Lala Baj Nath, Sub-Judge of Agra, has produced a very useful book on the great question of Hindu Social Reform. It is a matter of deep concern to all the people of India, not only on account of the subject in immediate question, but also on account of the far more important effects of the changes contemplated, on the general progress of the country. There are two conditions of society, which may be called states of conscious and unconscious change. No society can ever remain stagnant. Every attempt to stereotype the ideas of a period has hitherto proved futile, and must always be so; for it is contrary to human instincts to prevent the subtle changes which time insensibly brings. Of all peoples the Hindus have made the most determined efforts to perpetuate the practices of ancestors, by written canons, by explanatory comments, by ceremonies, by exact daily discipline, and by temporal and spiritual pains and penalties; but, notwithstanding these efforts, persistently pressed on a docile people, the whole condition of Hindu society has gradually and insensibly revolutionised, until there is probably not a practice nor an idea which is not now almost totally different from what it originally was. The useful work which Lala Baj Nath has done is to bring together a large number of authentic instances which show, so far as social questions are concerned, the marked changes which Hindu society has unconsciously undergone. This is as it should be, and

*Hindū Soshal Rifām; or the present condition of the Hindus, and its improvement: with citations from Sruti, Smriti, Itihās, and Purān, and arguments. By Lala Baj Nath, Sāhib, B.A., Sub-judge of Agra, Meerut: Vidyādarpan Press, 1893.*
it is much to be hoped that Indians will seriously take to heart the lesson which these instances teach. It is for them to ask themselves whether they consider it desirable that their country should continue to drift on in a series of hap-hazard changes without coherence or design, or whether they will take the guidance of affairs into their own hands, and consciously introduce the changes which they may deem beneficial. Change is inevitable. Changes have taken place, and will continue to take place, and will take place in despite of any efforts to prevent them; it is for Indians to say whether they will or will not exercise proper control over the changes which are taking place. It may occasion surprise that I should write thus on Indian social questions, because I have been erroneously held to be an apostle of Hindu stagnation. What I have been, and still am opposed to, is the interference of one people in the social affairs of another people; and I am strongly opposed to ignorant clamour, to the garbling of texts, to denials of truth, and to the invention of false statements in order to bolster up a desired conclusion. I have said that the honest course is to controvert texts, or to deny their authority. Lala Baij Nath does this by fairly producing unmutilated texts, by arguing on their more or less pertinence, and by discriminating between their varying degrees of authority. He does not even hesitate to set aside writings which he feels to be unworthy of recognition. This is a course which deserves every commendation, and it is this which I am anxious that Indians should take to heart. They should look these questions honestly in the face, and ask themselves whether the more or less obscure and more or less misapprehended statements of old writers on social questions should be allowed to block the upward progress of the country. Is it reasonable that the social usages of a long past and semi-forgotten state of society should trammel the action of men and women of this present day in their efforts to lead useful and honourable lives? Mr. Baij Nath very properly says these questions are for the solution of the people themselves, and are not fitting subjects for Government interference. What the people desire, the Government may confirm, but no Government can, or ought even to attempt to, force the social conscience of a society.

The book in discussion is divided into four parts, the first of which describes the present condition of women and the necessity which exists for their education; the second part deals with the burning question of marriage; the third
Hindu Social Reform.

part speaks of the state of widowhood; and the fourth part boldly discusses some points in connexion with certain religious ceremonies for the dead, pilgrimages, sea-voyaging, education in England, and the general condition of the people. It is very noticeable that social reform is held to be more an affair of the women than of the men. The first three parts deal exclusively with changes in the status of women; and it is only in the last part that a few subjects bearing on the actions of men are passed in review. In one passage Mr. Baij Nath naively remarks that women are more influential than Brahmans, and he is right, for the woman moulds the child, as the Hitopadesa wisely says: "The pattern given to a jar by the potter can never be changed; and the inclinations implanted in a young child can never be eradicated."

Mr. Baij Nath adds nothing to what has been already many times said as to the ignorance and narrow-mindedness of the mass of Indian women. The great merit of his work is in the historical citations, by which he shows that this ignorance and incapacity were not always thought commendable. He cites passages from Smritis, or moral treatises, to prove that Indian women were at one time allowed much greater latitude than is now customary; and he relates in some detail the stories of Sītā, Sakuntalā, Draupadi, Śāvitrī, Damayanti, Lilāvati, and the women described in the plays of Kalidāsa, as proof that many Indian women were in those times fairly well instructed, self-reliant, and helpful. He then asks the pertinent question how they came to lose this honourable position and to forfeit their social rights. This he conceives was brought about by a general degradation of society caused by the progress of ignorance among the learned in the land. When the sacred books ceased to be generally studied and became the special preserve of Brahmans, the Pandits themselves ceased to study them intelligently, and thus gradually lost the real meaning of the doctrines they taught. Corruption and false ideas insensibly arose, which in their turn gave birth to unmeaning, undesirable, and improper usages. In this way an entire revolution in ideas and customs may be fully accounted for without impugning the honesty or piety of any section of society.

Mr. Baij Nath, according to common practice, gauges mental capacity by the percentage of those who are able to read and write. In truth, skilfulness in those two arts only indicates that their possessor has a ready means of acquiring information, if he or she make a proper use of them. The
possession of a library does not prove a person to be a student; and the possession of a pianoforte is no proof of musical talent. There are myriads of thoroughly ignorant and narrow-minded Europeans who can read and write with ease; and so, also, there are myriads of intelligent, self-reliant, and useful people all over the world who know nothing at all of the clerical arts. Real education consists in the enlargement of the mind, the removal of prejudice, the development of independent thought, the acquisition of useful knowledge, and the capacity to utilise the knowledge acquired. It is this improved mental status which constitutes real education; and it will be seen that while it may be assisted by reading and writing, it is in no way whatever dependent of those arts. In Europe the mistake has been made of confounding the means to education with education itself; and it would be well for our Indian friends to understand that if there are difficulties in the way of creating a large reading and writing percentage among Indian women, it is in the power of every man who chooses to do so to educate the women of his family by rational conversation. If he cannot do that, he can himself possess no real education; and, therefore, he has no reason to be dissatisfied that the condition of the women is no better than his own. The talking of Urdu, or Persian, or any other language, in preference to humble Bhasha, is not education—it is a mere mnemonic feat. A man may know the name for "tree" in twenty languages, and yet remain an uneducated person; but he who knows something about a tree has, at all events, that amount of real knowledge.

Mr. Baij Nath endeavours to incite his countrymen to place the means of education within the reach of larger numbers of Indian women, and he seeks to shame them with the fact that Christian and Zenana missions are striving to do what it is the simple duty of Indians to do for themselves. He considers that combined boys' and girls' schools might be started in India; but if the prejudice which keeps girls from public schools in that country were overcome, the whole educational victory would have been won.

The second part of the book brings forward much evidence to indicate that in ancient times wider latitude was allowed to girls with respect to marriage, both as to the age at which it took place, and the control which the girl herself exercised over the act. This part is useful by showing to Indians that they may amend present practices and shelter the proceeding with orthodoxy. They need only break with the present, and fall back on the past,
setting aside the authorities whose pronouncements are at variance with the process. With much fairness the author points out that the incidental notices of such social practices are necessarily vague, and that it is only in the later treatises that the more definite statements occur on which prevailing practices depend for their chief support. He not unreasonably argues that the vagueness of earlier treatises may imply larger liberty of action. He is also careful to point out that the Saruswati, which recommends late marriage, is a medical work, and therefore judges the question from a medical point of view. It is, in fact, not a sacred authority at all. All this is honest and straightforward, and allows his reader a fair chance of weighing the evidence. He appears inclined to dissociate social custom from theology, and it will be wise on the part of Indians to give heed to such a suggestion. The author intimates that Hindús may fairly claim liberty of action in reforming existing customs, being therein guided by the same principles of social convenience which appear to have guided their ancestors. It is, however, to be earnestly hoped that Hindús will not imitate this or that European practice without giving due heed to the far-reaching influence of everything connected with the marriage practices of the people. There is nothing in European ideas of marriage particularly deserving of imitation. Any reforms which Hindús effect should be based solely on their own wants, and the necessities and circumstances surrounding themselves.

Lāla Baij Nāth would like to see widows re-marry freely, if they wished to do so. He cites several instances from ancient books proving that such unions formerly occurred. Historical evidence is, however, not conclusive on this point, for Draupadi was married to five brothers at one time; but the instance does not prove that that is desirable. In fact, the re-marriage of widows is a more difficult point to deal with than any other. Alteration in the law can do nothing here, for no widow can be compelled to re-marry if she decline to do so, and no law can punish her relations for boycotting her if she dare their displeasure by such an action. For half a century the law has protected re-married widows from active persecution, and has secured them rights over their personal property; but the very, very few Indian women who have availed themselves of the liberty is strong evidence that the sense of the country is practically unanimous against such a course. In truth, the fundamental idea on which Hindús base their
marriage system must be swept from the national conscience before an orthodox place can be found for the re-married widow. Marriage among Hindūs is not a social contract, nor is it merely a life-long union; the fundamental idea is that it is a spiritual union for time and for eternity. Thus, any alliance contracted after a husband's death is as great a violation of the marriage as it would have been during his life-time. This is the kernel of the difficulty, and it is this idea of eternal spiritual union which will have to be changed before widow re-marriage can be accepted of the people. But with the change of that idea the entire basis of the whole Hindū marriage system would be removed. It may or may not be wise to change this system, but those who contemplate the reform should realise the nature of the task. Lāla Baij Nāth has done wisely by collecting authority and examples of the re-marriage of widows who have never taken up residence with their husbands. He has shown sufficient reason and authority for the abrogation of the virgin-widow, and those who desire the larger reform will do well to throw all their efforts upon this branch of the subject. This can be done without a general unsettlement of ideas, and when it is accomplished the ground will be prepared for a further advance.

The fourth part of the book, denouncing the extravagant expenditure indulged in on the celebration of marriages, is excellent in every respect. The author properly points out that there is no warrant for this extravagance, there is no necessity for it, and that it is mischievous to an extreme. It has been said that the life of an average Hindū is a very sad and monotonous one. The marriage celebration is the one great joy of life to look forward to, and back upon. But there are two sides to the question; and the burdens which such celebrations entail must rob the recollection of all its joy. This is a reform which can be, and should be, immediately carried out; and it is a pleasure to add that several important Hindū communities have already framed rules for the mitigation of the evil.

The reduction in the expense of performing Sraddhas, or services for departed ancestors, is naturally connected with this subject. No religious question is involved in the introduction of common sense in the expenditure of money. The author happily cites Manu for the remark that an ignorant Brahman is a stick, and that gifts to such a person are useless. If Hindūs were to observe this law strictly, I expect the Brahmanic fraternity would receive but scant contributions. In this most orthodox way the Hindū community could relieve itself of its greatest burden.
In the section on Pilgrimages the author contests the too common notion that any amount of sin committed at home can be washed away by bathing at sacred spots. He cites high authority for the canon that "The true tirth (place of pilgrimage) is truthful speaking, knowing God, and acting properly; but the greatest tirth is purity of life."

In contesting the disinclination manifested by modern Hindus to sea-voyages, he cites passages from the Rig-veda to show how contrary was the feeling of their ancestors on the point; and he shows how great the ancient ocean-trade of India really was. This, too, was carried on by the very men whom modern Hindus regard as the semi-divine founders of the sacred system they love. With this subject is, of course, most intimately associated the education of young men in England. He refers to the great meeting at Calcutta, on 19th August 1892, at which seventy-five Bengali Pundits argued the matter, and signed a declaration that a Hindu incurred no sin, involving loss of caste, by merely crossing the ocean.

