we have in the fairest possible way to the greatest benefit of the greatest numbers."

Sanitation, the opening of roads and primary education for village populations are real wants, but there can be no two opinions regarding the urgency of medical relief, and when the head of the Government has so feelingly expressed himself on this point, it is to be hoped that precedence will be given to it, and some practical measures will be taken by the present Government to organise a State Department for affording medical relief to the "hundreds of thousands" of our village populations.
A HINDU WIFE AND WIDOW.

At a small and unimportant village in the Diamond Harbour, sub-division of the district of the twenty-four Perghanas in Bengal, there is a poor Kayestha family. The sole breadwinner died long ago, leaving his widowed wife and some children unprovided for. With what great difficulty the mother has to earn bread for herself and for her children can be better imagined than described; especially as she belongs to a high caste, which forbids her, under the penalty of social ostracism, to take to manual and menial labour, except in the household of a Brahmin, or of her own caste people, and even that under extreme necessity. Her case became more harrowing when she had to marry a daughter or two, as marriage has become too expensive among the Kayesthas in Bengal. The time for the marriage of the daughter—who forms the subject of the present paper—drew on. As she was not rich she could not engage the services of match-makers; nor could therefore any volunteer his or her services for nothing, to help her in the matter. Under such circumstances she had no alternative but to marry the daughter to one, whose old age, poverty, or physical or mental unfitness offered a cheap bargain. In her case, an old and infirm pensioner—a leper to boot—came forward and offered his hand stealthily, with the knowledge of a select few. The offer was accepted, and the poor girl was afterwards married. To be candid in this my true story, it should be noted here that the girl thus ill-advisedly united to such a spouse is young enough to be his grand-daughter. He had (purposely I say had, as he is no more now) at least half-a-dozen grand-daughters of her age.

Shortly after the marriage the girl-wife was taken to her husband’s house, as he had none to look after him, not to say to cook food for him. Marriage thus appeared to be a necessity, though this was the third time he was married, having children born of each of his former wives. But to her it was ruin in every sense of the term, ill-assorted and, as I have said above, ill-advised as it was. Be that as it might, the signs of the fast decline of the leprous husband began to be apparent; disease after disease set in. He had a pension for Rs. 13 and a few odd annas and pies granted him by the Govern-
A HINDU WIFE AND WIDOW.

rent, altogether hardly sufficient to keep body and
soul together, not to say to meet the necessary expenses
for medical treatment. Now one utensil, now another, now
a bedstead, now on almirah—in this way the furniture was
all sold to buy them bread. The girl-wife was faithful and
devoted. Not a day passed but witnessed instances of,
and confirmed her unswerving devotion to her lord. She
had to nurse him; to prepare diet and bed for him; to
bathe and wash herself at all times in order to make her­
sel fit for further domestic works; to administer medicines
to him to be taken or applied, and otherwise to attend him
and minister to his comfort in his sick bed. Nobody ever
heard her raise a voice of discontent. She was contented
and happy with her hard lot. Unfortunately for her, her
husband did not recover. Day by day he became worse
and worse. At last his end became certain, and he died,
leaving the girl penniless, with no thatched cottage even to
live in, with nothing but two gold armlets. The armlets, I
hear, have been disposed of; the proceeds could not have
been made better use of than by making thereby purchase
of a bit of paddy-producing land to live on.

Thus exists a widowed girl, whose life has been most
unwittingly made a sacrifice before the altar of Hymen,
by which misery has been added to the position of a
similarly circumstanced mother. The latter has, if I
remember aright, two youthful sons, who lack any qualifica­
tions for lucrative business except the unlearned aptitude
for agricultural pursuits. A marriage such as this is an
outgrowth of the time. From two sources it has its origin;
I mean, the poverty of the people and the expensiveness
of marriage among certain classes and castes. That it is one
of the perennial sources of our misery cannot be gainsaid.
I thought that ill-assorted marriage had its days numbered
with the decline of Kulinism. Little did I dream, as I do
even now, that things would still conspire to keep it up in
other directions. We have no remedy worth the name.
Here naturally arises the question: How to provide for the
poor Hindu widows, especially the poor Hindu girl-widows.
The answer is: Educate them in the different ways of life.
And to educate them we should first have Hindu lady,
teachers. To have Hindu lady teachers is no easy task,
requiring, as it does, no small amount of energy, money
and care. Would that the several associations for the
spread of female education had each taken the initiative
in the matter!

