For some time past, both in Europe and India itself, great interest has been shown in the history and present position of Indian art, and especially in the questions of its growth or decadence, and in the influence upon it of the intimate connexion which now exists between the East and the West.

It has, therefore, become of extreme importance that the natives of India should themselves pay particular attention to the subject, not only for the best of all reasons—that those who have special facilities for obtaining information should be foremost in the attempt to clear up those points which are still doubtful, but because it is to them that we most chiefly look to arrest the degeneration, if it be a fact, of their indigenous arts, or, at least, to aid by judicious patronage and example in directing into right channels changes which are, perhaps, really inevitable.

Some authorities seem to think that India gave art to the West; that she is, perhaps, even more than Egypt, Chaldæa, or China, the mother of art and progress. Others, on the contrary, while giving due credit to India for ingenuity in matters of detail, put forth with equal earnestness the theory that she is, and has been, only a borrower, imitator, or adapter of the arts and labours of workers in other lands.

Those who believe that the words ex oriente lux (ex oriente standing for India alone) embrace nearly the whole truth are the most earnest in lamenting the decay of Indian art. Surely this is a strong argument in favour of the enquirers who consider that art to be merely imitative. If there were a very pronounced national school, there would be little danger in its being so modified by external influences as to run the risk of being totally extinguished.
The subject, however, is full of difficulty, and those who are studying it are looking in all directions for light. Every intelligent native of India can aid them by noting and making public relevant facts which he may come across in his reading. There are many Sanskrit and Persian works which have not been read by European scholars; but, perhaps, the vernacular literature of the Middle Ages (or, rather, of the early Moghul period) will afford the most valuable information. In the Bāni of the Dādu Panthis of Rajputana, in the popular guides to sacred shrines, and similar writings, references are often made to local history, industries, and other matters of interest, which may in themselves appear of trifling importance, but which, nevertheless, may be of great value in determining the age of a craft, or the date of its introduction into a particular place. For example, quite a casual note might show whether the art of enamelling, now practised to most perfection in Jeypore, came from Lahore, Delhi, Benares, or even from a greater distance—a point which is still uncertain.

In the same way may lie buried in old classical works information of much value. Only a few days ago a friend was good enough to read to me a very curious reference, in an old Sanskrit commentary, hitherto untranslated, to the art of inlaying floors with coloured gems or stones, in other words, with mosaics. The book itself was the very last work in which one would expect to find such information, but the passage may possibly lead to results of value. Many such books lie forgotten in temples, in the collections of pundits, and in remote villages, to which the studious native of India would find access, and which he could read and annotate to the great advantage of the literary world. No great amount of scholarship would be required to enable any one to read old books in his own vernacular. All that is wanted is that passages of value should be marked and copied, and submitted to the editors of one or other of the journals which deal with such questions, who would publish anything of real value. The great mistake is to wait to have enough material to write a learned paper. What such journals as those of the Asiatic Societies want is not erudite speculations, but bricks upon which a solid foundation may hereafter be built, and one or more such bricks may be provided by even the most humble village pundit or Maulvi. Many manuscripts are to be found in public libraries which have not been thoroughly mastered, and some of these would undoubtedly afford to the diligent reader material of value. In a well-known ancient work, references are made to the fourteen sciences and sixty-four arts of the Hindus, amongst them being.
the decoration of rooms, the arts of making glass or mosaic, and so on. It is possible that more detailed works on these subjects, both ancient and modern, may be in existence—and that some of these may be discovered in out of the way collections, particularly if enterprising native scholars will look for them in India. Extracts of such parts as may be thought useful may be written down without any attempt being made to secure original manuscripts. In this way, the owners of rare old works may not object to place them at the disposal of enquirers. Much useful knowledge is lost because pundits fear that if they are known to possess valuable books, pressure will be brought to bear upon them to part with their treasures, and rather than run this risk they often deny that they own anything of value. Some scholars are deterred from undertaking the great labour of reading many works in Sanskrit and the vernaculars, on account of the enormous amount of mythological, astrological, and, to the European, uninteresting and unimportant matter in which, perhaps, gems of value are buried. To the native student this may not be so real a difficulty. There are, it would appear, few technical works on the arts and industries; and even receipt or common-place books, containing, as they often do, various artists' or workmen's formulæ, are rarely found. It has been suggested that it is by design and not by accident that these have not been written, but although Indian craftsmen are very secret in all such matters, it is doubtful whether Pundits and learned Mohamedans, who are generally consulted when an important work is in hand, would have been altogether silent if there had been anything worth noting. There are many books and manuscripts on the medical art, for instance, and there is no reason why the skilful in other mysteries—for in India medicine is a mystery rather than a profession—should have handed everything down by word of mouth alone. It is not proposed that trade secrets should be revealed, but it is desirable that much should be made public which records of the kind would make us acquainted with, and the publication of which would do no harm to anyone.

The influence of Greece on Indian art, which followed upon the invasion of Alexander the Great, is well known, but it is not so easy to trace what has been effected by other ancient civilisations. Light is, of course, obtained from the extant literature of these early nations, but there is some hope that further information may come from India itself. We have obtained most of our knowledge of the ancient political history and geographical divisions of India from the itineraries of the famous Chinese pilgrims, Fa Hien and Hwen Thsang, whose works have been translated and annotated by...
Europeans. We may reasonably expect that more light may come from Chinese and other sources outside India—as, for example, from the Babylonian records. Natives of India should never lose an opportunity of assisting in this great investigation. In the west of India, particularly in the old Jain libraries, something may be discovered to show the trade connexion between India on the one hand, and Greece, Rome, or even Phœnicia and Egypt on the other.

There are still other useful ways in which the natives of India can help the good cause. Amongst these, in the first place, they may encourage their artists by buying their productions, and they may stimulate them to improvement by seeing that the articles which they purchase are artistic in design, unmixed in style, and are carefully and conscientiously finished; and, above all, when they are giving an order, by taking great care not to hurry the workman, nor to interfere with him unduly by making what may be, perhaps, ignorant and impossible suggestions.

In temperate climates a great deal of furniture would seem to be a necessity of life. In the East it is not so; the climate is unsuitable, and the wants of the inhabitants are limited; still, there is no reason why the few articles that are required should not be well-made and really ornamental. And here it is perhaps desirable to observe, that true art does not demand that such objects should be covered with elaborate and minute carving. The most important point is to be sure that the article is exactly adapted to the uses to which it is to be put. It can then be made pleasing to the eye by making it graceful in form, and by the introduction of a little colour or carving. In all cases it should be possible to cleanse furniture without much labour, so as to ensure that it is not injured in the process. Servants will not take the trouble to polish and clean the innumerable openings and intricate folds of the heavy black wood couches and chairs which were so long the fashion in the Bombay Presidency. Cabinets, which are profusely inlaid with ivory and metal—such as those of Hoshiarpur, Vizianagram, or Surat—are in danger of falling to pieces in tropical climates; it is, therefore, wise to choose such specimens of those styles as have the decoration sparingly used, and in which the pieces of inlay are of proportionate size to the piece itself, special care being taken that the workmanship is thoroughly good—that all joints are well-made, and that legs, locks, and hinges are properly finished. In such details as these the oriental workman is lamentably careless, and, in them, every effort should be made to improve him. In the bazaars I have frequently seen most elaborately carved panels completely spoiled by the work having been done on
a piece of board which has been disfigured by an ugly, half pierced, knot of harder and darker wood. The workman, instead of rejecting unsuitable material, displays an immense deal of misplaced ingenuity, in attempting to hide defects. A good deal of the beautiful Punjab carving is rendered valueless in much the same way. It is these really dishonest practices which do so much harm to the industrial arts of India; and all who are interested in their preservation should use their influence to resist the evil. They can best do this by refusing to take all defective articles, and by pointing out to workmen that they are only injuring themselves by such carelessness. The poverty of the artist is, perhaps, the main cause of his deviation from the straight path. He spends a good deal of time on an expensive piece of metal, or other material, and then an unfortunate accident occurs, and his labour seems in vain. He therefore resorts to innumerable devices to hide the defect, and to obtain something for his trouble—not being clever enough to see that he is only exercising false economy.

Many attempts have been made to impose upon me in this way, in some instances with success. On one occasion I bought a large black marble image of a Jain Thirthankar or deified saint. A few weeks later the figure was accidentally placed for some time under water and had to be thoroughly cleansed and polished, and then exposed to the sun. In the bright light some strange lines became distinctly visible, and further examination showed that these were due to a clever junction of numerous fragments into which the image had been broken. The god had been mended by the owner and then pawned to a money lender, who was, however, more clever than we were, as he found out the trick and passed on the image, which had not been redeemed, to the museum at Jeypore. There is no use disguising the fact that the character of Indian art ware, if not of most Indian productions, is lowered by such practices as I have indicated, but the story of the false sponges which were brought for sale to the camp of Alexander the Great shows that the evil is of very venerable antiquity. Although redundance of ornament is to be avoided for large pieces of furniture, there is no reason why small articles, which are constantly under the owner's eye, should not be enriched in the most minute and elaborate manner. For example, such personal possessions as a Koran stand or a hookah will bear to be highly decorated, and, in the former case, it is certainly a happy custom which covers the precious volume that rests upon it with the most rare and costly brocades and embroidered cloths.

There should be a correspondence in everything. Nothing astounds the European virtuoso more than the fact that many
of the most precious objects in the East are kept in the most poverty-stricken and filthy surroundings. Priceless jewels and ornaments are wrapped in filthy rags, and valuable manuscripts are put away in dirty cloths and rough boxes. Noble buildings covered with carved work stand in narrow lanes. The fine garments of a family are rolled up in bundles and placed on dusty shelves, and costly carpets are stored up in cellars, and, as I have seen, even in open verandahs exposed to the weather and defilement of all kinds. The East is full of contrasts, but perhaps it is not too late to hope that a little of the method and care of the West may be brought to bear to preserve treasures which cannot be replaced.

The Japanese exhaust all their ingenuity in decorating a sword handle or a belt buckle; and it is right they should do so, because these articles are in constant use, and perhaps for hours together their owners have little else to do than to find out new charms in their constant companions and ornaments. I am sure that in many "all-night" Indian natch parties it must be a real boon to have a beautifully inlaid sword or dagger handle to look at; or, as in Jeypore, a glorious Persian carpet to study. And perhaps in many public meetings in Europe some such means of occupying the mind might not be less desirable.

The Japanese also teach another great art lesson. When a man has become the fortunate possessor of a new and rare curio, he sends for his friends to admire and study it with him. Their attention is not diverted from the pleasure in store for them. The article stands alone in the apartment, and thus its beauties can be thoroughly appreciated and discussed, and all the guests compliment their host upon his good taste and judgment. European drawing-rooms are so crowded with bric-a-brac as to resemble museums. In India there is a similar tendency to collect quantities of what, however, is too often miscellaneous rubbish. In many native homes one may see half-a-dozen copies of the same picture put up side by side, or it may be a score of small vases all exactly alike. It is, perhaps, because it is thought unlucky not to have a pair at least of good things, but it is not very interesting.

I have stated that the articles purchased should be of "unmixed style"; by this I mean something more than the combination of an Eastern with an European style. The Indian artist too often mixes two Indian styles together, or applies ornament which characterises one to another; thus, mythological designs are used for the decoration of Mohamedan vases, engraved figures are employed where they should be in relief, and so on. There is no-
sense of artistic appropriateness. This and many similar errors arise from the ignorance of the artists. In Europe the artist is a gentleman, a member of a cultured profession; in the East he is little more than a workman, and consequently has rarely the education to conceive a grand work: he is therefore compelled, when he receives an important order, to go to a Pundit to draw up a scheme for him. It is impossible to find a Benvenuto Cellini in the history of Indian art, or even to imagine that such a person could exist—one who could not only picture in his own mind an elaborate composition and at the same time possess the necessary technical knowledge and skill to carry it out. In India artists are not the friends of great men, but are merely the servants of the chiefs, nobles, and courtiers, working for daily hire. In India the actual workman rarely comes in direct contact with the purchaser. The broker, or dalal, is the medium of communication, and it is not surprising that with him the commercial side of his business is held to be the most important. Noble creations cannot have birth under such conditions. Great art patrons, in the European sense, have rarely appeared in Indian history. Akbar is, perhaps, the brilliant exception. No doubt many princes have collected curios, but these are not art treasures, nor has the discriminating patron been revealed in the selection of them. Rare and precious objects, such as jewels, are prized for their intrinsic worth, not often for their beauty, nor for the skill and genius shown in making them. Indian princes have, however, done much for art in a good direction by employing such artists as jewellers, armourers, and wood-carvers, and many others to do the necessary work of their households, that is to manufacture ordinary jewellery, weapons, or furniture, or to keep such articles in repair. They have not worried their servants, provided a little customary work has been done, and have left them at leisure to produce some chef d'œuvre, sometimes even providing the funds to enable them to carry out their ideas and those of the Pundits who help them. It mattered little how long a man was engaged on such a task. Sometimes it only lasted until the next birthday of the chief, when the artist presented something unexpected to amuse his lord; or it may be father and son worked on such a masterpiece as the jewelled jade bowl now in the South Kensington Museum, which it is said took three generations to finish. The conditions for producing really excellent work are in such cases most favourable. The artist takes up the piece when he has a little leisure, and puts it down when he no longer feels inclination nor inspiration, and in this way only his best efforts are devoted to his labour of love.
I have expressed the opinion that the native art patron should do his utmost to aid his countrymen by purchasing their best products. Of course it is not intended that he should avoid European art-ware altogether, because we know that much of it is of great beauty, and of high educational value even to an Indian, besides being of more practical use than a good deal that is purely Oriental. The patriotic artisan will, however, generally derive most pleasure from the artistic productions of his own land, because they, to a certain extent, reflect his own ideas, and are most in harmony with what he considers national, right, and most likely to afford satisfaction and instruction to himself and his friends.

The true patriot will also do his utmost to prevent his country from being drained of its best art treasures, lest, like the Japanese, when the love of art revives, India may be compelled to buy back at fabulous prices treasures which are necessary for the instruction of its people.