The last section of the book summarises the condition of Indian folk, and suggests means for improvement. The author says that no country can rise by merely political changes; for improvement must concurrently take place in manners, in personal strength and vigour, in wealth, and, above all, in morals. He noticed, during his stay in Europe, the impulse to combination among Western people for any purpose of national or social advantage, and he urges his countrymen to emulate this good example. He cites the life of Buddha, as a conspicuous instance of devoted patriotism, ably supported by a host of faithful followers; and he gives deserved commendation to the less-known Asoka, the effects of whose benign rule are felt in India to the present hour. Other similar examples given are those of Sankarâchârya, Vikramâditya, and Bhoja, all of whom took a high moral standard as their guide, and whose work has proved enduring, and is likely to endure, while the showy displays of conquest have passed away.

Mr. Baij Nath's book is full of learning and sound sense. He urges his countrymen to make painstaking and persistent efforts to improve their moral and social condition, and he shows them how they can do this without abandoning their ancient faith, but rather by strengthening and confirming that faith, through an intelligent interpretation of the sacred writings on which it is based.

Frederic Pincott.
SOCIETY FOR THE ENCOURAGEMENT AND PRESERVATION OF INDIAN ART.

We have before us the "Official Handbook and Catalogue of the Ceylon Courts at the World's Columbian Exhibition." The article relating to the Art work of Ceylon, we have obtained permission to give in full, and we feel sure it will be read with no small interest.

It is, Mr. Corbett says, the latest and best account of the Art Industries of Ceylon that he knows. The writer is Mr. S. M. Burrows, M.A., Oxon., of the Ceylon Civil Service, and the Hon. Secretary of the Kandyan Art Work Society.

We think it will be desirable to have the Ceylon Society affiliated with our own, as the Art of that island is so pure and good. In the December number of the J. M. & R. we published an abstract of a letter from Mr. Corbett, saying how much "the indigenous arts of Ceylon were in need of encouragement, and protection from the debasing influence of western trade," and asking us if our Society would be disposed to extend its operation, so as to include Ceylon.

The answer we sent Mr. Corbett was to the effect that if his Society were re-organised we would give it the status of "The Ceylon Branch of the S.E.P.I.A."

No further steps were then taken, but we think the present a favourable opportunity to carry out Mr. Corbett's wishes, especially as he is a member of our Executive Committee. He thinks that any active steps taken now by our Society will result in much practical good, and be beneficial to Ceylon.

ART WORK IN CEYLON.

"The art-worker of Ceylon belongs, and always has belonged, to a distinct and not very high caste; and whether he works in gold, silver, or brass, or paints temple walls, or carves ivory, it makes very little difference to him in the social scale; he remains a low-caste man, with all the disadvantages attaching thereto. And this fact must
always be remembered in criticising Oriental art work. The position of the worker is absolutely and irretrievably different from that of the European artist. He does not work from religious inspiration, like the painters of mediaeval Italy; he has none of the incentive of public praise, or of the chance of social success and distinction which may possibly stimulate at times the efforts of the modern Michael Angelo. He works because he was born into the caste of art-workers; he traces out his patterns, not because they are lovely in themselves, or because he has invented them, but because they are the patterns which his caste ancestors, from time immemorial, have traced, till the source of them has been completely lost. He may equal or surpass his ancestors in delicacy of manipulation or depth of cutting, or height of relief, but he must not vary the design ever so little, or a dozen village critics will be down upon him, including that great man his chief, at whose door he lives, and under whose patronage he moves, and has his being—for the art-worker in former times was as necessary an appendage to a great chief's establishment as a carpenter or a 'dhoby.'

"He lived under the shadow of the potentate, decorated his knife-handles for him, or worked bangles for the ladies of the establishment; trembled at his displeasure, or was rewarded with paddy land and privileges for unusual successful work. The result for all this is very obvious in the art work. Laborious detail without originality, repetition without improvement, ignorance of the divisions between the beautiful, the quaint and the grotesque, prodigality of labour in the slavish imitation of precedents without discrimination; these are all plainly apparent, and knowing the circumstances of the case, their absence would be far more remarkable than is their presence.

"On the other hand, if some of their models are unworthy, many are very beautiful, more especially their scroll patterns and the designs into which the lotus enters; and if their attempts to portray deities, demons, or humanity come too close to the border-line between the curious and the hideous, it must be remembered that this is partly due to the wild prolific polytheism of those Indian races from whom these designs originally came, for there is every reason to believe that our art work derives its origin entirely from the neighbouring continent; but the interest lies in the fact that it has probably been very little altered (as in India) by successive waves of religious change—Mohammedan, Jain, and Hindu—and even now reproduces
very much what existed and was admired in the early days of Buddhist supremacy in Bengal.

"Two points about the handicraft can hardly fail to strike the European spectator: the exceeding simplicity of the tools used, and the workman's remarkable memory for detail without any design before him. The latter has, of course, been one of the hindrances to any progress in the arts—it is not mentioned here as an admirable, but as a distinguishing, characteristic.

"The two metals most frequently worked in now-a-days are silver and brass, and in both the work done will compare favourably with that of India. Gold work is occasionally done by the Sinhalese—more frequently by the Tamils in the north of the island, whose minute filagree work, though monotonous, is decidedly worthy of praise. The principal centres of brass and silver work are Kandy, Kegalla, and Ratnapura.

"Good ivory carving is rare and difficult to obtain, owing to the well-known fact that very few indeed of the Ceylon elephants have tusks, and consequently the supply is very limited.

"The tortoise-shell work comes chiefly from the district round Galle, in the southern province; and the material in use comes mostly from Singapore and the Maldivie Islands. There are two different varieties of tortoise-shell: the dark and the light kind. The former is taken from the body of the animal, the light-coloured variety from the claws.

"The pottery ware is of no great moment; the colouring is crude, the clay very fragile, and the colours are not burnt in, but simply laid on and covered with a kind of varnish made from the milky juice of the jak fruit. Some of the designs are curious and of great antiquity, but it compares very poorly with the best pottery of India.

"Nor can very much be said in favour of the lace work, so far as originality is concerned, for the patterns are mostly copies from Maltese and Irish models, and the art is certainly no older in Ceylon than the arrival of the Portuguese. But though it cannot be classed as an originally native art, the work is remarkably cheap and durable, and sometimes exceptionally good."

We think it a great pity that the lace-workers in Ceylon should depend so much on "Maltese and Irish models," and as the art "is no older there than the arrival of the Portuguese," we would suggest that a new line be taken,
and that they be encouraged to copy their exquisite "scroll patterns and the designs into which the lotus enters."

The Flora of Ceylon is so luxuriously prolific that it will supply ideas both numerous and beautiful. We hope, however, before long, to write an article on "Lace Industry for India and Ceylon," showing that like their architecture their lace patterns can be made as distinctively characteristic, and not mere inartistic imitations.

It was decided at the Committee Meeting held on November 9 that the Society's Certificate of Merit should be awarded to the schools in India where the best white work was done, as exhibited at Chesham House and now being shown at the Bristol Fine Arts' Exhibition.

A Certificate has also been awarded to the wife of Rai Bahadur Bakshi Ram Singh for the neatness and evenness of work in a table-cloth embroidered on dungree in gold-coloured silk.

The Honorary Secretary wrote a letter, in the name of the Society, early in November, congratulating Mrs. Potter Palmer, President of the Board of Lady Managers, on the success of the Women's Section of the Chicago Exhibition, and thanking her for having placed at the disposal of S.E.P.I.A. a case where a section of the work of the women of India was represented.

New members: Since last month, Mrs. Roberts-Austen and Mr. F. U. M. Corbett have consented to act on the Executive Committee.
KOILI was yet in her teens when she was betrothed to one Kachrā of Dāntia. But Kachrā, though he had paid forty rupees for her, found another charmer, and the match fell through.

She was not yet twelve, when a grey-haired suitor appeared. He had recently lost his wife, and wanted a cook. He paid twenty rupees to our heroine's parents, and was to pay twenty more later. The girl could only bake small cakes for him, for her hands were small, and she had to flatten the cakes between them before putting them on the pan. One of the old man's sons also did not take kindly to her—nay, he actually fell foul of her—his little stepmother. The aged bridegroom—his name was Premji (Love)—eventually wanted his money back, and the girl was again thrown on her parent's hands.

Then came the brother of Kachrā—Dhāji of Dāntia. "How can I," said he, "let my brother's betrothed go to anyone else so long as I live! She is a bonny girl, and I am willing to pay." The parents consented; Koili did not, but go she must. She slept with her mother-in-law, for Dhāji had a wife already, who was a jealous woman. The two wives could not agree, and after ten days, this matrimonial experiment also came to nothing. Dhāji did not pay, and the girl was again with her parents.

She was now about eighteen, and another Dhāji—Dhāji of Wānköl—next sued for her hand. He paid down half the bride-price, and took away his bargain. One short monsoon was all that this brand-new union looked for; this Dhāji also had another wife, and the two women led a cat-and-dog life.

After a couple of years, one Moghji turned up. He bribed the Bhil Patell (headman), and he paid twenty rupees to Koili's mother. Her father was dead. She was not willing to go with Moghji, though he, according to custom, bought her a suit of new clothes. But her mother, and Moghji, and the Pabll were too strong for her, and she had to submit to her fate.

Moghji soon became jealous, and jealous not without reason. Before the unfaithful Kachrā had asked for our Koili's hand, she had been engaged to one Bhimji, a cousin of Moghji. But the course of the engagement had never run smooth—pecuniary difficulties had arisen—and the
contract had come to an end. Now this Bhimji—a man of superb physique and un-divinely tall—was the god of Koili's idolatry. He was burdened with a wife, as she was burdened with a husband. But the two nevertheless had their trysts, and Koili used to come in for a considerable amount of thrashing in consequence.

One day she left the village with her lord and master's consent to buy a bodice for herself, a gown for her step-daughter (Moghji's child by a predeceased wife), and some salt and tobacco for Moghji himself. On her way, however, she met Bhimji, and the shopping was, of course, postponed. The two adjourned to a rendezvous, and passed a whole night there. Moghji meanwhile had instituted a search, and when Koili returned next day with the things, he made it as hot for her as he could, which is saying a great deal. She had a bad time of it for two more days, and at last she could stand it no longer. So, on the third night, after having been brutally beaten at supper-time, and brutally kicked out of bed at bed-time, she thought of revenge, and took it, too—her cup being full to the brim. She had in the evening placed an earthen vessel on the fire-place in order to warm some water for a bath. She now heated it as hot as her burning hatred, kept awake the whole night, and at cock-crow she flung the contents on her sleeping tyrant. He jumped up with a curse and shriek, but she had taken possession of his bamboo stick, and showed him that she too could wield it. With his head smarting under the well executed blows, and his whole body in agonising pain, he rushed to the water-pool in a neighbouring ravine, and there plunged himself to obtain some relief. Scorched and charred in numerous parts, his skin could no longer cover his flesh, and he died next morning of exhaustion and cessation of his heart's action.

Koili meanwhile had effected her escape, but not for long. She was within a few days arrested, and confessed her guilt from first to last. She is now doing penance for it in jail. Who knows, she might have been a happy wife and a happy mother if she had not been treated as a chattel, under the immemorial custom of her caste, protected by the agis of the British law!

DAYARAM GIDUMAL,
Joint Judge and Sessions Judge, Ahmedabad.

[This sad tale suggests many reflections; but in regard to "British law," we would remind the writer that interference with customs might cause more evils than it would cure.]
PRIMARY EDUCATION IN THE CITY OF BOMBAY.

