THE RECENT CIVIL SERVICE COMPETITION.

It is very desirable that those who are engaged in India in preparing young men for Civil Service examinations should, from time to time, procure copies of the examination papers and the marks obtained, and study them carefully, as is done in England. All examinations have their peculiarities, and no candidate can afford to disregard them. The papers and marks can be obtained at a trifling cost through any bookseller.

I venture specially to recommend to my friends in India a careful study of the marks obtained by the Indian candidates in the great Civil Service Competition of 1896.

It will be remembered that in this competition the vacancies for the Home Civil Service, the Indian Civil Service, and the Eastern Cadetships, all of which are open to Natives of India, were combined, making in all ninety-four vacancies.

The marks obtained by the six successful candidates from India, and their educational history, are given in the tables on the next page, and the following points appear to me to be worthy of observation.

1. All the candidates received what in England we should call their school education in India itself. Every Indian parent will appreciate the importance of this. It shows that the very long period of preparation in Europe, which used to be thought necessary, is not now required.

2. Three out of the successful candidates received no other training in England than that which could be obtained at an English University: a fourth only had three months; and a fifth only had seven months of other training.
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<th>Name</th>
<th>University</th>
<th>University Residence in England</th>
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<td>Chatterjee, A. C.</td>
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This, again, is very important, as it shows that the methods of education followed in India fit well on to the methods usually adopted in England, and that natives of India can safely pursue their studies in an English University if it is thought desirable that they should do so.

3. The time spent in England by one of the candidates was only two years, and by another only two years and three months. This shows that the preparation in India can be carried to a point beyond that commonly reached by school education. European candidates have generally three and often four years of preparation after leaving school.

4. To Cambridge belongs the honour of having had all the candidates as her alumni. But it is not a little remarkable that whilst, as a rule, mathematicians, even Cambridge mathematicians, rarely distinguish themselves in the literary subjects, the Indian candidates make a very good show in those subjects. I think this proves that a good foundation of general culture is laid in India.

5. That this inference is correct is also shown in another way. The average marks obtained for English composition by the six Indian candidates is 264. The average marks obtained in the same subject by the ten candidates highest on the list is 278. There are only three candidates who exceeded Mr. Chatterjee’s 405. There are fifteen who did not exceed Mr. Mallik’s 165. There are fifty-four, including the candidate highest in the list (a double first class Oxford man), who did not equal Mr. Sarwar’s 280. There are only twenty-two who exceeded Mr. Cama’s 335. When we add to this that Mr. Chatterjee obtained the highest marks in English History and Political Science, and was a very close second in general Modern History and English Language and Literature, it is, I think, clear that Indian candidates can hold their own with their European competitors in all those subjects in which knowledge of the English language is of the greatest importance.

Altogether, the results of this year’s competition are very satisfactory for Indian students. It is clear that they have completely mastered the difficulty of acquiring knowledge and expressing themselves in a foreign language, and that the foundations of a good education can be laid in India. This being the case, I see no reason why they should not, a few years hence, fully equip themselves for the Civil Service competition without the necessity of passing a single day in Europe except what is just
necessary in order to appear at the examination. The only thing I should caution them against is taking too many subjects. It must be remembered that under the present excellent system of examination for the Civil Service it is only good work which pays, and that unless a subject can be studied thoroughly it is better to leave it alone.

One injustice the Indian candidate has to complain of. Whilst for the Greek and Latin languages the maximum is 750 each; for Sanskrit and Arabic it is only 500 each. This cannot be right. No valid reason can be assigned why these four languages should not be marked equally. There is an unaccountable unwillingness to encourage the study of the Oriental languages in England. There is hardly a University on the Continent which cannot show a better record in the study of these languages than Oxford or Cambridge. But to underrate these languages in an examination designed mainly for admission to the Indian Civil Service is going a little too far. The natives of India ought to agitate strongly for placing Sanskrit and Arabic on a level with Greek and Latin. Any arrangement which does not recognise this equality is unfair to Indian candidates.