War and other disasters have caused the dispersion of many valuable collections, but far more harm has been done by want of care and dishonesty on the part of those who have been entrusted with the precious possessions of chiefs and nobles. Roussillet, in his Les Indes des Rajas, unfairly remarks that the English have spoiled the armouries of the Indians to enrich themselves. This is untrue, though some collections captured in war have been dispersed from ignorance of their worth. But it is well known that many most valuable arms and other works of art have been bought by the agents of European and American purchasers in the bazaars, which have come into the hands of dealers from dishonest servants; though it is fair to add that in many cases their real owners have parted with them secretly, being driven to do so by poverty.

No objection should be made to the reproduction of beautiful objects, and to the publication of drawings, paintings or photographs of them, because these only enhance the value of the originals; but the things themselves should be kept as sacred treasures,—if possible, in museums and public galleries.

Many native princes, foremost amongst them being H.H. the Maharaja of Jeypore, make no difficulty in allowing their most precious possessions to be seen and copied. It is hoped that they will be widely imitated, as nothing can tend more certainly to advance art, and at the same time to make the owners more popular and esteemed.

I have a few words to add on the preservation of public buildings, and the conservation of such national industries as those of printing cotton stuffs, carpet making, weaving, &c. The inartistic, coarse,
mind is too often shown in the way in which old buildings are disfigured by being coated with white-wash, concealed by rude sheds, or repaired with rough pieces of stone or plaster. These points only require mention to suggest the proper remedy.

All nations that are proud of their history should keep their ancient monuments in repair. The Government of India, through the archaeological department and its civil officers, has almost everywhere taken this matter in hand, but so rapid in their action are the agents which lead to decay in tropical countries that it requires constant, nay, almost daily supervision to arrest them. Municipalities and private individuals can all aid this good cause by seeing that buildings are kept free from ruinous vegetable growth; that before and after the monsoon rains careful inspection is made, and all loose stones removed and crevices filled up, or repairs effected, and by taking care that when these become necessary the work is done in a proper manner, the old parts being accurately restored.

The prosperous native of India has too often, in building a new home for himself, copied or adapted some badly-designed, unsuitable, and even ugly style of Western origin, which, at its best, would only have been in place in a temperate climate, or when used by Europeans—whose wants are so different from his own. Mr. Kipling, Principal of the Lahore School of Art, in a number of the Journal of Indian Art, has described and illustrated this subject in a way that should teach a valuable lesson to all ambitious Indian builders. He has pointed out for imitation the excellent example set by Mr. Growse, C.S., who, at Bulandshahr, Muthura, and elsewhere, has shown how admirably native styles of architecture can be adapted even to the modern requirements of the most advanced native nobles and gentlemen. In Rajputana, Colonel Jacob and other architects have been equally fortunate. The experience gained in the course of many centuries should show what is most suitable for the climatic and other conditions of a country and its inhabitants, though, of course, improvements may be made; but they should, as a rule, be the result of steady growth, and not be abrupt, nor crude, undigested travesties of styles which are perfectly appropriate and useful in their own original homes. With this digression, I will turn to the indigenous manufactures of India. In the textile and carpet industries the greatest danger, perhaps, has arisen from the use of aniline and other chemical dyes—the raw materials with which nature works—which can, therefore, not be expected to have the same permanency and harmony as the beautiful vegetable colours which have been gradually elaborated in the workshop of the Creator. As a rule, a chemical pigment is not
really a fast dye. Some colours fade more rapidly than others; and thus, after a time, what was, perhaps, to the uneducated eye a perfect piece of embroidery, a charming shawl or carpet, has become, under a tropical sun, a patch-work of inharmonious and gaudy colouring. The elaborately worked embroideries of Delhi and Umritsar; the carpets of many places, especially of Mirzapore, where, however, bad and cheap workmanship is also greatly to blame; and the fabrics of Kashmir and of many other districts in India and Persia, have suffered almost beyond hope of recovery. Machine-made goods are everywhere driving the hand-made fabrics out of the market. This is perhaps, sad as it seems, almost inevitable; but every effort should be made to secure strong cloth, which has not been fraudulently over sized; and those who really value what is beautiful would do well to purchase hand-printed stuffs, in which no chemical dyes have been used. More money may be required to purchase such articles, but the increased durability, the permanency of the colours, and the variety and evidence of individual mind which is always observed in the hand-printed articles, as seen even by the defects, will go far to compensate for the additional outlay. It has been well said that there are forces in all human affairs which make for decay; but through decay there is progress and new growth. We may believe, therefore, that if the arts of India, borrowed or original to whatever extent they may be, are decaying in contact with the vigorous life of the West, still, there is hope that through degeneracy they will rise to better things in the future. I have tried to indicate a few ways in which I think the native of India may help the cause of progress, but, no doubt, many more will occur to the thoughtful enquirer and well-wisher of his country; and, of course, the valuable writings of Sir George Birdwood and other authorities teem with valuable suggestions, which, if followed up, should lead to excellent results.

T. H. Hendley.
SOCIETY FOR THE ENCOURAGEMENT AND PRESERVATION OF INDIAN ART.

THE ANTIQUE GEMS; OR ENGRAVED STONES OF INDIA.

So far back as the time of Warren Hastings, the first Governor-General, two beautiful antique gems, which had been procured in the bazaars of Benares, were brought to England. One was a Greek gem, the other of a later school.

For fifty years subsequent there is little mention of Indian antique gems.

When the British army was in Afghanistan, 1838-42, a few gems were found there, and were made known to the world through the pages of the Journal of the Bengal Asiatic Society by Lieutenant Alexander Cunningham, of the Bengal Engineers, now Major-General Sir Alexander Cunningham, K.C.I.E., one of the very greatest savants the Indian service has produced.

The learned Professor Horace Hayman Wilson, librarian of the East India Company, translator of the Vishnu Purana, &c., in 1842, in his great work, "Ariana Antiqua," figured a few gems, which had been found in Afghanistan and Northern India.

The French officers who served under the Maharaja Runjeet Singh, with the Sikh Army in the Punjab, acquired a very few gems.

Notwithstanding all this, it was not thought by the learned of the Western world, that India was a country and a field where the glyptic art critic might search for his desire; or that for 3,000 years India had known of, and had produced, those choice little art productions, known as Antique Gems.

In 1862 the Reverend C. W. King, M.A., of Trinity College, Cambridge—a great writer on Antique Gems, and the best authority on that abstruse subject—said: "It was odd that India had not proved to be a find spot for the glyptic artist! considering that Greek influence was once so paramount in its Northern Provinces, and that Roman commerce had been so active in its Southern ones."

It was in 1867 when I brought home my collection of Indian antique gems, that it first dawned on the western world and its savants, that there is such a thing as a school of Indian glyptic
art, and that India, perhaps, of all countries, is now the choicest hunting ground for the gem collector. Castellani of Rome at once came to view my collection, as did Feuardent of Paris. Mr. King had the gems for a long time with him at Cambridge. Sir Samuel Birch, of the British Museum, a born sceptic, was delighted with them—"these are genuine gems, not like the usual things brought to me," said he.

I was in the Punjab Commission, chiefly in the Indus District, for many years, from 1849–60, and all that time I assiduously collected coins and gems; my collectors were to be found from Delhi to the Caspian Sea. I brought home in 1867 some 300 gems, and by purchasing Indian ones offered for sale in England, have now doubled that number. My nephew, Colonel the Hon. George C. Napier, one day on the banks of the Caspian Sea, whilst collecting coins for me, was amused at finding that his great rival purchaser was a goldsmith of the Hazara District in the Punjab, who was also collecting for me! Though the countries thus ransacked for gems were so extensive, still it was in the districts on the Indus River from whence the greater number of mine came.

The art of gem engraving is termed the glyptic art. In old times it held a place of almost equal consideration with statuary and painting. In mediaeval times the price of a good gem and of a good painting was about equal. In our own days the appreciation of gems is very fluctuating; sometimes they are much valued, at other times not at all so.

An antique gem means a design engraved, in ancient times, on a "pietra dura"—i.e., on a precious or a hard stone.

Indian antique gems are very readily distinguishable from those of western countries; of Etruria, Greece, Rome, Egypt, Syria, &c., chiefly from their stones, technically termed material, being so superior. The beautiful colour and brilliancy of Indian stones, compared with those of all other lands, is very remarkable. There is no equaling the cornelians, sards, jacinths, spinel rubies, carbuncles, pebbles, chalcedonies, sapphireine chalcedonies, jaspers, onyxes, sardonyxes, &c., &c., of India. The stones of India are as superior to those of other lands, as is a thoroughbred horse to an ordinary one. In work, too, the artists of India differed from those of other countries. They were not as a rule so precise and exact as they might be. The development of their female figures was greater. There is much homeliness in them. "Ghurwustikarum," or the love of the home circle was much in their thoughts, and thus is much depicted on their seals. The same age
produced gems both archaic and fine. In form, too, gem seals which had elsewhere been obsolete for centuries, are found in India.

My collection proves that every conquering race, whether Assyrian, Persian, Greek, Scythian, Arab, Moghul, or English, all in their hey-day fostered in India the glyptic art. Lords Auckland, Ellenborough, and Dalhousie, Governors-General of India, each gave 1,000 rupees to the great Mahometan seal engraver of Delhi for their respective seals. They were very beautiful specimens of the lapidary's work; if anything, to me at least, whose eye loves to dwell on the simplicity of the antique style, they were too ornate and complex. Lord Dalhousie was enthusiastic in his admiration of his own seal. Viewing things as I do now with a far more perfect knowledge, I see that the engravers of to-day are not so careful in the selection of material as were their ancestors centuries back. In fact I shrewdly suspect that they greatly use German—i.e., inferior stones. Stones, too, which have gone through artificial processes to have the colour they show.

Any one can go to the Painch River in the Central Provinces of India and pick up for himself such cornelians, sards, jaspers, chalcedonies, sardonyxes, &c., as would render envious the best minded lapidary of Europe! In the bazaars of Agra beautiful carbuncles and stones of that kind can be purchased for 4 annas, or 6d. each. The land for beautiful stones is that part of the Dekkan which is watered by the Nerbudda River; but all parts of India south of the Vindya range of mountains to Ceylon plentifully produce good coloured stones of many kinds. The various kinds are very locally distributed. One part of the Painch River gives magnificent sards; another part gives the very commonest. One day whilst shooting in the central part of the Nizam's Dominion, I walked across some high dry lands thickly strewn with excellent specimens of the lapis lazuli. In Galle Harbour, in Ceylon, in 1845, for one shilling I bought of an ordinary Cingalise a handful of stones worth 500 rupees in a civilised place.

Indian antique gems of good work and of fine material are rare; poor ones are more plentiful. One in 25 is good or fair. The following explains the cause: In 1857, by order of Government, I raised a regiment of Sikh Irregular Cavalry during the great war of the Indian Mutiny. One of the first things to be done was to order seals for the men wherewith to attest their receipts for pay, for few could write. A horseman's seal cost him from 1 to 3 rupees—not a large sum. A native officer's considerably more.
There are 4 officers to 100 men: thus, we see the cogent cause why from all time the ratio of good to bad seals is as 1 to about 25.

The chef lieu of seal engraving now in India is at Delhi. The work is very fine, but the material used is inferior, and efforts should be made to rectify this. The workmen are Mahommedans, thus the work they do is caligraphic only. Such is not interesting. It is ornate and monogrammatic. The Mahommedan seals of centuries back are much more simple, grand, and pleasing. The present ornate style came in with the Emperor Akber the Great, 1558—1605 A.D.

The Hindus of Tanjore and Madura in the south of India, cut figures of the bull Nandi, Ganesha, Vishnu, Krishna, &c., out of sapphires, emeralds, &c., and wear them around their necks on festive occasions. The grand old Vijayanagar Dynasty of Southern India, which fell before a Mahommedan confederacy of Princes about three and a-half centuries ago, were great patrons of this kind of art production. The specimens of to-day sell from about 50 rupees upwards. The work is good, but the quality of the material as a general rule is not so.

The seal engraving at Delhi, and the figures of the Puranic deities cut in Southern India, pretty well include all that is now doing on a large scale in India in gem engraving. But all over that country the art is practised, as Agra, Bombay, Surat, Baroda, &c., can attest. Still, the beautiful glyptic art which was once so dear to Indians, so patronised by them, and so successfully pursued by them, is now in rather a dormant state. But the past tells that India contains the genius and the skill to work this fine art, while its soil and river beds supply the best material. Thus when the time comes or occasion arises, there is little doubt that the engraved gems of India will rival those produced in all ages of its glorious past, whether of Greek, early Puranic, or other times.

About 1860 there was a great demand for the ancient cylinder seals of Assyria and Babylon. As a result forgers of such arose, and now amateur collectors have become wary of gems from the Tigris and Euphrates Valleys. I am sorry to say that the search and demand for ancient gems in the Punjab has there also produced the vile forger. Thus the gem collector in the classic land of the Five Rivers and in Northern India must be on his guard against impositions. The engraved gem forger began his hateful course in the Punjab about 1870. As yet his productions are bad and easily identifiable.

Perhaps these remarks of mine on the engraved gems of India may make some of my fellow members of "The Society for the
Preservation and Encouragement of Indian Art," especially those who are kings, nobles, and chiefs in India, consider if they could not in some simple way give the beautiful old glyptic art of India some patronage. I think I see many ways in which they could do so. In ancient days, when the ancestors of the present rulers of Oodeypore and Jeypore slew a lion single handed, they commemo-rated the feat by engraving it on a beautiful seal stone; a copy of which was given to each chief who had accompanied his Raja. Such could still be done.

The Indo-Greek, the Indo-Scythic, the Indo-Sassanian, and the Gupta and Brahman Rajas of old had their likenesses beautifully engraved on their seals. How little it would cost them, and how pleasing it would be for the present great Rajas of India to do the like.