The retirement from the Bombay Municipal Corporation of Mr. T. B. Kirkham, who was re-appointed to that body, after an absence of some years, by the Government of Lord Reay, to assist in the transfer of the system of primary schools to Municipal control, and in the re-settlement of primary education generally under the conditions of the new Municipal Act of 1888, has naturally led to a retrospective glance at the working of the new system. The result has, on the whole, been satisfactory. It is admitted that the new system under the Joint Schools Committee—the creation of Lord Reay and Sir Raymond West—works smoothly, and that a certain moderate progress is being made; whilst, at the same time, the fact that the purse strings are held by the Corporation is a guarantee against extravagant or disproportionate expenditure. The Bombay Gazette felicitously recalls Mr. Matthew Arnold's opinion on this point, and the fact that he deplored the existence of School Boards in England with independent powers of taxation, and with the tendency of enthusiasts to run into extremes. Mr. Arnold desiderated Municipal control as affording a measure and a check to expenditure on schools, because he feared that the present extravagance would infallibly lead to re-action, and that, as he phrased it, the hot fit would be succeeded by a cold one. The School Board rate of London is now 10d. in the pound, or 4 per cent on the rental. The school rate of the great city of Bombay for the current year amounts, as nearly as possible, to ½ per cent. on the rental, or about ½d. in the pound! The contrast is significant and instructive, and deserves to be borne in mind for more reasons than one.

The exact nature of the new settlement is not perhaps generally understood. It proceeds upon the principle of treating Bombay as a "District." In point of population the city is equal not only to an average, but to a large district, whilst in many respects it is, of course, much
more advanced than any District. Regarded as a district containing a population of 8 lacs, Bombay is entitled to its fair and proportional share of the Provincial revenues allotted to primary education. Government, as a matter of fact, has given the city Rs. 28,000—a larger grant than any other district of 8 lacs enjoys; but having done this, Bombay, in common with all other districts, is bound, out of her own resources, to make adequate provision for her primary schools. Here, however, a great difference comes to light. All the districts of the Presidency have been obliged by law since the year 1869 to levy a school rate of 2 per cent. on their assessment, whilst Bombay has been left free to fix its own contribution. Up to the present time these voluntary contributions have fallen lamentably short of the rate imposed by law upon the Mofussil. A rate of 2 per cent. in Bombay would yield 4 lacs. There is thus a considerable margin to be made up before Bombay will come into line with what all the districts of the Presidency have been raising for the past twenty years. The contributions of Bombay under the new system have been: 1889-90, Rs. 31,374; 1890-91, Rs. 39,500; 1891-92, Rs. 51,300; 1892-93, Rs. 55,220; and for the current year 1893-94, Rs. 58,532. The total income for the current year is as follows: Balance, Rs. 19,101; Government Grant, Rs. 28,000; Fees, Rs. 20,500; Municipal Contribution, Rs. 58,532; Endowments, Rs. 600; total Rs. 1,26,733—a sufficiently miserable provision, it must be owned, for the primary education of a city of the population and pretensions of Bombay; but a great improvement, nevertheless, on what existed before, and, without wishing to make invidious comparisons, an enormous improvement on anything that can be shown in Calcutta or Madras, particularly as regards the soundness of the lines on which the new settlement is laid and the promise it affords for the future.

Another merit of the new settlement is that it re-connects, after a long hiatus, our educational policy with that laid down by Sir Alexander Grant and Mr. (now Sir) J. B. Peile. After the settlement of rural primary education in 1869 on the basis of a local cess or school rate of 2 per cent. on the land assessment, Sir A. Grant saw the importance of bringing Bombay into line with the districts, and took several steps towards that end, and immediately upon his retirement from India, Mr. Peile took up the same subject, and addressed a long and earnest representation to the Corporation claiming an annual grant of "Rs. 10,000 rising to Rs. 50,000." This
was not much, he pointed out, in an income of 30 lacs.* The Corporation were won over by his pleading, and applied to Government for the legal powers necessary to enable them to make the required contribution. The powers asked for were duly granted in the Municipal Act of 1872, but by some official oversight, which can never be sufficiently deplored, the provisions of the Act were left to stand unutilised, the initial grant of Rs. 10,000 was repeated in routine fashion year after year, merely because no one apparently remembered Mr. Peile's letter or took the trouble to ask for more, the years 1872-78 were allowed to slip by, and the opportunity of bringing Bombay up to something like the level of the districts was irretrievably lost. Even in 1878 when the first move forward was taken and the grant raised to Rs. 15,000, it was done on the motion of Mr. Kirkham and Dr. Blaney, acting as private members, as neither of them had at that time any official connexion with primary education. About 1880 the question of transferring the schools to the Municipality began to be mooted, and thenceforwards down to the recent settlement, the usual consequences of the tide "omitted" were fully experienced. Had the carefully laid policy of Mr. Peile been followed up as Mr. Peile followed up that of Sir A. Grant, Bombay would have reached its present position fifteen or twenty years ago, and would have now many lacs of rupees invested in decent school buildings.

It is useless, however, to recall the past, except as a reason for specially vigorous action now to redeem it. The foundations of the new settlement have been well and truly laid, and the Joint Schools Committee of four Government and four Municipal nominees is invested with full powers, subject to the financial control of the Corporation, to do justice to the city. The independent powers of the Committee are great, and it is unlikely the Corporation could long refuse to grant them any funds unanimously demanded. The position of the Committee is more independent than is generally understood, and its constitutional working will be extremely interesting to follow. The by-laws have so far worked without a hitch; a beginning, and a promising one, has been made towards the removal of the long-standing reproach in regard to buildings by the sanction to Dr. Blaney's Bhuleshwar Market School scheme now about to be carried into effect. Any one who now

* The income since that date has more than doubled.
devotes himself to the cause of primary education in Bombay will find the rough hewing all done and a field of usefulness ready to his hand such as rarely presents itself to a public man. He cannot, indeed, be promised popularity, for the cause involves expenditure—a thing unpalatable to the landlord class which at present has a predominant voice in the Corporation, and which is hardly yet sufficiently altruistic in its sympathies to care much for the welfare of the labouring masses. The genuine educationist will, however, care but little for popularity, as he will know that the satisfaction of doing true work in a good cause is its own sufficient reward, and the cause of Primary Education—the provision of healthy and happy schools for the children of the people in which they may learn to read, write, cast accounts and speak the truth—is one of the few causes in regard to the goodness of which there is no room for misgiving.

[The above article is from the “Bombay Educational Review,” which for many years was edited by Mr. Kirkham, whose departure from Bombay, where he has done so much to advance education, is greatly lamented.]
REVIEWS.


Indian History is caviare to the general, and sometimes the suspicion occurs that it is also caviare to the critic. By which token it is possible that the Indian historian is less careful than if he were writing about matters better known and understood; and this supposition arises after reading Mr. Keene's latest contribution to the story of our Eastern Empire.

In launching these two volumes, Mr. Keene takes occasion in his preface to state that his work is intended for the use of students, and has been written because all previous histories are open to some objection or other, and not one relates "the whole growth of India, from Chaos to Cosmos, in a consecutive order, so as to give students a rational view of the matter."

This is somewhat a matter of opinion, and there may be some old-fashioned folk who consider Meadows Taylor's admirable Manual less open to fault than Mr. Keene's preface would infer (not to mention the advantage of its single volume), and who believe that Mr. Marshman's history will not be easily displaced from its pedestal of well-deserved popularity.

A sixth of Mr. Keene's preface is devoted to the vexed question of spelling Oriental words, in regard to which Mr. Keene throws himself on the indulgence of those who know the difficulties of the subject. But this ad misericordiam appeal is scarcely worthy of an historian—certainly not of one who advertises his enthusiastic admiration of Sir W. Hunter's works, and has the index of that gentleman's Gazetteer to guide him.

Mr. Keene's History of India strikes one as being a somewhat unevenly-balanced book. So large a space in the first volume has been devoted to the period already ably treated by the author—the Mughal Empire, and especially its fall—that the other portions seem, in a measure, written round it. The first nine or ten sections,
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carrying us from Chaos to the Emperor Bābar (say two thousand years), are compressed into less than a hundred pages, and the overthrow of the French influence is too briefly treated considering its importance from an English point of view. The second volume is the better of the two. The administrations—from Lord Moira's to Lord Dalhousie's—are capably dealt with, the review of the latter's being especially admirable, whilst nothing could be better or more succinct than the narrative of the causes leading up to the Mutinies. The description of the Sepoy War itself is meagre, and its amplification would have been useful and profitable to the student, for whom Mr. Keene is apt to assume a previous knowledge that is rather complimentary than kind. The concluding chapters, devoted to more modern times, are interesting to those who have lived through them and formed their own opinions, but the period is not distant enough to be properly focussed by the historian, and certainly not by one who was an actor in the scenes, and not wholly without the prejudices of a privileged official class.

With these qualifications, Mr. Keene's history may be commended as an eminently agreeable and interesting record of the fluctuating fortunes of Hindustan. The author has been successful, as he always is, in investing a somewhat dry theme with interest—albeit his pages are marred here and there by a certain flippant frivolity of metaphor or expression that jars, and he introduces decorative paraphrases that might oftentimes be omitted with advantage.

Having thus spoken in general terms of Mr. Keene's work, a few critical remarks may not be out of place; and here the first thing to be observed is the economy of dates in this history. A student's history should have a date to the head-line of every chapter, and every section of a chapter, if not to every page: and the dates should be so imprinted as to catch the eye instantly, without necessity to quarry them out of the bowels of the text. No student can tell from Mr. Keene's pages what was the date of the capture of Chandernagore, and a decided difficulty arises in tracing that of Colonel Baillie's catastrophe at Conjeveram, unless it be searched for backwards or forwards and deduced. Similarly the date of General Perron's quarrel with Sindhia (vol I. p. 348) is very obscure, or may be wrong. The quarrel at Ujain occurred in 1802, though Skinner gives it as 1803 with his usual and notorious inaccuracy—an inaccuracy that misleads Mr. Keene in more than one place.
The description of the second Mahratta war is so thrifty of dates—there is not one to the point between pages 355 and 377 (and, in passing, it may be noted that twenty-four pages are devoted to the second Mahratta war, and only twelve to the Indian Mutiny)—that to find the day and year of the battles of Laswáree and Assaye (inhumanly disguised under the spelling “Asai”), will try the student’s patience, if not his temper. These are but a few instances of many that could be quoted.

Of errors of fact or circumstance there are several that might be pointed out, but the mention of half-a-dozen must suffice. Cropping up, as they do, within a decade of years, they may appear trivial, but ex pede Herculem, and one feels that an equally intimate acquaintance with other periods of Indian history might exhume similar inaccuracies of fact and description.

In a review in these pages of Mr. Keene’s “Sindhia” (Rulers of India series) some mistakes were noticed which have been rectified in the present work, but others remain or have been imported into the text. Thus, in Volume I., page 327, Mr. Keene mistakes Colonel John Hessing for his son, Colonel George Hessing, and brands the former with the undeserved disgrace of defeat at the battle of Ujain in 1801, a mistake imported from “A Sketch of the History of Hindustan,” published by Mr. Keene in 1885. On the next page it is asserted that General Perron sent Colonel Sutherland’s brigade against Holkar, which resulted in the victory of Indore. Perron had nothing whatever to do with sending Sutherland thither: on the contrary, it cut him to the core to find the Scotchman (who was his rival at the time) had been successful. At page 336 the battle of “Poona” is written for “Indore,” which makes compositor’s pye of history. At page 371 it is stated that “Hessing and Sutherland were preparing a brave but unskilful defence” of Agra against Lord Lake. The bravery is to seek, since they were prisoners in the hands of their own mutinous troops; and the “force collected outside the fort” was there on such unstrategic grounds as the refusal, through distrust, of the garrison to admit it into the city. At page 282 Mr. Keene states that after the defeat of Tipu Sultan in 1792 by Lord Cornwallis, “some territory was ceded and a money penalty paid” by that potentate. Who would gather from this that the “some territory” was half his kingdom? And a “money penalty” of three millions sterling is a detail sufficiently large to be included in a history, even though it abjures prolixity in
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preface, and eschews it in text to the extent of referring to Warren Hastings and Sindia as "W. Hastings" and "Sindia"—the latter, be it noticed, in relation to a book by the same author, the very title of which is "Sindhia," and wherein that form of spelling the name is uniformly adopted; a consistency that cannot be credited to the volumes under notice.

