NEW INDIAN ROOM AT OSBORNE HOUSE.

This splendid apartment, which is known as the Indian Durbar Room, and forms part of the new wing at Osborne House, was designed by Rām Singh, who is a native of the Punjab. He was born at Rasulpur, in the district of Gurdaspur, in the year 1857, and was educated in the Mission School at Amritsir. Having completed his education, he applied himself to carpentering and cabinet-work. After this he met Mr. Harvey, who at that time was head-master of the Government School at Amritsir. Through him he undertook carving, &c., for Colonel W. R. M. Holroyd, B.C.S., in 1874. While there he met Mr. Kipling, C.I.E., who had opened the Mayo School of Art in Lahore. This gentleman engaged him to make furniture, &c., for his establishment. Being anxious to push himself forward in works of art, and acting under the advice of Mr. Kipling, he undertook to give instruction at this school in freehand carpentry and cabinet-work, at the same time pursuing energetically his studies in various branches of art. Having made rapid progress, he was engaged as master of his art at this establishment. His
Royal Highness the Duke of Connaught having seen his carving in the Punjab Court of the International Exhibition at Calcutta, Ram Singh was finally engaged to prepare designs, under Mr. Kipling, for a billiard-room at Fagshot Park, which were carried out. He afterwards prepared designs for a corridor of the same mansion. His career has been in every way successful. Among his successes may be mentioned a prize for designs of the Chiefs' College at Lahore, which carried off the palm for superstructure and detail against twenty-nine competitors. He designed the casket in ebony as a present from the Freemasons to H.R.H. the Duke of Connaught, and another in ebony and silver for Her Majesty's Jubilee. A prize was awarded him for designs by the Municipal Board of Ferozepur, and similar designs soon followed for the Municipal Board of Allahabad. Under Mr. Kipling, he designed the Jubilee Museum of Lahore, the foundation-stone being laid by his Royal Highness the late Duke of Clarence, the trowel, in silver and ivory, being the work of Râm Singh. Mr. Kipling being in England on leave, he wrote to Râm Singh telling him that Her Majesty the Queen-Empress required a design for a durbar room in the new wing at Osborne House. A design was forwarded by him, but finally he was brought to England for the purpose of carrying out this important work. This was in January, 1891. Since that time he has been engaged upon this work, which is just completed to the entire satisfaction of Her Majesty and the Royal Family. Every detail of the elaborate design has been worked out with the greatest care and fidelity. The balcony, chimneypiece, and bay were in accordance with the views of their Royal Highnesses the Duke of Connaught and the Princess Louise, who took great interest in the whole, which is in ancient Hindu and Sikh pattern.

The following is an abstract from a letter received by Mr. Purdon Clarke from Mr. Frederick U. M. Corbet, of Colombo, Ceylon:

"The indigenous arts of Ceylon stand greatly in need of encouragement and of protection from the debasing influence of Western trade, &c. . . . As I am endeavouring, or rather am about to endeavour, to get our Government to interest itself in the matter and to take steps to foster the industrial art I speak of, it would be very useful to me to know what is being done in India, and I
THE NEW INDIAN DARBAR ROOM IN OSBORNE HOUSE

DESIGNED FOR Her Majesty the Queen EMPRESS OF INDIA
BY RAM SINGH A NATIVE OF THE PANJAB
shall, therefore, feel greatly obliged to you if you will kindly let me have any information on the subject which may be available. . . . May I enquire if your Society would be disposed to extend its operations so as to include Ceylon? In that case, probably a few persons in the island would join as members who would not care to belong to it so long as it confines its benefits to the continent of India. Should this suggestion find favour with you, I venture to recommend you communicating with the Hon. Sir Arthur Gordon. . . .

Mrs. David Carmichael made the following reply:—

Dear Sir,—Your letter, dated August 31, was forwarded to me by Mr. Purdon Clarke. Sir George Birdwood, Chairman of our Committee, has asked me to write and thank you for the honour you have paid to the S.E.P.I.A. in wishing our Society to take up the work of preserving the indigenous decorative art of Ceylon. If you can re-organise your Society we will give it the status of the Ceylon Branch of the S.E.P.I.A. . . .

Our Chairman has requested me to write to Sir Arthur Gordon, mentioning the subject of your letter, and asking him to take an interest in the cause.

Letter to Mr. Ram Singh:—

Dear Sir,—At a Meeting of the Executive Committee of S.E.P.I.A., held at 16 Grenville Place, S.W., on the 20th of October, Sir George Birdwood, K.C.I.E., presiding, it was unanimously voted that in addition to the books already presented to you—viz., Le Bon, Civilisation de l’Inde and Précis de l’art Arabe, Bourgoin—you should be asked to accept the accompanying certificate in further recognition of your great merits as a designer and artist. Wishing you every success in your profession, we remain, dear Sir, yours faithfully,

SARA M. CARMICHAEL,
C. PURDON CLAKKE,
W. MARTIN WOOD.

The design in which the certificates are set was executed by Mr. Ram Singh himself as a gift to the Society.

ANILINE DYES.

Honesty the best Policy.

A good deal, says a contemporary, is heard from time to time in India of the danger to native industries by the
introduction of Western methods of manufacture, the use of chemical dyes, and the supersession of oriental patterns by those in vogue in Europe. There is, doubtless, a good deal of truth in the assertions that these innovations have damaged the good reputation once enjoyed by this country of producing nothing that was not of the best in material and workmanship. India might take a leaf out of the book of Persia, if she wishes to regain her old pre-eminence in the market. In the last report on the trade of Khorasan it is stated that the carpet industry, of which Mashad, Birjand, and Turshiz are the principal centres, continues to flourish. All indigenous dyes employed in the manufacture are obtained from vegetables. Aniline colours were imported from Europe to Mashad, but were soon rejected, as it was found that the local trade was declining as the direct result of their use. During the last ten years the traders in the districts of Kain and Turshiz have also been in the habit of instructing the weavers as to the patterns and texture of the carpets wanted, and the higher prices commanded by the goods have proved the soundness of this procedure. There is said to be no difference in the methods followed by the ancient and the modern weaver, and though old carpets are occasionally seen, of superior quality to any of modern production, there appears to be no "lost art in Khorasan art." We wish the same could be said of India.—Indian Agriculturist, Oct. 22, 1892.

Amongst the new members of the S.E.P.I.A. are: on the Council, the Hon. Mr. Justice Ameer Ali and Mrs. Ameer Ali; on the Executive Committee, Mrs. Grigg, Shrimant Sanpatrao Gaikwad, and Mr. Lockwood de Forest, of New York. It was Mr. Lockwood de Forest's two years work in India ten years ago that led to the introduction of Indian decorative work in New York.

Unlike the London market, where cheapness is the sole factor, New York would only take good work, and the factory established by Mr. de Forest at Ahmedabad for wood carving and carpet weaving has yearly grown in proportion. As this factory has never produced work for sale at Exhibitions it has attracted little notice; but many rich interiors in New York and other American cities show a practical development of Indian Art manufactures, which to our shame in England we can not claim to have attained.
CLIVE.

VAIN rolled the thunder o'er him, as he came,
Fired by the force of some supreme decree,
To plant of England's sway the stately tree,
And wrest from France her flower of Orient fame:
By deathless feats of arms, and deeds of shame,
Predestined from her ancient bonds to free
The East, that, as some lightning-riven sea,
Strewn with the Mogul's wreckage, surged aflame.

No stainless Galahad, nor Percival,
No dreamer, he, of some unearthly quest;
But star-ward still the path, from Arcot's wall
To Plassey's onrush, sure may be confest;
Conqueror self-conquered, he fulfilled the call
To shape, unloved, an Empire. Let him rest!

C. A. KELLY.
THE INDUSTRIAL SCHOOL FOR MUHAMMADAN WOMEN AND GIRLS, GUNTOOR, SOUTH INDIA.

It is doubtful, if anywhere more ignorant, helpless women can be found than the Muhammadan women of South India who belong to the poorer classes. From early childhood shut off from the life outside their own home, kept day after day, year after year, under the influence of quarrelsome women, and living amid an atmosphere of superstition, fighting continually for enough to eat, they seem to us almost to have lost all womanhood and to be merely animals. But there is always something in the human animal whereby we can elevate the individual. No member of the human family has yet been found insensible to all good. These poor, ignorant Muhammadan women have a wonderful faculty for art needlework. They love the work, they love the pretty colours, they love the artistic patterns. It is surprising and interesting to see how quickly this work develops even the most ignorant among them.

The Mission under which I labour (the American Lutheran Mission) opened, a few years ago, an Industrial School for these women. This establishment is to enable destitute Muhammadan women to earn a respectable livelihood. Muhammadan women are kept in gosha—that is, are kept secluded from the sight of men. This debars them from doing any sort of cooly work such as their poor Hindu sisters do. A destitute Muhammadan woman must starve or pound grain for her food and clothes. Pounding grain is exceedingly hard work, and these women are seldom strong. To do this work the respectable women rise before day light, wrap themselves in a huge sheet and steal away in the darkness to some merchant’s house. All day long they pound the grain in a small, badly ventilated room, and after dark return home.

There is, indeed, another avenue open to her for food and clothes—the sad resources open to many helpless women: she may sell her womanhood, and too often does, in order to support herself and children.
The industry taught in our school is Muhammadan embroidery. This embroidery is with silk and gold and silver wire. One of the chief manufactures of India is gold and silver wire, and in the art of wire drawing the natives of India are superior to Europeans. This gold and silver wire is used in embroidering shoes, caps, rugs, table-covers, clothes, &c. The history of this embroidery is not well known. So far as is known, it was brought into India in the sixteenth century, by Italian merchants and it is supposed to have been introduced into Italy by Persian merchants.

In Delhi, Lahore, Bombay, Madras, Muhammadan merchants carry on this art on a very extensive scale. The native princes buy it for decorating their homes, elephants, horses, for court dresses; and every native who can at all afford a gold-embroidered cap wears one. The greater part of this work is done by men and boys. In our establishment, the largest one of the kind in South India, we have about 29 women and 42 young girls. All the women are from the poorer classes, all are respectable, all are entirely dependent upon the salary received in the school for their support. The school derives its support from sales of work, Government grants, and donations from friends. Last year the school was entirely supported from sales of work and Government grants.

As a means for elevating and developing Muhammadan women the school is invaluable. The regularity, the cleanliness insisted upon, neatness, constant occupation, the freedom of intercourse with other women, contact with European teachers, all have shown the possibilities in these women as well as revealed their awful ignorance and superstition. They are like children who have never been taught, and whose faculties have never been permitted to grow. Can you imagine what such women are like? For spite, one woman one day cut a big hole in a table cover, worth about Rs. 75. For several years we had to search each woman every night before she left school, for fear scissors, needles, bits of gold lace, &c., should disappear. Left two hours to themselves they quarrel and fight, sit still, go to sleep, or steal. One woman declared the world could not be round, "we should all slide off," she said. Another woman said that "European ladies must have nothing to do because they took time to comb their hair every day."

The results from this School have been worth the time and money expended. Five years ago the Muhammadans
refused to permit their young daughters to attend a public prize distribution; last year some of the best women in our town, strict *gosha*, attended a reception at our house for Hindu and Muhammadan women. Five years ago there was not in our town one Muhammadan woman who could add, subtract, multiply, or divide rupees, annas, pice; today there are many, and this year we have one who will appear for the 1st Form examination. Five years ago we had a great deal of trouble to induce even the very poor to enter our school; to-day there are many begging to be admitted. During the past five years we have overcome prejudice against writing, singing, and, to a certain extent, against physical exercise.

Next year we hope to send an exhibit of what our women can do to the World's Fair to be held at Chicago, United States, America. This exhibit is under the patronage of H.E. Lady Wenlock. The object of the exhibit is to extend a knowledge of the work done by our women, increase the sales, and enlarge the usefulness of the institution. We have arranged for space in the Woman's Building for a tiny drawing-room, which we hope to furnish with work from our establishment.