W. MARKBY.
MR. MANOMOHUN GHOSE.

We deeply regret to have to record the death, on Oct. 17, of Mr. Manomohun Ghose, Barrister-at-Law, which has been felt as a national loss in all parts of India. We give below an account of his life, from a correspondent at Calcutta. The following Resolution was passed at the Committee Meeting of the National Indian Association, held on Nov. 16, the Lady Hobhouse in the chair:

"The Committee of the National Indian Association have heard with much sorrow of the unexpected death of Mr. Manomohun Ghose. He had for many years been connected with their work, and expressed his sympathy with it, and his hopes for its future during his recent visit to England, where he was well known and much respected by many individual members of the Committee and a large circle of English friends. They desire to record their high appreciation of Mr. Ghose's earnest efforts for the welfare and progress of his country, which were largely devoted to promoting a good understanding betwixt Indians and Englishmen, and of his sympathetic interest in the advance of education among both sexes and all classes and communities.

"They beg, therefore, to express to Mrs. Ghose their sincere regret at the loss the Association has sustained, as well as their respectful sympathy with her, and with the other members of her family, in their sudden and irreparable bereavement."

"In the midst of life we are in death."

The truth of the above quotation is sadly verified in the case of Mr. Manomohun Ghose, Barrister-at-Law, and Secretary, Bengal Branch, National Indian Association, who died suddenly of apoplexy at 3 p.m. on Oct. 17. Some time ago I saw him in his house—17 Theatre Road, Calcutta. He was then very busy taking notes of a criminal appeal case in consultation with a Zillah Court Pledger. So he told me to call on Sunday following. Under inevitable circumstances I could not call on the
appointed date. I little dreamt that that leave-taking would be the last. That he himself knew not that he was fast hastening to the "bourne from which no traveller returneth" is apparent from the following extract from a letter he had addressed to Babu Norenda Nath Sen, Editor of the Indian Mirror, on the day preceding the one on which the mournful event took place at Krishnagur, where he had a palatial house of his own, and where he had been then staying for some time past:—

Krishnagur, October 16, 1896.

My dear Mr. Sen,—I shall be in Calcutta to-morrow (Saturday) evening, and shall stay there only for a couple of days, as I am going, on Tuesday morning, to the Nilgiris by the Manor for a month or so. I hope you will find it convenient to see me on Sunday, if possible, as I have some matters of importance to talk to you about. . . .—Yours sincerely,

M. Ghose.

The above speaks for itself. In his sudden and unexpected death, Bengal has lost one of her noblest sons, of whom she had reason to be proud; India, one of the best promoters of her social and political welfare, and one of the connecting links between the rulers and the ruled—a cosmopolitan. Thinking a biographical sketch of such a great and good man is now most opportune, I beg to present to the readers of the Indian Magazine & Review the following accounts collected on the spur of the moment, as the time for the foreign mail is up.

The late Mr. Manomohon Ghose was born March 13, 1844, at Bairagadi, on the Dhaleswari River, about 15 miles from the town of Dacca, in East Bengal. His father Ram Lochan Ghose, was a self-educated man, whom Lord Auckland appointed a Subordinate Judge of Krishnagur, where he subsequently settled. The Kayesthas are a literary class in Bengal. And in the Kulin Kayesthas—Ghose, Bose, and Mittra—a noble pedigree is combined with learning and other characteristics that constitute true greatness. As he was eager for the spread of English education in this country, it was chiefly through his instrumentality that the Dacca College was established by the Right Rev. Daniel (Lord Bishop of Calcutta), on Nov. 20, 1841. It arose, phoenix-like, out of the ashes of the Dacca English Seminary, founded on July 15, 1835. He increased the funds of the College by making a liberal endowment, which has been since known as the "Ram Lochan Ghose Prize." As a social reformer and coadjutor
of Raja Ram Mohan Roy, Mr. Ram Lochan Ghose became one of the Raja's personal friends.