In his review of the war in Bengal Mr. Keene attempts to destroy one of the accepted and most cherished beliefs of the English people—namely, that Clive founded our Indian Empire at the battle of Plassy. Whereof our historian writes: "It is evident it (Plassy) was not comparable to the battle of Baksár." The ordinary reader may not immediately recognise "Buxar," which, curiously enough, he will find so spelt in the Index though not in the text. Continuing, "Plassy, indeed, may be almost said to have had no direct or immediate result beyond a Palace revolution."

Now, without stopping to cavil at the loose writing of such a sweeping assertion as that the two battles are "not comparable," it will be sufficient to quote Clive's own opinion, who in 1773 stated that if he had abided by the decision of his famous Council of War and not fought the battle, "it would have been the ruin of the East India Company"; and the consensus of opinion against Mr. Keene's new theory may find a mouthpiece in Mr. Marshman, who writes: "The change in the position and prospects of the English (after Plassy) was so rapid and stupendous as almost to exceed belief. In June 1756 Calcutta had been plundered and burnt, its European inhabitants murdered, and the Company exterminated from Bengal. In June 1757" (Plassy was fought on the 22nd of that month) "they had recovered their capital, defeated and dethroned the Nabob (of Bengal), and disposed of the Government of the Three Provinces (Bengal, Bihár, and Orissa)."

This is the universally accepted view of the important results of the decisive battle that is linked with the name of Clive, and Mr. Keene's attempt to show that Plassy marks no era in the story of India will scarcely cancel a page of accepted and undoubted history, and is a pernicious doctrine to place before the innocent student.

In a manual professedly written for colleges, every point should be made clear and simple. And yet in this Student's History there is no mention in terms (except in the Index) of the Black Hole of Calcutta. The notice of
that tragedy at page 195 might almost be passed over by the running eye without recognition, were it not for the introduction of Mr. Holwell’s name. Similarly the footnote to Chapter xvii. of Vol. II. assumes for the student an acquaintance with the comedy of the Gates of Somnáth, and other matters with which even the cocksure schoolboy could scarcely be conversant by the light of nature. Indeed in many passages it requires a fairly intimate acquaintance with the subject to follow Mr. Keene’s unexpressed ideas. Thus at Vol. I. page 274, the Ismail referred to will not be recognised as the nephew of Muhamad Beg of the previous page. In Vol. II. page 204 it requires some conception to perceive the personality of “Brother John,” great and historical though it be. Whilst, as a last illustration, Mr. Keene’s constant references to “Rs. x” will probably be unintelligible to the ordinary student without fuller explanation.

It is almost to be feared that Mr. Keene has a weakness for log rolling. There is a handsome reference in the preface to Sir W. Hunter (the Editor of the Rulers of India Series), especially with regard to the Imperial Gazetteer—a very excellent book, though not faultless, and not without its handsome reference to Mr. Keene. In this connexion the latter might have performed a graceful act by pointing out (what seems to have been omitted) how much that inexpensive nine volumed work owes to Thornton and Hamilton. None but those who have studied the three gazetteers side by side can proportion the acknowledgments due. But Mr. Keene’s advertisement of living contemporaries fades into modesty when contrasted with his too frequent references to himself and his own writings. Thus a cursory examination reveals no less than seventeen such passages in the text, or more prominent still, in footnotes. This style of personal reminiscence and self-advertisement belongs rather to autobiography or journalism than to history, and is a blot in a work professing to belong to the latter category.

Of Mr. Keene’s literary style it is perhaps rather late in the day to speak; but a few of his bizarre metaphors and inappropriate instances must be noted. Thus, in his first volume, he alludes to “Professional Beauties” in the groves of Káma (the Indian Eros) in the tenth century. Anything more offensive and degrading to the tenth century it is difficult to conceive. Later on he talks of a “High Pontiff, whatever that may be; and of a “momentary Sultanate of forty-five days,” which is worthy of a son of
Erin; of "musketeers" in Bābar's time; of the Pope washing "prepared paupers" at Easter; and, as early as the reign of Shah Jahān, the "R x" begins to steal into the narrative. The Begams of Audh, whom Warren Hastings was accused of plundering, are felicitously referred to as "the good old ladies"; Haidar Naik is alluded to as an "indefatigable old ruffian," an epithet which finds a parallel in the "crapulous young ruffian" subsequently applied to a ruler of Audh. The Peshwa of Poonah is described as holding "the proud Presidentship of the United States of Maharāshtra." All these in a sober history written professedly for students! And at page 334 of the second volume, the native journals of Modern India are criticised as "not always wholly commendable in their aims and conduct." If this is intended for satire, it is very poor satire; if it is meant for history, it is very bad history.

Very little space has been left to speak of the worst blemishes in these two volumes. The sketch maps that illustrate it are probably unique for slovenliness and illegibility, and reflect as little credit on the publishers as on the author; whilst the slipshod spelling of proper names in maps and text is monumental in its blundering. Several pages might be filled with a list of corrections, if the interchangeable variations of orthography were recorded. But let it suffice to observe, as regards the sketch maps, that in Volume I., in the first chart, exclusive of simple variations of spelling, we have Ujaim and Mūslim for Ujain and Muslim; in the second, the Ganpati of the text becomes Ganapati; in the third, amidst many microscopic names that cannot be conveniently deciphered without a magnifying glass, Panipat is written Panipur, the variation for Ujain is Ajain, and Ahmadabad appears to be Ahmefabad; in the fourth we are treated to Fatpura for Satpura Mountains; in the fifth there are a host of variations of spelling, as compared with the text and other maps, such as Rohilkhand, Gantur, Tanjur, Gualior, &c.; ditto in the sixth, where we find Vellor and Chengalput, which elsewhere blossom into Vellore and Chingalpat; map seventh has merely Tippu for Tipu; map eighth provides us with Laswan for Laswari, Argaan for Argaon, Asai for Assaye, introduces us to Delhi for the Delhi of three previous charts, lapses into Haidarabad for Haidarabad, and gives us a curious name in Cattak, which in other places is differently rendered Kota, Cuttack, and Cattack. The last chart in Vol. I. is phenomenal in its inaccuracy. A's
witness the new reading of Panipal for Panipat, Lahor, Bhartpur, Oudh and Maisur for Lahore, Bhurtpore, Audh and Mysore, and such dreadful misprints as Decca, Cadavari, Krishna, Sangur, Caya, Anrangabad, Lann (for Luni River), Punali (for Poona), Islambag (for Islamabad), and more numerous "merel variations" than there is space to record.

In Volume II. there are less errors, perhaps because there are less maps. Into the general map of India, facing title, the reader is recommended not to peep, unless he wishes to raise a host of bewilderments when he compares the names therein to those in the text. Omitting this, which is possibly a "publisher's map"—to be taken or done without, and therefore not a fair one to judge the author by—let us pass on to the first sketch map, which has the proud distinction of being without error; in the second the reader will rejoice to find Assaye instead of Asai, but his pleasure will be alloyed by discovering Saugor for Saugor, Jhaazi for Jhansi, Elichpar for Elchpur, and the Elichpore for the text; Ajunhta for Ajanta, and the variations of Chambal and Gwalior for what have hitherto been Chambal and Gualior. Idar and Kherware are presumably intended for Edar and Kherwara. The third sketch map introduces us to Punah—which is neither fish, flesh, fowl, nor good red herring; neither Puna nor Poonah—Seror as a variation of the Sirole of page 47, and some hieroglyphics which in the copy under examination are illegible. The fourth map is assigned two pages in the list of maps, and is therefore like Sir Boyle Roche's bird: the fifth discloses Jahlam for the Jhelum river, and such niceties of mutual concession to the Hunterian and phonetic methods as Firozepore and Firozeshah, the latter being Firuzsháh elsewhere. The sketch map of Afghanistan facing page 153 merely contains Soolaeman for the Soolaiman of the text and the Hunterian Suláimán; and the plan of "Kabul" at page 177 gladdens the eye with a good old-fashioned Cabul when applied to the river, which requires only the two conventional o's to carry us back in orthography to 1841.

Having said so much concerning the spelling in the maps, it may surprise the reader to learn that the idiosyncracies of the text in this particular are even more curious. Thus, by grace of Mr. Keene, the diligent student may discover Chitor, Chittor, Chittore, and Chitur, all representing the same place. Similarly, Audh, Oudh, Oude; Aravalli, Aravali, Arawali; Jàigir, Jaigir, Jágir,
As for the names of places and persons in which there are only two variations of spelling, used indifferently, they exist in multitudes, and to quote more than Biyas and Beas, Sindia and Sindhia, Cutch and Katch, Ajmir and Ajmere, would be to weary the reader. There are over a hundred names in this book which are spelt interchangeably two or more ways. Mr. Keene is, by his own confession, an old examiner. It is to be regretted he did not examine his proof sheets more carefully. This Student's History of India which he has designed will fog all and singular who attempt to diagnose his rules of orthography for proper names; and should any student be so ill-advised as to adopt Mr. Keene's system of spelling, it is greatly to be feared that student will be spun.

HERBERT COMPTON.

THE INDIAN EYE ON ENGLISH LIFE; OR, RAMBLES OF A PILGRIM REFORMER. By Behramji M. Malabari. (A. Constable & Co.)

The average Englishman is indifferent to the opinions and criticisms of outsiders, be they Frenchmen, Americans, or Indians, all of whom have tried their pen in descriptions of English life and character. The humour of some of these excursions pleases him, but he does not take the criticisms to heart, and naturally resents such as display imperfect or superficial knowledge of facts.

Mr. Malabari's "dream for years" has been a visit to "damp, dirty, noisy London," and he has published the record of his visit in a handsomely-printed octavo volume of 230 pages. A rambler over nearly the whole of the Indian continent, a writer, poet and journalist from his earliest years, an active social reformer, we took up his book with a pleasant feeling of anticipation; but its perusal leaves us with a sense of disappointment. It contains, amidst some pleasant bits of description, much that is suitable only for a gossipy home letter, much
that is seen through clouded spectacles, and much that
must have been seen through other people's eyes.

Naturally the first thing that strikes a stranger is the
crowded streets of London. Mr. Malabari's descriptions
are natural and picturesque enough, but he is somewhat
shocked by the crowds of women in the streets "walking
rapidly past, pushing and elbowing everyone who stands in
the way," and he thinks "a woman's place is in her home
rather than in the street." Then he feels a strange
discomfort when "half-a-dozen of them rush into his
omnibus, squeezing themselves into their seats." And he
cannot account for a lady riding out with her groom in
attendance "with his lordly air and gay uniform"! and
asks "Why not with her maid?" Mr. Malabari refers
again and again to the personal appearance of the women
of England and their dress in terms more or less compli-
mentary.

The weather is another favourite subject of criticism.
He says, "I never saw a day in London that could honestly
be described as fine." And he describes it as one of the
"vagaries" of the English weather "that you are some-
times overtaken by the shades of night at 5 p.m., not to
catch a glimpse of the approach of day till 8 a.m.; and
that "in summer you are rushed into the light of day about
2 or 3 a.m., seeing the face of night seldom before 9 p.m."
The weather has enough to answer for, without being held
responsible for the change of seasons. But the weather is
also responsible for the temper and habits of the people.
"The people seem to be as changeable and restless as the
weather. They are always on the move. No amount of
walking, riding and sight-seeing satiates them. . . .
They are as keen about business as about pleasure. . . .
In every department of business people want to make most
money in the least time, and retire at once to live as ladies
and gentlemen." Does Mr. Malabari realise to how large
a majority keen attention to business means a life-long
struggle to live in decency and comfort?

