The Society for the Encouragement and Preservation of Indian Art has the pleasant duty this month of recording the very successful ceremony that took place on the 24th June, when H.R.H. Princess Christian opened the Loan Exhibition of Needlework done by Indian ladies and women. Through the generosity of Mr. Lasenby Liberty, the whole suite of rooms on the ground and second floors of Chesham House, Regent Street, was put at the disposal of the Society as reception-, tea-, and exhibition-rooms. Mr. Liberty, having kindly undertaken the decorations, it goes without saying that everything was done in a graceful and artistic style. The walls were hung with silken and other draperies, richly embroidered in every tone in the gamut of colour: soft blues, warm yellows from gold to orange and flame tints; dull reds, blended with cool greens in the most perfect harmony, and with exquisite taste. It was as if an Eastern palace had been transferred from the far Orient into the midst of this practical, commonplace London of ours.

Tall palms waved above one's head, while graceful ferns, in massive bowls of ruddy copper and shining brass greeted the eye on every side. It was a scene to enjoy for days. Alas! that with the exception of the rooms where the exhibits are to be placed, this Eastern palace has vanished into thin air, assuming its ordinary form of 142 Regent Street, beautiful, of course, but yet not, as on the 24th June, an "Arabian Night" dream.

With wonted punctuality H.R.H. Princess Christian arrived at Chesham House, at 3 o'clock, attended by the
Baroness von Egloffstein and Colonel Elliott, and was received by the President, Sir Mountstuart E. Grant Duff, and by Mrs. David Carmichael, who presented a shower bouquet of pink and white roses.

Her Royal Highness then passed into one of the receptions rooms, where the Thakore and Rani Sahib of Goudal, Mr. and Mrs. Cowajee Jehangeer, Mr. Liberty, and other members of the Committee were presented.

Princess Christian next went into the exhibitions and looked at each article, showing the deepest interest in everything, and asking the Hon. Secretary numerous questions about the exhibits.

Sir Mountstuart Grant Duff, in the name of the Society, expressed its grateful sense of the honour Her Royal Highness had conferred on them by her presence there that day. Sir Mountstuart added a few words on the importance of the movement, and the great credit due to the working Committee, for the energy displayed in bringing together such representative specimens, and for the very successful way in which the exhibition was organised. The President went on to say that he believed the Society was conferring a great benefit on the women of India in thus placing their handiwork before the British public.

Princess Christian spent an hour at Chesham House, and before leaving expressed the great pleasure it had been to her to open so unique and interesting an exhibition.

The introduction to the Catalogue, for which the S.E.P.I.A. is indebted to the Chairman, Sir George Birdwood, is what he modestly calls an "Introductory Note," but, as the Daily Graphic very rightly says, it is a work of the daintiest execution, touching the whole history of embroidery in Biblical and classical literature, and raising the catalogue to the level of an art review. Though deploring the absence of artistic effects of the highest type in the collection, the Chairman thinks "the exhibition possesses a special interest all its own, and may serve to mark a distinct step in the advancement and education of the women in India, in a direction consonant with their inherited indigenous culture."

The art correspondent of a weekly paper observes: "It is interesting to note that the Hindu feeling for living form has in Indian art definitely triumphed over the Mussulman prohibition. The subtle introduction of gold and silver thread, which was a secret of Eastern work in the time of the Crusades, is still a distinguishing feature; and, as in
the days when Omar sang "beneath the blossomed bough," so to-day the Oriental embroideries, especially those where Persian influence is strongest, are distinguished for their wonderful interpretations of the beauty and abundance of flowers. The exhibits have been sent principally by Her Highness Lakshmi Bhayi, Senior Rani of Travancore; Her Highness the Dowager Maharani of Vizianagram, H.H. the Maharajah of Jeypore, Rani Seetia of Wadhwan, Lady McQueen, Lady Lyall, Lady Steuart Bayley, Mrs. Martin Wood, Mrs. Parry Nisbet, Rani Gajapatirao, Mrs. Bliss, Mrs. David Carmichael, Mrs. Willoughby Dumergue, Mr. Lasenby Liberty, Miss Manning, Bakshi Ram Singh, and Mrs. Firth, of Madras.

Among those invited, most of whom where present, were, the Marchioness of Dufferin and Ava, the Thakore and Rani Sahib of Gondal, Sir Theodore and Lady Hope, Lady Amherst, Lady Grant Duff, Lady Steuart Bayley, the Lady Albina Hobart Hampden, the Lady Hobart, Sir Alfred and Lady Lyall, Dr. Alex. Bowie, Mr. and Mrs. G. F. Sheppard, Mr. and Mrs. Cowasjee Jehangeer, Colonel and Mrs. Parry Nisbet, Madame Pheroze Langrana, General Sir Martin Dillon, Mr., Mrs., and Miss Martin Wood, Miss Lankester, the Misses Warburton, Miss Jones, Mr., Mrs., and Miss Whitley Stokes, Mr. and Mrs. Lasenby Liberty, Miss Manning, Mrs. Robert Austen, Mr. and Miss Vincent Robinson, General and Mrs. Keatinge, General Pearse, Mr. Wardel, Mr. Digby, Mrs. Baden Powell, Mr. Kabiruddin, Moulvi Rafiuddin Ahmed, General and Mrs. Pollard, Dr. and Mrs. Addinsell, Mr. Pritchard, Miss Stevens, Lady Lawson, Mrs. Stanley, and Miss Bateson, besides nearly fifty representatives of the Press. To add to his kindness, Mr. Liberty is also good enough to say that he will place one of the cases in his establishment at the disposal of the Society, for the exhibition of white needle-work done in the Schools in India. This offer has been gratefully accepted, as it will enable the Society to keep alive the interest in India which this exhibition has created, and will be of lasting benefit to the Schools, as it will be an incentive to the children to raise their standard of excellence, and to work as well as they possibly can. Those wishing to obtain the Society's Certificate of Merit must bear in mind that only such specimens will be admitted for competition as are worked on the best, and with the best, materials.

Pheroze Thomas.
The accompanying letter from Mr. R. H. Warren, which we publish, is an interesting sequel to the exhibition, and a proof of the very favourable impression the movement has made in London and the provinces.

The decision of the Committee on this matter will appear in next month's issue:

Woodford House, Woodford Green, Essex, July 11, 1893.

MADAME,—I yesterday had the pleasure of visiting the very interesting exhibition of Indian Embroideries, &c., now being held at Chesham House, Regent Street, and found that it was about to close in a few days.

My object in writing is to ask whether the Committee would be disposed to lend a part of these for exhibition at our Industrial and Fine Art Exhibition, to be held at Bristol during the autumn, of which I enclose a small newspaper cutting.

It will be on a large scale, in spacious temporary buildings now being erected, and will, no doubt, be a great attraction to the whole of the West of England and South Wales, as well as the city and neighbourhood.

* * * * *

Any communication on the subject should be addressed to me at 9 Apsley Road, Clifton, Bristol; or to Mr. Henry J. Speas, Corresponding Secretary, Guildhall, Bristol.—I am, Madame, yours faithfully

(Signed) ROBT. HALL WARREN.

His Highness the Raja-i-Rajgan of Kapurthala has become a Vice-President of S.E.P.I.A.
THE CRIMINAL LAW AND PROCEDURE OF
THE ANCIENT HINDUS COMPARED
WITH MODERN SYSTEMS.

[A Paper read by Sir Raymond West, K.C.I.E., at a
Meeting of the National Indian Association held
at the Imperial Institute on June 19th, Sir
Charles A. Turner, K.C.I.E. in the Chair.]

(Concluded from page 339.)

The laws of Manu as a Penal Code are vitiated throughout by the special indulgences allowed to Brahmans. These are sacred beings, for whom tonsure is equivalent to death in the case of their inferiors, and secure in the worst cases against any punishment more severe than banishment. As Brahmans alone could administer the law, every privilege was of course strained in favour of the caste. The severance of dignity from moral worth thus occasioned, and the parcelling out of human duties and avocations into contracted portions appropriated to particular castes, had no doubt a considerable influence both in weakening the law and deteriorating the national character. The contradictory precepts as to false evidence must have tended the same way. Christian casuists have found cases in which falsehood may be excusable, and have remitted penance when human life had been saved by untruth; but the general approval of it by Manu whenever the truth would lead to a capital punishment more than counteracts all the passages in which the duty of truthfulness is insisted on. The temporal punishment is not remitted; but here again the Brahman is only to be banished while others are to suffer confiscation also. In a case of theft, on the other hand, the guilt of a Brahman is declared to be eight-fold that of a Sudra, though it is not laid down how effect is to be given to the principle. The reduction of punishment in consideration of the rank of the person, though quite opposed to a thoroughly sound penal system, has yet been allowed by the Roman
Law, and by that of most of the European States. Thus the Digest directs persons of rank to be banished for the same offence for which those of mean condition are to be sent to the mines. In France the difference between the noble and the roturier was observed down to the Revolution; and even in England it was in Coke's time pronounced by the judges a privilege of the nobility that, even in cases of treason, they could not be tortured as ordinary persons could, to induce confessions. The power of pardon exercised by the English kings, and the frequent partial remissions in favour of rank and wealth, produced an uncertainty and inequality of punishment akin to what on the Continent arose from the privileges of rank. A pardon might be pleaded even against an impeachment down to the passing of the Bill of Rights, and the great men of the land could not only intercede with the king, but, down to the time of Henry VIII., some of them could grant pardons themselves in the exercise of the *jura regalia* vested in them as incidental to their estates.

The right of private war, and the rights arising from the blood tie everywhere recognised amongst the Teutonic tribes, had to be very gradually moulded in Europe into the present laws for the repression of murder and violence as a function of the State. The savage individualism of the German freeman was transmitted in no small measure to the feudal lord, and it was long before the peace-preserving power of the King, first admitted as collateral, became predominant, and then exclusive in England and France. Trial by battle and the duel are indications of how, even when Christianity had been thoroughly embraced, its spirit was mingled with the legacies of pagan barbarism. Europe, through a discipline of many centuries, attained the point of uniform penalties, and a centralised administration of the penal law for each nation. In India private war had ceased, the wehrgelt and the avenger of blood had disappeared, even in the time of Manu. The suppression of crime was a sovereign and a sacred function, on which even the Romans were but groping after a sound theory of offences. Under the guise of a commission from Heaven, the State was conceived, as in the disquisitions of the most advanced jural thinkers of our time, to confront and crush every activity that would be disintegrative of and pernicious to its members, and the Hindu system of Manu presents nothing like the reception given in Europe in feudal and pra-feudal times to criminals into the protection of powerful lords. This protection was an extension of the
system under which a territorial magnate claimed the sole right of administering justice to his own dependents, even for crimes committed beyond his territory. The jurisdiction of “pit and gallows” was a highly prized element of provincial lordship in the middle ages and times still earlier; and the murderer who accepted patronage accepted an absolute power over his life and person which placed his vital energies wholly at the disposal of his lord. A body of dependants of such a class was not generally allowed to rust in idleness; they were made the instruments of innumerable ruthless and treacherous deeds, until the system was eventually repressed. In the quasi-feudal system which sprang up in India on the decay of the Mahomedan power, we find jurisdiction annexed to territorial property and lordship as in half-civilised Europe, and we find it too often attended with the same barbarous disregard of justice. But this, compared with the ancient system, was a great and grievous decline from the higher conception of magisterial administration as a solemn action of the State for the general welfare to that of individual wrath at opposition or disobedience. The polity and the code framed by meditative sages was superseded by the rude organization and spasmodic inhumanity of half savage soldiers. It has had to be resumed; and the security and tranquil enjoyment of life now spread over the Indian peninsula are due in no small measure to a resuscitation and a fresh development of the principles embodied in Manu's Code 2000 years ago.

Ecclesiastical privilege in the degenerate form of benefit of clergy is familiar to the readers even of recent English history. The separate laws and jurisdiction enjoyed by the clergy in Europe was at first but a part of the usual prevalence of tribal and class laws. Like almost all privileges, it was soon abused, and under our Saxon Kings, and for some centuries afterwards, the priests enjoyed a comparative immunity for crime. William the Conqueror formally recognised a separate ecclesiastical jurisdiction, which was with difficulty controlled in later times. The statutes recognising as clerks all who could read, made murder one of the lightest of crimes, and peers shared the bad privilege of exemption from branding. It was not until the present reign that peers finally lost the exemption they had so long enjoyed.

In India, notwithstanding the deeply religious disposition of the people, and notwithstanding the semi-divine attributes ascribed to the Brahmans, no ecclesiastical
establishment ever arose of the kind which long impeded complete civic development in Europe. The Brahman was in abstract conception a mighty divinity, to whose sacred spells the heavenly powers were bound to yield; but in practice he was dependent on members of the other castes, and especially on the Kshatriya or Rajput princes, for the satisfaction of his mundane needs. His retirement from the world, when he took that step, tired out with his experience of native life, was more complete and sincere than that of the monastic bodies, who, professing to renounce earthly pleasures too, often grew rich and luxurious on gifts wrested from the fears of dying penitents. There were—and are—religious and charitable foundations, some of them richly endowed; but the keys of Heaven are not supposed to be held by the Brahmans as by the Christian priest. The Brahmans, too, are, within their own caste, potentially all a brotherhood of equal rank. The hierarchical constitution of the Church, the ecclesiastical law, the exemption from secular jurisdiction, the interdict, and the appeal to Rome, have no real counterpart in India. Expulsion from caste has an analogy to excommunication, but the power of exclusion was not committed to the priesthood. Brahmans were to be preferred as judges, just as clerics in Europe, as being the sole depositories of the requisite learning, but apart from the caste-court common to all castes, the Brahman offender against the law could not escape through the aid of Brahman compurgators; he could not decline the ordinary jurisdiction, or claim any benefit of clergy.