Our work is sold in England, Germany, Australia, and the United States of America. We embroider table covers, curtains, purdahs, dresses, &c. The work done by our women is as good as any done in South India, and we are able to sell it at about the same prices as the work done in establishments for men.

*Frances M. Dryden.*
TO THE EDITOR OF THE INDIAN MAGAZINE & REVIEW.

The first article in your issue for November contains a very remarkable narrative of the "Princess d'Eldir"; so remarkable that I think your readers would be glad of further information on some points I am about to indicate. I am not referring to the marvellous exploits of the lady, which belong to a category always exposed to criticism and appear to have undergone it. I refer only to the things done to her, and I repeat briefly the case as stated by G. C. who enjoyed years of intimacy with her:—

She was the daughter of a Raja of high degree, who owned a palace on the banks of the Jumna. At the age of four she was betrothed to a prince of her own rank; but during the festivities she tumbled into the river, was borne away by the stream, was picked up by dishonest people, robbed of her jewels, and conveyed forthwith on board an English vessel about to start for Europe.

She was too young to remember her father's name or his place of abode; but her dress, her jewels and their uses, and "every incident of that eventful day, remained clearly defined" in her memory.

The English ship was taken by a French ship, and the child was carried to France, and presented to the Empress Josephine, then residing at the Tuileries. She became a favourite with Josephine, and so remained until Napoleon repudiated his wife. After that, the Princess became the wife of Baron d'Eldir, an elderly and poor officer of Josephine's Court, "as a refuge against the solitude and penury which awaited her." Nevertheless, she was not only her humble slave, but a dependant upon her bounty; and he served and worshipped her for the rest of his life. Her business was to commune with spirits, to exercise wonderful acts of healing, and to compose what a malign printer calls "her lubrications," which her loyal husband was perpetually copying, annotating, and revising.

It further appears that the East India Company allowed the Princess a small income, which she declared to be valuable only as a recognition of her rights, but which she devoted to the printing of her essays. We may find the
pension valuable in another way: as a clue for tracing its recipient.

So far G. C., who has told us so much to excite our curiosity, that he may fairly be asked to enquire further, and to tell us more.

It may be taken as certain that the East India Company would not pay a pension to a woman to whom they had no obligation, of whom they did not know her parentage or her place of birth, nor indeed anything else except that she was in the Court of a foreign and hostile power. The records of the Company must contain an account of this pension, and of the grounds on which it was granted; and so the lady's origin, or what the Company's officers believed to be such, may be readily traced. Dates are sadly wanting in the narrative; but such events as are narrated can hardly have occurred prior to 1800, or later than 1805, so they would fall into the Governorship of Lord Wellesley. It would be interesting to learn whether at this time there were Company's ships (there could not be any others) plying from any point in the Jumna to England; and also with what view a Company's captain could have carried off an unknown Indian child four years of age.

Perhaps also G. C. could tell your readers when the Princess died. Her death must have been recent, because he says she lived to an immense age, and she must have been very little, if at all, older than the century. This is mainly a matter of personal curiosity; but the expiry of her pension would be an event fresh within the knowledge of the Indian authorities.

There is one other point of more general historical interest. G. C., speaking from personal knowledge of her dignity, courtesy, and high breeding, says "that it was impossible to avoid recognition of the distinction possessed by the lofty race whose monarchy once governed the "Eastern world." If now he is induced to add any of the further information above requested, would he also inform us what is the lofty race of which he speaks, and in what sense and to what extent they governed the Eastern world, and when?

Some supplements of this kind may possibly be afforded by others of your readers who see this enquiry.

But from whatsoever source, they would add much to the interest excited in a lady who, according to the narrative given, not only possessed a very marked character, but went through a singular course of adventures.

An Idle Enquirer.
BURMESE LACQUER BOXES.

When or how lacquer manufacture was first introduced into Burmah, like most other Burmese history, is wrapped up in obscurity, though Burmese traditions trace its origin to the reign of King Bodauphaga, about the Burmese era 1772. Until 1884 it was in a flourishing condition, and the makers paid taxes on the bamboos, wood, oil, and pigments used in the manufacture, but not on the manufacture itself. Since the troublous times of King Thebaw's reign, the trade has been disorganised and brought almost to a standstill, though a certain amount of judicious fostering care and encouragement by the Government would doubtless lead to a considerable development thereof. Until a few years ago, lacquer-work was almost exclusively practised by pagoda slaves. These were persons who, for some crime, real or imaginary, were made slaves, and condemned to serve at the Pagodas, depending chiefly on charity for their food, and debarred from all social intercourse with the people. They were considered as mere out-casts at Pagan, the great manufacturing centre—a Pagoda prince, degraded for incurring the king's displeasure, being at the head of these so-called slaves. They all live in colonies round the various pagodas, in miserable little thatched huts, are extremely poor, but all possess large families—one rarely sees a hut without half a dozen or more children in it.

Lacquer work has thus come to be looked upon as a degrading occupation by the Burmese—an idea which is much to be regretted, but which it may be difficult to eradicate. It is a simple handicraft, and, with the increasing demand consequent on the pacification of the country, there ought to be lucrative employment in it for a very large number of people. There is no doubt that in the old times the Burmese officials diverted most of the profits of the trade into their own pockets, for, in spite of the flourishing condition of the manufacturer, none of the manufacturers appear ever to have reached even moderate affluence. The Pagoda slave-prince is an intelligent old man, well versed in all matters connected with lacquer-making, and, under his guidance, the correspondent of the Indian paper, from
which we glean this information, visited the place and
made personal inspection of the various huts and hovels
where the manufacture is carried on. Work goes on under
verandahs in front of the huts, either on the ground or on
raised split bamboo platforms. Under every shed is an
underground cellar with steps leading down to it, and
shelves on either side, on which the lacquer baskets are
kept to dry. The entrance to the cellar is closed by a
horizontal wooden door, which lifts up like the lid of a box.
It is astonishing how such beautiful work is turned out
under such circumstances, and with such rude appliances
as are here used. The best boxes are produced at Pagan,
but Nyoungoo turns out the largest numbers, and there
about 200 houses are engaged in the work, each hut
manufacturing about 3,000 boxes in the course of a year.
The usual time for completing a box is about three months,
but the best kind take about six months, the value being
in exact proportion to the time bestowed on its manufacture.

Working in the wood-oil is said to produce a sort of
rash on the workers; otherwise they seem to keep good
health. The various sorts of boxes produced are women's
toilet or dressing boxes, water vessels, which vary from
three and a-half inches to one foot in diameter, drinking
cups (also used by the Europeans for other purposes, such
as salt-cellars, egg-cups, ash-trays, &c.), boxes for carrying
rice and presents, for ecclesiastical or official purposes, and
lastly, the far-famed betel-box, consisting of two cylindrical
cases, one sliding into the other. These latter boxes vary
from two inches to one foot in diameter. Of all the
varieties of lacquer boxes these are the best turned out,
and the most elaborately coloured. Some are beautifully
made, and the sides are as flexible and resilient as a fine
steel spring; this, however, being a quality possessed only
by boxes which have been allowed, during the process of
manufacture, a long time to mature. Such boxes are
expensive; a good one may cost as much as £3. No
Burman household would be complete without several
betel boxes, and no Burman official thinks of going any-
where without the indispensable concomitant—it is always
by the side when receiving visitors, and it is always carried
by a bearer before him on State occasions.

The process of manufacture is as follows: The first
stage is the plaiting of the boxes or baskets by women and
girls, the skeleton or frame work of all the Burmese
lacquer work being of bamboo. The bamboos are soaked
in water for three or four days and then slit up into fine
slices as thin and fine as the best paper, and out of these pieces the baskets are plaited on the variously shaped wooden moulds or mandrils. In weaving these boxes the women are extremely expert, and they throw them off with great rapidity. The real lacquer process then commences, the material required being the thitsee, a wood-oil or varnish of a thick, tarry consistency, and imported from the Chindwin Valley and the Shan country. The baskets are well smeared with the oil, and placed on the shelves underground to dry, it being essential that the drying should be slow, in a cool, dark place—for drying in the heat or in the sun would ruin them. This process occupies from three to five days. They are then taken out, and a paste of finely pounded red clay is rubbed on to fill in all crevices and inequalities. The basket is now fixed on to the mandril of a rude kind of lathe, and while this is being rapidly revolved, a soft smooth stone is firmly pressed against the sides of the box, and the turning is continued till the latter becomes smooth and perfectly even. The box is now placed in the sun, and when quite dry it is again put on the lathe and given another smoothing. After that, a fresh paste of finely powdered burnt rice husk, bone charcoal and thitsee is well smeared on the box, both inside and out, and the box is placed in the shade to dry, but not in the cellar. When quite dry it is again put in the lathe and thoroughly polished, first with the smooth stone and then with soft old cloth. When quite polished a final coat of thitsee is applied all over, and the box is placed in the cellar to remain there and dry—the longer the better, as by that means the varnish sets firmly. When taken out the box has a fine, brilliant, japanned appearance and an elastic feel, so that the lacquer will not crack on bending the sides.

In the betel boxes, and other kinds in which the colouring and ornamentation are more elaborate, the process is more difficult. The services of an engraver are called in, who holds the box between the toes and the feet, while he dexterously and rapidly scratches the pattern on the japanned surface with his finely-pointed iron style. The designs are handed down from generation to generation, there being very little variation from the standard representation of dragons, fish, birds, and grotesque foliage; after the last layer of colour has been inserted in the engraved lines, the final polish is given with finely-powdered petrified wood, called in Burmese ingin kyonk swe. The box is now quite finished, and when taken
from the lathe it has the beautifully-polished appearance with which we are so familiar. Large numbers of these boxes are brought down to the river bank at Pagan on the arrival of every steamer, and a lively trade is done; but English purchasers have to be on their guard, for the mere sight of a “Sahib” sends the price up one or two hundred per cent.

C. E. D. Black.

NATIONAL INDIAN ASSOCIATION SOIREE.

A SOIREE of the National Indian Association was held at the Rooms of the Medical Society of London, Chandos Street, on Thursday, November 3. Mr. E. E. Geflowski kindly exhibited on the occasion an excellent life-size bust of Miss Ave Bhownaggree, which is intended for the Nurses' Home at Bombay, built by Mr. M. M. Bhownaggree, C.I.E., in memory of his sister. He showed also a very good portrait bust of Mr. Manockjee Cursetjee, for the Law Courts, Bombay. Mrs. Pheroze Langrana's singing was greatly admired in her two pieces, “Sleep, my Love,” by Sir Arthur Sullivan, and “Pourquoi,” by Marchesi. The guests were also much interested in a performance of Indian music by Mr. A. Mahomed Pathan, who has come to England for the study of music, and has joined the Royal Academy. This gentleman's father, Professor Moola Bux, of Baroda, has exerted himself with considerable success to promote this art. “Taza ba-taza, nau ba-nau,” of Hafiz, was one of the Persian songs given. Among those present were Lady Lyall, Lord Hobhouse, Sir Edward Bradford, Sir William Moore, Surgeon-General and Mrs. Payne, General Carlisle, Mr. Ilbert, Surgeon-General and Mrs. Cornish, Mr. and Mrs. Sheppard, Mrs. Balfour, Mr. and Mrs. Bosworth Smith, Shrimant Sampatrao Gaikwad, Mrs. Fitch, Miss C. Sorabji, Mr. and Miss Martin Wood, Mr. and Mrs. Chester Macnaghten, Mr. and Mrs. Lesley Probyn, Rukhmabai, Dr. S. A. Kapadia, Mr. and Mrs. Constable, Miss Clive Bayley, Miss van Cuylenberg, Mr. Knight, Mr. Parma Nand, Mouli M. Barkatullah, Mr. P. M. Bhatt, Mr. F. M. Khan, and many other members and friends of the Association.
A PARTICULAR ACCOUNT OF THE EUROPEAN MILITARY ADVENTURERS OF HINDUSTAN. By Herbert Compton. (Fisher Unwin, 1892.)