Now-a-days some of the native Princes of India have contingents ready for Imperial military service. For instance, Bikaneer has a Camel Corps. What more natural than for its Maharaja to commemorate such a circumstance on imperishable *pietra dura*, or precious stones? I have gems which tell of events which occurred in India 2,600 years ago. Fellow members! only think that what any of us may now do, may be a source of pleasure to Indians 2,000 and 3,000 years hence! Should any of the Princes of India get any new ideas from these pages, I do trust that the art, artist, material, design and style will be indigenous, that nothing be borrowed or be hybrid.

On Australian postage stamps we see the new English there in the far away Southern lands, striking out quite original designs. We see the kangaroo depicted; an animal peculiar to the country. We see the cities of Sydney and Melbourne depicted, when 100 or 50 years old.

Why, instead of the ugly postage stamps which some of the Indian Princes now have, and which are a mass of incongruous and crowded lettering, could they not have simple and pleasing designs, which tell of their noble selves and country?

The last postage stamp design of Newfoundland, is a Newfoundland dog—how simple and appropriate! Surely this must give an idea to many a chief in India.

In coinage, which is a fellow art to gem engraving, the Princes of India can surely see their way to improving their monetary designs. Many of the coins of ancient India are very fine: I pray any fellow-members of this Society who have it in their power to rival and surpass the doings of old.

London, November 1891.

Geo. G. Pearse
Lieut.-General, Royal Horse Artillery.
S.E.P.I.A.

Since the publication of the Annual Report of S.E.P.I.A., a donation of £100 has been received from his Highness the Maharaja Sawai Madhu Singh, of Jeypore, G.C.S.I. The Honorary Secretary, by desire of the Committee, wrote by the Mail of the 16th October to his Highness, thanking him for the liberal donation which had been forwarded to her by the British Resident at Jeypore, through Messrs. King & Co., of Bombay.

The following have become subscribers since the Annual Report was published: Mrs. Bourne, Mrs. Hall, Colonel Holdich, R.E., Mrs. Holdich, Colonel Hancoc, B.C.S., and Lady Moore.

The Honorary Secretary having changed her residence, begs that all communications may be addressed to

Mrs. David Carmichael,
16 Grenville Place, South Kensington,
London, S.W.

A LONELY GRAVE: IN MEMORIAM, V. W. V. P.

Grange. 3rd November 1891.

Memories of friends whose dying eyes saw none
But stranger faces—and who rest in hope,
The one, on Malta’s ruddy, blazing slope,
The other, ’neath New Zealand’s softer sun—
Stirred in me, as, by open grave of one
I never saw till he had seen the Morn,
I stood. Yet in the pain, sweet thoughts were born:
These lonely graves make all the world less lone,
Touching Life’s warm heart beating everywhere!
—for kindly eyes with honest tears were wet,
And kindly thoughts on distant kin were set,
(Striving to do their part, as they were there)
While blue Scotch hills and sky that arched above
Stood types of changeless faith and boundless love!

Isabella FYVIE MADO.
THE RETIREMENT OF SIR JAMES LYALL, 
LIEUT.-GOVERNOR OF THE PUNJAB.

On October 7th, at Simla, a meeting was held of the subscribers to the farewell testimonial to Lady Lyall, in order to present the testimonial, which consisted of a handsome set of Kashmere silver work, of the lotus pattern. H. E. the Viceroy and Lady Lansdowne were present.

The Commander-in-Chief, Sir Frederick Roberts, on behalf of the Committee, spoke as follows:—

Your Excellency, ladies and gentlemen—Amongst the drawbacks which counter-balance the many advantages of an Indian career, one of the greatest to my mind is the fleeting and changeful condition of society, which necessitates the frequent breaking up of our pleasantest associations, and must, in a measure, tend to harden our hearts to the pain of having to part with those who, if it were possible, we would gladly keep always in our midst. But even people who, like myself, have undergone a long course of this hardening process, cannot part unmoved with old and valued friends, though they may be able, as in my case, to look forward to a not very distant renewal of the friendship in the old country. I cannot contemplate the approaching departure of Sir James and Lady Lyall, without the deepest regret, both on private and public grounds—a regret which is felt by all who have had the privilege of their acquaintance, though perhaps not so keenly as by me, who have had that privilege longer than almost any one else here to-day. This must be my excuse for consenting to preside at this meeting, about which I had some hesitation, feeling, as I do, that some one might have been found who could express in happier terms all that is in our hearts on this occasion. I have known Sir James Lyall for a considerable number of years. Most of our service has been passed in the Punjab, and for the greater part of the time we were absent from Northern India, we were both employed in far off Madras, where we were more or less associated. Ladies and gentlemen, I will not take up your time by expatiating on all that Sir James Lyall has done for his country in India. It is not for me, nor it this the occasion to do so; but I will, with your permission, give a very brief sketch of his official career.

Sir James was amongst the very last of the Haileybury men, and
was a contemporary of Sir Philip Hutchins, Sir Charles Bernard, Sir Charles Grant, Mr. Elsmie, and Mr. Rivett-Carnac.

He arrived in India in April 1858, and for the first six years carried on the duties of an Assistant Commissioner in various parts of the Punjab, and was then appointed Assistant to the Settlement Commissioner. This was the turning point in Sir James Lyall's career. He rapidly passed through the various grades in the Revenue Department, and in 1867—68 he became Settlement Commissioner, and in the beginning of 1879 Financial Commissioner, with a little more than twenty years' service. This will be considered very early promotion, but it was universally admitted that Mr. Lyall's marked success in the work of settlement officer fully justified his being placed at the head of his department. It was indeed as a revenue officer that Sir James Lyall made his name in the Punjab. He was distinguished for his intimate acquaintance with land tenures, and for his great sympathy with, and knowledge of, the people. His settlement work was chiefly carried on in the districts of Gurdaspur and Kangra, and I recollect being greatly struck, when I was travelling through those districts a few years ago, by the kindly manner in which he was remembered there. Sir James Lyall was then Resident at Mysore and Chief Commissioner of Coorg, and numerous were the enquiries made about him, and the expressions of hope that he would be the next Lieut.-Governor of the Punjab. Sir James Lyall's sojourn in Mysore lasted for less than four years, but that was long enough to make his and Lady Lyall's departure felt as a very great loss by all in that part of India. A year or two after they left; the Maharaja of Mysore came all the way to Lahore to see Sir James and Lady Lyall. I met his Highness in Calcutta, and on remarking that it was a long journey for him to take, he replied "I would go twice the distance to see my friends Sir James and Lady Lyall." (Applause.)

In April 1887, just twenty-nine years after his first arrival in India, Sir James Lyall was appointed Lieut.-Governor of the Punjab and its dependencies, and it is on the occasion of his being about to vacate this high office that we, his friends, have assembled to assure him of our great esteem and respect as our local ruler, and of our unfeigned sorrow that we are so soon to lose him and the Lady who has shared in his labours and graced his establishment for nearly twenty years, who has won all our hearts by her generous kindness, her warm sympathy, and her genuine unselfishness, and who, by her cordial, genial manner, will cause the Barnes hospitalities to be looked back upon as amongst the most
cherished of our Indian reminiscences. (Loud applause.) Ladies
and gentlemen, before I conclude there is one little incident I
must relate, as it shows better than any words of mine how
generally Lady Lyall has made her influence felt throughout
Simla society. When it was proposed that some little present
should be offered to her as a tribute of our affection and esteem,
several children begged to be allowed to join and get something
for "dear Lady Lyall." That something is now here, and I am
deputed by Lady Lyall's many Simla friends to ask her kind
acceptance of it. (Applause.)
Lady Lyall, on behalf of all those friends, I beg you will allow
me to say how greatly we shall miss you, how heartily we wish
you and Sir James Lyall a long a happy life, and what pleasure
and delight it will be to us to meet you both again in years to
come. (Applause.)
Sir James Lyall, in replying, was deeply affected, and on behalf
of Lady Lyall, expressed his high appreciation of the goodwill
and kindly feeling which had promoted the presentation. He
acknowledged in fitting terms Sir Frederick Roberts' allusion to
his official career.
REVIEWS.

THE LIFE AND TEACHINGS OF MOHAMMED; OR,
THE SPIRIT OF ISLAM.

BY SYED AMEER ALI, M.A., C.I.E.

The book before us naturally divides itself into two parts—viz.,
(i) The life and teachings of Mohammed; and (2) The spirit of
Islam.

The former of these subjects has been so often placed before the
world that, in the short space at our command, we do not propose
to touch upon it. With regard to the latter, in fulfilling the office
which falls to the lot of such a Society as ours—that of drawing
together into one focus whatever we may find to be good in the
diverse religions professed by the many millions of our fellow-
subjects, we desire to call attention, especially the attention of
Indian Moslems, to the original tenets of the Mohammedan
faith, as set forth by Syed Ameer Ali on the authority of the
Korán itself, which tend to the drawing closer of those bonds of
tolerance, if not of brotherly kindness, on which Indian Nationality
in the broad sense of the words, if such is destined ever to become a
fact, must be based. His object in preparing the work is stated
in the Syed's preface to be, "to embody the philosophical and
ethical spirit of Islam, in the hope that it may assist the Moslems
of India to achieve their intellectual and moral regeneration under
the auspices of the great European Power that now holds their
destines in its hands." For our part, we hope that the effect of the
revelations the work contains, for the setting forth of the true
doctrines of Islam will no doubt be real revelations to many of its
readers, both European and Native, will be more personal, in the
way of teaching both the rulers and the ruled to understand and
appreciate each other better than they have hitherto, and thus to
become brothers, as well as fellow-subjects.

"Verily (see Korán, Sura v. 73) those who believe (the
Moslems), and those who are Jews, Christians, or Sabæans
(may we not include devout Hindus, Buddhists, and the pure-
hearted of every creed?), whoever hath faith in God and the last
day (future existence), and worketh that which is good—for them
shall be the reward with their Lord: there will come no fear on them, neither shall they be grieved." Nothing can show more clearly than this passage from the Korán that the fanaticism which led to the propagation of Islám by the sword, and the bigotry which the cry of "Deen! Deen!" will even now turn a Mohammedan mob in India into frenzied devotees, are not of the true spirit of Islám. To quote the book itself: "The Islám of Mohammed recognises no caste of priesthood, allows no monopoly of spiritual knowledge or special holiness to intervene between man and his God. Each soul rises to its Creator without the intervention of priest or hierophant. No sacrifice, no ceremonial, invented by vested interests, is needed to bring the anxious heart nearer to its Comforter." Can we say so much for much of modern Christianity? The ethical code of Islám, as pointed out by the Syed, is summarised in the 4th Sura thus:

"Come, I will rehearse what your Lord hath enjoined on you—that ye assign not to him a partner (so in the Decalogue of Moses: 'I am the Lord thy God. Thou shalt have none other Gods but me'); that ye be good to your parents ('Honour thy father and mother,' &c.); and that ye slay not your children because of poverty (for them and for you will We provide); and that ye come not near to pollutions, outward or inward; and that ye slay not a soul whom God hath forbidden, unless by right... and draw not nigh to the wealth of the orphan, save so as to better it... and when ye pronounce judgment then be just, though it be the affair of a kinsman. And God's compact fulfil ye, that is, what He hath ordained to you—'Verily, this is the right way: follow it, then.' Again: 'Blessed be they who believe and humbly offer their thanksgiving to their Lord... who are constant in their charity, and who guard their chastity, and who observe their trust and covenants.' Verily, God bids you do justice and good, and give to kindred their due; and He forbids you to sin and to do wrong and to oppress'.

What is this but the spirit of the old Hebrew Prophet when he asks what God has required of His people but to do justice and to love mercy, and to walk humbly with their God? It has been urged that Mohammed's morality was derived from a study of the Hebrew and Christian Scriptures. We are not concerned to inquire whether this may be the case or not: from our point of view it is sufficient to know that universal charity—that charity which would do to its neighbour what it would desire its neighbour
should do to it—is inculcated by the spirit of Islam. Completely opposed to this spirit is the pride of religion which would prevent the Indian Mussulman (the practice is not common to those in other countries that profess Mohammed's faith) from eating with Christians: it is a mere superstition borrowed from Hinduism. Sura v. 7 of the Koran distinctly says: "This day things healthful are legalised to you, and the meats of those who have received the Scriptures are allowed to you, as your foods are to them."

One of the chief barriers in the way of a more complete social intercourse between Mussulmans and Europeans is the custom of polygamy among the former. We believe that Syed Ameer Ali practises what he preaches in this respect, and has only one wife, who is an English woman. There is much to be said in favour of his view, that Mohammed was forced into the recognition of the custom by the circumstances of the time, and the then state of the Eastern world, and that he meant the arrangement to be only temporary may be fairly assumed by the fact of the passage which permitted polygamy—viz., "You may marry two or three or four wives, but not more," being followed by the words, "but if you cannot deal equitably and justly with all, you shall marry only one." We can recommend the Syed's arguments on the subject seriously to the consideration of the Mussulman world. He is of opinion that the feeling against polygamy is becoming a strong social, if not a moral, conviction, and extraneous circumstances are already tending to root out the custom from among the Indian Mussulmans, 95 per cent. of them being at the present moment, either by conviction or necessity, monogamists. We leave the excuses made for Mohammed himself in the matter of his marriages in the hands of the author of the book.

The size of our small Magazine will not permit our reviewing in detail the portions of the work relating to the political spirit of Islam, its political divisions and schisms, its literary and scientific and its rationalistic and philosophical spirit, but we commend their perusal to all who are lovers of fair argument, and desire to judge dispassionately the merits and demerits of the Mussulman religion. Our present purpose will be served if we have brought home to our readers the practicability of a far nearer approximation in sentiment than there exists at present between the followers of that religion in India and Europeans, be the latter Protestants, Roman Catholics, or Theists.

Alex. Rogers.
A Master Mariner: Being the Life and Adventures of Captain Robert William Eastwick.