In so far, then, as the penal law inartificially outlined in Manu was carried into effect, it was at any rate more certain and uniform in operation than the laws of Europe even two centuries ago. Its most savage punishments were less cruel than those once common in our own country. The hideous scene at an execution for treason must have had a brutalising effect, even if it did not turn the sympathies of the spectators against the law. In France such executions as those of Ravaillac and Damiens exceeded in horror anything warranted by the Code of Manu, even for the most aggravated crime. It must, then, be admitted that regard being had to the social interests that were to be defended, the ancient Hindu law was more merciful, as well as more certain, than the European laws until almost our own day. The Jewish law appears harsh beside it; and the Roman law, giving authority to judges to enhance punishments in bad cases, though approved by
many legists, contrasts but ill with Manu’s precept commanding special mildness in the case of women and others unfit to bear extreme severity.

On the details of criminal procedure Manu has not given much, but the defect is in a great measure supplied by Yajnavalkya and other Rishis. Manu, however, is strict in exacting both a high qualification in the judge and a solemn exercise of his dread functions. Thus:

Manu VII. 19.—Punishment duly inflicted makes all people happy, but inflicted without consideration it destroys everything.

VII., 28.—Punishment has a dazzling effulgence. It is ill administered by men of untrained minds. It strikes down the king who perverts his office and his relatives.

VII., 30.—It cannot be inflicted justly by one without an assistant, a fool, a covetous man, an uncultivated or a sensual man.

VIII., 1 ss.—“A king must enter his court of justice with dignity, attended by Brahmans and sage councillors, deciding in their order cases . . . according to the sacred and the customary law.

But if the king does not personally adjudicate, then let him appoint a learned Brahman.

That man shall enter accompanied by three assessors, and shall fully consider all causes.”

The principles of adjudication do not differ from those whereby sound conclusions in matters non-judicial may be obtained. The same methods are prescribed for both. A decision is to rest on observation, the text of the law and traditions of the learned, and on logical deduction. The true sense of the law, it is declared, is apprehended only by him who works on it by reasoning subordinated to the fundamental doctrines of the Vedas. Deference is to be paid to the opinions of doctors. A rule is laid down for the composition of an authoritative assembly of interpreters, but the judgment of one learned man is declared superior to that of a myriad of dunces. No better or more comprehensive rules have been laid down for judges even in this nineteenth century. The principles which, in English cases, we are accustomed to see applied to questions of public policy, the ascertainment and force of customs and bye-laws, and the effect of previous judgments, are all recognised by Manu and his successors. The King, as the final Court of Appeal, is bound to uphold legal decisions, and to rectify enormous ones. The precepts on these subjects are dispensed through the eighth and ninth
chapters of the Code, and they harmonise well with the generally sound views on penal law to which I have already drawn attention.

The Hindu system presents the open court method of investigating accusations for crime, as contrasted with the private inquisitorial system which has found favour in France, and in a modified way in Scotland. Here Manu and his successors Yâjuavalkya and Nârada took at once a position very early attained in the development of English law, and to some extent also by that of Germany, but which the French law has not yet reached. The intervention of the “Ministère Public,” which in France places the whole dispensation of criminal justice in serious cases so much under the control of a great administrative department, was equally unknown under the Hindu as under the English law. An information may, in England, be laid by the Attorney-General, but that does not exclude a denunciation of a crime by any subject of her Majesty. In a Hindu Law Court duly constituted, free access was given to all who had complaints to make, whether of civil or of criminal wrongs. The accused was formally summoned, and the whole procedure was solemnly conducted in public, not only under the control of specially learned men as judges, but with the aid of assessors drawn from the classes whose interests were peculiarly concerned. A sentence thus arrived at and publicly delivered had the elements which command general confidence, in as large a measure as under the most advanced modern system.

As in all primitive systems, so in Manu’s code, ordeals alternatively to oaths occupy a place of some importance. These supposed appeals to the Almighty were not unlike those employed in Europe. Under the Hindu system, however, resort could regularly be had to ordeal, only in cases wherein writings and witnesses failed. The Teutonic codes and our own early law provided for trial by charters; but if there was a real doubt as to the genuineness of a title-deed, the Norman law provided no better a solution of the difficulty than a trial by duel. This test was applied even in cases between ecclesiastics. The trial by witnesses of the Norman law, assigned to men of the hundred or vicinity authority to pronounce “Aye” or “No” on the defensive allegations of an accused. The witnesses did not give evidence of objective facts to a judge, who then had to decide the issues thereon. In this respect the Hindu law anticipates by a couple of thousand years the procedure under which
a fair assurance of justice was finally attained in our own country.

Ordeal in England long stood in the place of testimony. After the assizes of Clarendon and Northampton, an accused charged with felony on the oath of a denouncing jury could no longer, as in earlier times, be exculpated by the oath of a dozen compurgators. But, instead of witnesses to prove his innocence, he had to rely on the ordeal. If the boiling water pronounced against him, he lost his hand or his foot, or both. This so-called "Judgment of God," however, became repulsive to the clergy as refinement increased. The churches were refused as theatres for the barbarous test, and by the Lateran Council, in 1215, the ordeal was condemned. The English law accepted this alleviation, but the trial by battle maintained its existence for centuries afterwards, and was not finally abolished until the present century. The wager of law by which an accused repelled an accusation of crime by oath, and compurgation having already been abolished in cases of felony, the prohibition of ordeals left to one accused by presentment no means of exculpation except such a sifting of the knowledge of the accusers as the judges thought fit to apply, or an auxiliary inquisition by a second jury before whom he was called on to prove his innocence; but he was allowed to except to a juror who bore malice to him. Vacancies thus caused were filled by calling fresh jurors, and thus was formed the original second or petty jury, which pronounced finally on the guilt of the accused. Its authority was at first an innovation, and hence came the peine forte et dure, by fear of which a prisoner was compelled to submit to its verdict. He might well shrink from this, seeing that he was presumed guilty unless he could satisfy this traverse jury of his innocence, and the jury might be composed wholly or partly of the men who had already presented him as an offender, and were themselves both witnesses and judges. Even when acquitted he was required to furnish sureties for good conduct, or else to abjure the realm. It was by gradual changes that our modern trial by jury, solely for the evidence adduced in court, and with a presumption in the prisoner's favour, was developed from this rude and essentially unjust system.

The Hindu Law of Procedure, on the other hand, rested from the first on purely rational principles, so far as these gave promise of a just solution. A complainant was held strictly to the matter of his original complaint.
A prompt answer was exacted from the accused in capital cases, wherein his fears were likely to make him dilatory. Recrimination was disallowed, except as merely incidental to a good defence. Judgment may be given against him who will not answer, but there is no provision for the tortures to which accused and witnesses were long subjected, under both the Roman Law and the Systems of Modern Europe. A purchase in the open market exonerates the purchaser of stolen goods from penal liability, without depriving the real owner of his property; but there is no such provision as that in the English law, by which the accused could at one time call on someone as a warrantor. The man thus vouched was bound either to admit having sold the goods, and thus become answerable to the owner, or to deny it and fight a judicial duel with the accused. There was, under the Hindu law, no right to meet a complainant's accusation by a challenge to fight, much less could the judges be called on to defend themselves, as at one time in England, by combat, against an imputation of false judgment. The defeated judge might, in England, be fined; on the continent, he might suffer death and confiscation. Manu, on the other hand, distributes the moral blame of a failure of justice amongst the criminal, the witnesses, the judges, and the king. A corrupt judge is to be dismissed, and one who gives an unjust decree is to be fined, but no regard is paid to the savage desire of revenge for wrong or disappointment, which had for centuries to be respected in Europe.

The Code of Manu contains some provisions as to the number and the competency of witnesses; as, for instance, that when a debtor denies a debt, it must be proved by three witnesses. This is to be connected probably with the universal practice of authenticating a bond by the signature of the writer, and of two attesting witnesses. Interested persons, dependants, admitted friends and enemies, and persons of tainted character are not admissible as witnesses. Certain persons are exempted on account of age, dignity, devotion to religion, or personal defects. It is a counsel of perfection that witnesses should be of the same class as the party calling them. But in cases of capital offences, of those committed in the interior of a dwelling, or in the waste, any person may give evidence; and on failure of the specified witnesses, evidence may be given by those of an inferior credibility. In the principal criminal cases, indeed, the judge is not to weigh a witness's competence too nicely. A witness is to depose
to what he has actually seen and heard. In the event of a conflict of testimony, that of the majority is generally to prevail; but even one witness of known probity may outweigh many weak females or men of tainted character. "Natural"—that is, consistent and probable statements—are to be deemed valuable, but not those of a contrary kind. The witnesses are to be solemnly adjured to speak the truth, and are to be examined publicly.

If we compare these rules with the intricate puzzles in the admission and appraisement of evidence devised by the legists of the European continent, or even with the subtleties and arbitrary exclusions and inclusions of the older English law, we cannot but be struck with the immeasurable superiority of the Hindu system. Since Beccaria demonstrated the futility of the artificial methods favoured down to his time, and insisted on moral conviction however produced as the sole proper ground of judicial decision, there has been a general advance in Europe towards conforming the laws of evidence to the natural rules of inductive logic; but the best that has been done goes no further than to give effect in detail to the principles set forth by Manu, so many centuries ago. With these are connected some indications of the prevailing superstitions. Personal defects are deemed marks of divine disfavour, and the witness who, within a week after giving evidence in a case of debt, suffers a calamity is liable, like one who refuses to give evidence, to pay the amount of the debt and a fine. This was a heavy and unjust burden, yet far less so than that which for so many ages lay on a European witness, who, as a warrantor, had to support the truth of his testimony at the risk of his life.

The one great blot on the Hindu system is its tolerance—or, at least, approval in the moral sphere—of paying to save an accused from death. We can understand the humane motives of this exception, but we cannot reconcile it with the repeated and vehement exhortations to scrupulous truthfulness and to unwavering justice contained in other passages of Manu's Code. Whether as an expression of the Hindu character, or as a moulding influence working on that character through many centuries, we find the texts but too often reflected in a looseness of statement or positive falsehood, which constitutes the chief difficulty in the administration of justice in India. But let us not despair. In our own country the practice of compurgation and other causes had at one time made perjury frightfully common. A Statute of
Henry VI. recognises this, and attempts to repair the evil by extreme severity. This was followed by others having the same purpose. Juries, who were also witnesses, were exposed to terrible punishments on an attaint of perjury. The great religious movement of the 16th and 17th centuries did much to improve men's conscientiousness, and now perjury is rare, except in our lowest Courts. Vigilant care on the part of Indian Judges and Magistrates, and a steady application of the provisions against false evidence of the Penal Code, may be expected in due time to suppress or greatly reduce perjury—as judicial corruption has already been virtually extinguished in the Anglo-Indian Courts.

At the close of this survey of the Hindu Penal System, the question presents itself once more of why a structure, built on so well-planned a foundation, never, so far as is known, attained absolute completion? Why did the edifice, instead of attaining fulness and symmetry, crumble away? The answer has been partly given: "Quid leges sine moribus Vanae proficiunt?" says Horace—no constitution or scheme of laws will act without a force of character and energy at its back to give it the requisite impulse. The treasures of legal wisdom enshrined in the Pandects could not prevent the Roman empire from declining when greed and meanness had taken the place of public spirit, and the Roman race and traditions had been swamped in a flood of aliens. The Emperor was absolute; the administrative functionaries were irresistible; menial slavery dragged down the dignity of simple manhood. The law decayed, and died along with the society for which it had been framed, until the needs of modern progress called it once more into life. In India the law was superimposed by a caste on a people. The King was above control. The Brahmans were "great divinities." There was no wholesome sense of responsibility amongst the dispensers of justice. There was no energizing principle springing from the mass of the people, and making the law the varying expression of their cravings for a more developed life. It needed constant nurture and expansion from new wishes and new views as circumstances changed; and this process was made impossible by the sacredness alike of the law and of its administrators. Now has come a time of new ideas, of higher aspirations and wider outlook for the masses of the people. The moral and civic growth of every class can give its impulse to legislation. The Brahman is allowed
and invited to maintain his intellectual superiority. The Sudra is no longer condemned to perpetual servitude. A way to the highest functions lies open to every subject of the State, and every official uses his powers with a sense of responsibility to the whole community. We have seen a striking revival in India of judicial probity and ability; there is reason to hope, under the new and stimulating influence of British rule, for a complete resurrection of the constructive jural genius of the past, and for material additions by India to the rules and relations by which human society is made richer in mutual aids to happiness, and furthered on the way towards moral and material perfection.