The men of the fighting classes of India are among the bravest soldiers in the world. Faithful to trusted leaders, they are also capable of devotion to a loved and honoured cause; and they are supremely indifferent to death. Yet, whenever they have met Europeans in fair conditions, they have been beaten, even when they had odds of ten to one. In 1746 a body of 230 Frenchmen, with the help of 700 half-trained sepoys, completely routed the army of the Carnatic, 10,000 strong. Eleven years later Clive won the battle of Plassey, with 3,000 men against 50,000. At Udwa Nala in 1763, Adams, with 5,000 men—of whom only one fifth consisted of white troops—stormed the enemy's lines manned by 40,000 good soldiers. Should it be said that these were battles fought under a new system, which the enemy had not had time to learn, we can cite the taking of Delhi in 1857 by 5,000 worn-out soldiers, where the walls, fifteen miles of enceinte, were defended by 50,000 highly-trained and desperate men; or Napier's defeat of Tantia Topi in June 1858. The one secret of these things is discipline, that moral force which makes each soldier trust to his company-leaders, and to his right and left files in the line. At Asai and Laswari the handfuls of British troops were hurled against ten times their number of veterans, trained by European commanders, and men whose backs no foe had ever seen: but they had lost most of their European leaders, and had no confidence in the few who remained; and so Wellesley and Lake broke their formations and slaughtered them like sheep. Fighting, by the middle of the 18th century, had become both a science and an art: the science demanded patient study; and the power of using moral and intellectual faculties, amid the din of arms and the fluctuations of moving masses, was its application as an art.

Natives of ambition and ability observed these things. "How your fellows fight!" whispered Mahadaji Sindia to
a British officer after the affair of Wargaon in 1778; “these are the troops I should like to have.” And—so far as he could—he had them. The employment of a large number of foreign officers could not have been a welcome idea to men in his position. But, when the Nawab of Bengal—Kasim Ali Khan—had shown the way, the idea was soon adopted; and Sindia—who took it up in the most unhesitating and thorough manner—prevailed, by that method, over all his competitors.

This is the lesson enforced in Mr. Compton’s book; and, apart even from its romantic interest, it is still of practical value. To make and maintain an Asiatic Army that shall be a good fighting machine, it is still necessary to keep up a full supply of competent European officers, acquainted with their business and with their men.

In the narratives under notice, this is the constant and abiding fact. The experiment of the Nawab Kasim failed, for several reasons which cannot be detailed here. His chief European officer was a man of low origin and character, the well-known condottiere Walter Reinhardt, familiar in history under his nickname of Sombre or Samru. This man’s career was an uninterrupted course of self-seeking, unredeemed by a single trait of heroism. But he contrived to end his days in a position of trust and power, which he bequeathed to the lady who lived as a Princess at Sardhana, near Meerut, to 1836, leaving a Cathedral and a Palace, which are still to be seen.

Amongst Samru’s followers were two Bretons, Madoc and du Drenec. The former did good service to the restored Empire, under the celebrated Minister, Mirza Najaf Khan. In 1782 he returned to France, where he founded a family, members of whom still live. Du Drenec pursued a long and chequered career. Left for dead among 3,000 corpses on the crest of the pass at Lakhairi, he lived to fight again at Sanganir, when his whole brigade was ridden down by a charge of 10,000 Rahtor horsemen. Still surviving, he transferred his services to the younger Sindia, and finally closed his military life by surrendering himself to Colonel Vandeleur, of the 8th Dragoons, at Muttra in 1803.

The most remarkable officer of the force, however, was not a Frenchman, but a native of Tipperary, named George Thomas, who entered the service after Samru’s death. Originally a warrant-officer under Admiral Hughes, he deserted from the squadron of that brave but dilatory commander in 1781. After some years of desultory wandering, Thomas obtained service under the Nizam at
Haidarabad; but French influence was strong in that service, and, perceiving no prospect of advancement in the Deccan, Thomas once more set forth to seek his fortune, and for the next few years served in the Sardhana contingent. But again French influence overcame him. Le Vaissoult, the Begam's favourite, drove him out, and he set up as a predatory leader on his own account. At the date of Mahadaji Sindia's death, in 1794, Thomas was at Delhi, serving under a Mahratta chief who had assigned to him some rather intractable districts for the support of his followers. Here he was presented to the blind old Emperor, and hence, in a recognised capacity, he departed to take possession of his districts at the head of about 700 ill-conditioned ruffians, by whose aid, after some severe fighting, he succeeded in establishing himself at Tijara, the head-quarters of his country. Here he was attacked by Le Vaissoult; but, before the rivals could close, a revolution had commenced at Sardhana. Le Vaissoult had to hurry home to look after the Begam, whose husband he had become. In the subsequent mutiny; Le Vaissoult and his wife tried to escape, the former destroyed himself to avoid falling into the hands of his pursuers, and the Begam was captured and imprisoned. Forgetting past injuries, the gallant Irishman hastened to the rescue of his former lady, and by a bold front and the expenditure of a large sum of money, stemmed the revolt and replaced the Begam in her former authority. This took place about the end of 1795; soon after which Thomas was left to his own resources by the death of his Mahratta employer.

About this time Sindia's great nephew—Daulat Rao—was master of Hindustan, his chief European subordinate being the famous Gen. de Boigne. This officer, after an early life of varied adventure, had proved to Upper India what Cromwell had been to the England of 1642. The "new model" army which he had raised for Mahadaji was a regular disciplined legion of steady well-behaved Infantry, with a proportion of Cavalry and guns, with whom de Boigne had conquered all his master's enemies. When Mahadaji was dead the General remained in the service of Daulat Rao, his successor, until the power of that chief was consolidated; and then, in 1796, he retired to Savoy, his native country, where he passed more than thirty years as a private gentleman, distinguished by a vast and intelligent beneficience, of which memorials are still extant at Chambéri.

He was succeeded by a Frenchman named Pierre
Cuillier, who had come out as a seaman under Suffrein and deserted about the same time as Thomas. De Boigne had given him a command in 1790; and, being a brave and steady soldier, he had risen to the position which enabled him successfully to lay claim to the chief command in 1797. Here he had an opportunity of choosing his path. He chose the wrong one.

At the time when these things happened, Upper India was in the darkest hour that proverbially precedes the dawn. The Mahratta confederacy was dissolving, and it seemed as if any bold adventurer might construct for himself an independent lodging out of the materials. Perron, the name Cuillier had assumed, held semi-regal state at Koil, with the adjoining fort of Aligarh for arsenal and place of arms. Thomas, after a series of campaigns against the Rajputs on one side and the Cis-Sutlej Sikhs on the other, established himself in Hariana, having his chief strong-hold at Hansi. Ceasing to be a mercenary or a leader of organised robbery, he set himself in earnest to the work of administration. This uneducated mariner—to use his own words—"established a mint and coined his own rupees, employed artificers of all kinds, cast his own guns, made muskets and powder," engaged European officers, and established a system of invaliding, and of pensions for deceased soldiers and families. With a force at first consisting of no more than 2,000 men he carried on some further brilliant campaigns; but as these were always conducted against enemies of the Mahratta power his proceedings at first escaped the jealousy of his brother mariner. At the end of 1799 Thomas had attained his climacteric, "Dictator," as he boasted, "of all the countries south of the river Sutlej."

And now began the descent. Perron was also at his zenith, and the views of the two men proved incapable of reconciliation. Perron, like most Frenchmen of his class and time, was under the influence of strong anti-British feeling, and was already treating with General Bonaparte for an invasion of India. Thomas, for his part, was a strongly loyal Briton, and engaged in negotiations with the Calcutta Government for British intervention in Hindustan. So Perron sent him an ultimatum, requiring him to enter the service of Sindia, while Thomas, refusing to take service under a Frenchman, endeavoured to join alliances with Holkar and other malcontent Mahrattas. The end came swiftly; a brigade was sent into Hariana, against which the adventurer made a resolute defence. But the force of
numbers, joined (it must be confessed) to habits of occa­sional intemperance, ultimately frustrated his efforts. Driven into Hansi, he made his last stand; but was com­pelled to submit. On the first day of 1802 he capitulated, and was allowed to pass into British territory. On his way he visited the Lady of Sardhana, who took charge of his wife and family; he then took boat on the Ganges, accompanied by Colonel Francklin, to whom, during the downward voyage, he supplied the materials for a biography, afterwards published by that officer; but Thomas never lived to leave India. He died at Bahrampore (August 22nd 1802), where his tomb is still identified, although despoiled of the stone that may have borne his epitaph. His son was provided for in the Begam’s service, and a portrait of him in native costume hangs in a room of the palace at Sardhana. Some of Thomas’s descendants are still living—in comparatively humble positions—at Agra and Delhi.

His conqueror’s fall was not far off. Distrusted by Sindia, and threatened by plots amongst his subordinates, General Perron began war against the Company in 1803, with clouded auspices. When Lake’s expeditionary army arrived at Aligarh, Perron made a feeble show of resistance; but, on hearing that Sindia had sent a Mahratta officer to supersede him, he surrendered himself to Lake, by whom he was permitted to depart in honour. He retired to France with a large fortune; married his daughters into noble families, and died in affluence, in 1834, nearly eighty years of age.

Such are some of the curious records to be found in Mr. Compton’s work. It is too big a book to be recom­mended for comfortable reading; too big, perhaps, for such a subject in our busy times. It seems inflated by too much reflexion and eloquence; and yet is not wholly free from omissions—or, indeed, from errors. One would like to know, for instance, why the original name of de Boigne is said to have been La Borgne (feminine article) and how Mr. Compton picked up the nickname he bestows on Thomas of Jawraj Jung—which is quite unmeaning. It is not, however, in a spirit of carping criticism, that one would willingly take leave of a writer who has worked so hard at an instructive and interesting study. The book exhibits genuine labour and wide research; and all students of Indian history owe thanks to both author and publisher for the record of a state of things which can never lose a certain amount of importance. It should be added that:
there is a good—though crowded—map. In regard to this map it occurs to one to observe that numbers of places of no connexion with the narrative are inserted—even lines of railway. On the other hand, Thomas's province of Haryana is not named; and many other places of importance have their names so printed as to be difficult to find. There are some portraits of rather indifferent execution, except that of de Boigne, which is excellent.

H. G. Keene.

HINDU LAW IN BOMBAY. A Plea for its Codification.
Bombay; 1892.

This somewhat bulky pamphlet is issued anonymously, but I am told that the initials F. R. V. appended to the preface are those of a Parsi barrister practising at Bombay. From the same preface we learn that it originally appeared in the shape of four articles published in the Bombay Gazette in 1888.

The arrangement and style leave a good deal to be desired, the vagaries of the latter occasionally reminding one of the immortal biographer of Onookool Chunder Mookerjee. Periods of time "transpire" instead of elapsing (p. 18); "excessive flexibility" is spoken of as a "peculiar beauty." Judges who have had the advantage of reading West & Bühler's Digest, are said to display "a more pronounced habit of obtaining a clear grasp and a firm grip of the meaning of obscure terms and uncertain contexts," (p. 15); and, most delicious of all, we read at p. 5 "it may in passim be noted that," &c. (The italics are in the original).

Inaccuracies of fact are, as usual, found in company with redundancies of expression. Thus at p. 6, Mr. J. D. Mayne is represented as saying that "two out of the three distinctive institutions of the Hindu book-law, namely, the Joint Family system and the practice of Adoption, are survivals of the pre-Brahmanic, if not of the pre-Aryan age;" whereas what Mr. Mayne really says is that the Joint Family system is the one institution upon which the Brahmanical influence has only been exerted for the purpose of breaking it up; while the other two, the order of succession and the practice of Adoption, "are at present thoroughly saturated with Brahmanism," though he thinks it can be shown that Brahmanism had nothing to do with
the early history of any of the three. Again, the Hindu Wills Act of 1870 is referred to at p. 9 as having confirmed for the first time the power of alienating by will self-acquired property; the fact being that this power had been established long before by judicial decisions, and that the Hindu Wills Act is a purely restrictive enactment, refusing validity to wills not properly executed and attested, and, moreover, not in force at all in the Bombay Mofussil, the part of India with which the writer is chiefly concerned.