The name of Eastwick is familiar to all who are acquainted with the history of our Indian Empire. One holder of it, the late Captain W. J. Eastwick, after serving with distinction in military and political employment in India, was elected as Director of the Hon. East India Company, and eventually became Deputy-Chairman of that body, and was selected in 1859 for a seat in the East India Council. Another, the late E. B. Eastwick, was a profound Oriental scholar and an author of repute. The father of these eminent men was Captain Robert William Eastwick, the "Master Mariner" whose life and adventures are related in the volume under notice—mainly from his own autobiographical notes (dictated to his daughter); edited, very ably and judiciously, with additions from other authentic sources, by his grandson—Mr. Herbert Compton.

Captain Eastwick was at that time about 64 years of age, and had been blind for three years; and the abundance of the details, and the accuracy of the narrative, bear testimony to a wonderfully retentive memory. The old Captain's style is simple and unassuming, but full of graphic pictures of character, scenery, and adventure.

Born in 1772, his father died shortly after his birth, leaving his mother a girl-widow. Always of an adventurous disposition, at 12 years old he went to sea as an apprentice. At the age of 21 he was appointed to the command of a vessel, which was wrecked in the Bay of Bengal, only nine, out of 65 persons who formed the crew and passengers, escaping to land—the East Coast of the Bay. From that time till his retirement his life was a series of exciting adventures (in one of which his vessel was captured by a French frigate), through which he maintained unflinching courage and resource, and firm fidelity to duty and honour.

The career of a Master Mariner in the Eastern seas in those days was one of constant danger and difficulty. At various times French and Dutch cruisers, American privateers, and Malay pirates had to be reckoned with, besides the dangers of comparatively unknown seas, and the cyclones and typhoons to which they are subjected.

On one voyage, Captain Eastwick took his wife (to whom he had
been just married) to sea with him, on a voyage from Calcutta to Bencoolen, and the story of his escape from two French cruisers, and afterwards from two Dutch cruisers, is one of the most exciting and interesting in the book; remarkable, too, for the splendid pluck shown by his wife, "who, whether under the fire of one enemy, steering the ship as carefully and courageously as any man, or whether tearing away from the other, with masts bending like reeds, sails torn and flapping with a report like cannons, and bulwarks under water, always remembered that she was a sailor's wife, and never spoke a word of alarm, nor changed the colour of her cheek for a moment." There were some prizes open to the career of a mariner in those days which, to a man of adventurous spirit, presented powerful attractions. A Master's whole wealth was generally invested in his ship and cargo, and shipwreck or capture meant ruin, even if life were saved. But, on the other hand, a year or two of successful voyaging laid the foundation of another fortune. And so a Master Mariner could often retire at a comparatively early age, provided his funds were securely invested. Captain Eastwick retired at the age of 33; but, losing all his fortune through the failure of a Parsee merchant in whose hands he had left it at 12 per cent. interest (exchange at 2s. 8d.), he was obliged to resume his profession, and did not finally retire until 1825. Yet he lived for 40 years more; and children, and grandchildren, and great-grandchildren were born to him, and grew up, and gathered round his knees to hear from his own lips many of the incidents recorded in these pages. The last 33 years of his life were passed in total blindness.

The Editor's short sketch of the last years of the fine old Captain is not the least touching and interesting portion of the narrative. The volume is handsomely got up, and contains two fine portraits of Captain Eastwick—one taken in 1805, the other "in old age"—and some other illustrations. It is a noteworthy addition to Mr. Fisher Unwin's Adventure Series.

J. B. Knight.

Snakes: Snake-Bites and their Treatment.

By A. Hindu.

Calcutta: Printed at Smith & Co's. Press.

The subject of snake-bites is one of absorbing interest to all people residing in countries where venomous snakes abound; it is, therefore, desirable to give every publicity to a system of treatment which professes to be infallible in the saving of life. The impunity
with which Indian snake-charmers handle the most venomous reptiles has long excited attention; and, not unnaturally, their apparent immunity from danger has been ascribed to successful trickery. They have ranked with mountebanks and impostors; for it could not be supposed that those who were ignorant of the physiology and anatomy of the snakes they played with, could have any real knowledge of the subtle fluid they emit, its course in the human system, and the proper methods of stopping its evil action.

A Hindu of learning and ability, who in his young days associated with snake-charmers, has at last imparted the secret, which Europeans might long ago have known had they been prepared to learn what unscientific Indians have to teach. It seems that snake-charmers are not cheats; nor are they in any way exempt from the dangers of their calling, except by their methods of extracting the poison from the human system when a venomous reptile has injected it. Minute observation has taught them the course followed by the poison on entering the human body, and ages of experience have built up a strictly scientific method of counteracting the evil. Every snake-bite is not dangerous, and the charmers explain that by the fact that the poison is emitted from the middle of the fang, and not from the tip, as Europeans believe. When poison is really injected, the part begins to swell; this indicates that the poison is in the wound itself, and it can be immediately extracted by the point of a knife, or by suction. If this happy moment be lost the swelling goes down, and the poison begins to strike root. Here observation has revealed that it follows a curious habit; for the poison injected by the two fangs invariably deviates to the right and left, and never attempts to coalesce. So persistent is this habit that if a blood-vessel is even caught between the two fangs no poison will enter it; but the two spots of poison will move outwards and enter two blood-vessels to the right and left of it. The position of the venom is superficial, and it has been remarked that as it passes onwards the hairs on the skin droop, but speedily regain an erect posture. These peculiarities enable the snake-charmer to trace the progress of the poison, and enable him to place ligatures round the limb to stop its course. Two or three ligatures are applied, a few inches apart, and the action of the poison on meeting these obstructions is closely scrutinised. It is found to advance and recede, and, at a moment of retrogression, the skin is opened with a knife, and the venom throws itself out in the form of an inky stain.

There are various other processes adapted to the varying conditions under which bites occur, the degree of impregnation, the
position of the wound, and the length of time which may have elapsed before remedial measures are applied. The foregoing details are given merely to show that the method of treatment followed by the snake-charmers is not unreasonable in itself, although based upon facts hitherto unknown to Europeans. The writer of the treatise under notice is a well-informed man, who knows the works of Drs. Fayrer, Shortt, Wall, Richards and others, and acknowledges the important services which they have rendered to humanity by their investigations. Indeed, it was in deference to their labours that he abstained from publishing the empirical treatment now made known. The Indian method should be made the subject of careful experiment. It commends itself to reason; it claims to have been practised for ages with unfailing success; and, in firm reliance on its efficacy, thousands of snake-charmers daily expose themselves to the bites of the most vicious of snakes.

F. Pincott.
BOOKS RELATING TO INDIA AND THE EAST PUBLISHED DURING THE LAST SIX MONTHS.

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HAYTHORNE'S DAUGHTER. By Paul Warren. 31s. 6d. (Hurst & Blacket.) A very clever story, the earlier scenes of which are laid in India. The characters are skilfully drawn.

RULERS OF INDIA, each 2s. 6d. (Clarendon Press.)

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THE CALIPHATE: ITS RISE, DECLINE, AND FALL. By Sir W. Muir. 10s. 6d. (R. T. S.)

YOUNG INDIA. By W. S. Caine. 64 Illustrations. 1s. (Pall Mall Gazette Office.)

THE MUSIC AND MUSICAL INSTRUMENTS OF SOUTH INDIA. By Captain C. R. Day. Introduction by A. J. Hipkins. Royal 4to. 73s. 6d. (Black.)

CHRISTIANITY AND BUDDHISM: A COMPARISON AND A CONTRAST. By Rev. T. S. Berry, D.D. 2s. 6d. (S.P.C.K.)

THE RAJAH OF DAH. By G. M. Fenn. 3s. 6d. (Chambers.)

SEAS AND LANDS: LETTERS BY SIR EDWIN ARNOLD, K.C.I.E. WITH NUMEROUS ILLUSTRATIONS. 21s. (Longmans.)

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Poems; Narrative and Descriptive: Written in England and India. By E. Templeman. 3s. 6d. (E. Stock.)

Pomegranates from the Punjab. 1s. Claremont Series. (Gall.)

The Sportsman's Vade Mecum for the Himalayas. By E. C. A. J. (Field Office.)

The Life and Teaching of Mohammed. By Syed Ameer Ali. 18s. (W. H. Allen & Co.)

Colonial English: A Glossary of Australian, Anglo-Indian, Pidgin-English, &c., Words. By K. Lentzer. 7s. 6d. (Kegan Paul & Co.)

Statistical Abstract relating to British India, 1880—81 to 1889—90. 1s. 3d. (Eyre & Spottiswoode.)

Report on Sanitary Measures in India, 1889—90. 1s. 6d. (Eyre & Spottiswoode.)

Life and Adventures of Captain R. W. Eastwick, Master Mariner. Edited by Herbert Compton. Illustrated, 5s. Adventure Series. (Unwin.)

Pandarang Hari; or, Memoirs of a Hindu. New Edition. 2s. (Chatto.)

Cultivated Plants and Domestic Animals on their Migration from Asia to Europe. Edited by J. S. Stallybrass. Cheap edition. 10s. 6d. (Sonnenschein.)

The "Friend of London;" or, The Rajputs of Meyawr. By C. E. Biddulph. 1s. (Kegan Paul & Co.)

A Month in a Dandi: A Woman's Wanderings in Northern India. By Miss C. S. Bremner. (Simpkin, Marshall & Co.)

Hindu-Koh: Wanderings and Sport on and beyond the Himalayas. By Major-General D. Macintyre, V.C. Cheaper edition. 7s. 6d. (W. Blackwood & Sons.)

The Imitation of Buddha. Quotations from Buddhistic Literature for every day in the year.

Aryan Traits. By Koilas Chandra Mukhopadhyay, M.B (Calcutta, Addy & Co.)

History of the Punjab. By Syed Mohammed Latif. (Calcutta, Central Press.)
POPULAR EDUCATION IN ENGLAND.

On Monday, November 16th, a meeting was held by the kind permission of Lord and Lady Hobhouse, at 15 Bruton Street, W., when J. G. Fitch, Esq., LL.D., H.M. Inspector of Training Colleges, gave an address to a large party of Indian students on the History of Popular Education in England. The Right Hon. Lord Hobhouse, Q.C., K.C.S.I., presided.

The Chairman made a few opening remarks, introducing the Lecturer as one who, by a long course of professional study, by love of his subject, and by natural ability, had become one of the greatest masters of educational questions in England. He then requested Mr. Fitch to deliver his address, which was listened to throughout with great attention and interest.

The lecturer began by pointing out that the English system of popular education, if system it might be called, was like many other British institutions, rather a growth than a manufacture: it had not been consciously pre-determined by the foresight of statesmen or philosophers, but had been developed by a gradual process of evolution, and was the result of many compromises, and of the teachings of experience. In this respect it differed much from the scheme of parish schools, devised in Scotland by John Knox in 1560, from the systems adopted from the first by the Puritan settlers in the New England States of America, and from the highly organised and more bureaucratic systems to be found in the chief countries of Continental Europe. Before the Reformation, all the education accessible to those students who did not go to the Universities was to be found in religious houses, or in chantry schools attached to cathedrals. At the Reformation, and after the dissolution of monasteries, some of the confiscated property was devoted to the establishment of schools, and the revival of learning in England helped to fix on these great educational foundations the character which they had so long retained as "Grammar Schools." Latin and Greek furnished the staple of the instruction, and were taught, either gratuitously or at a small cost, to all who were willing to receive such teaching. During the sixteenth and seventeenth centuries the number of these institutions rapidly increased: gifts, bequests, and scholarships were abundantly supplied; but they were the product of private benevolence only, and Government had no
concern in the matter. Moreover, they did not provide in any way for the education of the poor. At the end of the seventeenth and beginning of the eighteenth century a new class of endowed schools came into existence, designed expressly for the use of the children of the labouring classes; these were called "Charity Schools." Their educational aims were very low; clothing was often given to the children, and they were all closely connected with the Church of England. They furnished, however, during many years the only public provision for elementary education, although the range of their usefulness was very limited.

The lecturer then traced the history of the early efforts of Raikes, the founder of Sunday Schools, in 1781, as well as of Andrew Bell, the founder of the Madras system of mutual instruction, and Joseph Lancaster, the young Quaker enthusiast, both of whom were trying, at the end of last century, some interesting experiments in the establishment of large schools, each conducted by one adult teacher, with no other assistance than that of elder pupils, who were employed as monitors. The two great societies—the British and Foreign School Society, founded in 1808, and the National Society, in 1811, were the product of the efforts made respectively by the friends of Lancaster and Bell. They continued during many years, and even down to the present time, to do important service in promoting the establishment of schools—"National" schools being connected with the Church of England, "British" schools seeking to give scriptural instruction, but without the creeds or catechism of any particular section of the Christian Church. When, at the instance of some of the leading liberal statesmen—Brougham, Lansdowne, and Russell,—the Government made its first tentative efforts in 1832 to assist public education, it was through the agency of these two Societies that its grants were dispensed. It did not set up a system of teaching, nor bring schools into existence. The Committee of Council on Education, called into existence in 1839, and commencing active operations through the famous Minutes of 1846, proceeded from the first on the principle that its main business was to dispense a grant in aid of local effort. It invited the cooperation of the religious bodies, and promised considerable assistance, on condition that the schools should be open to the inspection of officers of the Government, and that the teachers should be qualified.

In the early stages of this movement the nation owed much to the foresight and enthusiasm of Sir James Kay Shuttleworth, the first Secretary of the newly-constituted Education Department, who established the "pupil-teacher" system, and sought by various means
to encourage the better training of teachers for their work, by awarding certificates to qualified persons, and by the multiplication of training colleges. The grants made for school buildings and for the payment of teachers increased year by year until, in 1858, it amounted to £836,920; and the number of certificated teachers to 6,876, and of pupil-teachers or apprentices to 15,224. A Royal Commission, under the presidency of the Duke of Newcastle, was nominated at this time, and when it reported in 1861, its chief recommendation was that the system of personal payments from the Treasury to teachers should cease, that the whole grant should be graduated according to the efficiency of the school as tested by examination. Mr. Robert Lowe (afterwards Lord Sherbrooke) was at that time the Vice-President of the Council, and on him devolved the duty of giving legal effect to their recommendations. He formulated the set of regulations known as the "Revised Code," under which the Parliamentary grant was to be hereafter distributed on the principle generally described as "payment by results."