At the close of the Paper, the Chairman invited discussion. Mr. T. H. Thornton, C.S.I., after conveying the thanks of the Council to Sir Raymond West for his valuable paper, mentioned that the ancient customary law in force in all parts of the Bombay Presidency, under which a village is held responsible for the value of stolen property, tracked to its limits from the place of theft, was still in force in the Punjab—under certain regulations designed to prevent oppression. In some of the police districts professional trackers were employed as constables.

Mr. Thornton further desires to call attention to an interesting fact noticed in Sir R. West's paper—namely, that the system of trial sanctioned by ancient Hindu law was, by a Judge, aided by three assessors—that is to say, precisely the system now in force in all Sessions Courts in India, except in the Presidency towns and the comparatively few districts in which the English system of jury-trial has been introduced.

Mr. Thornton has had considerable judicial experience in India, and also, as a member of the Court of Quarter Sessions in Surrey and London, of the working of the jury system in England. And he has no hesitation in expressing the opinion that the system in force in India—that is to say, of trial by a Judge with three assessors, and an appeal to a higher Tribunal in the event of difference of opinion—is far better calculated to secure the ends of justice, by the conviction of the guilty, and the acquittal of the innocent, than the system of trial by jury.

Mr. Beveridge said that he had only one observation to make, and this was that he doubted if it was quite fair to our ancestors to contrast their laws and the practice of their courts with the principles laid down by Manu. The
difficulty which he felt about Manu was that there was an element of unreality about his teachings. Manu was a moralist as well as a legist, and it might be that what he laid down were merely the sentiments of a sage sitting in the retirement of his chamber. No doubt many fine maxims could be culled from his writings, but surely these could be paralleled by quotations from the writings of French and English moralists of by-gone times. What we wanted to know was how trials, especially political trials, were conducted long ago in India. Were they better conducted than similar trials in Europe long ago? Were the punishments milder? From what we know of Indian history, it was very doubtful if they were. In order to make a fair comparison between the practices of our ancestors, and those of the old Hindus, we ought to have the records of old Indian state trials. Unfortunately, all such evidence was wanting.

Mr. CHAN TOON remarked that the Paper was full of interest to him, not only as being a student of ancient law and jurisprudence, but also as a native of Burmah, where the family laws of marriage, inheritance, and succession were based upon the laws of Manu, which have undoubtedly been received through Indian sources. He further added that Indian students should be truly grateful for the careful research as disclosed in the Paper, and that it was one of the many instances in which the example of European scholars might be followed by the educated youths of India.

Mr. W. MARTIN WOOD wished to express the great obligation that the Committee of the National Indian Association and all present must feel for the remarkably comprehensive address to which they had listened. The lecturer had remarked on the difficulty of treating such a large subject in the time allowed; but the students and others would at least be impressed with the immense extent of reading and research of which this lecture gave indication. It had taken them far beyond the ordinary range of legal and judicial study; and it might be hoped that some of those who are now struggling with the earlier stages of legal history and science would, by what they had heard, be encouraged to persevere, and possibly to strike out for themselves, in after years, new paths in that direction. They could thereby not only achieve success for themselves, but also prove of great service to their people and country.

The CHAIRMAN: We are all, I am sure, indebted to Sir Raymond West for the interesting lecture he has
delivered. The administration of justice is a subject which always commands the attention of a British audience, and the constantly increasing number of our fellow-countrymen who take an interest in the Indian Empire will be grateful to the learned lecturer for information on the ancient institutions of the Hindus, which is not readily accessible except to advanced students of Oriental literature. Mr. Beveridge has raised a question which is not easily answered in the absence of contemporary chroniclers, as to the extent to which the codes attributed to Manu were applied in practice. We may, I think, affirm with some certainty that the provisions of the code respecting property and inheritance were recognised as binding, if they could not always be enforced, up to the time of the establishment of British power in India. When Warren Hastings established Supreme Courts in Calcutta, he caused a digest of the Hindu law to be prepared by ten of the most learned pundits, and on sending a translation of the two first chapters to England he stated he did so "as a proof that the inhabitants of this land are not in the savage state in which they have been unfairly represented, and as a specimen of the principles which constitute the rights of property among them." The religion of the people so largely influenced the law of inheritance and of enjoyment of property that the preservation of this law is explained. There is not, so far as I know, equally clear evidence that the Criminal Law of the Hindus was to the same extent preserved and respected by the Hindus themselves; but I entertain no doubt that these provisions of the Code of Manu were not the mere suggestions of a philosopher or the doctrines of a theologian, but that they were rather accurate statements of the rules which civilised society had arrived at after many years, if not centuries, of settled government, and were collected with a view to assist the rulers in administering justice, and to inform the governed as to the temporal penalties to which their misdeeds would expose them. As affording some proof that the provisions of the law of Manu relating to Criminal Law and procedure were intended for practical application, and were, in fact, applied, it may be noted that they were repeated with considerable developments by the commentators Yajnavalkya Vishnu, Narada, Brihaspati, Katyayana and Vyasa, whose works were composed some centuries later than the Code of Manu. The preface which Professor Max Müller has furnished to the recent translation of
Narada (Sacred Books of the East, vol. xxxiii.) is well worthy of perusal in connexion with this question; and, in further proof of the view I have taken, I may refer to the circumstance there mentioned that "the judicial trial, which is described in the well-known drama, Mriikhahatika, corresponds in all essential features to the rules laid down in Narada's chapter on the Plaint." Professor Max Müller points out that the work of Narada is "not a mere slavish reproduction of the doctrines" of Manu, but "must be considered as an independent, and therefore specially valuable, exposition of the whole system of civil and criminal law as taught in the law schools of the period"—the period being, in his judgment, about the fifth or sixth century A.D. Of course, it does not follow that because these rules of law were acknowledged as of binding authority they were always respected. The ruler could only be constrained by his own right feeling or by his fears. In reading the treatise of Narada, it is curious to observe how many of the rules relating to pleading are analogous to rules which have been established by experience in English law as conducive to the ascertainment of truth. The advantage to be gained from the lecture to which we have listened is that by proving that the Hindus were familiar with organised legal institutions and elaborate procedure for centuries before the British were known in India, it provides us with an answer to those persons who complain that British codes and courts are institutions too much in advance of the civilisation of India, and who would substitute for them what has been termed the patriarchal system—the right of the judge to administer what he thinks ought to be the law rather than what is generally recognised as the law: a system which renders all rights and obligations uncertain. Such a system would certainly not commend itself to Hindus. With the exception that it allowed mutilation, the Hindu law was not so inhuman in its penalties as contemporary law in Europe: wide discretion was wisely conceded to the judge; for offences falling under the same legal category do not always merit, or call for, the same punishment. The crime of causing the death of a fellow-man varies greatly in its gravity, and a murder deliberately planned is far more heinous than a murder committed on the spur of the moment after gross provocation. The respect which the Hindu law paid to Brahmans is analogous to the privileges which the law of some European States conceded to "the clergy" or to the nobility. The laws relating to
evidence exhibit an earnest endeavour to elicit truth, and although it is not an uncommon topic in Anglo-Indian Courts to maintain that the evidence of natives is more than ordinarily unreliable, I confess that I do not consider deliberate falsehood is much more common in Indian Courts than, unhappily, it is elsewhere. It is objected to the Hindus of the present day that they are unduly litigious. Those who bring this charge against them are apt to overlook the circumstances which lead to litigation in India. A very large majority of the people enjoy rights in land of which they are especially tenacious. In all countries landholders resent any trespass on their property. The rights of landlord and tenant in India had to be re-adjusted when competitive rents took the place of customary rents, and it has been necessary to supplement the customary law by enactments, which have been frequently amended, and are not always very clearly expressed. Lastly, the vast majority of the people are poor, and have recourse to credit. Notwithstanding all these conditions, which necessarily occasion litigation, comparing Indian and English statistics it will be found that there is far more litigation, in proportion to population, in England than in India. The right of appeal is no doubt largely resorted to in India in suits relating to land; but it must be remembered that, in India, Courts of First Instance are presided over by Judges who, although excellent in their way, are neither so experienced nor so well paid as Judges of Courts of First Instance in England. The Hindu law recognise taxes on justice, but I regret to say in this particular the law of British India is at present hardly so lenient as the Hindu law. I trust that a stable rupee may enable the Government of India, at no distant date, to remove the additional tax on judicial proceedings, which Sir R. Temple imposed in lieu of a succession duty. In conclusion, I have only to reiterate our obligation to the lecturer for the service he has rendered us.

A vote of thanks to the Chairman, proposed by Mr. T. H. Thornton, and seconded by Moulvi Rafiuddin Ahmad, concluded the proceedings.
SIR GEORGE BIRDWOOD has done me honour by asking me to prepare a short article on the place-names of Burma, in order that a knowledge of the poetical significance of most of these names may arouse a greater popular interest in that country. Burma has, no doubt, a great future before it. It is the greatest rice-producing country in the world; and its teak timber, now largely used in ship-building, and its petroleum industry—now in course of development under European supervision, and which bids fair to rival the American and Russian industries—are justly celebrated. It is unfortunate that the high expectations formed in regard to the operations of the Ruby Mines Company have not been fully realised; but it is to be hoped that this circumstance would have little or no appreciable effect on the larger employment of European capital in Burma, especially when commercial, industrial, and agricultural depression is being keenly felt in this country, and when a war of tariffs is being waged by France and the United States of America. Moreover, when investment in Australia does not appear to rest on a sound financial footing, English capital cannot, perhaps, be better employed than in exploiting the well-known agricultural and mineral wealth of Burma. Gold, silver, and lead are found in several parts of the country, notably in Shwegyin, Wuntho, Bhamo, and the Shan States. Coal occurs in the Chindwin valley, the Shan country, and the Mergui district; and in the last named locality tin is worked in paying quantities. The principal agricultural products are rice, wheat, pulse, cotton, and oil-seed; and the soil is suitable for the cultivation of tobacco, indigo, tea, coffee, and fruit. India-rubber, amber, and jade-stone may also be included in the list of products. If there is any industry which would give manifold returns for its pursuit in Burma it is dairy-farming. A mine of inexhaustible wealth lies hidden in the udders of the innumerable herds of cows and buffaloes that roam about in its verdant meadows. With the development of the facilities of communication, the expense of transport of the dairy products would diminish, and fresh markets would
PLACE-NAMES OF BURMA.

be opened up. Besides, the money now spent in importing condensed milk, butter, and cheese from the United States of America, Great Britain, Denmark, Germany, Holland, Belgium, Switzerland, and Italy, would be utilised for some more useful purpose in developing the resources of the country.

The country known as Burma is the premier country in the Indo-Chinese Peninsula. Receiving as it does the full benefit of the south-west monsoon fresh from the Indian Ocean, and before it has spent its precious charge of rain anywhere on land, the soil of Burma is extremely fertile, and rich crops of cereals are raised in the deltaic regions as well as in the irrigated districts of the dry zone. The classic appellation of Chrystē, Chersonnesus, Aurea Regio, and Suvarnabhumi have been held to apply to Burma more than to any other Indo-Chinese country; and the designation apparently originated from the occurrence of gold, the greatness of its commerce, and its being a great emporium of trade in ancient times.

The derivation of the word Burma is somewhat obscure. The Burmese people call themselves Bamă in the spoken language, and Mraună — pronounced Myanma — in the written language. The Shans, who are ethnically related to the Siamese, and who inhabit the mountainous country stretching from Assam to the Mekong River, call them Mān, while the Chinese call them Mien. Historical evidence appears to show that the appellation Bamă is a corruption of Brahna, the Creator of the Hindu Pantheon. A Hindu colony was established at Prome in the fifth century B.C., and was the radiating centre of civilisation, culture, and religion. It is very probable that, as Christians are so called after the Founder of their faith, the ancient Hindu colonists were called Brahna after the god they worshipped.

For administrative purposes, Burma is divided into Lower and Upper. Portions of Lower Burma were annexed to the British Empire after the wars of 1824—26 and 1852—53, and Upper Burma became a British province in 1886. Lower Burma is again subdivided into Arakan, Pegu, Irawadi, and Tenasserim, each ruled by a Commissioner, and Upper Burma into Northern, Central, Southern, and Eastern Divisions. The indigenous name for Arakan is Rakhaing, a corruption of the Sanskrit Rakshasa, a term loosely applied to the autochthonous races of India by their Aryan conquerors. Pegu is Pago in the Talaing language, and its derivation has not been
satisfactorily explained. Irawadi or Erāvati—the river of cooling draught—is the classic name of one of the rivers of the Punjab now known as the Ravi, and was borrowed from India together with other appellations. This division is named after the great water-way of Burma. Tenasserim is the name of an ancient kingdom in the Mergui district, which adjoins the Malay Peninsula. It was a great entrepôt of commerce in the Middle Ages, and was a favourite port of call for ships trading between India, the Malay Archipelago, Siam, Cambodia, and China. It is curious that the appellation is made up of two Malay words—tāna, an island, and sīri, betel-leaf. The origin of the name may, perhaps, be attributed to the fact that the people of the ancient Malay States of Java, Sumatra, and others in the Archipelago, derived their supplies of this leaf, which was, and is still, largely “chewed” by them, from Tānasīrī or Tenasserim.