Kidderpore, Calcutta.

NAKUR CHANDKA BISVAS.
PUZZLES.

DOUBLE ACROSTIC.

Fated to meet in constant strife,
    They wage their warfare still.
The last maintained by teeming life,
    The first by strength and skill.

Each, well supplied with blades, renews
    The combat year by year.
And I, had I old Homer's muse,
    Would sing those combats here.

One, the foes' blood, e'en to the lees
    Will quaff, when slain are they.
While this the oppressor's head will seize
    And tear his brains away.

Ferocious savages! yet lo!
    From evil still springs good.
Each deadly foe as friend you'll know,
    When rightly understood.

1. Of inches few, I ween,
    But every inch a Queen.

2. O greatest of thy race!
    Yet last in time and space.

3. With hands uplift and face intent,
    He gazes on the firmament.

4. Without legs or arms complete,
    But well supplied with feet.

5. Low in estate; and worth
    The scum and dregs of earth.

6. I boldly send the ball,
    And yet I shrink from all.
ANSWERS TO FORMER PUZZLES.

LINES ON LIFE.
1. Why all this toil for triumphs of an hour?
2. Life's a short summer—man a flower;
3. By turns we catch the vital breath, and die—
4. The cradle and the tomb, alas! so nigh.
5. To be is better far than not to be,
6. Though all man's life may seem a tragedy.
7. But light cares speak when mighty griefs are dumb;
8. The bottom is but shallow whence they come.
9. Your fate is but the common fate of all;
10. Unmingled joys here to no man befall.
11. Nature to each allots his proper sphere;
12. Fortune makes folly her peculiar care.
13. Custom does often reason over-rule,
14. And throw a cruel sunshine o'er a fool.
15. Live well! how long or short, permit to heaven;
16. They who forgive most shall be most forgiven.
17. Then keep each passion down, however dear,
18. Thou pendulum betwixt a smile and tear!
19. Her sensual snares let faithless pleasure lay,
20. With craft and skill, to ruin and betray.
21. Soar not too high to fall, but stoop to rise;
22. We masters grow of all that we depise.
23. O then renounce that impious self-esteem!
24. Riches have wings, and grandeur is a dream!
25. Think not ambition wise, because 'tis brave;
26. The paths of glory lead but to the grave.
27. What is ambition? 'Tis a glorious cheat;
28. Only destruction to the brave and great.
29. What's all the gaudy glitter of a crown?
30. The way of bliss lies not on beds of down.
31. How long we live, not years, but actions tell;
32. That man lives twice that lives the first life well.
33. The time that's given guard, and to yourself be just,
34. For live we how we may, yet die we must.

1, Young; 2, Dr. Johnson; 3, Pope; 4, Prior; 5, Sewell; 6, Spenser; 7, Daniel; 8, Sir Walter Raleigh; 9, Longfellow; 10, Southwell; 11, Congreve; 12, Churchill; 13, Rochester; 14, Armstrong; 15, Milton; 16, Baily; 17, Thompson; 18, Byron; 19, Smollett; 20, Crabbe, 21, Massinger; 22, Cowley; 23, Beattie; 24, Cowper; 25, Sir Walter Davenant; 26, Gray; 27, Willis; 28, Addison; 29, Dryden; 30, F. Quarles; 31, Watkins; 32, Herrick; 33, Dana; 34, Shakspeare.

II.

All pronounce me to be a wondrous piece of mechanism; yet few perhaps have numbered up the strange medley of things which help to make my whole. I have a large box and two lids; two
musical instruments; three established measures, and many little articles that the carpenter cannot do without. Then I have always about me a couple of eatable fishes, and a great number of a smaller species; also two lofty trees, two fine flowers, and the fruit of an indigenous plant; a handsome stag, two playful young animals, and some of a less tame kind. I have besides two halls, a number of weathercocks, two caps, two useful weapons of warfare, two students, and half a score of Spanish gentlemen to attend upon me.

Solution.—Chest; (eye)-lids; drums; hand, nail, foot (measures); nails. Soles; muscles; palms; iris; hips; hart (heart); calves; hares (hairs). Temples; veins; (knee)-caps; arms; pupils (of the eye), ten-dons.

DOUBLE ACROSTIC.

I.
I am a poet by the Muses' grace,
My name on ev'ry bookshelf you can trace;
And I do entertain on many a day
My eager readers with the grandest lay.