After explaining the working and the educational effect of this principle, Mr. Fitch said that the next step of importance was taken by Mr. W. E. Forster, who was Education Minister in 1870. Hitherto the Government had taken no initiative in the establishment of schools, but had simply given aid to those which had been founded by different religious and philanthropic bodies. By the Education Act the provision of elementary education was for the first time recognized as a national obligation; and all towns and districts not already sufficiently supplied with schools, were required to establish Boards and to make up the deficiency. But the Act proceeded still on the principle of supplementing rather than superseding voluntary agencies. The provision of the "Time Table Conscience Clause" and the new regulations concerning inspection which were embodied in the Act, helped to define more clearly the relative position and duties of the Central Government and of the local bodies. Successive changes and modifications had been introduced from time to time by the Ministers who had been entrusted with the charge of the Department—notably by Mr. Mundella, by Lord Sandon, and by the present Vice-President, Sir W. Hart-Dyke. All these changes had tended to give greater freedom and variety to the methods of teaching, to raise the standard of instruction and to make more effective the law requiring attendance in school. The latest Royal Commission, presided over by Lord Cross, issued its report in 1888, and, while it recommended no fundamental changes in the principles on which the grant should be distributed, suggested some modifications of detail. These have
in the main been since carried into effect, and in the last year the
department was able to report that accommodation had been provided
for 5,539,285 scholars, that 4,341,364 had been actually present on
the day of inspection, that there were 19,498 day schools, containing
29,468 separate departments under head teachers, receiving public
aid and under the supervision of the department. The total cost of
this machinery exceeded six millions sterling; and was thus
provided:—

Rates levied by School Boards .. £1,320,487
Voluntary contributions .. .. 758,670
School fees paid by parents .. .. 1,940,546
Government grant .. .. .. 3,326,177

£6,345,880.

During the last session of Parliament a measure was passed, with
the object of relieving parents almost entirely from the payment of
fees; and a further sum of £2,000,000 was appropriated for the
purpose. Thus it would be seen that more than five-sixths of the
total charge for public elementary education would in future be
provided for by Imperial taxation, and the rest either from local
taxation or voluntary contributions.

In this way, although it could not be said that England possessed
a symmetrical or logically perfect system of public instruction, the
nation had arrived, by steps more or less halting and tentative, at
some very satisfactory results. The method by which the present
system had been slowly developed was in harmony with the genius
and traditions of the English people, and whatever might be its
theoretical defects, it had at least some merit. It had succeeded
in bringing nearly 5,000,000 children—one-sixth of the whole
population—into public elementary schools. The standard of
instruction and of regular attendance was steadily rising, and
the conditions under which public aid was distributed were so far
acceptable to all parties in the State that the work of the Education
Department was practically co-extensive with the needs of the whole
nation. There were not here, as in France and America, numbers
of separate elementary schools conducted by voluntary bodies
hostile to the Government system and wholly unconnected with it.
The lecturer concluded by pointing out that much yet was required
to be done, and that some very important educational problems yet
remained unsolved. There was need of a better co-ordination of
scattered educational agencies: means had yet to be taken for
establishing a true connexion between primary and secondary
education, and for facilitating the advance of promising scholars from the lower places of instruction to the higher. Much had yet to be effected in regard to the training of teachers for their work, and the development of the new experiment of attaching normal departments to the great provincial colleges. Above all, we had yet to arrive at higher and truer conceptions of the nature and scope of education itself than had ever yet been attained, and to keep ourselves as a nation, ready to make a right use of all new opportunities and improvements which experience and observation in our own and foreign countries might from time to time suggest.

The Chairman remarked on the interesting and comprehensive sketch given by Mr. Fitch of the steps by which popular education had been organised in England, and pointed out that some of the controversies which had been referred to were singularly similar to controversies of later times; but that, in all such movements, those who tried to give the wider range to human faculties had conquered in the strife. Comparing the rise of popular education in India with that in England, Lord Hobhouse said that no organised effort in this direction had been made in India till the third decade of the present century, and that then the effort came from the English rulers. By the vigour of Lord W.-Bentinck, supported by the genius of Macaulay, English education was introduced into India, and thus the literature of this country had been made accessible to Indian students. In no instance, probably, had an educational system started by a foreign Government taken root and fructified as this in India had done. Lord Hobhouse, referring to the time when he was Vice-Chancellor of the Calcutta University, observed that education had then become a perfect passion in Bengal. The sacrifices made to obtain instruction were often extremely touching, and it did not appear that the priestly class offered any objection to the new system. On the part of the Mahomedans, religious objections did prevail, but such objections had now very much disappeared. In the Universities of Bombay and Madras the experience was similar, and educational officers gave the same account as to the schools. Of course, now that Government had established schools and universities, the Indians themselves must be the people to carry them on. In regard to this, Lord Hobhouse appealed to the students present, who would soon be the mature men of India, and on whom, therefore, the duty of supporting education would devolve. Each one was only an atom, but atoms made masses. On their return to India, having had the advantage of foreign travel, and of becoming acquainted with the literature of Western Europe, they would be looked to for information, and they
might become leading men of their society. He hoped they would be penetrated with the idea that nothing conduces so much to the prosperity of a country as to have its people well educated. In the years when the mind was plastic, it was very advantageous to have opportunities for observation and reflection, and, having had such opportunities, they should make efforts to spread education, and thus they would do the best for the progress of their country.

Mr. M. M. Bhownaggree, C.I.E., proposed a vote of thanks to the Lecturer and to the Chairman, which was seconded by Moulvi Rafiuddin Ahmad, and, the thanks having been acknowledged, the meeting closed.

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**THE RÁNI’S FAREWELL TO JHANSI.**

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Farewell for ever, ye ancestral halls!
Your Queen must go to where her duty calls.
O royal fortress, and O kingly tower,
O princely audience-hall and private bower,
O shrine, our household gods wherein do dwell,
Your Queen must bid you all for aye farewell!
In waking vision, midnight dream, each scene,
Of by-gone joys the witness that has been,
Impressed in hues unfading on my heart,
May in my exile help to soothe some smart,
To calm some anguish of a burdened breast,
But for its country’s cause that fain would rest,
Passed through the cleansing fire to mortals given,
Pured and unsullied into Indra’s heaven.
That cause still beckons forward to the field
Of high emprise, nor can I tamely yield
To foreign bondage, till I surely know
My arm, my wisdom, can no farther go.
And though a certain sad foreboding tells
These heart-felt words will be my last farewells,
My spirit stirs and prompts me to the fight
Where I may battle for the true and right,
One blow for freedom strike, with courage high—
And should it not succeed, still honoured die!

A. R.
"IN INDIA."

Native Social Etiquette.

Mode of Taking an Oath.

(Concluded from page 565.)

In all countries it is usual to swear to the truth, or otherwise, of a statement by something which is held most sacred or most dear. Christians take oath upon the Bible, and Muhammedans upon the Koran; but Hindus do so upon any one of several objects which, as having more or less of a religious complexion, they reverence accordingly. Thus, they swear by the Shastras (the Hindu Scriptures); by water from the Ganges; by the salagram (the black quartzose supposed to represent Vishnu); the tulsi plant (ocimum sacrum, or sweet basil); the rudraj (seeds of the Elaeocarpus ganitrus, used by Brahmins in chaplets or rosaries; by fire, as representative of deity; before Brahmins; and by, what with many Hindus is considered the most binding oath of all, the eldest son. As in common parlance any Englishman might say, "upon my soul," or "upon my honour," a Hindu, in affirming a statement to be true or false, would conclude his sentence with beta qusum (I swear by my boy).

Unhappily, the proverb, which is applicable almost everywhere, finds a place in India. Qusum khâne hî ke liye hai (Why? oaths are made to be swallowed—i.e., broken. Comp.—Promises are like pie-crust, &c., &c.).

Habits and Customs.

In India, if a woman is ashamed of having committed some social impropriety, she puts out her tongue, which, with us, is usually protruded only for the inspection of the doctor. A man, thus guilty, seizes the lobe of one of his ears, stands on one leg like a stork in repose, and cries taubah, taubah (forgive, forgive).

Fie, Fie.—Fie, Fie is expressed by Chi, Chi.

Khuddâ jâne.—We are apt to be angry when the only reply received to a question is Khuddâ jâne (God knows); or hum ko kya
málum (how should I know?). But the Englishman's shrug of the shoulders is equally unsatisfactory.

**Pedal dexterity.**—Manual work is mostly done by Western nations with the hands; hence the name. Indians find the feet almost as useful; witness the dexterity of the dirzee (native tailor) any day in one's own verandah.

**Inspiriting.**—The English farm-labourer whistles cheerfully when going to his daily labour. The Hindu never whistles, but, as he sows his seed, invokes the Almighty, his rulers, and the money-lender.

**Uncomfortably seated.**—Untravelled Indians are never quite comfortable when seated on chairs; and, when the sitting is prolonged as in the case of a Munshi or Pundit—the latter particularly—giving a lesson to a European, there is a tendency, after a time, to draw the legs up and bring the feet on to the seat; the more especially if an insect should have crawled up from the floor on to the teacher's dress. With reference to this last possibility, it has been proposed to isolate the tender-hearted man, who instead of killing it would gently deport the creature on to the floor, on a chair with glass legs!

**Shaving.**—The English barber lathers his customer's face freely with soap. The Indian barber uses none, except when his European customer particularly wishes it. Western civilization calls for every new variety of shaving soap in sticks and tubes with high-sounding names, whilst the unassuming Hindu operator is content with cold water; and his results will bear favourable comparison with those of his European confère. His razors are always sharp, and he is never in a hurry. Both possess an abundance of local information; but the latter, from the nature of his position unless encouraged, imparts it with less readiness.

**Dyeing Hair.**—English people dye the hair brown or black, or some modification of these colours. The Indian prefers a "reddish tint.

**Woman's position.**—In countries, where woman occupies her proper position in society, it is "Place aux dames." In India it is *hat jao, fary*; (get out of the way.)

**Salutations.**—Indians do not, when they meet, slap each other on the back, or give facetious pokes in the ribs, however intimate they may be. Nor would they appreciate such (in their estimation) boisterous acts of familiarity on the part of Europeans towards

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(a.) Obtained from the *Mundhi* (so-called Myrtle, *Lawsenia inermis*) and other dyes.
themselves. As before observed, their salutations are less exciting, being limited to \textit{Rám, Rám, or Bum, Bum}, \textit{Mahadeo}, for Hindus; and \textit{Salám Aleikum} for Muhammedans.

\textit{Letter writing.}—Great importance is attached amongst the upper classes to the preparation of a letter, which, written sometimes on paper bespangled with specks of gold leaf and couched in terms of the most fulsome flattery, is carefully enclosed in a silk bag and sealed with a broad seal which, Bishop Heber thought, resembles that of a University diploma. Such letters are despatched by private hand. With the gradual introduction of Western customs it is probable that this system of letter writing will, in course of time, become obsolete.

\textit{Personal civilities.}—The amenities of social, and home, life are well understood and practiced by Indians—\textit{e.g.}, rising on the entry of a guest, showing kindness to strangers, and reverence to the elders of their own family. A native will not smoke in the presence of his own father or of older members of the household.

\textit{Dharua} is the Indian mode of dunning. A creditor in England sends in his bill, and, as a rule, patiently awaits the debtor's convenience—merely forwarding an occasional reminder—before resorting to the ulterior measure of taking legal proceedings. But, in India, not only a creditor but any one, who insists upon a demand—just or otherwise—being complied with or who desires a grievance—real or fancied—to be redressed, sits before his neighbour's door—there to die, if need be, either by fasting, by stabbing himself with a dagger, or by poison, unless he gets what he wants. It is said that the scheme originated with the Brahmins, who, knowing full well that no Hindu would willingly cause the death of one of their caste—such a crime being inexpiable—they would be pretty sure of having it all their own way! The practice is now confined, for the most part, to mendicants, who sometimes prove exceedingly troublesome, threatening to undergo torture, or to starve, or to gash themselves with knives, unless their demands for alms are acceded to. To get rid of them these demands are usually complied with. Europeans are seldom annoyed in this way; but some years ago, an obnoxious house-tax being imposed by the Local Government, about 300,000 persons shut up their shops, ceased work of every description, and sat in \textit{dharua} on the plain surrounding Benares; intending so to remain till their grievance should be redressed. Eventually, their numbers being reduced by rain and hunger and a still further

\textit{(b. This salutation is exchanged between Shivites, not between Vishnuites.}
reduction taking place among some 15,000 Brahmins who started for Calcutta to lay their case before the Governor-General, the remainder, overcome by fatigue and dispirited by dissensions, feeling ashamed, moreover, to go on, went back to their homes. The obnoxious tax was, finally, repealed, and 'the people at once returned to their work.

Johur is a rite (now happily under the British rule well nigh obsolete) which, confined chiefly to Rajputana and practised in its warfare with the Muhammedan invaders Ala-uddin, Buhador Shah, and others, secured, by self-immolation on the funereal pyre, the honour of the wives and daughters of the conquered Rajputs. On one occasion 13,000, on another 16,000, and on a third 24,000 females of all ages, and ranks from the queen downwards, rather than run the risk of pollution from the conquerors, thus perished. But it was not the "lustful and bloodthirsty Tartar" only who caused this horrible rite to be proclaimed on the occasion of his victories. In the intertribal wars in Rajputana the Rajput's wife or daughter would not trust her honour to her conquering countrymen. The practice of the rite was not confined to women. Only five years ago, two men, dissatisfied with a (native) Government assessment, immolated themselves in this way.