The following are the names of the principal towns of Lower Burma: Arakan Division—Akyab, Kyaukpyu, and Sandoway; Pegu Division—Rangoon, Pegu, Tharawaddy, and Prome; Irawadi Division—Thayetmyo, Henzada, Thongwa, and Bassein; Tenasserim Division—Toungoo, Shwegyin, Moulmein, Tavoy, and Mergui. It would be well to deal with the place-names of only a selection of the names given above. Akyab is another form of Akyat, the jaw-bone of Gotama Buddha, which is, according to tradition, said to be enshrined in its vicinity. It is a great centre of the rice trade. Kyaukpyu means White Stone, and is said “by some to be derived from the white pebbly beach, and by others from a rock with a white pagoda on it at the entrance of the harbour: the former derivation appears the most probable, and is supported by the best authorities.”* Rangoon, the present capital of united Burma, is the third port in the Indian Empire. Its volume of trade is still growing, and it bids fair to rival Bombay and Calcutta at no distant period of time. The Burmese people call it Yangon, which is made up of yan or ran, enmity, hatred, hostility, and kôn, to be exhausted. Up to the middle of the 18th century it was called Dagon, after the great pagoda, now called Shwe Dagon, or Golden Dagon. This pagoda is the most magnificent among all existing Buddhistic shrines, and its pyramid-shaped form, glistening in the tropical sun, and embosomed among green groves, is one of the first objects presented to one’s view

* British Burma Gazetteer, p. 297.
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on entering the Rangoon harbour. The word *Dagōn* is apparently derived from the Sinhalese Dāgoba (Sanskrit: *Dhātu*, a relic; *garbha*, a receptacle, chamber, shrine). Alompra, the founder of the last dynasty of Burma, after his conquest of the Talaings in 1757 A.D., desired to commemorate his victory, and changed the name Dagon to Yangon, or Rangon, as a happy augury of peace. Frome, which should be spelt *Prōhm*, is the Talaing or Cambodian form of Brohm, the city of the god Brahma. The magnificent ruins in the neighbourhood, especially its stupa-shaped pagodas, reminding one of the shrines of Northern India, attest its splendour and prosperity in the past. Thayetmyo means a *mango-city*. Among the Burmese people this town is known as *Tawgyaing*, a "jungle monastery." Perhaps, the jungle, or grove, referred to is that of mango-trees, among which some celebrated recluse sought meditation and repose in secluded austerity and asceticism. In spite of the various derivations given, I am inclined to derive Henzada from *Hintha Tat* or the Fort of the Hamsa goose. This bird appears to have been adopted by the Talaings as one of their sacred emblems, as evidenced by the goose-shaped form of their weights, of some of the utensils employed in their state ceremonies, and by the classic name Hamsavati (or Hanthawadi, the home of the Hamsa), by which their ancient capital, Pegu, is known. Bassein is the second sea-port in Burma. To the early European writers it was known as Cosmi or Cosmin, which is corrupted from Kusim or Kusimanagara. The Burmese now call it Pathcin, but the exact signification of the name is not known. *Moulmein*, or *Maulmain*, is the Anglicised form of the Burmese name Mawlamyaing, which is again the Burmanised form of the Talaing word *Mut mwe leim*, meaning "one eye destroyed." The tradition connected with this appellation seems to indicate that this town was one of the ancient strongholds of the worship of Siva. The story goes that the third eye (a little above the junction of the eyebrows) of a certain king was destroyed through the wily machinations of a Siamese Princess, who was bent on his destruction by the employment of female blandishments. Perhaps, the meaning of the tradition is allegorical, and is intended to signify the overthrow of the followers of Siva by the adherents of one of the numerous religious sects, the bane and the weakness of all Indian faiths. *Tavoy* is the Anglicised form of *Tāwai*, which, in Talaing, means to sit cross-legged, as the Buddha is often represented to do by the images made by
his followers. Apparently the name originated from the historic event of constructing an image of Buddha in a cross-legged position in that town; but the pious natives say that Gotama once appeared in the air in that posture, and preached to the people of Tavoy.

The following are the names of the districts of Upper Burma: Northern Division — Bhamo, Katha, Shwebo, Ruby Mines, and Mandalay; Central Division — Yeu, Sagaing, Lower Chindwin, and Upper Chindwin; Southern Division — Pakokku, Myingyan, Magwe, and Minbu; Eastern Division — Yamethin, Pyinmana, Meiktila, and Kyaukse. Bhamo is the largest town on the Burmo-Chinese frontier. It is a great entrepôt of trade between Burma and the Chinese province of Yunnan, and is chiefly inhabited by Shans and Chinese. Bhamo is another form of Mannaw, which, in Shan, means a "pottery village." The Chinese, however, call it Sinkai, or the New Market, perhaps in contradistinction to the old town of Maingmaw, which is a little to the north of Bhamo. The late Dr. R. Romanis, of the Rangoon College, once said that traces of a Danish settlement had been found at Bhamo; but, unfortunately, this clue has not been worked up since his death. Shwebo, or the golden cooking-place, is the birth-place of Alompra. Its ancient name was Moksobo—the Moutshobo of the English maps—meaning "the hunter's cooking-place." It is a myth to suppose that Alompra was a hunter because he was born at Moksobo: he belonged to the landed gentry, and his father was a minor village official. Mandalay, the last capital of Burma, is derived from Mandala, a Pâli word meaning a flat plain. Since the British annexation the prosperity of this town has much declined, and it is not expected that, in spite of its becoming the terminus of the Shan Railway, constructed to tap the trade of South-Western China, it will recover much of its former greatness. Mandalay was the Paris of Upper Burma: in it were congregated the wealth, the fashion, the learning, &c., of the whole kingdom. Its position as a capital rested on an artificial basis, and its dwindling away into an ordinary sized town is but the inevitable result of the working of economic laws. In after years, only its pagodas, monasteries, and Palace buildings will remain to attest its former splendour; while its population, wealth, commerce, and industry will have been diverted to other towns like Myingyan and Pakokku, which occupy a more favourable position from a commercial point of view. A few miles to the south of Mandalay is Amarapura, the City of Immortals.
It was the capital of Burma from 1783 to 1860 A.D., and was the seat of Government, whither Sir Arthur Phayre was accredited as British Envoy in 1855, with Colonel Sir Henry Yule as his Secretary. The history of the mission is recorded in Yule's *Mission to Ava*, which, to this day, remains one of the few standard works on Burma. Sagaing is the headquarters of the Central Division, and the terminus of a railway constructed to Mogaung in the north. It is so called because here, according to tradition, the branch of a Sit tree (*Albizia procera*) arrested the progress of a raft on which were two blind princes, who subsequently founded a dynasty at Prome. Nearly opposite Sagaing is Ava, the most celebrated of the capitals of Burma. The Marquess of Dufferin & Ava, during whose Viceroyalty Upper Burma was annexed, derives a part of his title from this ancient capital. Ava means a *mouth* or *entrance*, the city being situated at the confluence of the Myitngé and Irawadi rivers, and its site being chosen for its strategic position. The Lower and Upper Chindwin districts are so called after the Chindwin river, whose classic name is Sallavati. *Chindwin* in Burmese means the hole, haunt, home, or region of the Chin people. (See my article in the *Asiatic Quarterly Review*, April 1893.)

Myingyan is one of the most important riverine towns on the Irawadi. It is a great centre of the cotton trade. *Myingyan* in Burmese means a *horse-enclosure*. It is, however, still described as Talokmyo, or the city of the Chinese or Tartars, in native official documents. Magwe is said to be corrupted from *Myitkwe*, or *river-bend*, because here the Irawadi makes a bend in its course. Minbu, the head-quarters of the Southern Division, is a town of growing importance. It will become the terminus of the proposed extension of the Assam-Chittagong Railway. The Eastern Division suffered recently from drought and scarcity, but, thanks to the timely exertions of the British Government, the evil time was tided over without loss of life or the entailment of much hardship. Meiktila is but the classic appellation borrowed from India, where Tirhut in Bihar has been identified with the ancient Mithila. It is now the head-quarters of a military command, and will grow in prosperity as the commerce of the Shan country is developed. Kyauksê, meaning a *stone-weir*, is the granary of Upper Burma. It is well irrigated with the rain-water which falls on the Shan hills to the east of it; and it is the one green spot which, with its waving bananas
and feathery palms, refreshes the weary traveller's eye on
approaching Mandalay by rail. Speaking of irrigation
reminds me of the recent creation of an Irrigation
Department for Burma, which will doubtless do useful
work in scientifically storing up water (a precious fluid in
the tropics), and thus help in exacting from Nature a
bounteous yield of food-supply.

Burma presents a promising field, not only to the
European capitalist, but also to the scientist, linguist,
antiquarian, folk-lorist, comparative jurist, or anthro­
pologist. Its fauna, flora, geology, and mineralogy, have
not yet been thoroughly studied; and researches into its
languages, its wonderful antiquarian remains, and into the
traditions, usages, customs, manners, and beliefs of the
diversified, though ethnically related, races in the various
stages of civilisation or barbarism must undoubtedly yield
interesting results.

Besides, Burma, like the islands of the Malay
Archipelago, has hitherto been the haven of refuge for the
discordant elements—social, political, and religious—that
were, before the establishment of the Pax Britannica,
continually contending for supremacy in India; and it is
more than probable that in the course of the literary and
antiquarian researches indicated above, certain clues and
data might be found that would lead to the solution of
some of the problems encountered in Indian history and
literature.

Christ's College, Cambridge. TAW SEIN KO.

CHARADE.

TWICE 8 are 10 of us,
6 are but 3.
9 are but 4 of us,
What can we be?

Would you know more of us,
I'll tell you more:
7 are but 5 of us,
5 are but 4.

No satisfactory solutions have been received to the Charade
given in the I.M. & R. for July. "Air bubble" has been sug­
gested, but it does not appear to fit in all respects.—Ed.
Deccan College Lectures. First Series, 1892. (Madras.)

The subjects of these lectures are attractive, and the lectures are interesting and instructive. The titles are:


Mr. Ranade after sketching the history of Economic Science in England, France, Germany, Italy, and America, turns to its application to India, and thus describes the situation:

"The characteristics of our social life are the prevalence of status over contract, of combination over competition. Our habits of mind are conservative to a fault. The aptitudes of climate and soil facilitate the production of raw materials. Labour is cheap and plentiful, but unsteady, unthrifty, and unskilled. Capital is scarce, immobile, and unenterprising. Co-operation on a large scale of either capital or labour is unknown. Agriculture is the chief support of nearly the whole population, and this agriculture is carried on under conditions of uncertain rainfall. Commerce and manufactures on a large scale are but recent importations, and all industry is carried on upon the system of petty farming, retail dealing, and job working by poor people on borrowed capital. There is an almost complete absence of a landed gentry, or wealthy middle-class. The land is a monopoly of the State. The desire for accumulation is very weak; peace and security having been almost unknown over large areas for any length of time till within the last century. Our laws and institutions favour a low standard of life, and encourage subdivision, and not concentration of wealth. The religious ideals of life condemn the ardent pursuit of wealth as a mistake, to be avoided as far as possible. These are old legacies and inherited conditions. Stagnation and dependence, depression and poverty—these are written in broad characters on the face of the land and its people. To them is super-added the modern factor of foreign subjection, which, economically considered, represents contact with a race which has opened the country to the
commerce of the world; and, by its superior skill and resources, has developed communications in a way previously unknown. If we wish to realise our situation fully, we may not overlook this factor, because it represents the beam of light which alone illuminates the prevailing darkness. It cannot well be a mere accident that the destinies of this country have been entrusted to the guidance of a nation whose characteristic strength is opposed to all our weaknesses, whose enterprise, chiefly in commerce and manufactures, knows no bounds, whose capital overflows the world; among whom contract has largely superseded status, and competition and cooperation play a dominant part, whose view of life is full of hope, and whose powers of organisation have never been surpassed."

Mr. Ranade advocates a modified system of Protection to give India "breathing time;" the correlation of urban and rural Industries; systematic Immigration and Emigration; State Pioneering of Industry; the protection of the weak against the strong, especially in regard to agricultural labourers and tenants; and, generally, the duty of the State "as the national organ for taking care of national needs in all matters in which individual and co-operative efforts are not likely to be so effective and economic as national effort."

Mr. Chandavarkar's lecture is pitched in a high key, and is redolent of sentiments which lie at the foundation of the welfare of the State and of the People. He says, "When I speak of a high moral force, I ought to explain that I use the term morality in no restricted sense. I mean by a high moral force, all those qualities such as the spirit of disinterestedness, the sense of justice, the spirit of truth, of self reliance and other virtues, on the development of which all human improvement depends."

Combating Mr. Buckle's theory "that the improvement of mankind is due entirely to intellectual causes; that the history of human progress means, rightly speaking, man's intellectual progress; that there is and can be no such thing as the moral history of man,"—he quotes approvingly Professor Tyndall's remark—"Mr. Buckle sought to detach intellectual achievement from moral force. He gravely erred; for without moral force to whip it into action the achievements of the intellect would be poor indeed."