Mr. M. Ghose received his education in the Krishnagar Collegiate School. There he matriculated in 1859, and went up for higher examinations in the Presidency College. He studied in this State College till 1861. In 1862, he, in company with Mr. S. N. Tagore, of the Bombay Civil Service, left for England. Mr. Tagore passed the Civil Service Examination. Mr. Ghose failed twice (1864 and 1865). The failure was due not to any innate deficiencies on the part of the youthful examinee, who was a man of great intellectual calibre, but to the abrupt changes in the Rules and Regulations of the Civil Service Examination made by the C.S. Commissioners. Be that as it might, he studied Law at Lincoln's Inn, and in 1866 he joined the Bar. His father did not live to see his success, as he died only a few months before. In November of the same year Mr. M. Ghose came back to Bengal. The late lamented Mary Carpenter took passage to India on board the same vessel, and it was then that a friendship was contracted with her that lasted during her life.

To him was due the credit of being the first Indian barrister, though one of his countrymen, Mr. G. M. Tagore, had preceded him in the legal examination, but not in the practice of law. The first case he took up was Queen v. Amin-ud-din. The names of the cases which the parties won through him were legion. But I must make mention of (1) Lal Chand Choudhuri's Case; (2) the Fennah Case; (3) the Shapur Murder Case; (4) the Nuddea Students' Case; (5) the Rungpore Deer Stealing Case; (6) the Jamalpore Mela Case; (7) the Muluk Chand Chowkidar's Case; (8) the Lokenathpor Case; and (9) the Howrah Murder Case. In reference to the last-mentioned case, the public feeling was strong against him, as it was said that he should not have accepted the brief of a case which was as clear as noonday against the accused. This charge was too serious to let me be silent. I saw Mr. Ghose shortly after, one evening, and on my broaching the subject he disclosed all the secrets to me, with the request that I would in no wise disclose them to a third person. The facts were so astoundingly favourable to the prisoner that I must say he was fully justified in standing by him, and thus saving his life from the undeserved gallows.

He was a great lover of newspapers, and especially a great lover of the newspapers of India. For his country he exerted himself might and main—by the use of his pen
and his money. With the pecuniary help of Maharshi Debendra Nath Tagore he started the fortnightly *Indian Mirror* in 1861, then a religious paper, which is now one of the most influential dailies in Calcutta. I am in a position to say that he used to contribute to it, as well as other newspapers, even in his last days. He was supplied with almost all the principal newspapers of India, and the foreign ones, such as the *Daily News*, *Punch*, *Black & White*, and *Truth*. He, patronised largely also the vernacular newspapers and publications. Thus, a visitor to his place, who might have to wait some time to see him, had not had a dull time of it, when there were so many readable papers before him on the table in Mr. Ghose's office.

The deceased was a great patron of Female Education. He was the Secretary to the Bethune College Committee of Management, of which the Chief Justices of the local High Court are, by virtue of office, Presidents. The Bethune School, which has now grown into the Bethune College, was founded by the Hon. J. E. D. Bethune for the instruction of Hindu girls. Young Brahmin and Christian ladies are enabled to attend the College Department. This is objected to by the narrow-minded among the Hindus. I spoke to Mr. Ghose one evening, in the course of conversation, about the objections made. He said that it was out of the surplus funds that college education had been provided. As to the Hindu girls not going up for the higher examinations, it was, said he, the fault of their guardians, and the fault of the Hindu community. The Hindus would not, I am afraid, be satisfied with this answer. What they wanted was that the *status* of the institution should be placed on a Hindu basis, and that it should be conducted on an altogether different line. He was also the Secretary, as I have said at the very outset, to the Bengal Branch of the National Indian Association. His colleague (Mrs. C. Grant) died only a few months ago. Now that he has followed her they have left a void, which it will not be easy to fill up. He was President of the Central Bengal Union, a Society for the spread of Female Education in, and for the Moral Improvement of the youth of, the districts of 24-Perganhas, and Nuddea and Calcutta. There are some dozen such societies in Bengal, which conjointly presented an address to Miss Manning during her visit to India, and with almost all of which he was more or less connected. But as regards the Central Bengal Union, of which he was the life and soul, it will I regret to say.
materially suffer through his death. The Calcutta University recognised his sterling merit by appointing him, if I mistake not, to the Faculty of Law.