Devotion.—When passing through a Hindu village, the traveller may see pennant-like rags of various colours (usually red or white) hanging from the branches of a large tree, commonly the pipal (ficus religiosa) over the village idol. He sees also, on temple walls, on the city gate, or on house-fronts, both in town and country, red finger-marks (ochre-stained)—commemorative tokens of a Sati thereabouts performed; and consequently held in high esteem by the people. (Sati, now forbidden by the British Government, was doubtless, in very many cases, performed as being preferable to the horrors of widowhood.)

Various.—There are certain practices common amongst Indians which, not by any means viewed as disrespectful or rude amongst themselves, are so considered by Europeans if indulged in in their presence. Of these practices, the most conspicuous are spitting, chewing, and what is euphemistically known as happy returns. Should an Englishman be so unfortunate as to be overcome by the last he would, probably, apologise for the accident. Not so the Indian, who, on the contrary, would regard the act with complacency and satisfaction; nay, even as a compliment to his host, should he be dining out! Europeans should not, therefore, be offended at this practice, which, in due course, will, doubtless become a thing of the past. The first, a recognised (and there
unobjectionable) habit in America, is a breach of etiquette in society in England, except in smoking-rooms, where vessels are provided for the purpose. The act being liable to misconception, moreover—it is sometimes done to signify contempt—it should be avoided in a mixed society of Englishmen and Indians. The caution is not unnecessary, as serious consequences may sometimes ensue from disregarding it. A case was tried in Calcutta some years ago where a European considered himself insulted by a Babu spitting on a mat (in the verandah) on which they were both standing. The Babu was acquitted, as no intention to insult could be proved. (An auction was being held in the house of a European.)

Chewing being a decided breach of European etiquette, native gentlemen should be careful not to indulge in it in English society. Europeans have no objection, of course, to smoking with Indians.

Superstition.

No country, even the most enlightened, is free from superstition in some form or other. Certain days in the year, for example, are considered propitious for carrying out certain designs, whilst to attempt them on others would be to court inevitable disaster. Europeans should endeavour, through the medium of a Munshi or Pundit, to ascertain what the principal superstitions of the country are. It would be impossible to describe them in the limited space of a magazine article, their name being legion. One or two of the most remarkable may, however, be mentioned. Hindus believe that, if a kite be whirled round the head of a child on a Tuesday or Saturday, and then let go, it will be well with that child. Such a superstition is certainly well for the fowler! It is considered unlucky amongst English people for thirteen to sit down together to dinner—one of the number being sure to die within the year. Similarly, Hindus believe that a wife or child will die within the same period in the house on which a vulture, an owl, a hawk, a kite, a heron, a gull, or even a dove has perched. Hindus object to leave a house to start on a journey, or to undertake any enterprise, in which death has occurred. Muhammedans, on the other hand, regard it as an auspicious reason for doing so. In seasons of an epidemic—of

$c$ The Hindu saying amongst women Kōi ḍ-har thūkta bhi natiu (no one would even spit in your house), shows the contempt which the act is sometimes intended to indicate.
cholera for example—the inhabitants are very desirous of passing it on! And various devices are resorted to for the purpose. An instance of this custom has recently occurred at Meerut in the North Western Provinces, where, cholera having carried off a great number of the inhabitants, a bull buffalo was painted up and paraded through the city in order to deport the choleraic demon out of it. Naturally enough, the community into whose midst the disease is about to be imported, object to the measure, and, if apprised in time, assemble en masse at the entrance to their town or village to prevent it—the procession being thus, in many cases, diverted into the open country.

Parents and relatives very much object to anyone praising their children, being convinced that evil will ensue. (A similar superstition prevails in some parts of the United Kingdom.)

One of the modes adopted for exorcising an imaginary malignant spirit is somewhat startling. A lady seated at her toilet suddenly finds the Ayah cracking her finger-joints (āngli chatkāte), in a way peculiar to Orientals, and making passes, over her head. The act is one of philanthropy. Wishing her mistress well the Ayah thus clears the atmosphere of any evil influences that may be surrounding her.

Certain words being considered unlucky, natives are careful to avoid pronouncing them. (In some parts of China, the natives object to the use of brown paper for making up parcels.)

**Courtesies—Devotedness.**

The majority of Europeans in India are apt to speak and write disparagingly only of the natives. The few, however, who know their good qualities appreciate them heartily. Both in public and in private life, amidst much that is reprehensible, traits of character are met with which are not surpassed by any nation in the world. Their fearlessness of danger, and devotion in moments of peril in the services of a good master, are striking evidences of the truth of this statement. All who have been in "action" will testify to the cool indifference to "fire" with which dooly-learers, hurrying under guidance to pick up an officer or a soldier lying wounded on the field of battle, will carry him to the hospital in the rear: and to the faithful bheshtie (water carrier) watchful of his master's whereabouts on the field, and ready in case of necessity to give a draught of the precious water which he carries on his back.

\*(d)* In the leathern bag, usually a goat's skin, known as a mashak.
It is in "action," too, that the stuff, of which a well chosen, suitably equipped, and well led sipâhi (native soldier) is made, is seen. As an illustration, the story of the Guide Corps before Delhi at the time of the mutiny, so graphically told by the noble Herbert Edwardes, is an episode of Indian military life which will bear constant repetition. On the 13th May 1857, this corps, then stationed at Murdân in the Punjâb, within six hours after receiving the order, marched, fully equipped for service, to Altock (30 miles off), and arrived there the next morning. Pushed on at once to Delhi—a distance of 580 miles—and, doing nearly double marches (about 27 miles) every day, or 21 marches altogether—40 being the regular number—they arrived before the beleagured city on the 9th of June following, ready for immediate action; and, within three hours, engaged the enemy hand to hand, every officer being more or less wounded. Here fell one of the most promising of England's sons—Quintin Battye—whose oft-quoted last words were "Dulce et decorum est pro patriâ mori" (sweet and becoming it is to die for one's country). Led by such European officers—Captain (afterwards Sir Henry) Daly was the Commandant—the native soldier will go anywhere.

LANGUAGE.

It is deeply to be regretted that the British soldier's acquaintance with the lingua franca of India—Hindustani—should be so limited, for he is brought, and brings himself, into contact with the natives as much as any other class of Europeans. There can be little doubt that, if he knew more of their language, he would take a greater interest in the people; and it is certain that there would be fewer of those disgraceful fracas in the villages which bring discredit upon the British uniform, and make the British soldier a terror in the land. It is next to impossible that, drafted off to India often suddenly and without warning, he should learn it before leaving England; and he has no, so far as I am aware, official encouragement to do so after arrival in the country. He can learn it if he likes from the regimental Munshi free of expense; but there is no reference to it in the Queen's Regulations, and it is

(c) I write from personal experience of the state of things twenty years ago. Since that time the establishment of temperance societies and abstinence from intoxicating drinks—there are now upwards of 17,000 total abstainers in the European Army in India—have done much to improve its morale. I trust the day will come when the country people will have learned to look upon soldiers, not as foes, but as friends.
not one of the regular subjects taught in the regimental school. This, I venture to maintain, is not as it should be. The European soldier in due course picks up, phonetically, a few vernacular words and phrases, which—thanks to the almost instinctive perception of their meaning by the native servants attached to European barracks and hospitals—suffice for his daily wants. *Ag lao* (bring a light— for a pipe); *julādi, julādī* (quick, quick); *chūp raho* (be quiet); *gūl mut kuro* (don’t make a noise); *pucker0* (seize him); *kitna buja* (what’s o’clock?); *soo mut* (don’t go to sleep); *hoshiyar raho* (look alive). These and other similar phrases, together with a few terms of abuse, constitute the British soldier’s vocabulary. Many British officers indeed, who have no prospect of remaining long in India, know no more. The mistakes sometimes made, as when, owing to a similarity in the sound of words, a servant carries out an order totally different to what was intended; or where a wrong word is substituted, the servant being thereby expected to perform an impossibility—e.g., when a kid (*hulwan*) is ordered, but a mare (*mudwan*) is brought; when a master, wanting the groom to put his horse into the shade under a tree (*chāir*), tells him to put the animal into a *fanoos* (wall shade); or when, meaning to give the same order, he says to the man, “Here *Saees, Juno* (the name of the mare) *bytho* (let Juno sit down).” But, it is no laughing matter when a sick man’s complaints are not understood; or when a life is about to be sacrificed. During the mutiny (of 1857) a Commissariat officer (who himself told me the story) saw a European sergeant moving towards a tree, dragging a native camp follower by the neck with one hand and having a drawn sword in the other. “What” (said my friend to the sergeant) “are you going to do with that man?” “Just take his head off,” was the reply. “Why, what has he done?” “Bedad! wasn’t he going to blow up the magazine.” “But, what proof have you of that?” “Why, he wasn’t far off it, and he had a light in his hand!” It turned out on further enquiry, that the man (a camp follower) had been sent to get a light for an officer’s cheroot! It is needless to add that the sergeant belonged to a British regiment, and that he did not know a word of the language. The times of course were unfavourable for the natives, and many a man met his doom without much enquiry. But the case, extreme though it be, demonstrates the possible consequences of ignorance

(f) I have given the correct spelling in each of these phrases.

(g) In the absence of gas, oil is used, in the Upper Provinces of India, in lamps affixed to the walls.
of the language, and the necessity for learning it. I venture to urge that Hindustani should be made one of the regular subjects taught in the regimental schools, a system of rewards being instituted for proficiency in it.

NOMENCLATURE.

Europeans are apt to make merry over the droll mistakes sometimes made by Indians in pronouncing English names. But there are many which we ourselves pronounce incorrectly. No one would know intuitively that Beecham was spelt Beauchamp; that Ralph became Raif in "society;" Knolloy, Knowles; Wemyss, Weems; Marjoribanks, Marchbanks; St. John, Sinjin, &c., &c. We need not be surprised, therefore, when a native turns Macintosh into mukun toast (toast and butter); Vansittart into Bunsytart; Griffiths into Gilfin; Robinson into Rubbyseen; Wemyss into Wine; Prole into Purwul; Maxwell into Mustool; Campbell into Kewul; Smith into Ismit, &c., &c.

Proper names, as a rule, are significant, indicating the possession of some quality—usually good. English names are, for the most part, of Hebrew, Greek, and German origin—a few being derived from the Saxon, Latin, Italian, French, and Spanish. Sarah (Hebrew) implies a princess; Andrew (Greek) courageous; Gertrude (German) all truth; Albert (Saxon) all bright; Beatrice (Latin) making happy; Charlotte (French) all noble; &c., &c. Muhammedans take their patronymics from the Koran. On the day of birth, or on that day week, learned men assemble; the planet under whose influence the birth has taken place is ascertained; the child's horoscope is calculated; and then the Koran is opened. Several tickets, having a name (commencing with the first letter on any page of the book) written upon each, are thrown together on the floor, and a child picks them up. From amongst these the name is chosen. It is not usual to transmit the

(a.) It is customary with uneducated natives, when speaking of an officer, to put the rank after the name instead of before it, as we do. Thus, Major Wemyss is known as Wine Major. Once, when going my rounds at Nynee Tal, being then in medical charge of the Sanatorium, I was accosted by a French dentist (who had come up hoping to obtain some practice) as a compatriote. One of my servants who was behind, and of whom he had made some enquiries about me, had informed him that I was Furrasis Doctor (Dr. Francis), which the dentist naturally took to mean a French medical man. The poor fellow was rejoiced to find that fortune had, as he thought, so far favoured him.

(f) Uneducated natives are seldom able to pronounce words commencing with a double consonant, the first being an s, without an antecedent vowel. Thus, Scott becomes Iscott; Steel, Isteel; Street, Istreet, &c., &c.
name of the father, but, in preference, that of the grand or great-grandfather, or of a tutelary saint. Sometimes the name indicates a belligerent character. Thus, Gázi, in Gázi Khán (victorious over infidels), (Khán originally a patronymic of Muhammedan nobles, especially if of Persian or Pathan descent, but now applied to any meritorious Mussulman) implies, in the contest with an infidel, a conqueror, or a martyr. This is well put in the couplet, thus:

*Máre, to Gázi,
Máre, to shahíd.*

Where a Muhammedan is entitled to the prefix Shekh (signifying a chief), it should always be given, as should the adjunct Khan, meaning originally much the same thing, to certain other Muhammedans—e.g., to Pathans, as just stated. If the title buhádor (a hero) has been conferred upon an Indian, it should always be added to his other names. It may be taken as representing the order of knighthood: though this, too, has been given to a few especially meritorious native gentlemen.

Hindu patronymics likewise have, frequently, a religious complexion. Thus, Rám tuhál (in the service of, or devoted to Ram), Bhuggoo (a modification of Bhugwán, the Deity); Tévaréé (a sect of Brahmans); Fákira (from fákir, a religious mendicant); Seo (from Shio the third member of the Hindu Trinity), Ram Narain Das (the two first meaning Deity and the last being a suffix indicating a slave, and formerly applied to Sudras, but now to all Hindus except Brahmans); Lukshmi, commonly pronounced Luchmi, (the wife of Vishnu, and goddess of wealth)—a favourite name for Hindu women; &c., &c.

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(j) This is one of the four classes into which Muhammedans are divided, the Syud, Shia, and Pathan being the other three. Shekh also means a venerable old man. One who gives himself airs, or boasts, is said to be doing shekh-i. The native proverb says of one who is eaten up with pride: "Shekh i'ke máré märe játé hain."  

(k) Khán is more especially a title of nobility, though it, too, means a chief. Khán-Sahib is a term often applied to heads of professions and occupations—from the physician to the man who accompanies the dancing girl on his dhól ("tomtom," or drum).

(l) Indians are particular about the recognition of their padv—usually pronounced padbi—or titular dignity. Thus, Rajputs and Sikhs, and all who have it, are very proud of the possession of the title Singh, implying princely blood or the military profession. The word means a lion, or anything high or noble. Amongst Brahmans, the Páthuks, the Chobees, the Pándis &c., maintain their distinctive characteristics, and move only in their own separate groove. So, Mussulmen are proud of the prefixes Mirzâ (a princely Mogul title); Mir (a chief or leader), applied to Syuds; Pir (a spiritual guide or saint). Hindus are prone to ridicule this title.
Proverbs.