Then comes "the question whether among the educated natives of India there is intellectual activity in progress worth the name, and if there is not, what is the cause of it," and the writer replies, in words which, however true, will come rather as a shock to the sensibilities of the educated young men of India—"I think I may say that there is no
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real intellectual activity or progress amongst us. It is true
that in point of intelligence we are inferior to no other
civilised race; but our intelligence does not move as much
as it should, and is inactive and indolent. There is no
doubt a certain kind of intellectual progress, but it is
progress of the superficial character." And this arises from
the spirit of conformity to custom, which has discouraged
real independence of thought and action. He adds, "If
science, literature, art, philosophy are to flourish among us,
we must get out of this groove of conformity, and develop
in ourselves such qualities as respect for truth, real love of
public good, the sentiment of justice, without which there
can be no healthy intellectual activity or progress
among us."

Under the head of "Moral Force in Politics," Mr.
Chandavarkar points out "that no community can be
politically great unless it has developed in it the spirit of
moral manhood—that, in other words, a high moral force
constitutes the basis of all real and enduring political
progress."

The same principle applies to Industrial Progress and
Industrial Development. "Commerce depends largely on
credit, and credit means character. A community which
does not value time as money, which does not regard
punctuality as a virtue, and which is untruthful, cannot
prosper commercially." And again—"Our artizans will
continue inert, inactive, and unenterprising, and all our
schemes for the industrial growth of the country will fail so
long as the artizans lack high moral force." . . . "Once
rouse the spirit of moral manhood in them—improve their
moral surroundings, familiarise them with the idea that it is
a man's duty to do the best in his profession, and hold
before them the example of a higher conception and practice
of duty, and you will be able to elevate them above the low
level of industrial life, in which they have moved for so
many ages."

How is Moral Force to be acquired? Ah! there's the
rub. Mr. Chandavarkar says, "By cherishing a high moral
ideal of our own conduct in life, and by steadily pursuing
and trying to realise that ideal, we can get those about us
to take it up for their own ideal. Our individual moral
development is, therefore, needed for the moral progress of
our society. And hence it is that the duty rests on each
one of us to cultivate in ourselves those moral qualities on
which social and national improvement so greatly depends."

Professor Muller's Lecture is a valuable contribution to
the study of History—a study which may enable us “to avoid some of the evils and to gain some of the goods which history teaches us follow upon certain courses of actions and events.”

Mr. Justice Telang’s Gleanings from the Maratha Chronicles, mostly with reference to social and religious matters, are full of interest, and are enriched with copious notes and references.

JAS. B. KNIGHT.

SURAT-I-HAL: A PICTURE OF THE PRESENT DAY.

This interesting book, which is coming out in parts, is written by Khan Bahadur Moulvi Syed Ali Mohamed Shad, of Patna, a great novelist and poet. Two parts have already been published, and the third is promised very soon. In him has at last been realised our long-felt desire that a literary reformer should arise amongst us. That this writer, who takes in his poetry the nom de plume of Shad, has achieved success in the literary world of Hindustan cannot be denied by anyone who has the least acquaintance with modern Urdu literature. True it is that his immediate field of action lies in the old province of Behar, where the Mohammadan power was once supreme, and yet prevails; but the influence of his pen is felt almost throughout India. Shad has elevated Urdu prose literature, and refined Urdu poetry. He has, as it were, cured the latter of its old disease—that of consisting of mere flights of imagination, repeating themselves within one narrow circle—that of love.

Of his numerous works, many, I am glad to say, have for their chief object reforming the social conditions of the Moslem families of Behar. I find that Shad was the first man in Behar who took up this important and difficult subject. So far as the difficulty of the subject is concerned it is plain enough. Nobody can deny that to root out the superstitious ideas that have obtained a hold upon the souls of our women is extremely difficult. The present state of our women is a disgrace to Islam, and it requires immediate improvement. I am aware that my assertion may lead someone to ask, “How is it that such degradation has come upon them?” In reply, I cannot do better than quote the author, who, while addressing the ladies in his book under review, says, “You know very well that our
forefathers conquered India and settled down here; and, as
very few women came with them, they were obliged to
marry the women of Hindustan, where superstitions and
absurd ideas had already existed for ages."

This book is specially meant for the fair sex. The
first thing, therefore, which strikes an observer is its easy­
going and simple style. Shad has made it so interesting
and natural that it cannot fail to appeal to humanity at
large, and womankind in particular. The perusal of the
book produces a marked effect upon the reader. To sum
up its outline in a few words, I may say that the writer, in
his essay, addresses the ladies in general (Indian Moslem
ladies), and points out in their own peculiar language*
certain follies which are condemned by Islam. Before he
begins his essay, he makes a few noteworthy remarks in
the introduction which will not be out of place here.

"In Hindustan," says Shad, "every nation has its
peculiarity in habits and customs, many of which are
useless and absurd, and to which the people stick as rust
to iron." . . . "But," continues Shad, "those that are
beneficial among them should be carefully observed, and
those that are useless and harmful should be condemned."

This shows that Shad is sensible of the importance
and value of the work done by our predecessors, and he
does not wish to bring about an irrational change, and thus
deserve to be termed a revolutionary dreamer.

To begin with, he addresses his readers in such a
charming and affectionate way that it must of necessity
create a sort of sympathy in the hearts of our ladies, who
are so tender, and can be easily moved. He begins thus:
"O my mothers and sisters! O my beloved daughters!
O my princesses!"

His insight into the ways of ladies is remarkable; he
ingeniously attacks the absurd customs that now prevail
among women, such as believing in "Darvaishes"
(devotees), and offering sacrifices to the saints, &c., &c. He
very reasonably traces the origins of those superstitious
ideas; his style is simple and admirable. Throughout the
book Shad addresses his readers as a father speaks to his
children—with affection, tenderness, and loving wisdom.
If we be blessed with some more persons like Shad, we
shall soon get rid of old ruinous customs.

* It must be understood that the Indian ladies speak a little
differently to the way in which the gentlemen speak. They have
peculiar exclamations and terms for things, and some of their every­
day idioms differ from those of the gentlemen.
A few words about Shad's general works at large. In poetry he has written Musnawi-i-Navaid-i-Hind, Foghan-i-Dilkash, Chashmai-Kousr, Semra-i-Zendigee, &c., &c., and in prose he has written the following: History of Behar, Nava-i-Watten, Soohutul-Khial, Haiutul Maqual, and Hoolintul Kamal. I may as well mention that he wrote Navaid-i-Hind at the time of her Majesty's Jubilee, and it may be called the first historical and political allegory in Urdu.

His works have not only been appreciated in India, but also in Europe. Mr. Gough, the well-known scholar of Oriental languages, calls him the "Indian Le Sage." Dr. Hörnle, the Principal of the Calcutta Mudressah College, and Sir Alfred Croft, K.C.I.E., Director of Public Instruction, Bengal, have taken a great interest in his works. Sir Steuart Bayley, K.C.S.I., appreciating his merits, recommended him for the title of Khan Bahadur, which His Honour Sir Charles Elliott, K.C.S.I., conferred upon him from the Government of Bengal.

A few words may also be said about the poet. He is descended from an ancient family, and has passed his life in serving his country in various ways, and therefore may well be called a patriot. He leads a retired life, and is always busy with his books, in which work he takes the greatest delight. I have the honour of knowing him very intimately, and I do not at all exaggerate when I say that some of the happiest hours of my life were spent in his company. I am indebted to his conversation for many practical suggestions in life, and lessons of experience. He is only forty-eight, and, as he is comparatively young, let us hope that we shall still more be benefited by his pen.

I humbly draw the attention of the lovers of Urdu literature and patrons of social reforms, both Indian and English, to this interesting and valued book, and I assure them that their trouble in perusing it will be amply repaid.

S. H. Mirza.
NEW BOOKS RELATING TO INDIA.


Lord Clive. By Lord Macaulay. With Introduction and Notes by K. Deighton. 2s. (Macmillan & Co.)

Our Indian Protectorate: An Introduction to the Study of the Relations between the British Government and its Indian Feudatories. Royal 8vo. 16s. (Longmans.)

Ceylon in 1893. By J. Fergusson. With Map and 100 Illustrations. 7s. 6d. (Haddon.)

The Life of Sir Richard Francis Burton, K.C.M.G., &c. By his wife, Isabel Burton. With numerous Portraits (coloured), and other Illustrations and Maps, 2 Vols., 42s. (Chapman & Hall.)

A Uniform Memorial Edition of the Works of Sir R. F. Burton is in course of publication at 6s. per vol. net.


Rajah Digamber Mitra, C.S.I. His Life and Career. By Bholanath Chunder. (Hare Press, Calcutta.)

Hindustani as it Ought to be Spoken. By J. Tweedie. 6s. (Thacker & Co.)

Eastern Carpets: Twelve Early Examples, with Descriptive Notes by V. L. Robinson. Preface by Sir George Birdwood. Printed in colours. (B. Quaritch.)

A Romance of Bureaucracy. By A. B. 1s. (Wheeler's Indian Railway Library.)

Papers Relating to the Consumption of Ganja and other Drugs in India. 1s. 5½d. (Eyre & Spottiswoode.)

Indian Currency: Report of Lord Herschell's Committee. 4½d. (Eyre & Spottiswoode.)
Chapter III.—Her Removal to Paris.

Four years of physical drudgery had passed away for Marie Carpantier in a dream of the moral regeneration of the people, through the principles instilled into the minds of the little pupils committed to her care. The hour of release arrived at length. The town of Le Mans, where she had voluntarily subjected herself to the apprenticeship necessary to attain perfection in whatsoever is undertaken with any view of ultimate success, now came forward with the offer of the superintendence of the principal Salle d’Asile of the town. Acceptance of the honour was, however, accomplished amid much pain and difficulty. Marie Carpantier had just become affianced to M. Pape, a young man of the most honourable antecedents, professor at the College of La Flèche, and it was hard to tear herself away from all the pleasant associations which bound her to the place—where her friends were numerous and devoted, and where she was looked up to as the gentle influence which was beginning to accomplish the work of civilisation amongst the lower classes of the town. But the motive for seeking advancement—the increase of income it afforded for her mother’s comforts—outweighed every other, as it had done before, and she departed from La Flèche, although regretfully, with the satisfaction of a sacrifice accomplished for a sacred cause. And Marie Carpantier had no reason to regret the sacrifice she had made, nor the scenes she had left. The authorities of Le Mans insisted that her instalment into office should be conducted with all due ceremony and honour. She was received by a Deputation headed by the Mayor in full uniform, who pronounced the official speech usual on the reception of all distinguished personages, and his discourse was reproduced in the public journals, and thus became known all over the country. Some passages have been preserved: “Look not for encouragement nor counsel from us,” said the worthy
magistrate; "in your own noble heart you will find encouragement, and as for counsel, it will be for us to ask it of you, Marie Carpentier."

It was under the influence of the honour thus awarded her that Marie Carpentier first conceived the ideas which led her to the execution of the work considered a chef d'œuvre by philosophers and men of letters—and from which, in reality, issued the first suggestions of the change which took place in the education of childhood. This first emanation in prose from her pen served to prove at once that the time spent in the study of poetry was not wholly lost, for, in spite of the positive nature of the subject, the soul of the poet shines through every line of the prose, which, in other hands, would have been dull and unprofitable enough. The work is entitled "Advice upon the Direction of the Salles d'Asile." Again did the author consult her old friend and sure guide, Madame Tastu. The verdict of the refined critic was contained in a few words: "Your have written a chef d'œuvre, of which you will reap the fruit, dear Marie."

And the judgment was confirmed to the fullest extent. The work was received with favour, and adopted at once by the Conseil Royal de l'Université, and by the Société de l'Instruction primaire. And, crowning glory of all, the Académie Française, on the recommendation of M. Villemain, voted the prize of 3,000 francs to the writer.

Congratulations now poured in upon the young reformer. Her popularity was secured. The Académie had not given at first so much attention to the work as it deserved; but Victor Hugo, perceiving its high moral tendency and the lofty aim of its aspirations, aroused the dormant sympathies of the learned assembly by rising to his feet and repeating from memory no less than four pages of the Introduction, which he quoted boldly as the finest specimen of style he had ever met with. The effect was electrical; the sleepy body of savans began at once to squabble and discuss the merits of the work, until they discovered, to their own amazement, that it was the most perfect chef-d'œuvre of reasoning and logic, as well as of style, that had ever been produced. The reward was voted à l'unanimité, and Villemain was thanked for having brought the author into notice.

Beranger's congratulations were characteristic of the man. "You see, my dear young lady, that there is something better than the art of making verses, or even working out problems of philosophy. How often have I
myself regretted that Fate had not made me a village doctor. Your little volume is a proof that our sympathies are akin; but your actions are far more logical and 
_{dans le vrai}_ than mine. And yet I would still advise you to employ your leisure moments in the composition of such rhymes as those which first made your name known to the public; there is too much poetry left in a heart such as yours for it to be stifled by prosaic labour."