II.
I'm sure I'll only serve to anger you,
But I may urge you to find out the clue;
I'm what I am of my hard riddle curst;
The riddle worth your solving is the first.

1. "A rosy blonde and in a college gown."
2. "I will place this manacle of love
   "Upon the fairest prisoner."
3. "And poesied with hers in dewy rhyme."
4. "An' shure thin ye'll meet me ——— Machree."
5. "Her cheek had lost the rose, and round her neck
   Floated her hair, or seemed to float, in rest."
6. "The ——— is coming up, but I shall never see
   * * * the leaf upon the tree."

V. PADMANABHA AIYAR.
Trivandram.

Solution.—Milton; Answer.

M elissa (Tennyson's "Princess") A
I mogen (Cymbeline) N
L ? S
T he Widow (Molloy) W
O enone (Tennyson) E
N ew Year (The May Queen) R

S. F. G.
EDUCATION NOTES.

AMONG the institutions which have lately helped forward English education among Mahomedans in India is a College at Karachi known as the Sind Madressah-tul-Islam, which was established in 1885 by the Sind Branch of the Central National Mahomedan Association. The President is the Hon. Khan Bahadur Hussanally Bey Effendi. The Madressah prepares students up to the matriculation standard of the Bombay University, and there is also a vernacular department in Sindhi, Urdu and Gujerati — attended in 1892-93 by 349 boys. The number of students in the English department was 151. Total, 500. Among them were 42 Hindus. Religious instruction is given by two Moulvis, one for the Sunnis, the other for the Shiah. It is arranged that the study of the whole of the Koran shall be completed by the time that the 4th Standard of the vernacular course has been reached, and before admission into the English department; a Moulvi delivers a sermon on some subject connected with conduct every Friday. Nine candidates appeared in the Matriculation Examination of the University of Bombay, out of whom six passed, with Persian as their second language. The Madressah was inspected by Mr. Jacob, with satisfactory results, but the English teaching of the higher classes needed much improvement, and a new teacher has been since appointed. The head-master of the Sindhi Branch of the vernacular department was trained at the Hyderabad Training College, and he gives lectures to the other masters on the theory and practice of teaching. The drawing classes were remarked on by Mr. Jacob as having been “kept up with considerable spirit.” A workshop has been organised for carpentry and turnery, but it requires enlargement. A gymnastic teacher attends once a week. The boarding house, which is attached to the Madressah, enables students from the Mofussil to attend the School and College. Without it, “the Madressah would have been a merely local institution, and consequently of little benefit to the Province.” This also, however, requires extension. The main building of the College appears to be a fine quadrangular block, with four fronts, arched verandahs, two large halls, 33 class rooms,
and a tower 80 feet high. By the munificence of H.H. the Nawab of Junagadh, a Prayer Hall has been erected for the Sunnis, and the Shiias are also to have one. The sum of Rs. 25,000 is still needed to complete all the buildings, including residence for the Principal. About 70 or 80 of the Madressah students have entered Government service, and others have successfully pursued various lines of remunerative work.