I would advise all Europeans in India to study the proverbs of the country. Useful in conversation everywhere as emphasising a truth—they are also serviceable in administering a quiet rebuke (better far than abusing or even scolding)—they are especially so in the East, where their popularity is very great. Indian proverbs are, moreover, remarkable for their "concise neatness." A number of proverbs will naturally be the same, expressed somewhat differently according to the circumstances of each, in all countries. Thus, kimmuti murdan, mududi Khudà (God helps those who help themselves); dám kure, sub kam ("where there's money there's everything"); "money makes the mare to go"; "under the shadow of the mosque a tavern"; "the path through the rich man's gates is paved with silver"; jub talak jàn, tab talak às (whilst there's life, there's hope); bure bhág se achcha bhág; (bad luck may bring good luck; or, when things are at their worst they mend.) Others, again, having local significance, are applicable chiefly to particular countries; as, in India, Unt charhe, kūṭa kāthe; ("mounted on a camel yet bitten by a dog"); "misfortune has long arms for the unfortunate"); "room for a dog but not for a younger brother"; "Nim pur "kurela; (bitterer and bitterer); háth pāe kī kāhili, munh men moonchen jaen (when hands and feet are idle, moustache in the mouth you see).

I once very much disconcerted and put to shame one of the servants (a thorough banka) of a brother officer who, in receiving from me a verbal message to be delivered to his master—I had driven to the house in my buggy and found the latter out—was inclined to be supercilious, and even disrespectful, by saying, "Yih mōli kaun bag men puida hua? (what garden was this radish grown in?)"

It is hoped that the foregoing sketch of native social etiquette in India will be of some little use to Europeans during the first year or two after their arrival in the country; and that, by being made aware of certain points in the social life of Indians, they may be enabled to hold intercourse with the latter without in any way—unintentionally of course—hurting their feelings. For valuable information bearing on the subject I am much indebted to

(m) The Melia Azedarachta.—A large and graceful tree. Its leaves, chewed sometimes at funeral ceremonies, are made into excellent stimulating poultices.

(n) A bitter parasite vegetable (Mecomordica Charantia), one of the Cucurbitaceae.
the works of Sir William Muir, Max Müller, Sir William Hunter, Sir Monier Williams—the former's, "A Brief History of the Indian People," and the latter's "Hinduism," with Stobart's "Islam" (all inexpensive little publications) should be included in the library of every intending resident—of Shib Chunder Bose, and Davendra N. Das; and to various other works; most particularly to Fallon's dictionaries,—the best, in my opinion, in existence.

OBITUARY.

We regret to announce the death in Edinburgh, on the 1st November, of Mr. V. Wilford V. Pereira, aged 25, medical student from Ceylon. Mr. Pereira only arrived in this country a few weeks ago, and succumbed to pneumonia, supervening on an attack of influenza. He is buried in Grange Cemetery, Edinburgh. (See page 604, supra.)
AN APPEAL FROM THE BURMA BRANCH OF THE COUNTESS OF DUFFERIN'S FUND.

In October 1885, Sir Charles Bernard, Chief Commissioner of Burma, called together at Government House, Rangoon, a number of ladies and gentlemen, the latter chiefly members of the medical profession, to consider a proposal to establish in this Province a Branch of the National Association for supplying female medical aid to the women of India. The proposal was well received and subsequently heartily endorsed at a public meeting attended by many representatives of both the European and the Native communities.

Two considerations determined the course of action which was decided on at this meeting. Firstly, medical men, missionaries and others acquainted with the subject have abundantly proved the existence among the Burmese and the neighbouring peoples of a cruel system of midwifery entailing a terrible mortality among mothers and infants. Secondly, the Burmese have none of the caste and social restrictions which, among most Indian races, prevent women from receiving treatment at the hands of physicians of the male sex. It was therefore decided that, in order to carry out the objects of the National Association for supplying female medical aid to women, it would be sufficient in Burma to train Burmese women as midwives and sick nurses. In consequence, however, of the disturbed state of the Province and the commercial depression in Lower Burma during 1885 and 1886, arising out of the annexation of Upper Burma, it seemed undesirable at that time to press the matter upon public attention, and there was thus considerable delay in commencing the work. A sum of Rs. 15,000 was, nevertheless, even then collected.

In 1886 the Viceroy and the Countess of Dufferin visited Burma, and her Excellency met the Committee of the Burma Branch and other sympathizers with the objects to which she had devoted so much time and care. She expressed approval of their plans and by her kindly counsel gave them much encouragement.

Subsequently the Committee, after unsuccessful attempts to obtain the use of more suitable buildings, rented at Rangoon the old but large bungalow known as "Woodlands," and furnished it as a Hospital for lying-in patients and sufferers from diseases
peculiar to women. In this way a beginning was made in providing for practical instruction in midwifery and sick-nursing. Dormitories for the accommodation of pupil-nurses were also constructed, so that they might reside at the Hospital.

The institution was provided with fifteen beds and placed under the care of Dr. Maria Douglas, who had, under the auspices of the American Baptist Mission, previously devoted herself to the relief of the sufferings of Burmese women. She was thoroughly conversant with the people and their language, and to her earnest devotion must be chiefly ascribed the satisfactory results which were at first obtained. She gathered together a class of pupil-nurses—the first of its kind in Burma—and most of her pupils were young women, who had been educated in the excellent schools of the American Mission. She also translated such text books as the "First Aid to the Injured," and Barnes' "Manual for Midwives," into Burmese. These were the first books of the kind ever placed in the hands of natives of the country unable to read English. Unfortunately ill-health compelled her to abandon in March 1889 the task she had so well begun.

Dr. Maria Douglas was succeeded for a short time by Dr. Marie Côté, and later by Dr. Lena Graham, who is now in charge of the Institution, and who has entirely won the hearts of her pupils and patients. Under the fostering care of these ladies the Hospital has gradually but surely gained in popularity, and is now eagerly resorted to by the poorer classes, not only of the Burmese but also of the many alien races of which the population of Rangoon is largely made up. Many of the cases are brought in only after long delay and as a last resource, the patients having suffered much from the ineffectual efforts of their own ignorant midwives to relieve them. The result is that obstetrical operations are frequently necessary, and many women are admitted in a hopeless or dying condition.

During the four years that the Institution has been in existence there have been received and treated 1,013 in-patients and about 2,000 out-patients. Of the in-patients 464 were obstetrical cases with 446 births. The resident lady physicians have, whenever necessary, received ready aid from the honorary visiting surgeons.

The pupils consist of Burmese, Karens, and a few Eurasians, all of whom speak Burmese and several English. They have proved apt at acquiring the knowledge necessary, and many have become admirable nurses. Besides being instructed in nursing and midwifery in the Lying-in Hospital, the pupils work at the Rangoon General Hospital, and are also taught Vaccination. One of them, Ma Moh, who was a pupil of Dr. Maria Douglas, has from the
very beginning of the institution acted as an assistant teacher to the
lady physicians, while no less than fifty women have already passed
examinations in sick nursing and midwifery, many of whom have
settled in different parts of Burma to gain a living as qualified
midwives and nurses.

The successive classes of pupils have steadily increased in
number and that now under instruction numbers as many as
twenty-four. Examinations are held periodically, and have been
hitherto conducted by various medical men in Rangoon gratuitously.
It is also gratifying to note that the examiners have frequently
expressed themselves highly gratified with the proficiency of the
pupils and the practical nature of their training.

The support of the pupils during their course of study is a very
heavy charge on the funds of the Burma Branch, for few of them
have any other means of subsistence, and the Committee has to
record its gratitude to the Local Government, the Rangoon
Municipality, and many of the smaller Municipalities in Burma for
generous assistance rendered it. Several Municipalities have also
sent young women as pupils, paid for their support while being
taught, and afterwards assisted them on their return to their homes,
until they gained some private practice, by employing them in the
local dispensaries and as vaccinators. Many of the young women
thus assisted are doing well and winning the confidence of their
people in various towns in Burma. In this they have been aided
by local officials, civil surgeons, and others who have shown a
kindly interest in the welfare of those sent out from the Hospital,
and thus materially helped forward the good work of the Burma
Branch.

The Chief Commissioner annually presents certificates of com­
petency to pupils successful in the examinations before large
European and Native audiences in Government House, and it is to
be hoped that approval of the Association's work shown in so
marked a manner by those in authority will produce in time a
healthy change of opinion upon midwifery and female diseases
among the Burmese. Indeed, there is undoubted evidence in
Rangoon and other large towns of the province that the old
prejudices and superstitions concerning the treatment of the sick
and of lying-in women are being broken down, and that European
medical aid is more and more sought after as time goes on.

The Committee feels it to be a matter for congratulation that,
whereas five years ago there was not a trained nurse and midwife
who could speak Burmese, there are now fifty such practising
among their own people in Rangoon, Moulmein, Bassein, Toungoo,
Prome, Akyab, Ramree, Tavoy, Mergui, Henzada, Shwegyin, Pyinmana, Mandalay, Salin, and Myingyan. It hopes to see trained nurses and midwives settled in every town in the Province, and feels that, in thus sending them into the homes of the people, it is adopting the most powerful of all means of distributing broadcast one of the richest blessings of modern civilization.

The building hitherto used as a hospital is rented only as a temporary measure. It is an old thatched private house, and, although frequently repaired by the Committee, it has become so dilapidated, and in many other respects so unsuited for its present purpose, that the provision of a new building can no longer be safely delayed. The Committee would bring to notice the fact that the work which it has in view has undoubtedly suffered much from the want of a good and suitable hospital.

The Committee has until now delayed making an appeal to the public for this purpose, owing to the difficulty it has found in procuring a suitable site. Until this point was settled it felt that it would be unwise to ask for money for a building. For two years the Committee used its best endeavours to acquire the admirable site on which "Woodlands" (the present Hospital building) stands, but legal difficulties of such a nature have arisen that the Committee has abandoned the hope of obtaining it. The Local Government has, however, lately offered another piece of land in the immediate neighbourhood, which is high and well drained, and the Committee is thus encouraged to make an appeal for funds for a suitable building.

The success which has attended the work of the Burma Branch of the Countess of Dufferin's Fund proves that both a Lying-in Hospital and a Nursing Institution for Women are much needed in Rangoon and in Burma generally, and on this strong ground the Committee now makes a most earnest appeal to those resident in Burma, and to those in the United Kingdom who are interested in Burma, to provide funds for the erection and endowment of a new Maternity Hospital and Home for Pupil-nurses.

The estimated cost of the buildings necessary for the accommodation of twenty in-patients, with rooms for an out-patients' department and dispensary, dormitories and necessaries for thirty pupils, and quarters for the Lady Superintendent, is at least Rs. 100,000. Towards this sum the Committee has now Rs. 14,000, of which Rs. 5,000 has been received from the Central Committee in India. The Committee has further great pleasure in stating that a donation towards the Building Fund of Rs. 1,000 has already been promised from Andreas Rickmers, Esq., of Bremen.
As this is the first appeal of its kind which has been made in Burma, the Committee feels confident that it will meet with a hearty response from the many friends of the country and its people, both in this Province and in Europe.

Contributions may be forwarded to the Honorary Treasurer, C. Nicoll, Esq., Manager of the National Bank of India, Rangoon, or the Honorary Secretary, Dr. T. F. Pedley, Rangoon.

On behalf of the General Committee of the Burma Branch of the Countess of Dufferin's Fund,

R. C. Temple, President of the Municipality.
O. Baker, Junior Civil Surgeon.
T. F. Pedley, M.D., Rangoon.
C. Nicoll, Manager, National Bank of India.
W. A. Nicol, Municipal Commissioner.
Moung Pho Myin, Rangoon.
P. M. Madooray Pillay, Municipal Commissioner.

Rangoon, July 1891.
THE BIRTHDAY OF MOHAMMED.

The "Anjuman-i-Islam, London," a society consisting of Indian Mussulman gentlemen residing in England, celebrated the birthday of Mohammed on Friday, the 16th October 1891, by giving a dinner in honour of the Prophet at the Holborn Restaurant. A large number of Mussulmans assisted at the convivial assembly, of which Mr. A. A. Hussanally, President of the "Anjuman-i-Islam," was Chairman. After the healths of "the Queen-Empress," "the Prince and Princess of Wales, and the rest of the Royal Family" had been enthusiastically honoured, the Chairman proposed the toast of the evening, "Health to his Imperial Majesty Sultan Abdul Hamid Khan, Commander of the Faithful, and Guardian of the Kaaba!" The Sultan, he said, represented to-day the office once filled by one of the greatest moral teachers of the world. As their Spiritual Head, he was regarded by the Moslems with unfeigned respect and sincere admiration. It was, therefore, with no little satisfaction that the Mohammedans of India, loyal to the Queen and attached to the Caliph, viewed the good relations that existed between England and Turkey. They ever recalled with grateful memory the part played by the British Government in the Crimean War. In the strength of Turkey lay one of the surest guarantees of peace. The present Sultan of Turkey was one of the most hardworking sovereigns of Europe. His forbearance, his wise and discerning judgment, and above all, his sound statesmanship had averted many a difficulty that had arisen in the international relations of Turkey with foreign powers. He did all he could to ameliorate the condition of his people. Education, hitherto so much neglected, was receiving his special attention. "It is for this purpose," said the Sultan to Professor Vambery, when the latter had the honour of a private audience with his Majesty, "that peace is now the object of my desire; peace alone can cure the manifold evils and shortcomings of the past; order and security can only be introduced by civil officers trained and educated in the school of modern social and political life." The personal character of the Sultan was no less remarkable than his political one. All those who came in contact with him spoke of his great politeness, amiability, and kindness in grateful terms. Lord Dufferin, than whom no better
judge of men and their actions could be found, said of him that he "excels all the monarchs of the day in the urbanity and charm of his manners and in the gracious consideration he shows to those who have the happiness of being admitted to his presence."

The toast was received with great cheering and enthusiasm.