Nevertheless, the essay is to be welcomed as an effort in the right direction, and a hopeful sign of the times. Its main drift is thoroughly sound, and it is hardly possible to exaggerate the importance of the reform advocated.

It is now fifteen years since Sir Henry Cunningham (then Mr. Cunningham, Advocate-General of Madras) exposed with admirable lucidity the costly and cruel absurdity of our present method of administering so-called Hindu Law, which, as he says, "has elevated that law from the position of a venerable traditionary custom which piety and right feeling enjoined, and to which it was usual, when not inconvenient, to conform, into a precise rule for the ascertainment of which no amount of scholarly research and diligence can be too high a price, and which, once ascertained, must be applied unhesitatingly to the facts of the case, with entire disregard of other considerations." And he sketched his alternative policy as follows:—

"While preserving to the utmost the wholesome rule of non-interference with native usages, we ought to offer the Hindus every facility for reforming them for themselves, to invite them to discuss the expediency of their law, and to familiarise them with the idea of the deliberate improvement of that law in particulars in which it has come to be behind the civilisation of the age. One step towards this wholesome state of things is to get the law into a form in which each fragment of it can be accurately ascertained, and which shall exempt us for the future from the bootless task of groping about in the dust and gloom of departed epochs for hints and analogies to guide us in framing the lives of living men." (Preface to Cunningham's Digest of the Hindu Law, p. xiv.)

As his own contribution towards that object, Sir H. Cunningham compressed into a "Digest" of some 400 "short, distinct, and carefully-worded propositions," what he understood to be the Hindu Law then actually in force in the Madras Presidency.
Sir Henry Cunningham’s views were, unfortunately, ridiculed and misrepresented by the highest living authority on “Hindu Law and Usage.” The prejudice against codification, which seemed to him in 1877 to have almost ceased, has since displayed an alarming recrudescence, chiefly among European officials; and it remains as true as when he wrote that “the existing machinery at the command of Government is inadequate for the task of legislation on any important scale.”

On the other hand, the pamphlet now under review is one among many indications that native sentiment is not among the obstructive influences to be reckoned with; at least, as against Sir Henry’s “first step,” the legislative ascertainment and declaration of existing law. Orthodox Hindus may resent (as lately in Bengal) spasmodic interferences by an alien Government with the substance of their institutions, and it is highly probable that all Hindus would agree in deprecating the imposition of one uniform code of family law upon all castes and districts, such as Mr. Mayne erroneously and unaccountably imagined Sir Henry Cunningham to have proposed. But there is not the smallest reason for supposing that any Hindu would accept otherwise than gratefully either (1) the presentation of his own law in a clear instead of a confused form, or (2) permission for himself and his caste-fellows to make for themselves such changes as they could agree upon, and to have such voluntary changes put into shape and ratified by the Legislature. F. R. V. has rightly judged that for practical discussion the first of these subjects should take precedence of the second; and he has also judiciously confined his attention to the problem as it presents itself in his own Presidency; his “plea” is merely for the codification, in the narrower and simpler sense, of Hindu Law in Bombay. With that system he shows himself fairly well acquainted in all its three branches which he distinguishes as case-law, book-law, and unwritten usage, as also with what has lately been proposed and attempted in England by the advocates of codification. In one instance he has made a really new contribution to the common stock of knowledge by calling attention to a Ceylon Ordinance of 1806, confirming a code framed by and for themselves by the Mohammedan community of Colombo; and he has also turned to good account his special acquaintance with the history of his own community, the members of which have set an excellent example by first coming to an agreement among themselves as to the kind of code they
required, and then pressing their claims to have the same enacted by the Legislature. What the Parsis have accomplished might surely be attempted by any Hindu caste of equal intelligence and public spirit.

On the other hand, he evidently knows Sir H. Cunningham's work only at second-hand, and follows Mr. Mayne's misleading description of it so blindly as to quote the critic's imaginative paraphrase as being the very words of the author criticised. All the more significant is the undesigned coincidence as confirming the latter gentleman's anticipations that the sort of codification he really advocated would be popular with the Hindu community.

In this, as in some of the other instances noted above, the very defects of this essay go to enhance its value as an indication of the actual progress made, not by an exceptional genius here and there—a Rammohun Roy or a Vidyasagar—but by the average educated native, towards clear and sober conceptions of the real needs of his country. From this point of view it may be regarded with unqualified satisfaction.


The third volume of Constable's excellent Miscellany maintains the credit which the former volumes attained. It forms, in fact, a fitting supplement to the first of the series, for Dryden took his facts, and no doubt his inspiration also, from the masterly work of Bernier. The present volume gives a reprint of Dryden's tragedy of Aurengzebe, and a portion of Somerville's poem of The Chace; both of which are concerned with the life of the serious man, who usurped power and governed Hindustan with rare capacity, but whose mistaken policy prepared the way for the downfall of his royal house. There is an illustration prefixed to the Chace, which is a successful reproduction of an Indian painting, the warm tones of the artist being excellently rendered. This picture represents one of the hunting parties in which the great Akbar indulged at night by lamp-light; thus, by a coincidence, bringing together in this book the two great emperors, one of whom established the Mogul dynasty, and the other who undermined it and left it to totter and fall.
The volume has been edited by Mr. Kenneth Deighton, who has copiously annotated every page in order to explain the meanings of the obsolete and rare words, and to render clear the purport of obscure and involved passages. These explanations, which appear to have been most carefully prepared throughout, make the book specially suitable to the use of such Indians as are required to read portions of English poetry as part of their college work. They will find this book really useful to them; for Mr. Deighton has had considerable experience of the kind of difficulties which are most puzzling to Indian students, and he has done all that can be needed to remove them in the present case.

The Tragedy relates, with poetic licence, the seizure of power by Aurangzib; but stops short of the practical imprisonment imposed upon his father, Shāh Jahān. The Poem describes, with similar licence, the hunting processes of Aurangzib after he had become emperor. An interesting biographical sketch of Dryden precedes this text; and the portrait of the poet—the latter being a reproduction of the engraving by Edelinck of Kneller's portrait; while the few facts known of Somervile follow the painting previously mentioned. The book is certainly well edited and nicely got up; and will be just as useful to large numbers of English people who may wish to understand the obsolescent phraseology of Dryden as to Indians desirous of learning our language.

F. PINCOTT.

STUDIES IN MOHAMMEDANISM, HISTORICAL AND DOCTRINAL, WITH A CHAPTER ON ISLAM IN ENGLAND. By JOHN J. POOL (late of Calcutta). Author of "Women's Influence in the East," and "A Life of Her Majesty the Queen Empress for Indian readers." (Archibald Constable & Company, 1892.)

Those groups of mankind in whose life and aims some special form of religion rather than nationality is the leading principle, often affect history in a striking and unusual manner. A nation is simple to understand. Its wants and wishes can be predicated with some degree of certainty. But among bodies of religionists important and strong enough to wield political power, the observer who has been accustomed to generalise from ordinary social phenomena, finds himself in view of unrecognisable forces,
and has to extend his classifications, or, indeed, to abandon them altogether. The author of *Studies in Mohammedanism* has taken for his subject an instance, and a very marked one, of such external development from the seed of a defined theological doctrine and rule of life. The followers of Mohammed, though all originally belonging to the Arabian peninsula, felt by no means bound to it as their home, even though gradually the majority of their countrymen were converted to the new faith. They burned, in the strength of fanatical zeal, to increase the number of their co-religionists. Thus they stepped over political boundaries without concern; the rights of governments and peoples presented no obstacle worth consideration in the course of their progressive conquests. They did not mean to be unjust, but to them the great object of life and death was to advance Islam, and they believed that nothing could be better for every nation than to surrender itself to the religion of the Prophet. Hence the first nine or ten centuries of the history of the Moslems have presented a succession of brilliant and romantic but fierce and sanguinary endeavours to secure supremacy for the faith to which they were heart and soul devoted. They fought against the chivalry of Western Europe; they appropriated the worn-out realms of Asia; they brought the Tartar hordes within their brotherhood; they established new states among the disconnected tribes of Northern Africa. It is only America, discovered so late, that has not encountered the warlike followers of Mohammed.

Mr. Pool's book does not assume to be one of original research. His object is to give a popular sketch of Moslem history, beliefs and customs, and he has skilfully arranged his chapters in accordance with this scheme. Instead of presenting the events in unbroken succession, the author has taken in turn various episodes and interspersed them with other matters of interest, so that these episodes stand out with a distinct emphasis. The book begins, of course, by the life of Mohammed, and a description of the Koran; but later the general subject is carried on in two distinct lines. The chapter on the Commanders of the Faithful, who succeeded Mohammed (although not recognised by the Shias), is followed by one on the parables in the Koran. History is again brought forward in the tragedy of the Moharram, the painful story of Hasan and Hosein. Then comes a chapter on legends and superstitions. Further historical chapters describe the rule of the Omiades at Damascus, that of the Abbasides at Bagdad, of the
Fatimites in Egypt, of the Moors in Spain, and the
Ottoman Turks of Asia Minor. We have next interesting
glimpses of the Shias of Persia, of the Afghans, and of the
Moghuls of India, with short accounts of the Crusades, and
of the determined Corsairs of Barbary. Meanwhile, at
intervals, the points of creed, the manners, the domestic
life, the intellectual achievements, and the administrative
methods of the Moslems are graphically portrayed, so that
the volume supplies a vivid picture of Islam in regard both
to its external and internal development.

As the author of these Studies remarks, Moham­
medanism is the name which Western people give to the
religion of Mohammed. His followers do not generally
approve it, for they feel that their Prophet only desired to
be looked on as a teacher and a religious leader, and not
that his personality should be made to represent the
doctrines that he taught. The proper designation of the
religion is Islām, which means Submission, Surrender,
inward Peace, and its believers are Moslems or Musalmans,
both names being derived from the same word—Islam.
Mr. Pool, in making a comparison between the two
religions, greatly to the advantage of Christianity, shows
more appreciation of the rites of the religion of Mohammed,
and more sympathy with some parts of his teaching than
do many writers on the subject. He has observed Islam
in various countries. While deploring its tendency to
fanatical developments, he recognises "the wise statesman­
ship" shown by Mohammed in many of his laws and
precepts, and he describes with interest the impressive
simplicity of the worshipping assembly in the mosque,
where "rich and poor meet together without distinction,
the rich laying aside their costly habits and ornaments,
lest they should seem proud and arrogant." He holds
Mohammed to have been "earnest, noble, and sincere."
The chapter on Architecture draws attention to the
fact that "Mohammedanism has made its mark in the
world by its architecture as well as by its creed." The
chief, almost the only artistic form of expression of this
religion, exhibits itself in the mosques, palaces, and tombs
of marble and of stone which abound in the countries that
have been under Moslem rule. Not only the structures,
but the style of decoration is distinctive, and excellent in
adaptation. Being forbidden by the Koran to represent
any living creatures, or to employ pictures or statues, the
architects used the coloured Arabesques, in which geo­
metrical patterns and inscriptions were united with
abstract delineations of flowers and fruits, as still may be seen at Cordova in Spain. The Musalmans were also famous for their archways, such as those at the entrance of the Taj Mahal and at Fatehpur Sikri. The beautiful piercing of marble and the rich inlaid work give an exquisite delicacy of effect, equalled in no other kind of building. The palace at Delhi is remarkable for this sort of ornamentation, and it is seen in many of the other examples of Musalian architecture in Northern India, and in Egypt, Turkey, and Spain. Mr. Pool remarks that the early mosques were plain and unpretentious, and that as wealth increased these buildings developed into a more imposing style. The dome or cupola may have been borrowed from Christian churches, but it was the minaret by which "Moslem places of worship were at a stroke differentiated from all other sacred edifices." "A minaret," continues the writer, "is a tall turret, and the conception of this turret was due to the custom which the Prophet introduced of calling the Faithful to prayers by the human voice, rather than by bells or any other musical instruments." It was necessary that the Mezzin, or crier, should call from an exalted station, so that his voice might be heard far and wide over the city. And what more simple than to build him a tall turret on which to stand while performing his allotted task? The Kutub Minar, at Delhi, though not exactly a minaret, has something of the same character, and is one of the most remarkable towers of the world. Sir Edwin Arnold, in describing it, says: "No one can imagine the effect of this conical column, with its deep-cut flutings and diminishing cones, soaring, blood colour and snow white, into the blue—twice the height of the Duke of York's column, and adorned with flowing Arab scripts, with sculptured lamps, bells, and bosses."