At this time last year we reprinted a report of the Sirkar Girls' High School at Trevandrum. We have now received the report for 1892—3, which was presented at the annual prize distribution held last November. H.H. the Maharaja presided on the occasion, and the British Resident, Mr. Grigg, was present among other friends of the institution. The number of girls had risen from 120 to 130, and the daily attendance was noted as much improved. The School is still carried on in the Government building, to which it was removed after the old school-house had unfortunately been destroyed by fire. It speaks well for the instruction given, that two of the four medical scholarships for women given by the Travancore Government were obtained by former pupils of the school—Miss Winckler and Miss Netto. We are glad to find that the Normal Class has been re-organised, and is very popular. It is attended by twelve students. Miss Donnelly, the Lady Superintendent, conducts the class, with the help of her Assistants, one of whom has had the advantage of being trained at the Teachers' College at Saidapet, Madras. It appears that Miss Donnelly gives much attention to the infant classes in the junior school, as she feels the great importance of early development, not, however, by mere book learning, but through the free and natural exercise of the children's many-sided activities." Drawing is taught systematically throughout the school, and is a favourite study. The pupils are also making good progress in music, and in physical exercises. H.H. the Maharaja has presented prizes both for drawing and music. Practical lessons have been started, too, in cookery, which prove very interesting and attractive. Altogether this school seems to be distinguished by a careful adaptation of the studies to the faculties of the girls, and to the stages of their intelligence, the result being that instead of a dull routine unwillingly followed, one perceives life, animation, and enjoyable effort.
Many circumstances are unfavourable to the spread of education for girls in the Nizam's Dominions, one point of difficulty being the variety of languages. In a single school it might be desirable to provide teachers for Tamil, Telugu, Marathi, and Urdu. There is also a strong prejudice against sending girls out of their homes, even for the advantages of education; and if they are allowed to go to school for a time, the custom is to withdraw them just when they begin to take some pleasure in learning. Thus allowance must be made at Hyderabad for the obstacles that the Managers of the schools known as the Miss Manning Girls' Schools have to meet. These three schools have been established at Chadarghat. Some of the pupils are Brahmin Hindu girls, others are Brahmin Hindu, a few are Native Christians; but the majority are Mahommedan girls. English is now taught in all the forms, and the pupils have made great progress in the language. The vernaculars appear to be reduced to two, Urdu and Telugu. Miss B. Seth is the headmistress; her sister is first Assistant. At the late Hyderabad Exhibition, some of the pupils sent in specimens of needlework, which gained prizes. At the same time, needlework does not seem to be sufficiently attended to, as the candidates for the Special Upper Primary Examination failed in that only. They were allowed to take it later. Miss Plowden, daughter of the British Resident, kindly presided at the prize distribution of this school last December. The Inspector, Mr. Croley, writes of the great encouragement given by bright annual prize-givings. The children in this school had only had one in four years. The little scholars are helped on by kindness and pleasure and the feeling that they are cared for in a distant land. If they know that the dolls and picture-books and work-boxes have been sent from friends in England, a very different spirit of emulation is aroused than when the prizes are merely bought in the neighbouring Bazaar.

The Hon. Secretary of the N.I.A. wishes again to make an appeal for prizes for this and other girls' schools in India. The articles above mentioned, and small boxes of all kinds with lock and key, toys, scissors, work materials, &c., are all much valued. Lately, a class of girls at the North London Collegiate School kindly designed a number of dolls to represent English girls of various positions and ages. These have been sent to Mrs. Brander, and will be much appreciated.
SOIREE OF THE NATIONAL INDIAN ASSOCIATION.

On July 13 the Council of the National Indian Association held a reception, which was specially interesting and attractive, owing to the variety of nationalities, the brilliancy of the scene, and the excellent musical programme. Among those present were: Mr. and Mrs. Lesley Probyn, Mrs. David Carmichael, the Lady Wodehouse, Sir Richard Couch, Shrimant Sampatrao Gaikwad, Sir Alfred and Lady Sanderson, Mrs. Woodrow, Mr. Budruddin Tyabji, Canon and Mrs. Fremantle, Mr. and Mrs. B. De, Mr. T. H. Thornton, Dr. and Mrs. Duka, the Hon. Song-yer-Ten, Mr. and Mrs. Abbas Tyabji, Mr. and Mrs. Osmond, Mr. B. Gupta, Mr. Alex. Lawrence, Dr. Deany and Lady Hope, Mr. Knight, Mr. Beveridge, Mr. Stephen Fox, Mr. and Mrs. Elsmie, Surgeon-Major Hassan, Mr. and Mrs. Martin Wood, Dr. Kagano, Moulvi Rafiuddin Ahmad, General and Mrs. Beynon, Mr. U. S. Misra, Mr. and Mrs. MacClelland, Mr. and Mrs. W. Edwardes, Mr. and Mrs. Barclay Scriven, the Hon. Mrs. Walter Forbes, Dr. and Mrs. Warner, Mr. and Mrs. Ali Akbar, Miss Plumptre, Kazi Kabiruddin, Dr. Oswald, Rev. C. Voysey, Mr. Geflowski, Mr. and Mrs. Douglas Edwards, Dr. Sanitätsrat Schwerin, Miss Windeyer, Mr. Parma Nand, Mrs. Gordon, Mr. Kotaro Mochizuka, Miss Scharlieb, Miss Bailey, Mr. and Mrs. Crofton, and many others, including numerous Indian students, chiefly of Law. India, Australia, the United States, China, Japan, Germany, France and Spain were all represented in this cosmopolitan party, which was marked by the usual cordiality of intercourse. Madame Pheroze Langrana's effective songs, given with grace and precision—Still wie die Nacht, by Karl Böhm, a Russian Gipsy Song, and A Summer Night, by Goring Thomas—were much admired; Miss May Garlick, an operatic performer from Paris, also sang from Gounod's Faust with much artistic power; a recitation was made by Miss Dinorben of an unpublished poem by Sir Francis Doyle; and in striking contrast to the Western music, Mr. A. M. Pathan, from Baroda, kindly contributed some Persian and Sanskrit and Marathi songs, in which he was accompanied on the piano by Professor Stanley Hawley. The refreshments were served in the Indian Conference Room.
THE BETTER WAY.