Mr. A. A. Hussanally was followed by Mr. A. R. Sayau, who proposed "Prosperity to the Anjuman, and Health to its Members." He said that the Anjuman was founded on one of the proudest teachings of Islam. They were following what the Prophet had said: "Know that all Moslems are brothers unto one another. Ye are one brotherhood." The Anjuman had now been in existence for more than two years, and was doing excellent work in the way of promoting social intercourse amongst the Moslems in the United Kingdom. It had about 40 members on its rolls, and there was every hope that this number would increase as the Society came to be more generally known.

Mr. S. H. Imam, the Honorary Secretary, whose name was coupled with this toast, in responding, dwelt upon the revival of learning amongst the Mohammedans of India, and said that they were now earnestly endeavouring to improve their present backward condition.

Mr. Mohammed Shafi proposed "India and the Indians." He referred to the glories of the Moghul Empire as an instance of what Moslem civilisation could do. The interval that passed between the decline of the Moghul Empire and the rise of the British power was full of chaos and confusion. But all that was replaced by peace and order. India was now making gradual but steady progress. Education was spreading, and the Indian people were beginning to realize the advantages of Western civilisation.

Mr. Mahmood Hasan proposed "Health to the President of the Anjuman-i-Islam," to which Mr. Hussanally responded in suitable terms.

The proceedings were brought to a close by some recitations from the Koran.

It may be mentioned as an interesting fact that all the toasts were drunk in temperance beverages, the use of wine being strictly forbidden by Islam.
THE NATIONAL INDIAN ASSOCIATION, MADRAS.

(From a Native Correspondent.)

Cuddalore, 19th October.—The annual meeting of the members of the Cuddalore Branch of this Association was held on Saturday, the 17th instant, and it was followed by a garden party. It will be remembered that Mrs. Benson, wife of Mr. R. S. Benson, District Judge of Cuddalore, founded the movement two years ago, and the first Anniversary came off with great éclat last year. Mr. and Mrs. Benson having gone home on furlough, the philanthropic duty which they had undertaken and discharged with so much zeal and ability was assumed cheerfully, and performed with equal earnestness and success, by Mr. and Mrs. Horsfall, the Acting District Judge and his wife. Mrs. Horsfall is the Acting President of the Association, and as such she, with her husband, who was the moving spirit of the evening, spared no pains to render the event an eminent success, as indeed it was. About twenty of the leading native gentlemen, members of the Association, with almost all the European gentlemen and ladies of the station, assembled in the residence of Mr. Horsfall at New Town. The proceedings were enlivened by a band from Trichinopoly playing select music at intervals. The business opened with Mr. Rajaratnam Moodelliar, the Honorary Secretary of the Association, reading the Report for the past year. He said that the financial condition of the Institution was very hopeful and bade fair to ensure a permanency to the good work of the home classes in the town. He touched upon the progress of the girls receiving instruction under the auspices of the Association, and alluded to the Report of the Inspectress of Schools, who pronounced that progress to be excellent. He added that home education was being without doubt appreciated by parents of girls and others, and in consequence there was already a demand for the employment of a school-mistress competent to give tuition in English, in addition to the school-mistress who was now only giving instruction in Tamil. On this subject there was a slight discussion after the Report had been read, and it was unanimously resolved that Mrs. Brander should be written to and asked to provide the Association with a good school-mistress for teaching English. The next event of the evening was the reading of a paper on Female Education by Mr. Subramania Iyer, B.A., B.L. Mr. Horsfall, in thanking the writer of the paper in the name
of the meeting, characterised it as "very interesting, and carefully thought out." Presently, the company were asked to adjourn to the garden, where arrangements had been made for taking a photographic group of them. This was accomplished by Mr. Horsfall himself, and then all dispersed about the garden to play games, &c. There was a free intercourse between Europeans and natives, which is one of the objects contemplated by the Association—the Europeans generously making advances and breaking the ice of reserve for the natives. Here Mr. Hammick, Collector of the District, and Mrs. Hammick took a most prominent part, and their charming, genial familiarity produced a striking impression on the Hindu gentlemen, to the majority of whom it was an unprecedented experience, and they are not likely soon to forget it. Near three-quarters of an hour were spent in such pastimes and pleasant conversation, after which, under the light shed by a large lamp, the ladies and gentlemen paired off to a soft green plot in the garden for a dance to the music of the band. This formed a particularly interesting spectacle to a portion of the company, who gazed intently on the performers. To those of them who had never witnessed anything of the kind before in their lives it must have been something of a revelation. In many respects, however, the dance was closely analogous to the ingenious windings and unw windings of that performance of school girls known as Kolattum. The weird mixture of light and gloom of the hour, the incessant, noiseless wheelings and windings of the dancers, the green grassy turf embosomed amid the high crotons and trees, the almost total silence, broken only by the gentle music at some distance—all were circumstances which might have reminded some of those present of the elfin dances they had read of in fairy tales. The dance was followed by a few minutes of conversation. Then the host of the evening presented each gentleman with a garland, and sprinkled rose-water on him; and, with the distribution of betel, the proceedings of a very pleasant evening came to a close.—Madras Mail.

An interesting and well-attended Soirée of the National Indian Association was held, on November 19, at the Chandos Street Rooms, which we have only time, before going to press, thus briefly to mention.

We must also defer a notice of the Concert of Madame Pheroze Langrana, which took place on November 23, under the patronage of H.R.H. the Duchess of Teck.
PERSONAL INTELLIGENCE.

The Council of Legal Education has awarded to the following students certificates that they have satisfactorily passed a public Examination: Satish Chandra Mookerjee, Lincoln's Inn; Prabh Dial, Gray's Inn; Mohamed Solaiman, Middle Temple.


The following students were called to the Bar on November 17. Lincoln's Inn: Satis Chandra Mookerjee, of Queen's College, Oxford, and University of Calcutta; Bomanjee Cowasjee, of the University of Calcutta. Inner Temple: Mirza Fakhrudeen Hassan. Middle Temple: Bulaki Rama Shastri; Mohamed Solaiman.

Mr. D. J. Mantri has received the Diploma of the Royal Colleges of Physicians and Surgeons (L.R.C.P. and M.R.C.S.).

Mr. B. M. Chatterjee has lately spent a few weeks in London, on his way from Calcutta to British Guiana, where he has been appointed Interpreter to the Supreme Court.

Arrivals.—Mr. Usuf Ali Khan Jamadar, from Baroda; Mr. Pertab Singh, from Lahore; Mr. Kabiruddin, from Bombay; Mr. Syed Humayoon Mirza, from Behar; Mr. B. C. Lall.

Departures.—Mr. Abdul Majid, B.A. (Cantab), Government of India Scholar, for Calcutta; Mr. Bulaki Rama Shastri, for Lahore; Mr. A. R. Sayani, for Bombay; Mr. Ismail Khan and Mr. Nand Kishore, for N. W. P.


We acknowledge with thanks the Report of the Director of Public Instruction in the Bombay Presidency for 1890-91.

Indian Factory Workers: Paper read at the congress of Hygiene and Demography. By K. N. Bahadurji, M.D. (London.)
SUPERINTENDENCE OF INDIAN STUDENTS
IN ENGLAND.

With a view to assist parents in India desirous of giving their sons the benefit of an English education, the Committee of the National Indian Association are prepared to undertake the superintendence of Indian students, during their stay in England, in the manner and on the conditions described in the following paragraphs:

1. The main object of their scheme is to afford counsel and assistance to the Students, and provide for them a system of friendly supervision, under which, it is believed, many evils to which they are at present exposed, may be avoided, and many advantages placed within their reach. It is hoped that by a system of carefully directed expenditure and frequent reports, habits of extravagance may be prevented, and much of the anxiety at present felt on this and other grounds by parents may be removed.

2. With regard to age, the Committee are prepared to undertake the care and superintendence of Indian youths from—and in special cases below—the age of 14 years. It is not their wish to encourage parents to send their sons to England so young as to forget their home associations; but those who desire for their sons a thorough English education, or intend them to compete at examinations for the public service, should send them before they have completed their fifteenth year.
3. Tutors, Schools, Colleges, places of abode, will be selected with reference to individual requirements and in view of the Student's future. The Committee consider it very desirable that the Students should acquire an intimate knowledge of the best side of English home life and manners. With this object in view, they avoid as far as possible grouping them together. As a rule, each Student is placed with a separate family.

4. In advising as to the Student's profession or calling in life, the Committee will be guided by the wishes of his parent or guardian; in the absence of any expressed desire, it is recommended that the Student should follow the advice of the Committee in coming to this important determination.

5. In addition to providing facilities for general and professional education, the Committee are prepared, if so desired, to make arrangements for technical education and the study of Art, or for obtaining acquaintance with the manufactures and industries of Great Britain.

6. The Committee can also arrange to give the Students the benefit of English or Continental travel; but this will, of course, involve additional expenditure.

7. With regard to expenses, it is estimated that the amount required will be:

   For an ordinary school education, from £150 to £200 a year, according to the age of the Pupil and the standing of the School.
   For a Student at the University ................... £275 a year
   For an Indian Civil Service Student ............ £275
   For a Law Student at the Inns of Court ........ £250
   For a Medical Student ................................ £250
   For an Agricultural Student ..................... £250

   These sums include tuition, board and residence, dress, vacation expenses and cost of superintendence; but do not include expenses of outfit on arrival, which are estimated at about £30; nor would these sums include admission fees on entering an Inn of Court, which are about £150. For other professional and technical training, the amount must be settled in each case according to the course of study decided on.

8. Yearly or half-yearly prepayments of the annual sum agreed upon are strictly required.

   Further, to meet unforeseen expenses, including medical attendance, a deposit of £100 must be paid on or before the Student's arrival in England; but this deposit or any balance remaining, will be refunded on his return to India. The interest accuring on this deposit will be credited to the Student's current account, unless owing to irregularity in payments, the deposit has to be drawn upon for current expenses.

9. All payments to be made to the Hon. Secretary or the Hon. Treasurer of the National Indian Association. The Committee earnestly recommend parents and guardians to abstain from sending the Student any money except through this channel.

10. Detailed statements of accounts and particulars of the Student's progress will be sent, at the end of each quarter, to his parents or guardians.

11. Native servants accompanying Students will entail an additional expense of £80 a year each. Students are strongly recommended not to bring servants from India.

12. Students are advised to bring only such clothes with them as are necessary for the voyage, which should include a thick overcoat and warm underclothing.
English clothing is procured better and at less cost in England. Indian costume, being unsuited to the climate, is not ordinarily worn by Indian Students, but it is desirable that the Student should provide himself with such dress, for use on special occasions.

13. For the voyage to England, the P. & O. Steam Navigation Company is recommended, owing to the punctuality of its service; but the British India, the Star, and other Lines, are in many other respects equally good, and somewhat less expensive.

By the P. & O., the cost of a first-class passage from Calcutta or Bombay is Rs. 680; 2nd class ditto, Rs. 370. Travelling expenses over and above this need not in either case exceed £5.

14. Due notice being given, Students will be met on their arrival, and provided with a suitable home, pending arrangements of a more permanent kind.

15. Three months notice, to date from the receipt of such notice by the Hon. Sec., is required before a Student is removed from the superintendence of the Committee. Such notice may be dispensed with under special circumstances and conditions approved by the Committee as sufficient.

16. A Paper of Information for Indian Gentlemen proposing to Study in England, which supplies particulars respecting legal, medical, engineering, and technical training, and examinations, &c., has been issued by the Committee; price one Rupee. This pamphlet can be obtained through the Hon. Agents of the Association in India.

17. The name and address of the Association are registered in the Government Telegraph Code, the word being “Omnes.” A message sent from any telegraph office to “Omnes,” London, will be delivered to the Hon. Sec. of the Association.

18. Honorary Agents of the Association have been appointed as follows:


Parents or guardians desirous of placing their sons or wards under the care of the Association, should apply to one of the Hon. Agents, or, if they prefer, send an application, accompanied with references, to the Hon. Secretary of the National Indian Association.

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**Superintendence of Students Committee**

Thos. H. Thornton, Esq., C.S.I.  
Dadabhai Naoroji, Esq.  
Lt.-General MacDonald.  
C. P. Ilbert, Esq., C.S.I., C.E.I.  
C. R. Lindsay, Esq.  
Mrs. Arthur Brandreth.  
Col Sir Edward Bradford, K.C.B.  
Lt.-General Pollard, R.E.  
G. F. Sheppard, Esq.  
Stephen N. Fox, Esq., Hon. Treas.  
Miss E. A. Manning, Hon. Sec.
The Northbrook Indian Society.

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Vice-President and Chairman.
The Rt. Hon. the Earl of Northbrook, G.C.S.I.

Vice-Chairmen.
Sir G. S. V. FitzGerald, K.C.I.E., C.S.I.
Sir C. U. Aitchison, K.C.S.I.

Committee.
The Rt. Hon. Lord Hobhouse, Q.C., K.C.S.I., C.I.E
The Rt. Hon. Lord Brassey, K.C.B.
Sir G. S. V. FitzGerald, K.C.I.E., C.S.I.
Sir C. U. Aitchison, K.C.S.I.
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D. F. Camara, Esq.
C. W. Arathoon, Esq.
J. J. Gazdar, Esq.

Hon. Treasurer—F. R. S. Wylie, Esq.
Secretary—Captain A. McNeile.

The main object of the Society is to provide a system of guardianship for gentlemen of good family or position in India, sent to England for education. The want of such a system has been much felt by parents in India, the difficulty being one that could only be surmounted by those who happened to have friends in England willing to undertake what must always be an onerous responsibility.

A remedy for this want is the more necessary, since the Government has adopted the policy of employing Natives of India more largely in the higher departments of the Administration. The Society desires not only to assist young gentlemen to qualify themselves for the career thus opened for them, but, by encouraging parents to educate their sons in England to aid the Government in carrying out and extending their present policy.

Several applications have already been received and entertained by private individuals to take charge of young gentlemen from India; but larger numbers can only be adequately pro-