Mr. Malabari, confessedly without personal knowledge
or experience, declares that the English are heavy eaters
as a rule, and criticises their food and their cookery, and
mode of eating, from all of which he shrinks as "horrible."
The "British, too, are hard drinkers," and "from drink to
drunkenness is an easy transition, especially in a climate
like that of Great Britain." A tirade against the use of
tobacco follows, with an original suggestion for its cure:
"If I had a voice in the matter, I would advise the fair
sex to refuse all osculatory rights to worshippers at the shrine of the fragrant weed."

"Life as seen at Home," by Mr. Malabari, opens with an ideal picture:—

"The life in a decent English home is a life of equality among all the members. This means openness and mutual confidence. Wife and husband are one at home, however different their creed, political or religious. They love, trust, serve each other as true partners, each contributing his or her share to the common stock of happiness. The children stand in the same position with the parents as the latter stand to each other. There are no secrets, and therefore no suspicion on the one hand or reserve on the other. Mother and daughter live more like sisters; father and son more like two brothers. The parent is as slow to assert his or her authority as the child is to abuse his or her freedom. The education of the heart begins very early, almost while the child is in arms. Then begins the physical education, followed, after an interval, by education of the mind. And how natural is the system of education! how pleasant the mode of imparting it! It never wearies or cramps the recipient."

"The life at a public school or college is more or less of a continuation of the life at home. Progress is spontaneous, not forced. The body is as carefully trained as are the heart and mind. The same sense of equality that obtains between parents and children at home prevails between masters and pupils at school and college. The result in either case is a sense of independence rooted in a sense of discipline, all the sturdier because unenforced."

There is an Utopian charm in this description to which we cling, in spite of Mr. Malabari's assertion that "Marriage seems to be growing unpopular in England, more, perhaps, in the higher and middle ranks than in the lower." Into the why and wherefore of this we do not care to enter. There is not much of novelty in the method of treatment.

"Life as seen in Public Affairs," includes a short dissertation on the poverty of London, and a longer one on the personal beauty (and the contrary) as seen amongst the women of London. Mr. Malabari's estimate of the Church and religion in England is not a very high one, but it contains many sound truths. A long excursus on the mystery of our being follows. The slaughter of animals for eating, the cruelty of killing animals in sport, and vivisection are alike condemned. The struggle between capital and labour is intelligently dealt with.

Curiously enough comes in the following crude criticism: "An Englishman's friendship appears to be as
fickle as his weather. It is warm and gushing for the moment, but lacks constancy." "Genuine friendship," he continues, "such as warm-blooded Asians cherish, laying down our lives and fortunes for one another, is hardly to be met with among a people so differently situated in climate, habits of life, and associations. Life is too hurried to enable them to cultivate true friendship."

"Life as seen in Streets and Shops" is an amusing chapter. Ample justice is done to the policeman, to the postman, and to the "Cabby," to whom the writer must have been a *persona grata*, seeing he spent nearly ten pounds in cab-hire during his first week in London. The omnibus and scenes therein and thereon, are described with bright humour. Mr. Malabari detests the railway, especially the underground. He prefers the Indian bullock cart.

The descriptions of the lodging-houses and the servants therein are humorous; but not of much use in the way of guidance to his Indian friends, and certainly misleading in the matter of expense.

Of all the sights of London, Mr. Malabari seems to have been most impressed with Madame Tussaud's, the Zoological Gardens, and the parks. London, he says, seems to be miserably poor in markets, and he says rightly.

Mr. Malabari says: "The look presented by the average street in London is a dull monotony of ugliness, unenlivened by variety of construction or colour." If his eye had led him beyond the average street, he might have seen plenty of beauty in construction and even in colour.

Of the various educational institutions, of the charitable organisations, of the hospitals, of the government of London, Mr. Malabari does not write a word. Nor does he convey any general impression of what "London" means. For all his countrymen can glean from the book, London may mean simply a place of shopkeepers and business men.

JAS. B. KNIGHT.


*The Hitopadesa* consists of a very old collection of Sanskrit fables, compiled from a still older collection,
which is known as the Panchatantra, or Five Books. These fables were interspersed with short verses of an ethical tendency, probably more ancient still, to illustrate which the fables were invented. In the early ages of all countries, social relations and conduct seem to have been presented under the guise of entertaining apalogues. It was especially usual to invest animals with human faculties, for the purpose of instilling moral lessons. Lions, monkeys, crows, &c., were made, by a step of fancy not difficult, to think and talk after the manner of men. The hunter and the fisherman of those times had constant opportunities of watching the ways of the creatures which they tried to overpower, and they used to relate in the tent, or among the huts, their various experiences. Thus all the tribe gained an intimate acquaintance with the mysteriously attractive and fear-inspiring neighbours of the forest or the stream; and the teachers of that day, with unerring acuteness, seized upon every opportunity for allegory—appropriated this natural channel for spreading didactic truth. The universality of fables, or, may be, the vitality which has marked their passage from race to race, proves that the device of thus pleasantly inveigling the young and ignorant into right judgments on moral questions was one of the most successful ever applied for example and instruction.

In civilised countries, man's relation to animals has become considerably changed. Gradually the wildest kinds have been nearly exterminated, while those of gentler nature have been transformed into our willing servants, and we study these beasts and birds now more for the purpose of adding to our stock of scientific facts, than under the play of imagination. But we can still enjoy these tales. Children never weary of them; for they have an instinctive love for their four-footed and feathered companions; and nothing excites or interests them so thoroughly (particularly Western children) as does the sight of live lions and tigers. In Eastern countries, too, the contiguity of many animals—often dangerous, unfortunately, to the dwellers in villages—keeps up man's familiarity with their doings, while the belief in transmigration ever tends to draw them within the circle of human existence. The dignified gentleness of the elephant, the treachery of the tiger, the selfish manoeuvring of the jackal, the impertinence of the crow, are, in India, perpetually illustrated. Thus on many grounds it will be long before these fables are out of date, and, apart from their ethical influence, they will always be
interesting, as having formed part of the social training of
former ages.

The new edition, therefore, of Sir Edwin Arnold's Book
of Good Counsels is sure to prove welcome to many readers.
It is divided into four parts. (1) The Winning of Friends,
in which Golden Skin, King of the Mice, Light o' Leap,
the Crow, Dapple back, the Deer, and the Tortoise Slow-
toes, escaping gradually through prudence from many
perils, cement a lasting friendship. (2) The Parting of
Friends, in which (to quote the couplet given):

The Jackal set—of knavish cunning full—
At loggerheads the Lion and the Bull.

(3) War; where a serious conflict is described. The
Swan King, Silversides, who reigned on the beautiful Isle of
Camphor, in the 'Lotos Water' lake, was attacked and
defeated by the forces of the Peacock King, Jewel Plume,
his life, however, being saved by the self-sacrifice of the
Paddy-bird (a crane). But in Part 4—Peace—it is related
how a treaty was concluded between the contending
powers, by the amicable efforts of the respective ministers
of the two Kings—the Goose (who was quite the contrary
of stupid) and the Vulture, named Farsight. As usual in
Oriental fictions, the various stories are united by a con-
necting cord. In this case, a certain king had two idle,
thoughtless sons, and, on consulting with his Pundits as to
how to give them "the second birth of wisdom," a great
sage undertakes to instruct them, which he does suc-
cessfully through the medium of the fables.

Some of the interspersed verses, which are rendered
clearly and gracefully by the translator, are remarkable for
sound sense and for philosophic insight; and the book
supplies much evidence of the valuable lore hidden in the
old Sanskrit writings. We will give a few examples. The
King remarks:

"Two-fold is the life we live in—Fate and Will together run,
Two wheels bear life's chariot onward. Will it move on only one?

Again:

"Worthy ends come not by wishing. Would'st thou? Up, and
win it, then!
While the hungry lion slumbers, not a deer comes to his den."

On the same point the Goose observes:

"'Tis the fool, who, meeting trouble, straightforward destiny reviles;
Knowing not his own misdoing brought his own mischance the
whiles."
The Crow thus urges the King of Mice to make friends with him:

"Noble hearts are golden vases—close the bond true metals make, Easily the smith may weld them, harder far it is to break. Evil hearts are earthly vessels, at a touch they crack a-twain, And what craftman's ready cunning can unite the shard again?"

In the following lines King Goldskin is admonished by Slowtoes, the Tortoise:

"Gifts bestowed with words of kindness, making giving doubly dear, Wisdom, deep, complete, benignant, of all arrogancy clear; Valour, never yet forgetful of sweet mercy's pleading prayer; Wealth, and scorn of wealth to spend it—ah! but these be virtues rare."

The Bull, when betrayed by the Jackal, makes this reflection upon life:

"Where the azure lotus blossoms, there the alligators hide; In the sandal tree are serpents; pain and pleasure live allied."

Lastly, a Brahmin's son has been killed by the poison of a serpent, and he is consoled as follows by another Brahmin:

"Weep not! Life, the hired nurse is, holding us a little space; Death, the mother, who doth take us back into our proper place."

The illustrations of the fables, by Gordon Browne, are attractive, and there are some useful notes; but the latter could have been more agreeably placed on the pages to which they belong; whereas, now, the reader is obliged, continually, to break off the tale in order to look out some needed explanations.

THE ISLAMIC WORLD. Vol. I., Nos. 4, 5, 6. Published monthly. (Crescent Printing Company, Liverpool.)

This Magazine is the organ of the Liverpool Moslem Institute. A considerable part of the contents is, as might be expected, controversial; but there are also some interesting articles which tend to place the system of Islam, in certain respects, under a fairer view than that to which we have been accustomed. In a Paper read before the Congress of the Chicago Exhibition (No. 5, Islamic World), referring chiefly to Turkey, the writer says: "An im-
pression exists that the Korān is opposed to the cultivation of the arts and sciences. On the contrary, it says, 'God is beauty, and loves the beautiful'; also, that 'the search for science is a duty for all Mussulmans, women equally with men.' There exist schools in Turkey of art and manufactures, and academies especially established for girls. The words of the Prophet enjoin, 'Search for science, even if it be in China; seek for it from the cradle to the tomb.' Again, Ali, the fourth Caliph, said, 'I shall always be the slave of him who teaches me a new idea.' And Mohammed spoke as follows of labour, 'God loves the man who occupies himself with commerce. The Mussulman should pray as if he were on the point of death, and work as if he were never to die.' Probably art was discouraged on account of its frequent connexion with idolatry. Still, it remains a fact that by many Mussulmans it is still thought irreligious. There is also in the Magazine a collection of Islamic "Proverbs and Phrases," which are full of ethical truth, as, "A wise man was asked, 'What is that which is not well spoken, although it be true? ' He said, 'A man's eulogy of himself.'" "The reed-pen is a tree whose fruit is thought; and thought is a sea whose pearls are wisdom." "Wisdom for the character is like medicine for the body." "If thou endure patiently thou wilt be victorious." This sort of teaching abounds in Moslem literature, and the fact ought to be more recognised. In recent times, several English scholars (among them Mr. Bosworth Smith) have done much towards dispelling the mistakes and prejudices which have hindered a just estimate of the religion and customs of the Mussulmans. At the same time, the Islamic World appears to us often to err on the side of partiality, with the enthusiasm which usually distinguishes new converts to any faith.

JAUHAR-I-ZIRA'AT: "THE GIST OF AGRICULTURE."