Some of the proverbs quoted in this book to illustrate Mohammedan thought and views of life are keen and amusing. The following are Arabic: "If I am master, and you are master, who will drive the asses?" "Thou wilt catch more flies with a spoonful of honey than with a cask of vinegar"; "Alms are the salt of riches." In Persia they say, "The whole world is too narrow for two foes, but a needle's eye is wide enough for two friends"; and "If you bury a dog's tail for years, it will still remain crooked." From the Turks Mr. Pool borrows among others, "He who has need of a dog calls him Sir dog"; "When once thy cart is overturned every one will show
thee the way"; "It is ill sport between the cotton and the fire." In India such as these are in use, but perhaps not only by Musalmans; "Every one rakes the embers to his own cake"; "The thread follows the path of the needle"; "The tongue is not steel, but it cuts"; "A crowd is not company"; and that well-known one is added, "The sandal tree perfumes the axe that fells it."

At the close of the volume an account is given of the new centre for Mohammedanism at Liverpool, in England, formed through the influence of Mr. W. H. Quilliam, who became a convert to Islam while staying in Morocco. Mr. Pool does not consider that the movement has much strength, apart from its President. Possibly, however, as the number of Musalmans in England is increasing, they may take interest in supporting this Western branch of their religion, and funds may be supplied from India. The Mosque at Woking, built by Dr. Leitner, appears to be now regularly visited at the dates of Festivals by the Mohammedan students living in London, and the Allahabad Review reports of visits paid this autumn to that at Liverpool by several influential Egyptians, Syrians, Turks, and Indians, including Colonel Ahmed Bey, Chief Draughtsman at the Royal Naval Arsenal, Constantinople. Only last month, too, H.E. Ibrahim Hakki Bey, Imperial Commissioner from the Ottoman Empire to the Chicago Exhibition, spent a few days at Liverpool, and attended service at the Mosque, when a number of Mohammedans met him. A meeting was afterwards arranged by Mr. Quilliam, in one of the rooms of the institution, at which addresses were given in nine or ten different languages.

Mr. Pool has an interesting chapter on the Holy Days and Festivals of Islam, which are occasions of great rejoicing and of kindly feeling, and it is natural that Musalmans, who are at a distance from such celebrations, should be glad to have the opportunity of uniting in their usual worship in a foreign land. We cannot think that in any other direction the movement will extend.

We cordially recommend Studies in Mohammedanism to those who wish to obtain a general and comprehensive glimpse of the various phrases of Moslem history and social life. The book is of a popular character, but it supplies a great deal of information, pleasantly and vividly conveyed, and its author tries to make his readers share his sympathetic interest in the large community of the followers of Mohamed, who are united by such a strong religious bond.
NEW BOOKS RELATING TO INDIA.


A PARTICULAR ACCOUNT OF THE EUROPEAN MILITARY ADVENTURERS OF HINDUSTAN, FROM 1784 TO 1803. Compiled by Herbert Compton. With Map and Illustrations. 16s. (Fisher Unwin.)

THE DEATH OF OENONE, AKBAR'S DREAM, and other Poems. By Alfred Lord Tennyson. 6s. (Macmillan.)

MEMORIALS OF JAMES CHAPMAN, First Bishop of Colombo. 5s. (Skeffington.)

HINDU PASTORS: An Inquiry into the Present State and Probable Development of the Native Ministry of the English Church. 1s., sewed 6d. (Heywood.)

FOUR YEARS IN UPPER BURMA. By W. R. Winstone. 3s. 6d. (Kelly.)

A RETROSPECT OF LIFE AND TRAVEL IN LOWER BURMA. By Deputy Surgeon-General C. P. Paske. (W. H. Allen & Co.)

SPORT AND WORK ON THE NEPAUL FRONTIER: With which is incorporated "Tent Life in Tiger Land." By the Hon. James Inglis ('Maori'). 22 coloured illustrations, royal 8vo. 21s. (Sampson, Low & Co.)
ILLUSTRATIONS OF INDIAN FIELD SPORTS, reproduced from coloured drawings first published in 1807, after designs by Captain T. Williamson. 10 coloured plates with descriptions, oblong 4to. 10s. 6d. (A. Constable & Co.)

RUGG'S MILITARY STAFF MAP OF THE FRONTIER OF CENTRAL INDIA, as officially agreed on between Great Britain and Russia, 1872-3. Illustrating Captain Young-husband's Route. 6s.; or cloth to fold, 10s. (Forster Groom.)

ON HIGHER EDUCATION IN INDIA, its Position and Claims. Read by Sir Raymond West at the Oriental Congress. 1s. (Luzac & Co.)

ELSIE ELLERTON: A NOVELETTE OF ANGLO-INDIAN LIFE. By May Edwood. (Thacker & Co.)

BRITISH INDIA, Statistical Abstracts relating to, from 1881-2 to 1890-91. 1s. 3d. (Eyre & Spottiswoode.)

The price of FAR CATHAY AND FARTHER INDIA, by Major-General Mac Mahon, is Twelve Shillings, not 21s., as printed by mistake in our November number.
A QUATRAIN OF HAFIZ.

[Said to have been written at the grave of one of his children.]

It is the time of Spring—The tulip and the rose
Are sprouting fast. In dust why dost thou still remain?
That thou may'st from the earth arise, upon thy dust
With loud complaint my tears like spring clouds will I rain.

A. ROGERS.

The poet Hafiz, of Shiraz, whose real name was Sham-sudin Mahomed, was born early in the fourteenth century. The name Hafiz, adopted by him in his writings, is given to those who can recite the whole Koran by heart, and this he was able to do. He lived in the time of the Persian Mozufferian dynasty, which was overthrown (1387) by the Tartar conqueror, Timur. The poems of Hafiz have been collected in the form of a divan: that is, a number of odes ending with every letter of the alphabet. He wrote nearly 600 odes, besides other verses. He was renowned in his own day, and is admired now as one of the chief mystical poets of the East.
THE HINDUSTANI LANGUAGE AND THE ANGLO-INDIANS.

During my short stay in this land I have been asked more than a dozen times (1) why there is so much misunderstanding between Anglo-Indians and ourselves; and (2) why we do not fraternise with them as we do here with English people. Questions like these are not very easy to answer without displeasing some of the Anglo-Indians, but now and then I had to explain the matter, and sometimes I let the questions go unanswered, and often I turned the subject into something else. Now I feel it my duty, as an Indian, to speak just a few words without the least exaggeration on the subject:—

(1) As to misunderstanding:

The reply is that if misunderstanding occurs on account of not knowing the language sufficiently, in that case we are not to be blamed, because we try our best to learn the English language to make ourselves understood; and to master this and to cultivate friendship with English people we take the long voyage, and put up with all the disagreeable sea-sickness (although I have personally nothing to complain about it, being a very good sailor, so much so that I was never sea-sick, even when I crossed the English Channel), and leave our dear parents, relatives, and friends behind: and it must be remembered that we Asiatics feel the separation much more keenly than the Europeans—and yet, why do we do all this? Simply, as I said just now, to learn the English language, manners, and for study; and, above all, to try our best to make English people our friends.

To speak a new language, specially English, one must have good practice. One cannot do well by reading books alone, and the opportunities we have in colleges and schools to hear English or to speak it are indeed not enough. If we, when in India, wish to associate with the English boys or young men, although most of them are not sons of Anglo-Indians, but of Eurasians, even these think themselves "little gods," and that we are not equal to them, and
they shun us as friends. I suppose the colour makes the difference. They do not care to learn our language, and if they do pick up some words spoken by the lower classes, like those which we so often hear in London streets, language of that kind, of course, one would avoid even to listen to.

It is a well-known fact that officials of our country seldom, if ever, mix with us, with few exceptions. If they are gentle people and wish to have companionship, surely they will find among Indians those equal to themselves in birth, manners, and language: but I fear they do not care a fig for our society, although we are most anxious to cultivate their friendship and ready to be useful to them, and show our hospitality after our fashion; but no! they do not want us or our hospitality, nor do they admit us into their own society: their society, I imagine, is too sacred for us. When we visit these officials in their official capacity, or as friends, their way of speaking Hindustani is so peculiar and abrupt, funny and proud, that one feels indignant to hear the expressions used by these English gentlemen, which almost amount to insult and rudeness—for instance tum, or āp kiya maugta, ham tum ko hukm diya, &c.; such expressions are exceedingly rude, and enough to offend anybody, and not only that, but those things are never said in our society, so much so that we do not make use of such words even to our servants. Such kind of language is spoken by Sāheb log only, whether civil or military.

When such abrupt language as that is spoken to us, our feelings are very often hurt, partly because the Sāheb log do not trouble at all to learn Urdu as they ought when they have every opportunity to do so, and partly because they are careless and have no feeling for us. Consequently, they do not care whether it is the correct thing to do or not. If they have any regard for us they will surely pay little more attention to our language than they do at present, and I think it is their duty to do so when they know that they are going out to India to be there thirty years or so. As far as my experience goes, I have not known a single Englishman to speak or write a line or two of Hindustani correctly—even the missionaries who go out to India and boast of being scholars of the Indian languages; but I assure the readers of this paper that they know no more of our language than the Madrasi servants who serve at the railway refreshment rooms and elsewhere. Whose fault is it that the Sāheb log cannot speak to us in proper Hindustani? Surely not ours, because we are ready to teach them the
When we come to England and do not learn the English language and manners, we are certainly to be blamed for it, and not the English people, who are so good to us while we are residing in their country. They help us in every possible way, and even their policeman is exceedingly civil and ready to do his best to direct us if we go to him. Oh! when I come to think of our police, I am sorry to say that I cannot speak of them for the sake of truth—they are but rude and bad altogether. In short, I am a great admirer of English people at home, but I am sorry to say that there is little to admire in Anglo-Indians in India. When I say this, I do not mean anything in relation to their governing India. By the bye, I have been told that forty or fifty years back some officials knew our language far better than the officials of the present day.

It is the opinion of my country-fellows that if the Saheb log make some improvement in learning the language and manners of our country, there will be no misunderstanding between the two nations; and not merely this, but they will be able to administer for the benefit of our country much better than they do now, and we shall like and admire them more and more.

(2). Why we do not fraternise with Anglo-Indians as we do with English people here.

The answer, of course, is very simple—that is to say, we do wish to do it; and it is our ambition to make ourselves agreeable to the Saheb log, and we do seek for their society. But these gentlemen are too proud to have anything to do with us, except "how do you do?" and even that in a not very polite way—for example: ap or tum kaisa hai. This at once shows how little the Saheb knows Hindustani—it is not merely a grammatical mistake, but an insulting way of speaking; unfortunately we have to put up with all these disagreeable things without the least effect on Saheb log's mind.