Mr. Ghose and Mr. W. C. Bonnerji were intimate friends of the poet Michael Madhu Sudan Dutta. The poet having died in very straitened circumstances, Mr. Ghose took fatherly care of his only surviving helpless orphan son. He gave him education, he gave him shelter under his own roof, and otherwise looked on him as if he were his own son. He used to call him by the endearing name of "Bertie," Albert being his Christian name. The little orphan boy has now grown into an intelligent young man, serving in the Opium Department of the Government of India in the province of Oudh. Something like what he did for Bertie he did for other helpless boys and students that might call at his hospitable door for relief. It was therefore an almost every-day occurrence that his house in Theatre Road remained besieged, so to speak, by crowds of famished students and candidates for employment.

Though he was a staunch supporter of the National Congress, and also in favour of the political rights and the enfranchisement of his countrymen, yet, be it said in all fairness, he was not in favour of the simultaneous examination for the Civil Service in India and England; for in that case, he would say, the quality of the examination and of the successful candidates would deteriorate. Anglo-Indians, who did not countenance the measure, even though it had been agreed to by Parliament, made much of his views on the subject and extolled him highly. But he was above all praise and blame. He knew how to steer clear of the ever-widening party feeling between Indians and Anglo-Indians. This was why he had among the latter some of his best friends. I would be guilty of the sin of omission were I to pass over the names of Lord Ripon, Lord Hobhouse, Sir George Campbell, Sir Antony MacDonnell, Sir Comer Petheram, Sir Richard Garth, the late Mr. Justice Kemp, Sir John Budd Phear, and Mr. J. B. Knight as his great friends. The Society for the Higher Training of Young Men has changed its name. Mr. Ghose was for the change, as to which act of his public opinion was divided. There were some who condemned him for it, while others there were who upheld him.

Now to turn to his home. He was happy in his family relations. His only son, Mr. Mahi Mohan Ghose, passed the Civil Service Examination in 1893, and is now posted in the Salem District in the Madras Presidency.
as a Joint-Magistrate. He has left two daughters. Mrs. Ghose came of a good Kayestha family of Taki in the district of the 24-Perghanas. Mr. Ghose was the eldest of three brothers, two of whom survive. Mr. Murali Mohan, the youngest, is a landed proprietor. The name of Mr. Lal Mohan Ghose, the second brother of the deceased, is very well known in England and in India. Mr. Ghose's old mother lives to mourn the irreparable loss sustained by her on his death. His respect for her was very great. Whenever she came over to Calcutta, he engaged a house for her accommodation, as she is an aged Hindu lady and lives in a Hindu style.

In the absence of any male members of his family, his body was cremated by one of the female members, assisted by the sorrowing neighbours and fellow-townsmen, as the following letter from Krishnaghur, published in the Indian Mirror of Tuesday, October 20, would show:

A Krishnaghur correspondent writes: “The body of the late Mr. Ghose was carried to the side of the River Kharya on a cot by several respectable gentlemen of Krishnaghur at six o'clock on Saturday evening. A vast concourse of people of all classes followed the corpse on foot to the river side, forming a most imposing funeral procession. Loud wailings of women were heard from the houses on both sides of the route. At the river side the corpse was photographed, after which it was conveyed by boat to Navadwipa for cremation on the banks of the Ganges. The corpse reached Navadwipa at ten o'clock and was cremated at midnight according to Hindu custom. Unfortunately, no adult male member of the late Mr. Ghose’s family was present at Krishnaghur, but the citizens voluntarily did everything necessary. The grief of the people knows no bounds.”