The increased attention which Indians are giving to practical matters has been pleasingly illustrated by the appearance of a treatise on practical agriculture by Lāla Pyāre Lāl, a resident of Burothā, Hardwārganj. This
gentleman modestly disclaims any special knowledge on the subject; but he has certainly collected a large amount of useful information for the guidance of farmers and amateurs, which he has turned into very simple Urdu. He not unreasonably expects that his book will be useful alike to the native grower and to the European, the latter of whom will find the modifications needed in order to secure good crops of his favourite vegetables in India. He describes each plant, and gives a picture of it, stating the times for sowing, manuring, and harvesting, and any peculiarity of treatment required. He tells us that he has written his book in accordance with the taste and wants of the people, and that he gives information about the mysteries frequently inquired after, but never explained. All scientific matter is reduced to the comprehension of the uninitiated, and it is to be hoped that the trouble he has taken will lead to an improved and more profitable working of the land in India. A short section on different soils, and the crops suited to each, with the qualities and uses of manure, and hints on cattle breeding and dairy produce, make the book more useful, while excellent indexes enable the reader to find what the book has to say on any particular subject.
NEW BOOKS RELATING TO INDIA.

Haidar Ali and Tipu Sultan; and the Struggle with the Mohammadan Powers of the South. By Lewin B. Bowring. 2s. 6d. (Rulers of India Series.) (Clarendon Press.)

The Story of Two Noble Lives: Charlotte, Countess Canning, and Louisa, Marchioness of Waterford. With Portraits and Illustrations. 3 Vols. 31s. 6d. (George Allen.)

The Pamirs: a Narrative of a year's Expedition on Horseback and Foot through Kashmir, Western Tibet, Chinese Tartary, and Russian Central Asia. By the Earl of Dunmore, F.R.G.S., with Maps and Illustrations. 2 Vols. 24s. (John Murray.)

Travels in India a Hundred Years Ago—With a Visit to the United States. By Thomas Twining. With Portrait and Map. 16s. (Osgood, McIlwaine & Co.)


The Indian Eye on English Life; or, Rambles of a Pilgrim Reformer. By B. M. Malabari. 6s. (A. Constable & Co.)

The Mohammadan Dynasties. By Stanley Lane-Poole. (A. Constable & Co.)

Burma a Hundred Years Ago. By the Hon. Mr. Justice Jardine. (A. Constable & Co.)

In the Shadow of the Pagoda: Sketches of Burmese Life and Character. By E. D. Cuming. Illustrated. 6s. (W. H. Allen & Co.)

The Flowering Plants of Western India. By the Rev. A. R. Nairne. (W. H. Allen & Co.)
NEW BOOKS RELATING TO INDIA.

MISS STUART'S LEGACY (a Tale of Anglo-Indian Life). By Mrs. F. A. Steel. 3 Vols. 31s. 6d. (Macmillan & Co.)

HELEN TREVERYAN; or, the Ruling Race. By Sir Mortimer Durand. New Edition, 3s. 6d. (Macmillan & Co.)

A BLACK PRINCE AND OTHER STORIES. By the Author of "Told in the Verandah." 3s. 6d. (Lawrence & Bullen.)

PERSIAN AND ORIENTAL CERAMIC ART. By Henry Wallis. Parts I. & II., folio, 14s. net. (Lawrence & Bullen.)

IVANDA: a Tale of Thibet. By Capt. Claude Bray. 3s. 6d. (F. Warne & Co.)


THE HOME OF THE DRAGON: a Tonquinese Idyll told in Seven Chapters. By Anna Catharina. (Pseudonym Library.) 1s. 6d. (T. Fisher Unwin.)

TEN THOUSAND AND ONE QUARTERS OF AN HOUR: a Collection of Eastern Tales. Edited by L. C. Smithers. 6s. (Nichols & Co.)

GENERAL REPORT ON THE CENSUS OF INDIA, 1891. 2s. 7d. (Eyre & Spottiswoode.)

REMINISCENCES OF SEVENTY YEARS' LIFE, TRAVEL, AND ADVENTURE. By a Retired Officer of H.M. Civil Service. (Elliot Stock.)

PICTURESQUE CEYLON, COLOMBO, AND THE KELANI VALLEY. By Henry W. Cave. 4to. With numerous Illustrations. 21s. net. (S. Low & Co.)

THE WONDERFUL CITY (an Indian Story). By F. S. Fletcher. 1s. 6d. (Nelson.)
THE WOMEN WORKERS' CONFERENCE
AT LEEDS.

In the second week of November, at the important town of Leeds, an annual Conference was held, organised by the Association of Women Workers, of which three previous meetings have been held at Birmingham, at Liverpool, and at Bristol. Mrs. Boyd Carpenter, wife of the Bishop of Ripon, gave the introductory address, in the unavoidable absence of the Duchess of Bedford, President of the Association. A large building, the Albert Hall, was appropriated for the meetings, which were attended by hundreds of ladies from all parts of the country. Great interest in the Conference was manifested in Leeds itself, that town having long been noted for its admirable efforts (especially through the Yorkshire Ladies' Council of Education), in promotion of social and educational progress. Hospitality to a most friendly extent was shown to visitors from a distance, and the various institutions of interest were freely opened for inspection.

On the first day, November 7th, papers were read on the training of workers for giving help in religious and in philanthropic agencies. One of these was by the Hon. Emily Kinnaird, who dealt with the course of training organised by the Young Women's Christian Association. It was satisfactory to learn from the various speakers that, whereas formerly when ladies volunteered for any work of this kind, it was considered that the simple wish to be useful was a sufficient guarantee that they would prove so, it has now been more fully recognised that careful preparation is necessary. This was mentioned in regard to Health Teaching, on which subject a paper was contributed by Miss Florence Nightingale. She urged that women might do valuable work as Health Missioners in villages, but that they must first be properly instructed themselves by medical officers. Having thus qualified, a body of women teachers on health subjects would be of the greatest use among cottage mothers, whom they could influence through individual sympathy and by simple illustrations of hygienic laws, thus supporting the action of the sanitary officials.
Another paper—by Mrs. Alfred Ostler and Mrs. Bracey—referred to Health Teaching in Towns, and described the steps taken with success in Birmingham for instructing those who are ignorant of the laws of health. Some startling facts were given as to infant mortality in towns. In Birmingham, the death-rate of children under one year was last year 2,500. In some other towns it is even higher. This great mortality is partly attributed to over-crowding in dwellings, and partly to its being the frequent custom for mothers to work in factories. In the evening meeting, which was devoted to the question of advancing temperance, the chief paper was that of Lady Henry Somerset, who set forth eloquently the great need of workers to fight against the terrible evils resulting from drunkenness.

The morning of the second day, November 8th, was spent on subjects connected with technical instruction. Mr. Walter Ward urged the importance of higher and wider culture for technical teachers, so that not only imitation but originality should be developed. Many ladies took part in the discussion that followed, giving information about classes which are successfully preparing young women to work as laundry teachers and to practise or teach dress-making, cookery, horticulture, &c. Mrs. Sheldon Amos read a paper in favour of women being eligible as members of County Councils and District and Parish Councils, in which position their experience, she considered, would be very helpful and important. The afternoon was first occupied with the various efforts made to improve the condition of shop-girls, and then with the larger question as to new openings for the employment of educated women. Lady Frederick Cavendish read a paper on the latter subject, sent by Lady Knightley, which indicated many possible lines of work for women—the newest and most promising being as lecturers and teachers to the many technical classes which have been started all over the country by the County Councils. Several have already found suitable remunerative employment in sanitary inspections, in floriculture, and in market gardening. As librarians, house decorators, university extension lecturers, plan tracers, wood engravers, painters on glass, dispensers, nurses in workhouse infirmaries, secretaries, rent collectors, educated women should be able to command employment for their own maintenance. Education was, of course, also referred to in the discussion, but it is because this field of work has been so over-crowded that it is very important to discover other occupations suitable for women. In the
evening a large conversazione took place at the Corporation Fine Art Gallery, but even then a part of the guests attended two small meetings—one relating to the help that women can render as visitors in workhouses, when Miss Clifford (Poor Law Guardian, Bristol) presided, and the other dealing with the management of mothers’ meetings.

On the morning of the third day, India occupied the attention of the Conference, Mrs. Boyd Carpenter presiding. Mrs. Scharlieb, M.D., read an interesting paper on the supply of Medical Aid to the Women of India. As we hope to be able to give this paper in full next month, we will not refer to it further at this time. The second paper was read by Miss E. A. Manning—who had been appointed as delegate to the Conference by the Committee of the National Indian Association. The subject of the paper was Educational work among Women and Girls in India. A sketch was first given of the ordinary education of Hindu and Mohammedan girls, which consists of household training and religious instruction, with some reading and (less often) writing. It is complete up to a certain point, but is in many ways defective. Especially it fails to train the child’s observing powers; it is permeated by superstition; and it comes to an end very early. Indian girls, therefore, although very capable, do not receive sufficient education to prepare them fully for their duties as wives and as mothers. The paper next referred to the spread of Western education in India. Unfortunately statistics show that the number of girls under instruction is at present very low as compared with the population, but there is a steady yearly increase of schools and of scholars, and among the small communities which have never had, or have given up caste, education is advancing rapidly. The Missionaries were the first to establish girls’ schools in India, but after a time the people themselves began here and there to encourage education for girls, and Government also founded schools, and gave liberally by grants in aid. Private teaching is at present more consonant with the customs of the higher classes than a school course for girls, and the educated young men frequently instruct the members of their own families. Zenana teaching is more freely accepted than formerly, while the system of Home Classes of the National Indian Association, which are unconnected with proselytising, is much approved, and likely to extend. Even higher education is noticeable among Brahmos, Parsees, and Christians: several of these have taken University degrees and are
WOMEN WORKERS' CONFERENCE AT LEEDS. 645

doing valuable work, especially medical and educational, for the good of their countrywomen. Thus, altogether, there is progress. At the same time, the quality of the education is often unsatisfactory, partly owing to the want of thoroughly trained women teachers, and partly because in the past it was too little adapted to the people's own desires and to their conscious needs. The enlightened men are now beginning to decide for themselves as to the kind of training that they wish to promote in their families, and this will lead to the placing of women's education upon a firmer and more permanent basis. In conclusion, it was urged that Englishwomen in India can do a great deal of good by visiting schools, encouraging teachers, and establishing friendly relations between themselves and Indian ladies; while those at home can also help by learning more about India, giving money for scholarships, assisting the training of teachers, and, in general, supporting the efforts of those Indians who are trying to secure increased facilities for the culture and development of their wives, sisters, and daughters.

A paper was also read, on the work of Zenana Missions, by the Hon. Gertrude Kinnaird, in reference to the past, the future, and the present. In the afternoon, at a private meeting, on Rescue Work, a paper was contributed by Miss Bartlett, of Umritsur; and Lady Frederick Cavendish, in the evening, presided at a discussion on the Housing of the Poor.

This was the last day of the Conference, which was brought to an end by a farewell address from Mrs. Creighton, wife of the Bishop of Peterborough.
BURMESE PLACE NAMES.

CAPTAIN R. C. TEMPLE writes as follows:

I fear that I am bound to look upon my friend, Mr. Taw Sein Ko’s, contribution on Place-names of Burma as mostly folklore. Burmese is a language that adapts itself to folk etymology in the matter of Place-names to such an extent that almost every village, river, hill, town, district—in fact, almost every place that can have a name—has a story of sorts connected with its name, founded on the form thereof, and assisted by a little jumping to conclusions and illegitimate twisting of consonants and vowels. This is exceedingly common all over the East, where “derivations” are the delight of the literati, who for the most are still in the condition of mind, philologically, that made our philological forefathers in Europe the butt of their scientific contemporaries.