As to our getting on well with English people in this country, the reply is this: that the people at home are totally different from those of India—I mean Anglo-Indians. The people at home have every sympathy with us, and treat us as their fellow-subjects; they are exceedingly good and kind to us, trying their best to introduce us to their friends and relatives, and promote our friendship, and are ready to assist us if the assistance is required, and get us admissions to see places of interest: in a few words,
they do everything for us that is good, and for all their kindness our hearts are grateful, and we go back to our fatherland full of joy. For all this goodness we receive here we are prepared at any moment to drop our last drop of blood on their behalf. We also tell our people what the English people have done for us when we were strangers in their country, and then our people pray for their good, and for the prosperity of their nation, and so forth. The difference between the English people at home and the Anglo-Indians in India is as great as between heaven and earth.

It must be borne in mind that every Anglo-Indian is not such as I have mentioned above; I know several Anglo-Indians who are as good as can be, and true friends of India; but people of this sort are in the minority.

Now I apologise for having, to some extent, lengthened the subject, and sincerely hope that our English officials will pay more attention to our language and manners than they have hitherto done. So we shall see and understand each other in a truer light.

Syed A. M. Shah.

King’s College, London.
The second chief town in the Idar State is Ahmednagar, which is surrounded by walls of white sandstone, now partly ruinous. The gateways are very fine specimens of Mussulman architecture. In the town there is a small stone building, with richly-carved windows, once the residence of the Ahmednagar Maharajas. There are also some interesting Jain temples. In the fort are the ruins of a palace with fine cloisters, and of a small mosque, which has remarkable windows, consisting of carved stonework, representing trees with foliage, through the interstices of which a tempered light streams into the building. The population of Ahmednagar is at present scanty, and much of the land within the walls is waste, or used for tillage. Bhoras form an important class who deal with the Bhils, from whom they get gum, honey, and other forest produce. The sandstone of the neighbourhood is still in demand, and a good number of stone-cutters work the quarries. Ahmednagar has a high renown for swords, matchlocks, and knives. Other towns are Bhaonath, with an ancient pond, believed efficacious for the cure of leprosy; Bhiloda, where there is a large Jain temple; Khed Brahma, a sacred place from ancient times; Samlaji, on the river Meshwa, near which stands a temple of great sanctity, resorted to by persons bewitched or possessed by demons. On a certain day in November women thus possessed sit in the stream, surrounded by friends, who splash the water over them vigorously, occasionally varying the process by cuffing or beating them with twigs, at the same time pouring lavish abuse on the demons. The hills are covered with teak, bamboo, and brushwood. The teak trees are generally cut down before they grow to any size, but some are reserved by the Maharaja; and forestry is beginning to be attended to. There are several large lakes and reservoirs in the State, which are used for irrigation.

Of cultivators there are three chief classes—Kunbis, Rajputs, Kolis, or Bhils. Besides these, there are three minor classes of flower and market gardeners. Amongst
Kunbis is a tribe known as Ajná of part Rajput descent who eat meat and use intoxicating liquors. Those who do not themselves work in the fields affect Rajput dress and manners, and do not let their women appear in public. Another class is known as Dângi, who were originally Ajnás, with whom they dine, but do not inter-marry, as they have lost their position by adopting the dress and language of Bhils. Rajputs form two classes—(1) Marwadis, who accompanied the Maharaja of Idar when he came from Jodhpur, and (2) the natives of the place. The Marwadis resemble the people of Jodhpur in their dress and manners with certain modifications. They are said to be very brave, but artful, presumptuous, boastful, inactive, unprincipled, and addicted to drinking, though there are some happy exceptions. All the Rajputs use swords and spears, matchlocks and shields. Some of them are in the service of the Maharaja and his feudatories as personal attendants, body-guards, and some in military service, and others cultivate service lands. Their condition from my personal observation appeared to be very poor. Other personal servants are Khavas, or called in Idar, Râvná people. Both males and females are personal attendants in the royal household. They were, in former days, treated as slaves, and they appear to have been brought into the household with the numerous queens that the rulers used to marry. These servants intermarried, and their number at the present day is considerable. They are all maintained by the State, fixed allowance being given to them, and, besides, they are paid for their services. They are a sort of burden to the state, some of them having no active service or other occupation to turn their minds to. Other personal attendants are the barbers, who perform the services of Hamals (house servants). Their business is to sweep the State buildings, to keep furniture in proper order, to clean lamp stands and to light offices. Every town or village has a State barber. When a superior officer travels in the district, some of the barbers take it as a point of pride to serve him freely, to attend to the menial duties of his household. Officers in the district sometimes exact more duties from them than they ought to by a show of authority. These barbers do enjoy certain privileges in consideration of their services, such as land, and are exempted from certain taxes.

Of bards and actors there are six classes—(1) Bards (Bhâts), (2) genealogists (Charans), (3) Rani Magas—i.e., genealogists of Ránees, (4) strolling players (Targálds), (5)
kettle-drum beaters (Nagârchis), (6) and musicians (Kalâvants). These all are in constant attendance on the chief. A few of the bards, genealogists and Targálás enjoy grants of villages received in reward for services at Court. Others till lands and are only at times called to recite poetry before their master. Their number being large, they are poor notwithstanding grants of villages.

The Rajputs from Marwar settled in the Mahikantha, formerly practised female infanticide; the existence of this custom amongst them being discovered in 1839, the Government called on the Political Agent in 1843 to issue a proclamation exhorting the Chiefs to suppress the crime, and to refer all charges to a Committee of the Chiefs, whose award should be subject to the Political Agent's confirmation. It was thought highly expedient to form an Infanticide fund. H.H. the late Maharaja Sir Shri Jowansingjee Bahadur, K.C.S.I., of Idar, distinguished himself by the interest he showed in suppressing the custom. Idar has its own independent jurisdiction in the matter on reports being submitted by the Beti fund Clerk. In regard to the burning of widows, the State was required, in consequence of the burning of the three Rani of the Ahmednagar Chief in 1835, in opposition to the desire of the Government, to enter into an agreement to abolish this so-called sacred, but really horrible practice. In 1840, a proclamation was issued declaring that any village or State in which a case of widow-burning occurred should be placed under attachment. Since then the practice has fallen into disuse.

Under the Director of Public Instruction, the schooling of the Mahikantha is conducted by a local staff. There are about 100 schools, in most of which Gujerati only is taught. In the Talukdari School, which is hereafter to be called Scott's College, after the name of a Political Agent who exhorted all the Mahikantha Chiefs to subscribe for the Institution, instruction is given both in English and Gujerati. There are three girls' schools, two of which are in the Idar State. At Idar there are a few native medical practitioners (Vâids), who attend the inmates of the Palace, and practice generally. They are usually successful in simple cases. At Idar, there is a hospital in charge of a qualified and an experienced native medical officer; and there are three dispensaries in the Talûkâ head-quarters at Vadâli, Ahmednagar, and Sabalpur. Vaccinators are employed throughout the province, and are in general
well received, except by the Bhils, who refuse to have anything to do with them.

In the state villages, except in some Bhil settlements and a few others where the crop-share, Ankdá, and plough tax systems prevail, all the other lands pay a fixed sum per acre. This system was introduced 27 years ago, by the late Maharaja Sir Shri Jowansingjee, and subsequently rectified during the last British management of the State. In the crop share system, the cultivators' share varies from a third to an eighth, according to the custom of the village. In Sirdar, Bhoomia, and Sheshán villages crop-share system alone prevails. The general practice is that at harvest time the proprietor, with the head man and an accountant goes to each field, and, after examining it, fixes a certain amount for the whole produce; from this a certain percentage is taken, according to the custom of the village, and the rest is divided into two equal or unequal parts, as the custom may be, one of which goes to the landlord, and the other to the tenant. Certain cesses are levied on non-cultivating classes. In some of the more out-lying parts—especially in the north and east of Idar—are large acres of arable waste, which are offered to cultivators on favourable terms, but settlers are scared by the wildness of the country and of its Bhil inhabitants; also, to go beyond the rock-cut gate of Idar is considered by the people living there, degrading to their position. The Land Revenue collection of the State is supervised by the three Mamlutdars and two Mahalkaris. Every principal village or town is in charge of an accountant, who with the village head man collects the revenue, and sends it to the Durbar through the Mamlutdar. Sometimes a revenue accountant is in charge of five or six villages, if they are small; but each village has its own head man. Many educated youths and some of the labouring classes leave their home in search of employment; as a rule only the men go, staying away from one to five years, and coming back on occasions of marriage or death, or, if they happen to be seriously ill. Labourers, if they find steady work at mills or factories, may stay long away, but if not very fortunate, they come back every year to look after their land.

PURNANAND MAHANAND BHATT.
THE BIRTHDAY OF MOHAMMED.

(Communicated.)

The "Anjuman-i-Islam, London," a body consisting of Mohammedan gentlemen residing in England, gave their annual dinner in commemoration of the anniversary of the birth of Mohammed, at the Holborn Restaurant, on Saturday, October 15. A large number of representative Moslems from India, Turkey, Egypt, and Afghanistan assisted at the convivial assembly. The Honourable Mr. Justice Syed Ameer Ali, C.I.E., of Calcutta, presided. After the toast of "The Queen" had been duly honoured, the Chairman proposed the toast of the evening "Health to his Imperial Majesty, Sultan Abdul Hameed Khan, Commander of the Faithful and Guardian of the Kaaba!" He said that they had all heard of the extreme good nature of the Sultan, and of the interest he took in his subjects, whether belonging to his creed or not. Since his accession, he had advanced Turkey far beyond the stage of military prowess in which he had found her on ascending the throne. To Moslems it was gratifying to feel that England had been on terms of amity with Turkey ever since the sixteenth century. He hoped that England would always be ready to safeguard the integrity of the Turkish Empire. The toast was received with great cheering and enthusiasm.

Ali Ferrouk Bey Effendi, Secretary to the Imperial Ottoman Embassy in London, who spoke in French, said that he was most happy to see that Moslems from different parts of the world were so attached to his sovereign, and their spiritual head. And in this he saw a sure sign of that universal brotherhood which Mohammed preached, and which was one of the proudest glories of Islam.

Mr. S. H. Mirza next proposed, "Prosperity to the Anjuman-i-Islam," and said that the Association was doing good work in the way of promoting social intercourse amongst the Moslems in the United Kingdom.

Mr. S. A. Haleem Al-Musawi, the Hon. Secretary, whose name was coupled with this toast, in replying, said.
that under the auspices of the Anjuman-i-Islam, the festivals of "Eid-ud-duha" and "Eid-ul-Fitre" were regularly celebrated at the Mosque at Woking; and that it was the Anjuman that had started the institution of the annual dinner in honour of the birth of the great Prophet, who had the proud and undisputed distinction of being "the only man in the world's history who was at once a poet, prophet and legislator; the founder of a religion and an empire."

Mr. M. ISMAIL and HASSAN TEWFIK EFFENDI, both Egyptian gentlemen, also spoke upon the same subject, the latter in Arabic.

Mr. S. H. Mirza was followed by Mr. A. A. Hussainally, who proposed the health of the Chairman, in the course of which he said that Mr. Justice Syed Ameer Ali had, for the last nineteen years, incessantly laboured to raise the Moslem community of India from the hopelessly backward condition in which it had fallen. He had started, or, at any rate, infused new life in "The Central National Mohammedan Association of India," which had re-organised the forces of the Moslem Community of India, and roused them to action. That was not all. In his new book, *The Spirit of Islam*, he had vindicated the character of the Great Prophet, and shown what beneficent effects his teachings have had upon humanity at large. The example which he had set of unbounded devotion to his community, and unflinching loyalty to his country, was well worth the imitation of them all.

The Honourable Mr. Justice SYED AMEER ALI, in an eloquent speech, thanked the company for the great cordiality with which they had received the last toast, and assured them that it was not necessary to take example from a poor career like his, nor from that of any other living man. It was sufficient for them to study the life of their great Prophet, to make him their model, and to learn from him perseverance, sincerity, devotion and charity.

The proceedings were brought to a close by some recitations from the Koran, by Redja Effendi, the Imam of the Embassy, and Mr. Ahmed Fahmi, of Egypt.