The following obituary notices have already appeared in the Press:

The Indian Mirror of October 20 thus writes: “We publish elsewhere a telegram from Krishnaghur, announcing the mournful intelligence of the sudden death of our distinguished countryman, Mr. Manomohun Ghose, from apoplexy, yesterday afternoon at 3 o’clock. When we received the telegram, and read its contents, we could not believe our eyes. For only yesterday morning we received a letter from Mr. Ghose by post (which is published elsewhere). So Mr. Ghose was to have returned to Calcutta from Krishnaghur yesterday evening, and we were desired to see him to-day. But how life is uncertain will be evident from the above letter, which now possesses a most melancholy interest for us. Mr. Ghose was to have gone to the Nilgiris, so that he might see his son, who is a member of the Madras Civil Service. A really
great and good man has passed away in Mr. Manomohun Ghose. No one knew him better than ourselves; and we must say that there were few of our countrymen who had the interests of his country so much at heart as Mr. Manomohun Ghose. He was a true patriot, and his loss will be mourned throughout India, and regarded as a national calamity. We can ill afford to lose such men as Mr. Manomohun Ghose at this moment, for their number is very small indeed. But it has pleased God to take him away in the very best part of his life, when he had been doing so much to further the cause of India. We reserve a more lengthened notice of his life for a future issue. Mr. Ghose has left an old mother, two brothers, a sorrowing widow, two daughters, and a son.”

The Amrita Bazar Patrika says: “A great Indian has just passed away. As will be seen from a telegram published elsewhere, Babu Manomohun Ghose died on Saturday at his house at Krishnaghur. The shock has come upon us suddenly and has paralyzed us. We shall have something to say in regard to this shortly.”

The Hindu Patriot, in its last Saturday’s issue, says: “The news of the sudden and untimely death from apoplexy of Mr. Manomohun Ghose, Barrister-at-Law, which melancholy event occurred at his newly-built house at Krishnaghur, on Saturday afternoon last, will be received with genuine sorrow throughout the length and breadth of the land. He was to return to Calcutta on that day, and to proceed to the Nilgheries by the S. S. Manora to-morrow to see his only son, who is a member of the Madras Civil Service, when all of a sudden, without any warning whatever, he falls prostrate to the scythe of the relentless Reaper. In him the Calcutta Bar has lost one of its most brilliant and esteemed leaders; Bengal, one of her most remarkable and distinguished sons, who, by the many qualities of his head and heart, shed a lustre on the land of his birth; and India, a true patriot and an untiring advocate of judicial reform. Our heart is too full of sorrow to permit us to attempt at present anything like a detailed sketch of the career of the great man who has so quietly passed away. For the present, we can only think of the void which his departure has caused in the profession in which he had attained such rare success and eminence, in the society of which he was such an accomplished ornament, and on the political stage on which he had been by no means the least prominent actor. His death at the present juncture is indeed a national misfortune and calamity. We hasten to offer our heartfelt condolences to the bereaved family of our deceased friend and compatriot, to whom he has left that priceless inheritance—the example of a pure and blameless life.”

The Englishman writes: “We extremely regret to announce the sudden death of Mr. Manomohun Ghose, one of the most distinguished members of the Indian Bar. Mr. Ghose was a man who
bulked largely in the eyes of the Indian public. As a busy and successful lawyer, as a publicist and politician, and as a reformer, he had attained front rank and held it worthily. He was, we read, the first Indian to practise as a Barrister. Born in 1844, the son of Babu Ram Lochun Ghose, a Subordinate Judge of Lord Auckland's selection, he was educated at the Presidency College and in England. In 1864 and 1865 he sat for the Civil Service Examinations, but failed on both occasions—a result which, having regard to Mr. Ghose's great ability, we can well believe to be due, as is stated, to sudden changes in the test, rather than to any shortcomings in Mr. Ghose's parts or training. In 1866 he was called to the Bar at Lincoln's Inn, and returned to this country in the same year. He had many difficulties to contend against, but overcame them all, being at the time of his death in enjoyment of one of the most lucrative practices in Indian. Mr. Ghose was a devoted adherent of the Congress, and during one or more of his numerous trips home addressed political meetings on Indian questions. The most recent of the causes célèbres in which he was engaged was the remarkable Bodh Gya case, in which Mr. Manomohan Ghose, as counsel for the Mohunt, was pitted against Sir Griffith Evans. By his death Bengal loses one of her most brilliant sons."