However, I propose, as time permits, to dive into the question of Anglo-Burmese names from the historical point of view, and am, as often as I can find opportunity, printing my observations in a local paper with a view to assistance in this form of research. It will give me great pleasure to communicate the same notes that I print locally to the Indian Magazine & Review, as they may be of interest to various readers.

I send with the present communication some of my notes as already set up in type.

THE following is the introductory article by Captain R. C. Temple to his contributions in the Rangoon Gazette towards the history of Anglo-Burmese words:

One of the great difficulties in the way of studying old books about Burma and the adjacent countries lies in the use, by travellers and other writers, of words for place-names and for describing novel objects and things, which are neither taken from the vernaculars nor from their own language, but really belong to what may be styled the lingua franca of writers on Oriental subjects. This habit
BURMESE PLACE-NAMES.

has made the older records to a great extent unintelligible without a key, and has no doubt prevented their being much read in the present day, for it must be remembered that, on the whole, the peculiar expressions travellers have used have had each but a short life, and have assumed almost as many forms as there have been writers. We are not much better in the present generation, for we still talk of the pagodas of Burma and take journeys to Mergui, Prome, and Bassein, and appoint Deputy Commissioners to Sandoway and Akyab, though we have forgotten all about abaths, and gansse, and mackreas, and few of us could point out Meekly on the map.

Perhaps the best way of testing how far this sort of thing has gone will be to follow an imaginary traveller in Burma of, say, three centuries ago and see what happened to him and where he went, as described in the words he has left behind him. He leaves Recon, which is the country of the Mogen, bound in one of the little ships of the day for the far distant Ava and Pegu, of which he has heard so much, and on the voyage he notes in his diary that he has to drink water out of mortivans. The vessel puts in at Sodoe, and after passing Negraglia finally lands him at Cosmin in the kingdom of Verma. Here he visits the Banho and hears much talk of those wonderful folk, the Carianners. One morning during a vigorous walk, which he explains to the people is necessary for the health of all Golars, he is thoroughly frightened by a bada, which he describes on his final return home as "so big as two bulls with a home to her snowte." After this adventure he proceeds by boat via Dalaa to Cirion. Thence he meant to go to Martaban, but is so terrified by what he hears of the macareo, "of whose fury strange things are told," that he hires a paroe instead and proceeds to Macao, "a pretie little towne" which he finds is only two days' distant from Pegu, if you go comfortably in a deling with a cushion under your head. With Pegu he is immensely impressed, and makes a considerable stay there. Here he is told of Cassay and the Cookie Mountains, of the terrible Bremas, of the glories of Ansedaa, and Pren and other wonderful places. Here, too, he meets a friendly tarega, who swindles him in the little matter of the glittering wares of Capellan, and teaches him how to guzzle durioons and drink nipa wine and sampsoe. He also does a little deal in duggies and shinbeams, buying them by the baar, and paying for them partly in ganza by the byze and partly in teccali. Over this he had some trouble with the ovidore and the
runday, and in order to put himself straight has to visit the manderins of the Lotoo, the Upper Roger, and even the Great King Ximintooiginico himself and bribe them all round. While he is settling matters he visits the great varelle and a beautiful bao, where he is taught something of the ancient Balie language and the worship of Praw by the talapoins, until he is suspected of ogling the younger talapoinesses. He now thinks it time for him to depart, and with the calm courage of the men of his class he strikes inland into the jungle for Judea, via Tangu, Lan John and Jangomay, because "he knows it is the onely way to go." Thence, after striking up a friendship with the Laos and having a fight with the Gueos, he finds himself on the borders of Champa and Comar. His accounts of the latter place from Judea, at which town he meets a friend who will take his letters home by ship, and which he incontinently also writes down as India, cause in after years much confusion in the minds of learned geographers, some of whom insist that he has been to Cape Comorin, and some to Kamrup, in Assam. And this in spite of his very clear explanation that Judea is the capital of Asion, a kingdom of Zierbaad, the king whereof is a worshipper of Somonocodom. From Judea, in his own inimitable manner, our traveller finds his way overland to Mergi and Tanazar, from which he takes ship again, and finally, after being nearly wrecked on the Isles of Man, he arrives once more at Recon, which he now, with the inconsistency of the true traveller, calls Arquam. Lastly, he goes to the Porto Grande, that great city of Bengala, Chartican, whence he finds his way by ship to Madrespatan, and thence home to England or Lisbon as the case might be, where, as likely as not, after putting his experience into print, he died with an evil reputation as a liar, because, like poor Pinto, he did but tell the truth with fair accuracy as to the terrible bada, the danger of the macareo, the huge size of the mortivan, the gilding of the varelle, and the temptations of the durioon, whose smell he described in homely sailor language that will not bear repetition. "Ferdinand Mendez Pinto was but a type of thee, thou liar of the first magnitude!"

It is a fair question to ask of the reader: How many of these traveller's words convey any meaning to your mind? How many of these places can you identify?

The study, however, of these words and place-names is well worth our while, if we would unlock the knowledge that is hidden away in the old books, and make them tell us what our ancestors knew. To the student of the days
gone by in Burma it is indispensable, and when entered into surprisingly interesting. A useful knowledge of the subject can, however, nowadays be only arrived at after much reading and the collation of many books—a work that it is at present hardly possible for any one person to perform successfully, and it is in the hope that others may be induced to take it up and add to the scanty stock of positive information so far available that "Contributions towards the History of Anglo-Burmese Words" will be from time to time published by the present writer in these columns.

A number of quotations have been noted in many works, but, as a beginning, will be published only those passages bearing on the subject, which are to be found in Yule's *Hobson Jobson*, or *Glossary of Anglo-Indian Words*, and which have been collected from all parts of the book. And in addition to these will be occasionally added a few quotations from other works to fill up obvious gaps in Yule's information, or to correct the few errors that he has fallen into. Later on efforts can be made to complete the mass of information he has gathered together.

In studies of this kind an ounce of fact is worth a bushel of speculation, and the great thing is to set passages from the old books side by side, showing the exact forms each word has assumed at different dates in its history, so that its story may be traced stage by stage from birth to death, and its meaning positively ascertained.

As Yule has, in his preface, given the complete title of each work quoted, and as the other works quoted are in the present writer's possession, mere indications of titles have been made to show whence the quotations have come. But, should others be kind enough to join in this pleasant controversy, it will be necessary, if their information is to be made useful in the future, to state the title of each work read in full, thus: Yule, Col. Henry and the late A. C. Burnell; *Hobson-Jobson*, being a Glossary of Anglo-Indian Colloquial Words and Phrases and of kindred terms: etymological, historical, geographical, and discursive, 1886.

With this introduction the contributions will commence in the form of a Glossary after the approved manner of modern dictionaries, as indicated in the work just quoted, and in the great Oxford English Dictionary.

R. C. T.
PUZZLES.

I.

In a tank grew lotus plants. Birds alighted on the leaves, one on each leaf; but it was found that there was one bird beyond the number of leaves. The birds next agreed to arrange themselves in pairs on each leaf, but then there was a leaf over. How many birds were there, and how many leaves? (From the Telugu.)

II.

The united ages of Jones and Smith are 63. Jones is twice as old as Smith was when Jones was of the age that Smith is now. How old are they respectively?

III.

A Double Acrostic.

There is no place like it, saith the Poet,
I thought so once, and now I know it.
The sea! the sea! the open sea!
I am where I would never be.
The best of places, worst of states,
Together form one word;
And sure the thought it indicates
That poet's soul had stirred,
When he could write, "Saddest of all
The sorrows man can know
Is, happy memories to recall,
Amid a present woe."

1. A blank! a nothing! still there may
   Be found an answering word.
2. A mob of Greeks! If you but say
   Oh Polly! 'twill be heard.
3. And these last words, with quacks will fit,
   Of remedies still telling,
4. The one in modern fashion writ,
   'T other with antique spelling.
5. 6. 7. 8.

(The word consists of two syllables, as indicated in the first lines. The separate letters may be guessed from 1, 2, 3, 4, which indicate certain words that begin and end with the successive letters of the whole word.)
LAST MONTH'S PUZZLE.

The Governor of Kgojvni had one place at his dinner table, and, wishing to fill it, he invited,
1. His father's brother-in-law;
2. His brother's father-in-law;
3. His father-in-law's brother;
4. His brother-in-law's father.
All accepted and all came, when it was found that the one place was just filled.
How was it managed?

I.
The solution is shown by the following genealogical table:

```
<table>
<thead>
<tr>
<th>Ivan</th>
</tr>
</thead>
<tbody>
<tr>
<td>Peter - Katinka</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>Michael - Vera</td>
</tr>
<tr>
<td>Olga ---------------</td>
</tr>
<tr>
<td>The Governor</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>The invited Guest</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>Constantine</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>Anna</td>
</tr>
</tbody>
</table>
```

II.
The following is another form of solving the puzzle:

The Governor had two maternal uncles, A and B; he had also a brother and a sister.
1. Uncle A would be his father's brother-in-law.
2. Uncle A's daughter being married to the Governor's brother, Uncle A would be his brother's father-in-law.
3. Uncle B's daughter being married to the Governor, Uncle A would be his father-in-law's brother.
4. The Governor's sister being married to Uncle A's son, Uncle A would be his brother-in-law's father.
Therefore Uncle A was the invited guest who filled the vacant place.

J. YUSUFALI KHAN.
Indian Jails.

In the October report of the Howard Association, the following remarks appear on Indian Penal Administration, to which we are glad to call the attention of all who are interested in the prevention of crime. The Howard Association was founded, under the patronage of the late Lord Brougham, for the promotion of the best methods of improving prison discipline, lessening pauperism, &c. —

Indian Penal Administration.

The Committee have recently received many communications and complaints from India respecting the state of prisons and criminal treatment in that country, and especially as regards the very high rate of mortality amongst prisoners there. These and kindred matters they have repeatedly, during the year, brought under the notice of the Home Government, both through Parliamentary interpellation and otherwise.

The Committee have gratefully to acknowledge the courteous, and what is more, the practical attention which the Earl of Kimberley, Secretary of State for India, has accorded to their representations. They have reason to believe that both here and in India the Government is endeavouring to effect at least some improvements in the matters complained of. But, of course, in so vast a territory, there are great varieties and difficulties of administration. Yet it is evident, from the agreement of widely distributed testimony, that certain evils in the Indian penal system do exist, and greatly need prompt alteration.

In March 1873, an Indian Judge of much experience, the Hon. Justice Jardine, attended a meeting of the Committee of the Howard Association, and gave them much interesting information on penal questions in India. It is plain, both from his statements and from those of the most intelligent organs of public opinion in India, that many of the evils complained of arise from the difficulty of obtaining suitable warders in the jails, and also from the extensive corruption of native police. Some shocking things are
reported of the oppressions and cruelties at times perpetrated by Indian police.

As to the death rate in Indian jails, Mr. George Russell, M.P. (Under Secretary for India), stated lately, in reply to a question put by Mr. Samuel Smith, M.P., at the suggestion of the Howard Association, that it was 31 per 1,000 in 1892 in Bengal.*

Efforts for the aid of discharged prisoners are generally absent throughout India. This class of effort has been most useful in diminishing British crime, and therefore may be specially commended to the attention of the Indian authorities also.

The Indian jails are, however, in advance of most European prisons in their training the inmates to obtain an honest livelihood by skilled labour. This is well shown in the recent admirable report on the Prisons of the N.W. Provinces, issued by Sir John Wm. Tyler, Inspector-General. Thus, at Agra Prison, excellent carpets (patronised by Queen Victoria and the Emperor of Germany) are manufactured. In Benares Jail also, with others, much remunerative work is done. The stimulus given years ago to useful prison labour in Bengal by Dr. Mouatt, Dr. Lethbridge, and others, still continues. Profitable prison labour is very important, but even this is not so important as wise separation, for the latter tends more effectually both to deter and to reform. In the United States and France, profitable prison industry, but with associated or gang labour, is carried out in a special degree. And yet, for want of separating prisoners, crime in both these countries materially increases.