The life of usefulness and activity now began for Marie Carpentier. The first help in her career was given by Madame Mallet, one of the greatest educational authorities of the day, who immediately discovered in the young directress of the _Salles d'Asile_ the fittest person to assist her views in the foundation of a Normal School, in order to afford a permanent body of teachers to the _Salles d'Asile_ of the kingdom. But Madame Mallet, daughter of the great Oberkampf, was Swiss, and a Protestant. This was sufficient to increase suspicion in the clerical party, who had all along viewed with opposition Mille. Carpentier's appointment to any post of authority in the education of childhood. Her association with Madame Mallet became obnoxious, and, from the moment she accepted partnership, the envy and jealousy of the enemies of reform became manifest in the various small persecutions and petty annoyances in use among that party.

She quitted Le Mans with the regret of leaving her work unaccomplished. With ambition amply fulfilled, but heart unsatisfied, she entered upon her new task. No longer called upon to instruct the mind and form the character of children from two to six years of age, she was about to apply her experience of education to pupils of a higher intellectual grade—from girls of 16 to women of 25—and teach them how to teach others in their turn, and thus complete the reformation of the system through its entire routine.

The first establishment in Paris of the new Institution was accomplished, amid the most humble surroundings, in the year 1847. M. de Salvandy, a nephew of Madame Mallet, was then Minister of Public Instruction, and through this influence permission was obtained for its foundation. The school was located in the Rue St. Paul, but no _Salle d'Asile_ was attached. It consisted of but three rooms, one of which, divided by curtains into five compartments, served as dormitory for the five pupils who formed the foundation of the Institute. A good sized drawing-room was devoted to the classes, and there did Marie Carpentier
undertake the whole of the work usually distributed amongst a staff of teachers. No sooner, however, was this attempt—humble as it was—set on foot, when the Revolution of February broke out, scattering the whole enterprise into fragments, and leaving no trace of its existence save an apartment hired, without a lease, and a mistress engaged without a salary.

It was here that Madame Mallet was called upon to make full sacrifice of her fortune to support the cause for which she had for years sacrificed her health and strength, and all the enjoyments of life, save that of doing good. She took the whole establishment under her special care, and supplied all requirements, patiently waiting for better times. It was at this very moment of political storm and tempest that Mlle. Carpantier succeeded in effecting the change in the denomination of the Salles d'Asile into that of Écoles Maternelles, by which they have been known ever since. She had perceived that the name of Salles d'Asile was humiliating to the better class of the poor, to whom the instruction offered was of the most value. Madame Mallet's opinion differed upon the subject, and the correspondence to which the difference gave rise should be read by every school-teacher in the world—so full of wisdom and benevolence is it, and so fitted to guide the uncertain steps of beginners in the science of education.

The first measure to be taken to save the Institution was to get it registered under its new designation, and again was Beranger applied to for assistance. The result was immediate; for, on the 28th of April 1848, the register appeared in the Moniteur, under the title of Ecole Normale Maternelle, at the same time making mention of Mlle. Carpantier as Directress. The official sanction once given to the Institution, its organisation became a mere question of time. Mlle. Carpantier, foreseeing with prophetic eye the importance of the work she had undertaken, and, overcome at the thought of the responsibility she had assumed, begged of M. Valabelle, the new Minister of Public Instruction, fulfilment of the promise made by M. Carnot, his predecessor, of appointing a Commission de Surveillance. "Not till then," writes Mlle. Carpantier, in a letter to Mme. Tastu, "did I feel that it was based on solid grounds, the work which had become as dear to me as a sick child to its anxious mother."

G. Colmache.

(To be continued.)
TRAVANCORE: ITS ANNUAL ADMINISTRATION REPORT FOR 1891-92.

The Travancore Administration Report just received appears above the signature of a new Dewan, Mr. S. Shungra Soobyer Mr. T. Rama Row, whose name has become familiar at the end of the report for the last six years or so, retired from office in August 1892, when the Maharajah appointed to the post Mr. Shungra Soobyer, who had up till that time been doing good work as Revenue Settlement Peishcar. While, therefore, the work of administration for the year under report has been carried on by Mr. Rama Row, it has fallen to his successor to review and record it.

The late Dewan, after a service of fifty years, during which he steadily rose from the position of a clerk in the English office to the highest honour the Maharajah has to bestow, has retired to well-earned repose, and is succeeded by another old and deserving officer of Government. Mr. Rama Row, we believe, let it be known when he took the responsibilities of office upon him, that he did not intend to undertake any great or brilliant changes in the machinery of Government, but was going to content himself with modestly seeking to bring about a number of humbler, but useful, reforms. Evidence is not wanting throughout his administration that he has been really animated by this desire, and, in carrying it out, there is reason to believe that he has been actuated by a genuine sympathy for the most helpless and down-trodden classes of the community. Mr. Shungra Soobyer, the new Dewan, is, like his predecessor, a very old servant of the Travancore Government, and, like him, has also had the fortune—good fortune we may call it—to begin low down in the service, and to rise steadily till he has attained his present position. It will, we are sure, be interesting to the readers of this Magazine to know that it was in the educational department he first began work, and, we may add, first distinguished himself. They will be still more interested to know that, from the first, he took a special interest in female education. We can still vividly recall it as one of the earliest experiences
of our Indian life, that we were present at the examination of a girls' school, in the prosperity of which he showed himself greatly interested. It was in the time of the elder uncle of the present Maharajah, and his late Highness, and many of the native community and European residents were present. If we mistake not, Mr. Shungra Soobyer was then director of vernacular education, and it had been, we believe, owing to his special efforts that the school we refer to had been started. At any rate, its welfare was evidently very dear to him, and, judging from what we saw on the occasion, he must have spent much time and labour in trying to bring on the girls attending it. And he had succeeded in quite a wonderful way. If we remember rightly, it was just about the time when the higher education of girls at home had taken a new start, and people were beginning to ask if there were any reason in the nature of things why girls should not be taught Latin and Greek and mathematics, as well as their brothers. Indeed, they had got beyond the stage of merely asking the question, and had given a very decided answer to it by proceeding very successfully to teach girls these very things. We hardly expected, however, that the movement had yet extended to the Brahmin and Sudra girls of India. Our pleased surprise may therefore be guessed when, on the examination proceeding, we found Mr. Shungra Soobyer testing the attainments of these nut-brown maids by giving them problems in simple and compound equations, and by asking them to go through the proof (if we remember rightly) of the forty-seventh proposition of the First Book of Euclid. And they solved the problems and went through the proof in a most business-like and intelligent manner. It is twenty-three years since then, and Mr. Shungra Soobyer has long passed out of the educational department, but we do not think that on that account he has lost his interest in female education, and, if we mistake not, there are evidences of this even in the mode in which he tells the story of his predecessor's administration in the report now before us. In para. 497, for instance, he notices, evidently with pleasure, the fact referred to in last year's review of the Report in this Magazine—viz., that the number of girls in schools is substantially increasing year by year. "In the Malabar year 1065," he remarks, "it was 16,704, in 1066 it rose to 20,063, and in the year under report the number was 1,247 more." He notes, too, the fact that the relative proportions of the sexes continue to approximate, girls being this year 20.6 of the total number under instruc-
tion, as against 19.2 the year before. "Female education," he concludes, "is thus making steady progress in the State." Again, in para. 585, he notes it as "a pleasing feature" in the report of the Director of Vernacular education, "that the number of girls under vernacular instruction is increasing. The unprecedentedly large number of 13,937 in 1066 rose to 14,785 in the year under report; and Government it is added, "are glad to note that the progress of female education is sustained." "The proportion of girls to boys," it is again noted, "is increasing, being in this department 21.5, as against 20.6 in 1066, and 18.4 in 1065." He also mentions as an interesting fact that "the proportion of girls to boys was greatest among Brahmins; next came the Malayali Sudras and Christians, and the smallest was among the Mahomedans and the lower orders." Finally, it seems as if it gave him special pleasure to note (in para. 592) that two female students sent in the year under report for training in the Presidency Training School for Mistresses are the "very first set of native young ladies sent to Madras."

We fear it may seem to some as if we were allowing our remarks on the new Dewan to overshadow the Report he has written, but we venture to think that the greater number of our readers will thank us for enabling them to know something of the officer to whose hands, under the supervision and control of the Maharajah, have been committed—we hope for many years to come—the fortunes of the State of Travancore.

Mr. Shungra Soobyer is, like his predecessor, a native of the State which he has been appointed by the Maharajah to administer; and, on that account, his administration will doubtless be more acceptable to the people, who feel very strongly on the subject of "foreigners" being appointed to the highest offices of state. He had finished his education before the recent wonderful expansion of the Indian Universities took place, so that he had no opportunity in secluded Travancore of receiving any regular college training. He has, nevertheless, succeeded in giving himself more of thoughtful culture than many, perhaps most, of those who have enjoyed all the benefits of a regular college course. For one thing, he has a library, which many B.A's. have not, and, we fear, do not ever think of having. What is more, we believe he reads it. Among the books it contains, are the works of some of our most advanced thinkers—Spencer and Mill among the number. If we mistake not, Colenso's name, too, figured on the back of
one of them. These writers, however, while doubtless they have influenced, have not been allowed to master him. He gives one the impression of being a man who, while he can take in and assimilate new ideas, feels that these ideas must in many cases reckon with circumstances. We are sure we do not mistake in crediting Mr. Shungra Soobycr with abundance of caution. Some of his friends may even think that he has, perhaps, more than is necessary. But, be this as it may, it is evident from what we have said, that the new Dewan is intellectually well furnished for his post, and we are sincerely glad to be able to add that in the more important matter of character, there is satisfactory evidence that he is well fitted to discharge the high responsibilities the Maharajah has laid upon him. We have already heard him well spoken of in this important regard by several whose opinion, we believe, we can trust, and we earnestly hope that the Dewan's method of conducting the business of the State during his tenure of office, will justify to the full the sanguine hopes of his friends in this respect. They will be prepared to make all due allowance for the existence of intractable obstacles to the carrying on of an enlightened and pure administration, but they will be very disappointed if they find that, as year by year passes, he has not been able to impress in a decided manner the character of his own personality on the administration of which he has been made the Maharajah's chief Minister. It would be ungracious, not to say unjust, to pass from this subject, without giving the Maharajah due credit for this discriminating and popular appointment. In making it, his Highness has done well, and we earnestly trust that it may be possible for him and his Minister to continue to work harmoniously together, so that all the good may be got out of the appointment it at present promises.

By a happy coincidence, just about the time that the new educational Dewan (as we may call him) was appointed by the Maharajah, a new educational Resident was appointed to his Highness's Court by the Governor of Madras. This is Mr. Grigg, till now, the able head of the Educational Department in the Presidency. This gentleman had previously acted as Resident for Mr. Hannynington, but, last October, on the latter gentleman retiring, he received the permanent appointment; and now, with the highest native officer of the Maharajah, and the highest British officer of the Madras Government, in close sympathy with education, we may trust that this important department will receive special stimulus and encouragement. There
may, perhaps, even be danger of over-stimulus or of over-desire for change in the department. For it is an inevitable incident of all earthly situations, however happy and desirable in themselves, that they are inevitably shadowed by their peculiar attendant dangers. The dangers may never be realised, but, if so, this will only be through their being guarded against by the wisdom and tact of those who have the guidance of affairs. It is highly probable, for example, that in various important respects the Travancore Educational Department will be substantially benefited by the advice which Mr. Grigg, from his wide administrative experience of the Madras Department, is able to place at its disposal; but it is also quite possible that there are several respects in which the two Departments differ—to their mutual advantage—and in which, therefore, it would be unwise to seek to bring the working and administration of the smaller neighbour into line with the larger. And yet there may be temptation to do this. But uniformity is only desirable when some definite and decided advantage is to be gained by it; otherwise, it is rather an offence. If variety is an aim in nature, it may well be allowed to hold at least a secondary place in human affairs.

But we must hasten to notice a few points of interest in the Report, ere the space at our disposal is exhausted. And, first, we are glad to note that the matter of a Reformatory for juveniles has got beyond the stage of consideration. If we correctly understand the Report, a building has already been obtained, and work begun in this important department of administrative activity. We wish the Travancore Government all success in this new and beneficent experiment.