In conclusion, I shed tears—only saying Requiescat—overwhelmed as I am with grief.

Nakur Chandra Bisvas.
WHAT HAS ENGLISH EDUCATION DONE FOR INDIA?

I was unfortunately prevented by a severe attack of gout from being present, as I had fully intended, at the Imperial Institute on October 19, when the subject of discussion was “What has English education done for India?” As the son of the late Rev. Dr. Duff, of Calcutta, the subject is one of perennial interest to me. I need not enter into detail as to the state of education Dr. Duff found on his arrival in Calcutta in 1830. It is enough to say English education was at a low ebb, while I would wish to do full justice to the wonderful work of David Hare. He was a remarkable man. Himself a watchmaker in Calcutta, an ordinary illiterate man, but one of great energy and strong practical sense, he issued a circular proposing to institute an English school for the instruction of the natives. The circular having been brought to the notice of the Chief Justice (Sir Hyde East), he entered cordially into the proposal, and called a meeting of European gentlemen in May 1816. He also invited some influential natives to attend. In the beginning of 1817 the school was opened, the very first English seminary in Bengal, or even in India. A joint committee of Europeans and natives was formed, the latter preponderating. From inexperience, jealousies, and other frictions, the school soon got into difficulties, and would have perished but for the energy of Hare. He made an appeal to Government for a pecuniary grant, and the answer of Government was in effect, “We will give you a grant if you will allow us to appoint a duly-qualified visitor, so as to give us some control over the course of instruction.” But the natives resisted. However, eventually they yielded, and the first visitor was none other than the celebrated Sanscritist Horace Hayman Wilson. Under his supervision the school revived, but Government, being then under the spell of the orientalists, decreed that whatever of European literature and science was taught must be through the media of the learned languages of India—for the Mohamedans, Arabic and Persian; and for the Hindus, Sanscrit. When Dr.
Duff arrived, he was fortunate in making the early acquaintance of the celebrated Rammohun Roy, who entered cordially into Duff's ideas, and took up a position entirely antagonistic to the Government, insisting that the English language, and not the Bengalee, Persian, Arabic, or Sanscrit, should be the medium for conveying sound European knowledge. Rammohun Roy, assisted by Dwarkanath Tagore, secured a hall for Dr. Duff, and on July 13, 1830, the seminary was opened, with the humble number of five pupils! But success was at once obtained, and the number of pupils soon rose to 300. But I must be brief, as I wish to get to the able paper read by Mr. Satthianadhan, and will content myself with saying this: The day of small things with Dr. Duff has issued in this—he has left in Calcutta itself two large institutions, the one known as the General Assembly's, which Dr. Duff had to abandon in 1843, when he seceded from the Established Church of Scotland along with Dr. Thomas Chalmers; the other, the college of the Free Church of Scotland, a magnificent building to which, I am glad to say, American friends of Dr. Duff contributed most liberally. These two institutions between them have in attendance daily more than 3,000 pupils. Then there is the college founded at Madras by Mr. Anderson; the famous Wilson College at Bombay; and another at Nagpore.

The first sentence in Mr. S. Satthianadhan's paper that attracts notice is where he points out that while the Indian Government "settled once for all that all higher education should be on Western lines, through the medium of the English language, the authorities concerned were fully aware of the impossibility of diffusing education among the masses through any other medium than that of the vernacular languages." I entirely dissent from the views of Sir Lepel Griffin, while I must also take leave to differ from the lecturer when he says, "the best energies of an Indian youth are exhausted in acquiring the English language." I myself have been engaged in commercial pursuits in Calcutta for over a quarter of a century, and I venture to hold the very opposite opinion. The eager plastic minds of Indian youths are easily moulded, and I venture to say that, as young men, they acquit themselves as creditably in acquiring the rudiments of the English language as do our own youths at home. I agree heartily with the lecturer in what he says in condemnation of the examination system. Much to the point is the lecturer's remark that "social customs have had something to do
ENGLISH EDUCATION.