(A POEM FOR ALL.)

Who serves his country best?
Not he who, for a brief and stormy space,
Leads forth his armies to the fierce affair.
Short is the time of turmoil and unrest,
Long years of peace succeed it and replace:
There is a better way.

Who serves his country best?
Not he who guides her senates in debate
And makes the laws which are her prop and stay;
Not he who wears the poet's purple vest
And sings her songs of love and grief and fate:
There is a better way.

He serves his country best
Who joins the tide that lifts her nobly on;
For speech has myriad tongues for every day
And song but one; and law within the breast
Is stronger than the graven law on stone:
There is a better way.

He serves his country best
Who lives pure life and doeth righteous deed,
And walks straight paths, however others stray,
And leaves his sons, as uttermost bequest,
A stainless record which all men may read:
This is the better way.

No drop but serves the slowly lifting tide,
No dew but has an errand to some flower,
No smallest star but sheds some helpful ray,
And man by man, each giving to the rest,
Makes the firm bulwark of the country's power:
There is no better way.

—From the Arbitrator, May 1894.
EARLY CHRISTIAN MARRIAGES.

WERE CHRISTIANS POLYGAMOUS UNDER JUSTINIAN?

Though it has given me great pleasure to read Mr. Syed A. M. Shah's article on the status of Muslim women and Indo-European marriages, yet I am surprised by his remark that there was no limit to the number of wives among the Christians at the time of Justinian. I have heard on credible authority that Christianity absolutely insists on the practice of monogamy, and on turning to Roman Law, I do not find that the Imperial Constitutions bear out the statement of Mr. Shah.

1. A Constitution of the Emperors Valerianus and Gallienus (a.d. 259) says:—

"Eum qui duas simul habet uxoribus sine dubitatione comitatur infamia. In ea namque re non juris effectus, quo cives nostris matrimonia contrahere plura prohibuntur, sed animi destinatio cogitatur." (Code, Book IX., title 9, sec. 18.)

That is to say—"Without doubt infamy attends him who has two wives at one and the same time. For in this matter it is not the operation of the law, by which our citizens are forbidden to contract a plurality of marriages, but the attitude of the mind which is considered." This text shows that already, some three centuries before Justinian, the law prohibited, and public opinion reprobated, the practice of having more than one wife, and that Justinian retained both the legal prohibition and the moral reprobation.

2. A Constitution of Diocletian and Maximian (end of 3rd century) runs thus:—

"Neminem qui sub ditione sit Romani nominis binas uxoribus habere posse vulgo patet; cum etiam in Edicto Praetoris hujusmodi viri infamia notati sint. Quam rem competens iudex inultam esse non patietur." (Code, Book V., title 5, sec. 2.)

"It is well known to everybody that no man who is under the rule of Rome can have two wives; for even in the Edict of the Praetor, men of this class have been branded with infamy. And this thing a judge exercising jurisdiction will not suffer to go unpunished."

3. A Constitution of Constantine (a.d. 320—324) declares:—

"Nemini licentia concedatur, constante matrimonio, concubinam penes se habere." (Code, Book V., title 26, sec. 1.)
"Let not license be granted to any man to have possession of a concubine, so long as he is married." A concubine even; much less, therefore, a second wife at the same time.

4. **Justinian** says in one of his Novellæ:—

"Sicut enim quis legitima uxori conjunctus alias superinducere non poterit, matrimonio consistente, et ex eis legitime filios procreare, sic neque," etc. (Justin. Nov. 18, chap. v.)

"For as a man united to a lawful wife cannot take to himself others in addition to her while the marriage lasts, and lawfully beget children on them, so neither," etc.

It is worth remarking that the two first extracts are from laws published by heathen, the two last from laws of Christian emperors. The great German historian of Rome (Mommsen), in describing the Roman family of the earliest times, says: "Father and mother, sons and daughters, home and homestead, servants and chattels, such are the natural elements constituting the household in all cases where polygamy has not obliterated the distinctive position of the mother." (Vol. I., chap. 5.) And he goes on to show that the earliest Roman family was of this type.