Altogether, in India, whilst there are some very serious features in connexion with crime and jails, yet many conscientious and able officials are also striving to deal with them; and perhaps if intelligent native opinion and native co-operation are more respectfully regarded and invited by these authorities, much further progress may be made.

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* The Indian Mirror (Calcutta) states (June 1, 1893) that the mortality was enormously high in special prisons last year—viz., at Dinagapore 156 per 1,000 exclusive of cholera, at Julpaiguri 126 per 1,000, and at Nya Dumka 121.
EDUCATION NOTES.

THE English School for Hindu Girls, Bombay. We have received the second annual report of this School, which was started two years ago by Mrs. Nikambe. One special point of interest about it is that several of the pupils are widows, and another that the pupils often attend long after the usual age for withdrawal. There are girls from thirteen to sixteen, and one is even older. Some difficulty is formed as to regular attendance in the case of the grown-up married girls—but, on the whole, the progress has been satisfactory. The pupils are mostly of the Gaud Brahmin caste. Their language is Marathi, but English is begun at an early age under an English teacher. Appended to the Report are several satisfactory extracts from the Visitors' Book, including one from H.E. Lady Harris, who has shown much interest in the School. The pupils pay fees, but these are not high enough to meet the whole expense; and Mrs. Nikambe is thankful for contributions from those who appreciate her work.

The American Lutheran Mission in the Krishna District, Madras. This Mission at Guntur and neighbouring places was established fifty years ago, and it appears to be carrying out a remarkable amount of useful work. Besides the religious organisation there are many boys' schools, with about 300 pupils; over 500 students reading up to the First in Arts of the Madras University; boarding schools for boys and for girls; sixteen schools for caste girls, with 1,000 scholars; three industrial schools for Muhammadan women and girls; and some Home Teaching. The Rev. L. B. Wolf is at the head of the Mission College; other missionaries manage the boys' boarding house, and the day and Sunday schools. Miss Dryden superintends the girls' schools, and she writes that from all parts of the district letters come asking for more to be established, with promises of help towards their support; and many letters, too, from the elder girls, asking for teaching to help them in their homes. The regularity of attendance has improved,
and one very encouraging statement is that the Hindus and Muhammadans had contributed during 1892 fully three times as much as in any former year. The inspection (by Mrs. Brander) helped much to advance the work by raising the standard of the teachers. From the Industrial School for Muhammadan women and children of Guntur, work was exhibited at the Chicago Exhibition. Medical work under Miss Anna S. Kugler, M.D., is also attached to the Mission; and some Hospital buildings are in process of erection, for which Miss Kugler collected a large sum in America, but which still require additional money aid.

The subject prescribed by the University of Bombay for the next essay for the Homji Cursetji Dady prize is "The influence and effect of the study of Science on the spread of Western Civilisation in India." The prize consists of books to the value of Rs. 250. Essays should reach the Registrar not later than the fourth Monday in June 1894. The competition is restricted to candidates of not more than six years' standing from the date of their Matriculation.

The Kayastha Reform Movement. An interesting pamphlet has been published on the present movement for reform in connexion with the Kayastha community in India. The Kayasthas are by profession scribes and accountants, men of the pen—and there are four millions of them, living mostly in the North-West Provinces, the Punjab, and Central India. A few years ago it occurred to one of the community, Moulvi Hargovind Dayal, M.A., a Government Pleader at Lucknow, that it would be well to try to advance the welfare of this caste by establishing societies in all parts of the country, the members of which should work in promotion of social reforms. Political questions were to be avoided, as also controversy on religion. A well-known reformer, Swami Shagun Chand, at once gave up his time to the movement, throwing himself into it with enthusiasm; and a lakh of rupees was left by the liberality of Munshi Kali Pershad for the maintenance of the Kayastha School at Lucknow, which it is now proposed to raise to the position of a college. The various Sabhas (societies) are connected with a central Association, which decides on general questions, and organises an Annual
Conference. This Conference has been held at Lucknow, Allahabad, Patna, Lahore, Bareily, and Ajmere. The seventh is to be held this month at Mathra. The objects undertaken are as follows: To promote the education and the moral status of the community by founding schools, publishing books, starting boarding houses, boys' clubs, and temperance societies; to encourage other than clerical and literary pursuits, which have hitherto been exclusively pursued by the Kayasthas; to advance female education; to hinder extravagance at marriage and other ceremonials; to found scholarships; and to raise the age of marriage, though this is fortunately not so much needed among the Kayasthas as in other communities. The general Hon. Secretary of the Society is Mr. Lakshmi Narain, of Lahore, Barrister-at-Law. We wish much success to this valuable movement, which has the distinctive characteristic of being carried on by the caste people themselves in regard to activity and funds.

On November 20th a Lecture was delivered at the Imperial Institute by Mr. W. E. R. Lecky, the well-known historian, being the first of a proposed series of lectures and conferences on the relations between the United Kingdom and her possessions and colonies. The Lecturer dwelt chiefly on the colonies, but he referred also to India, and he aimed throughout at showing that of late years the bond between all parts of the British Empire, both Indian and colonial, has become more firmly consolidated. H.R.H. the Prince of Wales presided, and he thanked Mr. Lecky very cordially for his able and eloquent address.

On Tuesday, November 14th, a Soirée of the National Indian Association was held in the Indian Conference and the Cape Conference Rooms of the Imperial Institute. In spite of very unfavourable weather a large number of guests assembled, and the brilliant dresses of some of the Indian members of the Association added much to the effectiveness of the party, which was marked by the usual sociable intercourse and cordiality.

A gathering of much interest took place at the Imperial Institute on November 23, when Lord Reay unveiled a tablet in memory of the late Avabai Bhownaggree, of
Bombay. An arcade, connecting the Eastern and Western portions of the collections in the Institute, has been erected by Mr. M. M. Bhownaggree, C.I.E., as a memorial to his sister, and the tablet recording the fact is placed on one of the end walls. Many who knew and esteemed Miss A. Bhownaggree were present on the occasion.

Dr. Ramkrishna Gopal Bhandarker, C.I.E., has been appointed Vice-Chancellor of the Bombay University, in place of the late Mr. Justice Telang. Dr. Bhandarker was one of the four first graduates of that University. He is distinguished for his scholarship in Sanskrit, and for his antiquarian researches. Last May, after a life of incessant professional and literary activity, he retired from Government service. His appointment to the Vice-Chancellorship has been recognised as most suitable, on account of his delight in learning, his experience in educational matters, and his earnest, thoughtful character.

Dr. Peterson has succeeded Mr. Justice Telang as President of the Bombay Branch of the Royal Asiatic Society; and Mr. M. G. Ranade—who is well known in connexion with social movements, and as a prominent and capable lawyer—has been appointed to fill the now vacant Judgeship in the Bombay High Court.

Seven new Fellows have been lately added to the Faculty of Arts of the University of Madras, among them being two non-resident Fellows—namely, H.H. Sir Rama Varma, Maharaja of Travancore, G.C.S.I.; and Nawab Imad-ul-Mulk, better known as Syed Hossein Bilgrami, Director of Public Instruction in the Nizam's Dominions.

The Baroda Government are going to try the experiment of introducing compulsory instruction into that State. The system is to be commenced in the Amreli Division, an extra grant having been sanctioned for this purpose. A register is to be kept in every village of the boys and girls over five years of age. All boys between seven and twelve, and all girls between seven and ten, will be required—on pain of fines to be levied on the child's guardian—to attend school regularly. It will be interesting to notice how this important regulation answers; as, if it succeeds, the plan will doubtless extend in, and even beyond, the Baroda State.
The Census shows that the number of blind persons in India was 458,868; of deaf mutes, 196,161; of idiots and persons of unsound mind, 74,289. The Royal Commission of a few years ago, in regard to these sufferers, recommended that funds should be applied by the State for their education as far as possible, in order that they might be able to do something towards their own maintenance. The Government of India, however, do not consider the recommendations made by the Commission suitable for application in that country. They have therefore decided that, for the present, the assistance of the Government in this direction should be limited to grants in aid of public or private charity.

The death is recorded, at Bombay, of Mr. Damodhar Thackersey Mulji, a well-known citizen and manufacturer. His funeral was the largest ever seen in Bombay. It was followed to the burying-ground by 5,000 of the workpeople of Mr. D. T. Mulji's mills, who (the Bombay Gazette mentions) walked in groups according to their castes, and showed their affection for his memory by chanting funeral hymns. Mr. Damodhar was connected with most of the public movements in Bombay, and had influence with various Native States. He was a friend to education, and has left Rs. 75,000 in support of educational institutions and of charities. His character was held in high respect.

The Punjab Patriot states that the Sansia Reformatory School at Fategarh is doing valuable work. It contains forty-two boys and forty girls, who are taught useful trades and occupations, such as gardening, shoe-making, weaving, domestic service, basket-making, &c. Some of the local firms, and others at Cawnpore, have promised to employ those boys who learn boot-making.

A safety-match factory, on a shareholding basis, has been started at Calcutta entirely under native management. It was lately opened by Maharaja Sir Jotlindro Mohun Tagore.

The Society formed among the Rajputs for regulating marriage customs, known as the Walterkrit Rajputra Hitkarini Sabha, is becoming more and more firmly established. The number of ceremonies carried out against the rules is decreasing, and the example set by the Rajputs is being followed in smaller States.

The third Lecture, arranged for Hindu ladies by the Hindu Social Reform Association at Madras, took place at Mrs. Brander's house on October 21. It was given by Miss A. Shunmugum, and the subject was Scenes in Europe, illustrated by the magic lantern.

The Indian Social Reformer of Madras, which has now been published for three years, contains valuable and often encouraging information regarding the progress of social reforms; it takes up a difficult position, but the time seems to have come when such an organ is needed by the reforming party.
PERSONAL INTELLIGENCE.

The following calls to the Bar were made on November 17:—

In the University of Edinburgh, Ahmad Mirza, M.B., C.M., has obtained the degree of B.Sc.; RupKishore Tandan that of M.B., C.M.; Purnananda Chatterjee, B.A., that of D.Sc.

Miss Rose Govindarajulu, Madras, has passed the First Examination (under the entire examination system) of the Royal College of Physicians of Edinburgh, the Royal College of Surgeons of Edinburgh, and the Faculty of Physicians and Surgeons of Glasgow.

Moung Tun Win, from Burma, has joined the Middle Temple.

Arrivals.—Mr. Saligram Vyasji, from Rajputana; Mr. Nanabhoi M. Banaji, on his return from Chicago; Mr. N. S. Gopal Singh; Mr. Sham Laul; Mr. Bishan Das Kanago; Mr. Atul Chandra Chatterji; Mr. Ram Saran Dass.

Departures.—Rai Tej Narain Singh Bahadur; Mr. A. S. M. Ziaur Rahman; Mr. Kiran Chunder De, B.C.S.; Mr. Nand Kishore Kacker; Mr. Rup Kishore Tandan; Dr. N. F. Surveyor; Mr. Taw Sein Ko, for Rangoon. Mr. Syud Mohomed Bilgrami, for Hyderabad.

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THE INDIAN MAGAZINE AND REVIEW.

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Founded by Miss Carpenter in 1871.

OBJECTS OF THE ASSOCIATION.

To extend a knowledge of India in England, and an interest in the people of that country.
To co-operate with all efforts made for advancing education and social reform in India.
To promote friendly intercourse between English people and the people of India.

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In all the proceedings of the Association the principle of non-interference in religion is strictly maintained.

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Persons desirous of becoming Members of the National Indian Association should apply, in regard to election, to the Hon. Secretary, or to any member of the Council.

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