with the deterioration of the Indian intellect"—only where
he says "something" I would say much, very much. What he says of the home life of the Indian student is
not only true but pathetic. In addition to the names he
has given of Indian gentlemen who have distinguished
themselves in many walks, I would mention Mr. Jogendranath Bhattacharja, who has written a remarkable book
on caste, and whose commentaries on Indian law are
well known. I would add also the name of the late
Dr. S. C. Mookerjee, Editor of the well-known Calcutta
paper Reis & Rayyet, to whose remarkable career
Mr. Knight did full justice in a recent number of the
Indian Magazine. All friends of India will heartily echo
the lecturer's words when he says, "Our future is a glorious
one." I am very grateful to Mr. Satthianadhan for his
acknowledgment that "Western education is yielding
fruit in rectitude of conduct, zeal in performance of duty,
and in a higher standard of public morality." He has a
just right to claim credit for the achievement of his native
confrères at the Bar and on the Bench. And he carries me
most heartily with him when he says he "looks upon
English education in India as the great Emancipator of
the Indian Races."

I have deep sympathy with Sir Roper Lethbridge
when he says, "I hope that while assisting the progress of
English education in India we shall not forget the cultivation, side by side, and subsidiary to that, of the ancient
learning of the Hindus and Mahommedans." I also agree
with him, from personal intimacy, in all he says in eulogy
of the late Kristodas Pal, of Calcutta. I do not quite
follow Mr. Chakravarti's complaint that the "English had
neglected the ethical side of education." I think he was
fully and admirably answered by Mr. Satthianadhan in the
remarks he made when acknowledging the vote of thanks.

As the latter said, it is not a question of Christianity
at all. Our gracious Sovereign has guaranteed the most
perfect liberty and equality to Hindu and Mahommedan
alike, and the Government schools and colleges are per-
fectly neutral. But as Mr. Satthianadhan truly said, it is
the unconscious influence of being brought into contact
with English literature, English life, and English institu-
tions, that is exerting its benign influence, and bringing the
sons of India into contact with a higher ethical standard.
I did not know him, but from what I have read of him, it
must have been an ethical education in itself to have been
brought under the influence of Mr. Chester Macnaghten,
to whose character Prince Ranjit Sinhji has borne so warm a testimony. And the same must be said of Professor Cowell, of Cambridge, although it is many years now since he left Calcutta.

Mr. Chakravarti would be amazed how little of ethical education in itself is given at our public schools. I may be pardoned for a personal reference. I was five years as a boy at a famous public school near Edinburgh, presided over by a brother of the illustrious Chalmers. When my father returned from India in 1850, and put me through a Bible examination, the first Sunday he was at home, he exclaimed, in very bitterness of soul, "The heathen boys in my Institution at Calcutta know more of the Bible than does my son."

The discussion appears to have been of a most interesting character throughout, from the Chairman's introductory remarks down to the speech of Mr. S. P. Roy.

Sir Joshua Fitch is an eminent authority on all that relates to educational questions in this country, in Europe, and America, but he has had no practical acquaintance with education in our Indian Empire. His remarks indicate a warm interest and deep sympathy with the natives of India in their aspirations after a higher education. But his question as to whether we do wisely in imposing Western ideas on such a people, indicates a state of mind which would not exist had the educational departments in the several Presidencies had the privilege of the personal supervision of Sir Joshua, as in the case of the training colleges at home. Lord William Bentinck and Macaulay have for all time settled the question for the Government of India. I would take the liberty of asking Sir J. Fitch, Does India possess an indigenous system of education capable of doing more good to the country than has been achieved by the imposition of our Western ideas? The answer seems to me to be given in the extract the lecturer read from Sir Thomas Munro's Minute of 1822; and I cannot help feeling that Sir J. Fitch himself, after the discussion was over, must have had a livelier sense of what has been accomplished by English education in India. It was not only the admirable paper in itself, but the free expression in idiomatic English of Mr. Chakravarti, Mr. Puri, and Mr. Roy; and then the beautiful testimony of Mrs. Garnett. Altogether, it reflects the highest credit on those who control the affairs of the National Indian Association, and I only wish so tried a friend of education as the Rt. Hon. I. Brvce had been present, to judge for
himself how well the highly-educated native of India can hold his own with his English brother.