All the toasts were drunk in temperance beverages, the use of wine being strictly forbidden by Islam.
On November 9, the Annual Banquet was given by the new Lord Mayor of London and the Sheriffs at the Guildhall to a distinguished party of guests, including the Lord Chancellor, the Earl of Kimberley, K.G., the Marquis of Ripon, K.G., H. H. Asquith, Esq., M.P., and other members of the Ministry. His Highness the Maharaja Gaekwar of Baroda was present, attended by Rajashri V. M. Samarth and Colonel C. J. D. FitzGerald, C.B., and his health was proposed by the Lord Mayor, who, in giving the toast, "The Indian and Colonial Visitors," said:

We are specially honoured to-night by the presence of distinguished visitors from India and our great Canadian Dominion, the history of which may make us proud, whose land, so rich in corn and wine and almost every product of the earth, welcomes to its bosom those from us who scarce can find employment here. The Prime Minister and the Finance Minister of such a country must surely gain a welcome here. But, my lords, we have from distant parts of India a Sovereign Prince, who, having charge of government for eleven short years, has given a wondrous impetus to all the necessary reforms in which he takes a deep and personal interest. Life and property and government are protected by an efficient army and police, and it is his pride to render much assistance to our Queen and Empress. Intelligible and well-defined laws are framed by him for his courts, and justice is on a sure foundation. Greatly is taxation reduced by him, and that, notwithstanding public works of all kinds, water, railways, roads, and drainage are encouraged, and the love and affection of his subjects is most warm. His strongest point is popular education, for scarce a village is without its school. He is fully convinced that no Government can progress which does not increase the intelligence of its people, and he has been for some time educating at his own expense youths from among his subjects. Altogether we may say that the Maharaja seems to be one of the most progressive rulers of the most progressive State, and, what is best of all, it is his Highness's personal virtues that makes the administration of the Baroda State so pure and worthy of all confidence. We welcome him, we welcome our good friends from Canada, with all our hearts, and we drink the health of our distinguished Indian and colonial visitors, connecting with the toast his Highness the Maharaja Gaekwar, of Baroda, and the Hon. Sir John Abbott, Prime Minister of Canada.

H.H. the Maharaja Gaekwar of Baroda, in reply, said: I have thoroughly enjoyed my short trip to the industrial towns of this country. The resources and wealth of it impressed me very much. The people of England have not only not remained satisfied with discovering the means of wealth which they possess,
but they have, with their usual sagacity and intelligence, made admirable use of their opportunities. This banquet is quite a fitting termination in one way of my short and hurried trip. The City of London is the heart of this vast country, not only on account of its vast population and its noble institutions, but because it has been the stronghold of commerce and enterprising men—men who have added to their wealth by subjugating and conquering vast territories, the possession of which has made the government of England very difficult, arduous, and responsible, and I wish the Ministers of her Majesty, some of whom we see here this evening, every success in their undertaking. The various interests involved and the problems which arise in the government of England are so great, engaging, and serious, that men saddled with the cares of office must find little time to watch closely the rapid and gigantic changes that are going on in the different parts of this Empire—an Empire unique in its extent, population, and civilisation. The government of this Empire is rendered very difficult owing to the many nationalities, and men of different faiths and creeds, of which it consists. To understand all their wants, and to administer to their aspirations, is a task which is not very easy. I think it would be well to allow the generous and liberalising instincts of the British nation full play by conferring on its colonies and dependencies the blessings of reasonably representative and self-governing institutions. The introduction of such measures will not only lighten the cares of government and be a powerful means of fulfilling the noble wish of securing the contentment and happiness of her Majesty's subjects, but will draw together the several parts of the Empire and strengthen it by consolidation. The reference you have made to myself is indeed very kind. In opening (1) banks, (2) in extending railways, (3) in building and founding hospitals, (4) in constructing rest houses, (5) in constructing bridges, public offices, and schools, (6) in encouraging literature, (7) in opening public libraries, (8) in introducing elective municipalities in my territories, (9) in creating village councils, (10) in securing supply of potable water, and so on, I have only made use of the opportunities at my disposal. The little that I have been able to achieve is due to the kind sympathy and assistance of the Government of India. In all my actions I am moved with feelings of staunchest loyalty to her Majesty, and with the desire of co-operating with the British Government in India to the best of my ability in the work of introducing progressive government. We are no longer moved by the desire of pageantry and show, but by the principles of good and sound government. As far as I and others in my position are concerned, all that we desire is that our field of usefulness may not suffer curtailment, and that we may be allowed increased freedom to make use of the opportunities offered to us, not in gratifying our personal ambitions and desires, but in fulfilling our noble duties.

The Finance Minister of Canada replied on behalf of the Colonies.
THE EASTERN ARTS EXHIBITION IN WHITECHAPEL.

(From the "Toynbee Record.")

The Eastern Arts Exhibition, closing as it did on October 2nd, was too late for notice in our October number. The Exhibition was open for five days, and was very keenly appreciated by our neighbours in Whitechapel. We have to thank the lenders of exhibits very cordially, not only for the objects lent, but for the extreme kindness with which they responded to our appeal for loans. All were most helpful in writing explanatory labels. Several came down to Whitechapel and personally exhibited and explained what they had lent. Mr. Frank Dillon's beautiful collection of Egyptian furniture and art objects occupied the centre of the Lecture Hall, backed by his much-admired painting "The Tombs of the Memluks." Behind that again was reared an interesting Camel Gun lent by the South Kensington Museum. Around this centre were grouped five cases illustrative of African and Indian Arts, lent by the same institution, and a sixth containing examples of copper and silver work, lent by Sir Charles Bernard, Sir Charles Turner, and Sir Steuart Bayley. Mrs. Grace provided a table of Moorish curiosities, and Sir Somers Vine many extraordinary objects illustrative of savage life in Africa and Australia, whilst Mr. Harold Barnett supplied quite a little chamber of horrors in objects culled amongst the cannibals of the Andaman Islands. The largest table was for Indian curiosities of various kinds, all of them instructive of some native habit. They were lent chiefly by Miss Burrell. Mrs. Hogan contributed some exquisite specimens of Indian jewellery, and Miss Manning various articles illustrative, amongst other things, of educational methods in India. Wood and ivory carvings, and fine porcelain, from Pekin, lent by Miss Nunn, and two beautiful little water-colour paintings from Lord Carlisle, completed this long table, which was well backed by the great Indian canopy lent by Mr. Purdon Clarke.
This, with various embroideries and hangings lent by other exhibitors, gave an eastern air to the Lecture Room, which was heightened by the burning, at intervals, of eastern perfumes.

Space will not allow us to describe more exhibits, but we must be allowed to mention Sir Somers Vine's Kaffir Piano. Many, but fruitless, were the attempts of Whitechapel to attune this instrument. Our neighbours left it with their respect for Kaffir music materially diminished.

The Exhibition was open too short a time to become very widely known; but the numbers are considered satisfactory, allowance being made for two pouring wet evenings:

Private View, Tuesday Evening, September 27th, 90; total, five other evenings, 5,884.

We cannot close this account without thanking Mr. Purdon Clarke and his colleagues at South Kensington for their constant kindness and real help before and during the Exhibition. We had heard much of red tape at South Kensington, but after very close familiarity with the methods of that Institution for three weeks we have discovered no trace of it, but instead, the utmost willingness to serve such needs as ours.
THE INDIAN MAGAZINE AND REVIEW.

EDUCATION NOTES.

The Administrator's Reports of the Goculdas Tejpal Charities at Bombay 1887—1891 contain a full account of the institutions supported by the Trustees, which are managed by a Committee of fifty members, in accordance with a scheme sanctioned in 1880 by the Bombay High Court. The large income administered by the Trustees proceeds from the property set aside by the late Sheth Goculdas Tejpal, of Kutch (amounting to nearly 15 lakhs of Rupees), for a number of educational and religious and charitable objects. Sixteen of the institutions are working, and two remain to be opened. Those at work include six schools at Kutch, and the following at Bombay: a Sanskrit College, a Boarding Home for Students, two Boys' Schools, a Girls' School, and a Scholarship Fund for high caste Hindu students reading for the higher Examinations in Law and Medicine. There are besides two Relief Funds and two Temple Funds. By a recent modification of one of the Rules, we observe that the sum to be awarded to the student of Law or Medicine has been increased from Rs. 3,000 to Rs. 5,000, and the candidate is to be allowed to carry on his studies, if he likes, in England. In the Sanskrit College, education is given without any payment of fees, but in the Boys' Schools a small fee is charged for most of the pupils. The Girls' School is one of the Schools visited by the Bombay Ladies' Committee of the National Indian Association. Mrs. Gostling and Miss Patel paid several visits, and made some useful suggestions. They expressed themselves as pleased with the School, and were extremely glad to find that many girls over eleven years of age attended. The Examiner, Mr. H. B. Shukla, B.A., Secretary of the Charities, referred to the same point, remarking in his report that it was satisfactory to find that the School was able to attract "grown-up girls," who are apt "to despise education, and who, if willing to learn, are checked in doing so by their elders and superiors." With regard to the progress of the Boys' School, some very useful hints were given by the Examiners as to the failure of the teachers in developing real intelligence. The text books-
could be repeated by rote most accurately, and sums were done well in a routine way, but when the pupils were required to exert their intellects, they appear to have shown themselves very incapable. It is to be hoped that this defect, which is unfortunately often to be noted in India and elsewhere, will be remedied by a selection of better teachers—teachers with a higher ideal of what true education means. The Trustees have a very responsible position, and it is in their power, being not hampered as to funds, to promote the best methods of teaching, and to make their Schools models to the managers of other Schools in Bombay.

A MEETING was held a few months ago at Kadur, in Mysore, consisting mostly of Brahmins, for making arrangements to establish a Hindu Caste Girls' School at that place. Mr. A. Govinda Charlu, C.E., presided, and he gave an interesting address in favour of education for women. He urged that want of mental culture tends to lower the nature, and gives rise "to scandal and disturbances of the family peace." "While we are in office," he said, "or away on work, do we not know how our ladies from neighbouring houses congregate in each other's houses for such purposes, simply to get rid of the hours hanging heavy on this hands." Mr. Govinda Charlu pointed out also that the educated men were seeking educated wives. He had known a father who "was obliged to employ teachers to get education for his daughters, because the sons-in-law would not have them otherwise. You would perhaps say this is all very well for big people who move in high society, but I ask where the harm is for small people? Education, like food, is for all; the difference may be in the kind. Besides, where is the evil of that little of elementary education which only can possibly be imparted in the space of three or four years, the school period of our girls at present? And this little will just fit them to be useful house-keepers, let us hope. You see so far, it is no luxury, and the husband of the day feels grateful even for the slightly better wife he can get now-a-days." Then, again, he referred to the effect on the mental and moral training of children, if the mothers are educated, and he asked those present to help to establish a School at Kadur, where as yet there had been no independent school "on Hindu lines."
We have received the Report and balance-sheet of the Maharashtra Female Education Society, which has under its management two institutions at Poona—the Girls' High School and the Female Training College—the latter having been lately transferred to the Society, and located in the High School building. There are also in connexion with these institutions a Primary School and a Practising School, which are now united.