We promised in last year's review of the Report to say something of the work done in the Maharajah's College and in the District Anglo-vernacular schools, and we are glad to find evidence in the present Report that good work is being done in both these branches of the department. In the College and different High Schools, there is the usual test of success in the various University examinations; and, in respect of these, we find there is good ground for the Dewan's statement that a good position has been taken by the educational institutions of the State. We are glad also, in passing, to call attention to the fact that two girl's schools—Miss Donnelly's and that under the Lady Superior of the Convent of the Holy Angels—have reached the High School stage, and are giving satisfactory proof that Indian
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girls are not one whit behind Indian boys in ability to pass the matriculation examination. A good deal has been done to strengthen the position of the College in various ways. Amongst other things, its staff has received a much needed addition, both in the arts and law classes. We are glad to find that Government is able to put its stamp of approval on the work done by Dr. Ormsby in the latter. "His Highness's Government," the Dewan says, "take this opportunity of placing on record their high appreciation of Dr. Ormsby's work, the fruits of which are apparent in the superior class of men forming the \textit{personnel} of the Bench and the Bar of the State in the present day." We are sure the Travancore Government are doing wisely in seeking to continue this class, and we trust nothing will occur to impair its efficiency, or to require its connexion with the University to be broken off. The College (and in this it is gratifying to note that it is beginning to be imitated by some of the High Schools) continues to keep up various associations among the students for purposes other than the passing of examinations. They have been giving a representation of "Twelfth Night." They have been practising gymnastics, and playing tennis vigorously. They have been carrying on the old debates in the Debating Society, and, doubtless, they have still left it to their successors to settle "whether town or country life is to be preferred"; "whether Charles I. was righteously executed," or, coming to questions more germane to themselves, they have been discussing the claims of Astrology to be a science properly so called, the merits or demerits of the caste system, and the superiority or inferiority of European to Indian civilisation. We may note here a suggestion of Dr. Mitchell's, which we earnestly trust those concerned will expend a little favourable consideration upon. It is that the teachers should start an association for self-improvement, more especially as regards the best methods to be adopted in their own profession. Much benefit to themselves and to their pupils would, we are sure, result from the vigorous working of such an association. From our own experience, we have found Indian teachers capable of doing very good work, but we have also found in the case of many, an absence of any high conception of the teacher's aim, or of anything approaching to real \textit{esprit de corps}. We do not blame them, for circumstances have been very strong against them. But, we think that such an association as Dr. Mitchell suggests, if wisely fostered, would help much in the formation of such a spirit and in
enabling them to take a greater interest and pride in their work. As with ourselves until lately, teaching at present in India is, on the whole, a despised profession. Very few take to it, or remain in it, by choice. The Guru, indeed, who communicates a knowledge of the Sacred Sanskrit, is regarded with a considerable amount of reverence; but this, if we mistake not, is because he is looked upon in the light of a priest rather than as a mere teacher. Teaching is at present, in the majority of cases, taken up in the hope that it may lead to what is considered something better. Anything, therefore, that would tend to raise the profession in the eyes of those who follow it, and of the community among whom they live, deserves every encouragement, and we hope, therefore, that Dr. Mitchell's suggestion will not be allowed to drop fruitless.

We must now pass on to notice the Anglo-Vernacular District Schools, under the superintendence of Mr. Duthie. These are conducted on the same lines as the Maharajah's High School in Trivandrum, though only three of them as yet teach up to the Matriculation standard. There are, besides, a number of Aided Schools, more or less closely attached to the department, some of which also, with considerable success, prepare pupils for the Matriculation examination. The Government is evidently, and, we think, wisely, developing the policy noted in the review of last Report, of leaving the development of education as much as possible in the hands of the community themselves, and assisting and controlling them, through means of grants-in-aid. We see it is noted in the present Report that, under this system, "there is an ever-increasing demand for State aid, and that the grant-in-aid system has given a powerful impetus to elementary instruction." What the system has done for elementary instruction, we are sure it will also do for the more advanced teaching given in the schools supervised by Mr. Duthie; and there is, besides, an advantage of supreme importance in the present condition of education in India to be gained by the extension of the system. It is a step taken in the interests of real discipline, and therefore in the interests of the pupils themselves. We are glad, also, to note that the University authorities have apparently had the same object in view in the new regulation they have issued, requiring that before a candidate can be allowed to present himself for Matriculation, he must be provided with a certificate that he has attended a "recognised" school. The state of things which this regulation
is intended to remedy was lamentable in the extreme. Before it was issued, the business of the head-master and the assistants of uncontrolled schools was, in too many cases, reducing itself to a vigorous and unscrupulous touting for scholars. These were being wiled away from attendance at rival schools by appeals to considerations that were thoroughly demoralising and thoroughly destructive of all real discipline. And, unfortunately, there was, in a very large number of cases, only too ready a response on the part of the scholars to these appeals. If there is one thing more than another that too many of them craved for it was promotion—promotion by success in the examination if possible; but, if not, by appeals to the mercy of the master, and, as a final resort, if these things failed, by leaving, or threatening to leave—and finding, in a school conducted on easier and pleasanter terms, the promotion they had set their hearts on. In the course they took, they acted as if they thought that by merely sitting on the benches of the higher class they would have a magic influence exercised over their understandings, and would thus mount in a purely mechanical way from class to class until, having occupied their places in the Matriculation Class for the usual period of a year, their "luck," or their "fate," would then present them with, or withhold from them, a certificate of having passed the Matriculation examination. An effectual check has, we hope, been put upon this lamentable state of things by the extension of the system of grants alluded to at the beginning of these remarks, and by the recent action of the University with reference to "recognition" of schools. The transgressing schools will thus be brought under control, and required to observe at least the rudimentary principles of discipline and educational morality, and we are sure that, as a result, the task of Dr. Mitchell and Mr. Duthie, and all true friends of education in India, will be lightened to a very appreciable extent.

There is another little novelty that appears for the first time in the education of the State, that we should like to notice. We have already mentioned that Miss Donnelly's School has risen to the grade of a High School, and that she now prepares her girls for Matriculation, in addition to the examinations they have hitherto been in the habit of presenting themselves for. We are glad, however, to find evidence in the present report that whilst doing this she is not leaving other matters of the greatest importance undone. In the beginnings of female education in India,
there is probably some danger that the acquisition of English and Geometry and Algebra may be the spoiling of a good wife. We do not know whether Miss Donnelly had her eye on this danger or not, when she recently began a course of lessons in cookery for her girls; but, at any rate, we think such a course eminently suited to be a counteractive to whatever dangers may lurk in these unusual acquisitions. True, it is at present only by going through certain text books that the knowledge in question is being communicated, but we are glad to note that the imperfection of this kind of training is fully recognised, and that proper accommodation and apparatus are to be obtained as soon as possible, for the practical, and by far the most valuable part of the training. We shall watch with interest, and, if we may venture to say it without offence, with something of amusement, the development of this line of education among our fellow-subjects in the east. For cooking classes there, have difficulties to overcome that will hardly suggest themselves to people at home. The Brahman is a strict vegetarian. Animal food, especially beef, is an abomination to him. Sudras will eat mutton and fish (at least some of them), but they sympathise with the Brahman in his abhorrence of beef. Native Christians, again, while generally free from this abhorrence of beef, have probably likings that, whilst agreeing with those of their Hindu fellow countrymen on the one hand, differ decidedly from those of Europeans and Eurasians on the other. Now all these classes, we find, are represented in Miss Donnelly's School, and may have to be provided for, as the teaching of culinary science develops. We trust that this will not give rise to difficulties that may lead to the abandonment of the interesting experiment. There is one common dish, at any rate, which all these classes agree in relishing, and which they will be the better for learning to cook in the most savoury way. This is curry and rice; and that there is often room for improvement in the cooking, both of the curry and the rice, we can sadly testify, from our own experience of the imperfections of our native cooks, though, in fairness to the girls, we ought perhaps to explain that these always belonged to the male sex. The wife, however, is generally the cook in her own home, and we feel, therefore, that we can very heartily wish every success to this attempt on the part of Miss Donnelly to thoroughly furnish her girls for the sphere they are in all probability destined to occupy.

There is just one other pleasing feature connected with
education in Travancore, that we should like to notice before bringing this somewhat desultory review to a close. It has, properly, no place in a review of the official activities of the State, but it promises to bring such a boon to a sorely afflicted class, that we believe the Travancore Government will thank us for calling its attention to the movement, if indeed this has not been done already. From a report lately received from Mr. J. Knowles, of the London Missionary Society, we find that he and Mr. Garthwaite are interesting themselves in the introduction of an alphabet for the blind on the Braille system, suited for all the languages of India. These gentlemen seem to have gone into the matter very heartily, and by their knowledge and experience, are admirably suited for the good work they have taken upon themselves. Everyone who sympathizes with the sore affliction of an unfortunate class, will heartily wish them success in their endeavours for its welfare, and, as Mr. Knowles' work lies entirely in the State of Travancore, we trust that, if it be in the power of the Maharajah's Government to assist him in his endeavours to devise means whereby a very serious affliction may be lightened, it will do whatever can be reasonably asked to relieve a large and unfortunate class of its subjects.

R. Harvey.
RUSSIAN LITERATURE IN ENGLAND.

(Concluded from page 262.)

PUSHKIN’S aged nurse, with her songs and national tales, had evidently more to do with the development of the genius of the Russian poet and the Russian writer than all his subsequent appreciation, and almost worship, of Western poetry and romance.

Gogol, again (though often, to my mind, miscalled the Russian Dickens), with an almost divine sorrow shining through eyes brimming with tears of laughter, stands forth as a Russian genius for whom the voices of the West had little attraction, and on whom their influence was of the very smallest.

Turgenev, too, in spite of his Western education, is, in nearly everything he has written, a Russian of the Russians! His strong Russian individuality pervades all his compositions—and a warm, loving, deeply-sympathetic personality it is!

There is none of the mournful bitterness of Gogol, nothing of the quiet mockery of Goncharov, in the writings of Turgenev; but there is a gentle melancholy, a sympathetic sadness, a grief hearted with hope, that is unspeakably touching. It is, I think, no slander on the English or French translators of Turgenev to declare that they constantly fail to convey the “nameless grace” of the original Russian. They, themselves, would perhaps be the first to admit the mild impeachment. To fully appreciate Turgenev one must be a born Russian: to feel the subtle charm of his compositions one must read them in Russian.

With Count Leo Tolstoi, in spite of Matthew Arnold’s prophecy, it is often different. Tolstoi constantly writes and plays to the theatre of Western critics; and, so far as his latter day works are concerned, one feels almost tempted to concur in the popular Russian verdict, Um’ jevo sa raz’
—which may be Englished thus: His wits have gone beyond witsdom! Delightful reading his chief works are, nevertheless; and in his “Peace and War,” and Caucasian and Sebastopolian tales, he has opened to us views of military life previously almost unknown to the Western world.

The talents of Dostoyevski, too (whose works have been admirably translated into English), were of a special and very original kind. He was peculiarly “Russian” in the deep intensity of his feelings, and perhaps no modern writer ever rendered greater services to the poor and to the outcast criminal classes than Dostoyevski. He told their tale of woe, temptation, trial, and sin with soul-stirring sympathy; and even in the most debased and fallen of mankind his kindly Russian insight could detect the Heavenly or Divine spark. He, and his friend, Nekrasof, whom he happily named the “wounded spirit,” had but one object in their writings, and that was to help and comfort the weary and the heavy-laden; and that they did help and comfort those who needed help and comfort history has shown!

But it is amongst the lyrical poets of Russia that I best love to spend my time, and to them I am indebted for many a happy hour. There is (as the Saturday Reviewer of my little book of translations happily noted) one attractive general feature about Russian poems—namely, an appeal to Nature to reflect and contrast the workings of the heart of man. Human feelings and passions find analogies in the inhuman forces of earth, and sky, and sea; and Nature is not described independently from man, or for her own sake alone. To this attitude towards Nature the reviewer attributes the freshness and originality of description which renders Russian poetry so singularly pleasing! And this is what I myself have found. It is not, as F. T. Palgrave has said, in the crowd, nor in the study, that poetry (lyrical poetry in especial as being deepest and nearest to the heart) can most efficiently perform her natural “happy making” function; can, as Wordsworth has put it, add “sunshine to daylight,” lead us out of ourselves, and even give a fore-glimpse of that other world, without faith in which this fair earth itself is but a land of the shadow of death, and where light is as darkness. No! It is on the mountain side, in the open field, in the shady woods, by the wandering streams, along the shelving shore, or on the boundless deep, that the poet’s thoughts flash upon the inward eye, which is the bliss of solitude!
it is in the wilds that I have held most of my communion with the lyrical poets of Russia.

Pushkin's fame, as he himself, like our own Shakspere foresaw, will grow with time, and his services to Russian literature will be more fully appreciated as the ages roll by. Of his literary contemporaries, Krylof wrote only fables; Karamzin was not a poet; Jhukovski was merely a translator; so that up to the time of Pushkin—with the exception, perhaps, of Fen Vizin in his first Russian comedy, "The Minor"—no one had attempted to depict Russian national life, or describe Russian scenery, or the Russian soul, with a poet's power, or true poetic insight. Pushkin set an example, which Lermontof happily followed; and these great Russian writers have been succeeded by a goodly band of poets, including such names as Nadson, Tumanski, Klushnikof, Polonski, Mei, Shenshin, Maikoff, and many others.

Amongst the modern poets of Russia, Maikoff, Mei, Shenshin, and K. R. are my greatest favourites. Maikoff and Shenshin happily escaped the early doom of most Russian writers of genius. Shenshin has only just passed away at three-score years and ten; and Maikoff's late eve is slowly settling into hueless grey; but indications are not wanting that the lyrical spirit of Russia is a living and growing power; and amongst the student friends I made in Moscow were some who promised to prove poets and writers of no ordinary merit. I have not time to set forth, or examine in detail, any of the works of the great poets I have mentioned, but one of the first tasks of this Society will be to repair the omission of the great Universities of the United Kingdom, by getting together a good Slavonic library.