The translations of the Latin have been kindly given me by a friend.

SAMPATRAO GAiKwAD.
INDIAN INTELLIGENCE.

The charitable liberality of the late Mr. Edulji Framji Allbless in connexion with many public institutions at Bombay, has led his friends to perpetuate his memory by a portrait bust, executed by Mr. Griffiths. The bust has been placed in the Allbless Baug, and it was lately unveiled in the presence of a large assembly of Parsee ladies and gentlemen. The fund was started by Khan Bahadur M. C. Murzban, C.I.E., who explained its object. The chair was occupied by Sir D. M. Petit, Bart. A choir of about a hundred girls sang some verses on charity, composed for the occasion by Mr. F. K. Bottlewala.

Khan Bahadur Kersedji Rustomji Dadachanji, M.A., has been appointed to act as Naib Dewan at Baroda, in place of the late Mr. Athalay. Mr. Dadachanji has long been in the service of the Baroda State, and in connexion with various branches of the administration.

We regret to have to record the death, at Hyderabad, of Mr. Mahomed Hussain, Assistant Director of Land Records and Agriculture in the N.W.P., who, for the last three years, has been Director of Agriculture in the Nizam’s Government. Some years ago he came to England for study in the Cirencester College. On his return to India, he received charge of the Cawnpore Farm, in which he took energetic interest. Mr. W. Hussain wrote a useful book, entitled, “Our Difficulties and Wants in India,” as well as pamphlets on other subjects. In 1889 he became a Fellow of the Allahabad University, and in 1891 his services were lent to the Nizam’s Government in connexion with the new Agricultural Department in that State.

Erratum.—In the June Magazine (Review of “Memorials of Old Haileybury College”), page 303, for Mathias, read Malthus.
PERSONAL INTELLIGENCE.

In the Law Tripos of the University of Cambridge, the following Indian students passed in Part I.: M. H. Kajiji (Downing), K. B. Yusuf Ali (St. John's), 2nd Class; H. B. Tyabji (Downing), 3rd Class. This information was accidentally omitted last month.

Merwanji Rustamji Kharegat has passed at Cooper's Hill College for the Indian Public Service, as Assistant Engineer, Third Grade.

At the Levée held on June 29th by the Prince of Wales on behalf of her Majesty, Mr. Syed Mohammed Cassim, Mr. Goonee Lall Shah, Lala Devi Dayal (Punjab), and Mr. Sham Laul, had the honour of being presented to his Royal Highness by the Political A.D.C. to the Secretary of State.

The following have obtained Honours (3rd Class) in the Law School of the University of Oxford: H. D. Bose, J. Choudhuri.

The £100 Scholarship in Chemistry for two years, awarded by University College, London, has been gained (bracketed with another) by Bhupati Nath Das.

In the recent Matriculation Examination of the University of London, Devendra Kumar Mullick passed in the 1st Class.

As Mr. S. H. Mirza, Barrister-at-law, is shortly to leave England, his friends entertained him on July 14th at dinner at the Holborn Restaurant, to express their sense of his successful endeavours to promote friendliness between Hindus and Mahomedans in England, as also of his practical interest in making Indian music better known and appreciated in England. Moulvi Rafiuddin Ahmad was in the chair, and about 25 of Mr. Mirza's friends were present—English as well as Indian. Mr. A. M. Pathan gave some Indian music, and he also responded to the toast as to the advance of music.

Arrival: Mr. G. C. Bezboroa, M.R.C.S., L.R.C.P. Glasgow, from British Guiana.

Departures: Mrs. F. Desai and three daughters; Mr. Framroz Muncherji Dadina; Mr. S. A. M. Shah; Mr. Yusuf Ali Khan, for Baroda.

The following obituary notice has appeared in the Bombay Gazette: June 23, at Junagadh, Fatmabai, the wife of Gulam Mohamed B. Munshi, Barrister-at-law and Chief Judge, Junagadh, aged 20.
NATIONAL INDIAN ASSOCIATION.

Founded by Miss Carpenter in 1871.

OBJECTS OF THE ASSOCIATION.

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

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

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

METHODS OF WORKING.

1. Diffusing information on Indian subjects by the publication of a monthly Magazine, and by Lectures.

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5. Encouraging the employment of Medical Women in India.

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