The High School has increased in the number on the rolls since last year from 71 to 79. It is very satisfactory to find that of these, 46 were over 12 years of age, and that among such older ones 14 were Brahmins, 4 being even above 20 years old. Of the whole number of pupils, 24 were Brahmins, 28 other Hindus, 19 Native Christians, and 8 Jews. Fees are paid by 62 out of the 79. The scale is 8 annas a month for the Matriculation Class, 4 annas for the other Anglo-Vernacular Classes, and 1 anna for the Vernacular Class. The Report, noting that these fees are very moderate, adds: "It is, however, not possible to raise the rates so soon without affecting the attendance of the Schools. Several Scholarships were granted to the School, one of which was from the Poona Branch of the National Indian Association. The Educational Inspector, Mr. C. D. Kirkham, at his examination in September 1891, stated that the work done, both as to quantity and quality, would bear comparison with the corresponding Standards of a good High School for boys. The teaching and the results were in most respects as good as they could be, and the only matter for regret was that the classes were not much larger. Mrs. Kirkham examined the sewing, and pronounced it to be steadily improving. Mr. V. A. Modak, Principal of the Elphinstone High School, Bombay, visited the School during the year, and expressed himself as greatly pleased with the progress of the girls, and the general appearance of the School. Miss Hurford, the Lady Superintendent, had continued her effectual supervision, and when she was absent for three months on privilege leave, her work was satisfactorily done by Miss M. Sorabji. Her Excellency Lady Harris paid a visit, in the summer, to the School, and made some encouraging remarks as to the improvement that was noticeable since her previous visit.

The Training College had 30 students on the rolls, 7 of whom were the wives of masters or students in the Male Training College. It is found that the most satisfactory arrangement for providing school mistresses for places.
away from Poona is to induce the wives of schoolmasters to take up the work of teaching. Otherwise it is difficult to settle them under suitable conditions. All the students in training hold Local Fund Scholarships, and one, a Mahommedan widow, has received a supplemental scholarship of Rs. 4 a month from the National Indian Association. The College had on its registers pupils of all castes and creeds, except Jews, many of whom do attend the High School. Of the Hindus, there were chiefly Marathas (or Kunbis), and no Brahmins. A boarding house receives a good many pupils belonging to both institutions, under careful arrangements.

For three years the construction of a new building has been a subject of discussion between the Council and the Bombay Government, and it is hoped that the formal orders for the commencement of the building will soon be issued. The Training College will be carried on in a separate wing of the new structure. Up to now a picturesque old palace has been used for both institutions; that is, the palace was the original home of the High School, and the Training College was lately, owing to various circumstances, joined on to it. But the result was that both School and Training College were cramped as to space, and it will be no doubt very advantageous to have larger premises, more suited also to educational requirements.

A deputation, introduced by Sir W. Wedderburn, waited on the Earl of Kimberley at the India Office, on November 22nd, to present a memorial urging that more strenuous efforts might be made and larger grants allotted for the promotion of female education in India. A specific request was put forward in the memorial for the non-withdrawal of the Government Grant to the Poona High School, above described. Mr. Justice Jardine, Sir W. W. Hunter, Mr. Dadabhai Naoroji, M.P., and Bai Rukhmabai spoke in support of the memorial. Lord Kimberley, in his reply, expressed his full agreement with the deputation as to the importance of encouraging female education in India, and promised to give consideration to the case of the Poona High School.
Mr. and Mrs. Kirkham, at Poona, invited the members of the National Indian Association to an afternoon party on Sept. 29th. Notwithstanding the attraction of the Kirkee races the attendance of guests was very large. There were present H.E. the Governor, Hon. Mr. and Mrs. Birdwood, Mr. and Mrs. Reid, Mr. and Mrs. Porteous, Sir Jamsetjee Jeejeebhoy's family, Mrs. Jehangier Cowasjee Jehangier, Mr. and Mrs. Dorabjee Boottee and the Misses Boottee, Mr. and Mrs. Purshotamdas Manguldas, Mrs. and the Misses Cursetjee Cowasjee Mehta, Mr. Framjee Ghaswalla, Mrs. Sorabjee Ghaswalla, Mrs. Mody, Mrs. Burke, Mr. and Mrs. M. G. Ranade, Mr. and Mrs. Nulkar, Mr. and Mrs. Bhandarker, Mr. Fardunjee Parakh, Mr. and Mrs. Pavri and many others. Mr. Ranade spoke of the work of the N.I.A., and H.E. the Governor, in a short speech, expressed his satisfaction at being present at the gathering.

His Highness the Nizam has made a grant of half a lakh of rupees for scholarships to be awarded under the auspices of the Anjuman-i-Islam at Bombay, to poor Mohammadan students.

At the Annual Representative Assembly of the Mysore State, the Dewan made the following reference in his address to infant marriages: "Last year, you may remember the question of prohibiting Infant Marriages and the custom of marrying young girls to old men was brought forward by you with a view to the Government taking legislative action in regard to it. In fulfilment of the promise I then made, the leading Mals have been consulted, and you will be glad to hear that they are all of the opinion that both these practices under certain limits are opposed to the Shastras. Having regard to these opinions and the general popular sentiment as far as we have been able to ascertain it, it would be unwise at present to attempt more than prohibition of the marriage of a girl below 8 years and the marriage of a man above 50 years with a girl below 16 years, which may be assumed as the age of discretion when a girl may be trusted to exercise her own independent judgment. To treat such marriages as altogether void in law would be no remedy, and will involve endless difficulties regarding legitimacy and rights of inheritance, and the utmost that can be done seems to be to visit the persons responsible for making such marriages with criminal penalties. Such a law would of course have but very limited operation, because of the very small number
of marriages prohibited by it. The progressive party may not be quite pleased with so limited a measure, but the limits indicated have the sanction of the different religious heads and of public opinion, and the measure would serve as a cautious initial step towards a reform wished for by the more advanced section. In thus stating to you how the question stands it is my desire that you should know what action has followed your previous representation on the subject, and what the present views of the Government are. It now rests with you carefully to consider it from all points of view and tell me what you desire to be done. You know that the moral and religious aspects of the question are grave, and it behoves us to proceed with great caution."

During the late visit of their Excellencies the Viceroy and Lady Lansdowne to Mysore, they visited the Maharani's High Caste Girls' School, where Lady Lansdowne distributed the prizes. The girls recited eight Sanskrit and Kanarese poems, and sang the National Anthem in Kanarese. The Viceroy made a short speech praising the objects of the foundation. (Times' Telegram.)

Miss Maneckbai, the youngest daughter of Mr. Dadabhai Naoroji, M.P., is one of 34 successful candidates in the L.M. & S. Examination at Bombay.

Miss Isa Wray, daughter of a well-known journalist in India, has lately been appointed Assistant Surgeon of the Victoria Caste and Gosha Hospital, Madras, after qualifying at the Madras Medical College.

We regret to announce the death of Rao Bahadur Gopalrao Hari Deshmukh, of Poona, who was active in promoting social reforms. He was one of the earliest members of the Poona Branch of the National Indian Association. It is hoped that some of his writings will be collected.

The sixth Kayasth Conference of a body of the Kayasthas will meet at the end of December. This Conference is usually much connected with social reforms.

The Kumbhars in Gujerat have lately reduced their marriage expenses and also the number of caste dinners.

Mr. Madanlal Lallubhai Moonsiff gives information of the opening of a Girls' School founded by Rao Bahadur Ranchodlal Chhotalal, which took place at Ahmedabad on September 1st, Rao Saheb Harilal Ambilal in the chair. R. B. Ranchodlal has given an annual scholarship of Rs. 50 in memory of the late wife of his grandson, to be awarded in the school. He insists on the teaching of Sanskrit to the pupils as well as Gujerati.
The *Punjab Patriot* reports the re-marriage of a widow—Shrimati Hardevi, daughter of the late R. B. Kanya Lal, of Lahore, with Mr. Roshan Lal, B.A., Barrister-at-Law, Allahabad. This lady is well remembered by the English friends who made her acquaintance a few years ago, when, with her brother, Mr. Seva Ram—who has since died—and his wife and daughter, she visited England. The family belong to the Kayasth community. Shrimati Hardevi has exerted herself much for the advancement of her countrywomen, and she lately edited a useful educational magazine for circulation in the Zenana. While in England she for a time studied the Kindergarten methods of training young children, upon which she afterwards published a vernacular pamphlet.

We are glad to learn that Miss Govindarajulu, who has for several years acted as Assistant to Mrs. Brander, one of the Inspectresses of Girls' Schools, Madras, has been appointed by the Court of Wards governess to the daughter of the late Raja of Pittapur. The salary is good, and Miss Govindarajulu will find her health benefited by ceasing to travel about in all seasons. Her services will be much missed in the Inspection Department, for she felt great interest in the progress of girls' schools, and had worked among them with much energy and judgment.

Raja Murli Manohar, of Hyderabad, has presented a beautiful head of a tiger, which he recently shot in one of his jāghirs, to the Bombay Natural History Society.—The Raja has given two Matriculation Medals, one in Science, the other in Mathematics. The former has been awarded to Miss S. Chattopadhyaya, who is only fifteen years of age, and who has also gained the Gold Medal for English, given annually by the Nawab Imad-ul-Mulk, Director P.I.
PERSONAL INTELLIGENCE.

The Council of Legal Education have awarded to the following students certificates that they have satisfactorily passed a public examination: Middle Temple—Keshav Ganesh Deshpande; Hormus Lascari; Gurdas Ram Sawhny; and Satchida Nanda Sinha.

The following passed a satisfactory examination in Roman Law: Lincoln's Inn—Mohammed Abdul Kabir and Daulat Ram Mulchand Seth. Inner Temple—Khaja Taqni Jan; Daniel Moung Po Dan; and Syed Ahmed Shere. Middle Temple—Nawab Syed Mohi Uddin Ali Khan; Louis Arthur Raoul Bax; Tulsibhai Jeshangbhai Desai; Syed Nasim ul Huq; Iradat Ullah; and Yakub Ali Jamadar Yusuf Ali. Gray's Inn—Sheikh Meeran Buksh; Fida Mohammed Khan; Ernest Profulla Ghosh; Pirthi Nath Razdan; and Shambhu Nath.

The following have been called to the Bar: Middle Temple—Hormus Lascari, B.A., Bombay University; Keshav Ganesh Deshpande, B.A., Cambridge and Bombay Universities. Inner Temple—Nasarwanji Jamshedji Dady, B.A., Cambridge; Harprasad Singh Gour, B.A., Cambridge.

The following students have been admitted Licentiates of the Royal College of Physicians of London: Dossabhoy Nowroji Cooper, Madras Medical College and St. Bartholomew's Hospital; and Dossabhai Honjibhai Kobla, Grant Medical College, Bombay, and Middlesex Hospital. Mr. D. N. Cooper has also been admitted Member of the Royal College of Surgeons of England.

The following students passed last July in the Medical Examinations of the University of Edinburgh: First Professional—P. Deb and Sarat Mullick. Second Professional—D. N. Chatterjee and Rup Kishore Tandan. Miss F. R. Cama has passed in the Examination for the Triple Qualification of Edinburgh and Glasgow; also—Dadysett and F. S. Ghotla.


At the first winter meeting of the Edinburgh Indian Students' Association, Mr. Sarat Mullick, Hon. Secretary, spoke of the great
loss which was felt nowhere more deeply than in India, in the death of Lord Tennyson, referring also to the interest of the Poet Laureate in that country and its people, as shown in one of his latest poems.

Arrivals.—Mr. J. E. Kohiyar, from Bombay; Mr. Prabh Dial, from the Punjab; Mr. Jivanlal Varajrai Desai, B.A.; Mr. Chimanlal Narbheram Thakor; Mr. Jethalal Motilal Parikh; Mr. Chunilal Harilal Setalvad; and Mr. Trimbakrai Jadavrai Desai (with a scholarship from H.H. the Thakore Saheb of Limri.)

Departures.—Mr. and Mrs. Peari Lal Roy and two children, Miss Chuckerbutty, Mr. Satish Chunder Mukerji (Bengal Civil Service), for Calcutta; Mr. and Mrs. Cowasjee Dinshaw; Mr. Hormus Lascari, for Bombay; Mr. G. S. Sardesai, and the sons of H.H. the Gaekwar, for Baroda; Mr. Pereira and Mr. Walter Pereira, for Colombo; Mr. P. C. Dutt, for Calcutta; Mr. K. G. Deshpande, for Bombay.

Errata.—In November, among Arrivals, for "Nolini Kanta Das," read "Nag"; in Departures, for "C.S.I.," read "I.C.S."