And here I would ask you to allow me to pay a tribute of respect and admiration to the officers of her Majesty's Army "who have spent more than ten months in Russia learning the language." I myself have witnessed the devotion to duty that distinguished most of these officers. Engaged in the almost hopeless task of learning Russian in what everyone, who knows anything about the language, knows to be lamentably and ridiculously insufficient time, these young officers struggled on heroically, reading sometimes twelve and fourteen hours a day, in the midst of privations and discomforts which gentlemen of England who live at home at ease have little idea of! Many of these officers, not unnaturally, failed to qualify as Interpreters, and had consequently, besides losing their furlough
holiday, to pay their travelling expenses to and from Russia, in addition to the cost of tuition, &c. This pecuniary burden on ill-paid subalterns is one they might very well be spared; and I trust that the Civil Service Commissioners will soon learn that it takes more than a year to master Russian! The conduct of the young British officers in Russia, as our Consuls and the Russians themselves can bear witness, was exemplary in the highest degree. They worthily upheld the honour of the British name.

In conclusion, I would especially congratulate this Society on two parts of their programme, viz.:—

First, the exclusion of politics. Secondly, the inclusion of ladies. Of the former, "raving politics never at rest," the less we hear the better. Of the latter—that is, of the ladies—we cannot possibly have too many, and I trust that the ranks of the Society will soon include many thousands of them.

Russia is happily setting an example to the rest of Europe in her educational policy, especially in the way she encourages the higher education of woman; and The Home News of last week notes that not only have the Russian universities welcomed many female doctors and lawyers, but that the University of Charkov has recently offered to bestow a certificate for veterinary surgery on a lady. Whatever opinions may be held on this subject, I feel certain that this Society will always recognise that "woman's cause is man's—that they rise or sink together, dwarfed or God-like, bond or free."

It is true this Society is only just beginning, but, as the Russian proverb has it—

"Well begun is half done"

—and here I think I may prophesy without danger, for I feel quite certain about it. I foretell that this Society has before it a great and useful future. It is founded on broad, generous, and true principles, and its aims ought to command universal sympathy and support. It is, therefore, bound to grow. But, of course, all great things take time to grow, and we must not be disappointed if our progress at first proves slow and uncertain. My friend, Mr. Cazalet, and we who are working with him, may not see the result of our labours; but we can catch glimpses of the good hereafter, and can meantime only hope for the best. We can cherish the hope that Russia, England—"all men to be, will make one people ere man's race be run"; and while
desiring that "diviner day," can merely do our utmost to advance the cause of Truth—

"Knowing this, that never yet
Share of Truth was vainly set
In the world's wide fallow:
After hands shall sow the seed,
After hands, from marsh and mead
Reap the harvests yellow.

"Thus with somewhat of the Seer,
Must the moral pioneer
From the future borrow;
Clothe the waste with dreams of grain,
And on midnight's sky of rain
Paint the golden morrow!"

A HANDBOOK OF INFORMATION RELATING TO UNIVERSITY AND PROFESSIONAL STUDIES, &c., FOR INDIAN STUDENTS IN THE UNITED KINGDOM.

The Paper of Information, published in several editions by the Committee of the National Indian Association being out of print, the pamphlet now appears under the title of "A Handbook of Information relating to University and Professional Studies, &c., for Indian Students in the United Kingdom." It has been revised up to date, and considerably extended in scope. The information supplied refers to Legal and Medical Study, Government Examinations, University Degrees, and Technical Training, giving full details as to dates and fees. Indian Students intending to visit England or Scotland will find the Handbook very useful as a guide in deciding upon their profession, and in making arrangements for their stay in the West.

The cost is only 1s. 6d., or, in India, Rs. 1. The Handbook will be published on August 15.

The publishers are Messrs. Archibald Constable & Co., 14 Parliament Street, London, S.W. In India: Bombay, Messrs. Thacker & Co.; Calcutta, Messrs. Thacker, Spink & Co. Limited; Madras, Higginbotham. It can also be obtained from Mr. J. S. Phillips, 121 Fleet Street, E.C., and through booksellers.
SOIREE OF THE NATIONAL INDIAN ASSOCIATION.

On June 28th, a large reception was held by Lord Hobhouse, President of the National Indian Association, and the Lady Hobhouse, at the Imperial Institute. The guests were received in the Indian Conference Room, which is decorated in oriental style, and refreshments were served in the adjoining African Conference Room. The evening was one of those reserved for the Fellows of the Institute, so that the gardens were illuminated, and many availed themselves of the cards which gave admission to the gardens and the collections. A considerable number of the Indian gentlemen present honoured the occasion by appearing in Eastern dress, which added to the brilliancy of the party. Some Indian ladies also attended. The entertainment was altogether very successful. Among those present were, Lord and Lady Hobhouse, Lord Northbrook, Lord and Lady Thring, Sir Alfred and Lady Lyall, Sir Steuart and Lady Bayley, Lady Meade, Mr. and Mrs. Sheppard, Mr. and Mrs. David Carmichael, Mr. and Mrs. Cowasjee Jehanghir, the Right Hon. James Bryce, M.P., and Mrs. Bryce, Sir Raymond West, Mrs Salis Schwabe, Mr. Stephen Fox, Mr. Romesh Chunder Dutt, C.I.E., Dr. and Mrs. Duka, Mrs. James Jardine, Professor and Mrs. Bain, Mr. T. H. Thornton, Mr. A. Dharamsi, Sir John Ross, Sir Edward Bradford, Mrs. Balfour, the Count and Countess Vichit, Dr. Khory, Miss D. Banaji, Miss Meadows Taylor, Mrs. Lesley Probyn, Mrs. Keatinge, Sir William Wedderburn, Moulti Rafiuddin Ahmad, Moung Podan and Moung Tun Win, Dr. and Mrs. Donkin, Mrs. and the Misses Bonnerjee, Dr. Kenneth McLeod, Mr. and Mrs. Chester Macnaghten, Bai Rukhmbabai, Mrs. Palit, Mrs. Woodrow, Mr. and Mrs. Arathoon, Mr. and Mrs. Martin Wood, Mr. and Mrs. Barclay Scriven, Mr. and Miss Arbuthnot, Mr. Geflowski, Miss Cock, M.D. Mr. and Mrs. Pennington, and many others interested in India.
INDIAN INTELLIGENCE.

M. Thumbu Chetty, Chief Magistrate at Mysore, has given Rs. 1,000 to the Bowring Hospital at Bangalore, one half of which is to be used for building a dispensary for out-patients, to be named after the donor, and the other half for erecting a ward for women and children, to be named after his wife.

A meeting of leading Musalman gentlemen was lately held at Junagadh, at the house of M. Gulam Mahomad B. Munshi, Barrister-at-Law and Chief Judge, to arrange for the presentation of a congratulatory address to the Vazir Sahib Bahaundinbhai, on his having received from the Queen Empress the title of C.I.E., in recognition of his services to the Junagadh State. Among these may be mentioned the founding of a Madressa (Mohammadan College), a Leper Asylum, a Bridge, and many other works of public utility. The Madressa was especially referred to as having supplied a real educational want for the Musalman community of the State.

Dr. John Murdoch has lately published at Madras a pamphlet, in which he urges that instruction on the following points should be given to all children attending schools: (1) Some knowledge of the laws of health; (2) instruction fitted to promote material progress; (3) lessons on female education and other points bearing on the elevation of women; (4) moral instruction, including our duty to God. He goes on to observe (says a writer in the Mahratta): To show how much some of the above points are neglected it may be mentioned that out of 1,154 lessons only seven are on Health; twenty-two Government English “Readers” have only ten lines on Female Education.

A meeting was held on June 15 at the Baranagar Widows’ Home in memory of Miss Mary Carpenter, whose death took place on that day in 1877. The Statesman writes that Mr. Sasipada Banerjee gave a short discourse in Bengali on the life and work of Miss Carpenter, laying special stress on her labours for the advancement of female education in this country. Her portrait was adorned with flowers and garlands, and some of her own water-colour sketches were exhibited, and some photographs of the Carpenter family, including those of Dr. W. B. Carpenter, the physiologist, Professor J. E. Carpenter, and others, and several Bristol and Clifton views were also shown, which excited much interest. The 15th June is every year solemnly observed in the Baranagar School.

The Indian Nation announces the death, at the age of 79, of Babu E. C. Bannerjee, who was long connected with the Hooghly College, and who did valuable work as a teacher, a writer, and a learned scholar. He was the first Bengali promoted to the higher grade of the Education Department.
At the Levee, held on July 26th, by H.R.H. the Prince of Wales, on behalf of her Majesty, the following Indian gentlemen had the honour of being presented to His Royal Highness: Mr. Rustomjee Nowrojee Motabhoy; Mr. Ahmed Rahimtula Sayani; Mr. Abdula Rahimtula Sayani; Mr. Ali Ahmed Hussanally; Mr. Nand Kishore Kacker; Lala Ramji Dass, Hon. Magistrate, Ludianah; Mr. Moolraj Sujansing Bhagvanani, B.A., Interpreter Khairpur State, Sindh; Mr. Pokhraj Lall; Mr. Syed Nehal Hussain; Mr. Syed Natimul Huck; all by the Political A.D.C. to the Secretary of State.

In the Class List of the Final Honour School of Jurisprudence at the University of Oxford, J. J. Platel, Government of India Scholar, and R. K. Sorabji, both of Balliol College, were placed in the Second Class.

In the School of Modern History at the University of Oxford, Syed H. Bilgrami passed in Class III.

N. M. C. Captain (St. John’s College) passed in the Law Tripos at Cambridge, Part I., Class III. (his name was omitted last month).

Mrs. Kadambini Ganguli, of Calcutta, has passed the Final Examination of the Royal Colleges of Physicians and Surgeons of Edinburgh, and the Faculty of Physicians and Surgeons of Glasgow, and has thus obtained a British Diploma.

Miss Van Luylenberg, of Ceylon, has passed the Matriculation Examination of the University of London in the First Class, and Jotindra Nath Ray in the Second Class.

We have received the following communication from an Indian Student, who signs himself “A Friend.” Missionaries will hail the news that a Punjab gentleman, Mr. Hira Singh Puri (now the Rev. Hira Singh Puri) has enlisted in the cause which they have so much at heart. On June 29th, Mr. Puri received a Certificate of Honour for having successfully finished his theological curriculum at Cheshunt College. The certificate was accompanied by a prize of books, presented to him at a large gathering, which I also had the pleasure to attend. In handing to him the certificate and the prize, the Chairman referred to his satisfactory career as a student, and expressed a sincere wish on behalf of the College authorities for his success in his future life. Mr. H. S. Puri is a substantial acquisition to the mission work in India, not only as being an Indian, but also because he has had his general and theological education in the West, nay, in the heart of Christendom. Among the causes which hinder the success of mission work in India, two of the most
important are, the resistance of the different religions already existing in India, and the want of a thorough acquaintance with the languages, manners, and customs of the people on the part of the missionaries, who cannot acquire this knowledge during their short stay in India. Mr. H. S. Puri having been born and brought up in the land to which he is now proceeding, will be better able to perform the work he has taken up than a great many foreign missionaries. However, I am more interested in himself than in his work as a missionary; and therefore my few words to him will be, that if he carries into effect the one great object of all religions, 'the elevation of mankind'—he will no doubt satisfy himself, his friends, and his country. Being well-known as amiable and sincere, I hope that he will not find helping in this great work (the elevation of mankind) a too difficult task. In conclusion, I congratulate Mr. Puri in gaining, after all, the object he has had in view since he was fourteen, and I wish him every success because I am his very sincere friend."

The following paragraph appeared in the *Times*, in reference to Mr. J. E. Kohiyar, whose death, on June 22nd, we recorded last month: "Mr. Jehangirshaw Erakshaw Kohiyar, who died, in his 43rd year, at St. Thomas's Hospital, was a remarkable example of the capacity of the Parsee race for healthfully assimilating the many-sided culture of modern Europe, and successfully discharging official duties of the highest responsibility under the Government of India. While a student at the University of Bombay he twice took the Homji-Oorsetji prize for English verse—in 1869 for a poem on "The Indus," and in 1870 for one on "Vasco da Gama." After passing his first examination in Arts he was appointed, in 1873, First Assistant in the Magnetical and Meteorological Observatory at Bombay; in 1876 an Assistant Compiler of the General Administration Reports of the Bombay Presidency; and in 1880 Superintendent in the Revenue, Financial, and General Departments of the Bombay Secretariat, Acting Reporter on the Native Press, and Registrar of Native Publications. In 1882 he was promoted to be Assistant Secretary to Government in the Revenue, Financial, and General Departments, which post he held to the date of his death. In every office held by him, whether scientific, literary, or administrative, he gave the highest satisfaction to his superiors.

*Arrivals.*—The Sawbwa of Thebaw, and his younger son, Tsaw Loo, from the Shan States. Khan Bahadur Yar Mahomed, Khan, Diwan of the Nawab of Jaora, Malwa, Central India. Mr. and Mrs. N. M. Patell, and Miss Patell; Miss Mary Nundy, from Hyderabad; Mr. S. Amin Asghar, Mr. Syed M. Cassim, and Mr. S. K. Rahman, from Behar; Mr. Gulam Husain (son of the Hon. M. Fazulbhai Vishram); Mr. J. N. Mody, Mr. Framjee Hormussjee Allbless, Mr. M. H. Mody, Mr. Damodardass Gordhandass, Mr. M. S. Mehta, Mr. C. H. Dady, Mr. S. L. Sett, and Mr. A. H. Nazar, from Bombay; Mr. Dhirajlal Panachand Shroff, from Ahmedabad.