No! where the English boy has the advantage of his Indian brother is in the home life; and I do not think I exaggerate when I say the ethical education of our youngsters is obtained through athletics—the river, the cricket ground, and the football ground, all lend their aid in forming the character of our young men. This was part of the machinery of the late Mr. Macnaghten at the Rajkumar College. Mr. Chakravarti may console himself by the reflection that, as regards original sin, the youth of India are very much on a level with the youth of England; and as soon as the former can have the blessings of an English home, their mothers and their sisters—unconsciously it may be—will lead them to higher things, give them a more manly bearing, and aspirations after something better and nobler than to seek the University degree merely to secure a clerkship in a Government office.

W. P. D.

THE LONDON HINDU ASSOCIATION.

The London Hindu Association held a meeting on October 24, when the subject of discussion was "The Alarming Mortality among the Educated Indians." Mr. T. J. Desai opened the debate, and he was followed by Mr. B. P. Khosla, Mr. C. R. Jain, Mr. Bundari, Mr. D. P. Desarari, Dewan Mathra Das, and Mr. C. L. Dhinra. The principal causes of such mortality referred to were: (1) The defects of the so-called Oriental methods of study; (2) Neglect of physical exercise; (3) Early marriage. The reforms suggested were: (1) That a proper method of study should be devised; (2) University life in India should be based on the same principles as at Oxford and Cambridge, &c.; (3) Neglect of physical exercises should be avoided; (4) That, to discourage early marriages, the Universities in India should enact a bye-law declaring every person who has married under a certain fixed age to be incapable of joining the University.
SOCIETY FOR THE ENCOURAGEMENT AND PRESERVATION OF INDIAN ART.

The Sale and Exhibition of Indian Arts and Industries, under the auspices of the S.E.P.I.A., notified to take place in November, was held at 24 Park Lane, by the kind permission of Lord Brassey, in the celebrated Indian room, on Nov. 10th, 11th, and 12th. How successful the Exhibition was, and how widespread an interest was excited, the following few selections from numerous Press notices will prove:

"To-morrow (Thursday) is the last day of the very successful Exhibition and Sale of India's Artistic Products, held, by Lord Brassey's permission, in his beautiful Indian room and museum" (writes "A.M.R."). "It seemed, indeed, a fitting temple for the display of the glittering metals and lovely fabrics from Oriental looms. The time chosen for this Exhibition by the Society for the Protection of Indian Art is an opportune one, when a helping hand is so much needed by our famine-stricken fellow-subjects in India. Princess Christian marked her approval of their efforts by opening the Sale on Tuesday. She was received at the entrance by Sir Mountstuart Grant-Duff, the President of the Society, and a lovely bouquet of shaded chrysanthemums was presented to her by Mrs. David Carmichael. Her Royal Highness was then conducted to the Indian room, where a gilded chair had been prepared for her. However, she remained standing while Mr. Edmund Russell read a poem on the Arts of India, specially composed for the occasion, and dedicated to the Princess. No courtier of Queen Elizabeth's could have out-done the flowery language of this free-born Republican, for Mr. Russell is an American, as you shall judge from the opening stanza:

"Daughter of India's Empress-Queen!
A lotus flower to thee I bring,
A seed from which the next may spring;
A seven-starred blossom for thy breast—
He had not long begun, when he perceived, to his horror, that her Royal Highness was standing, so he mercifully skipped several pages, and was rewarded by the thanks of the fair Princess and her gracious acceptance of a wonderfully-beautiful copy of the poem, printed on gold, and enriched with delicate pictures of the lotus and other mystical Eastern emblems. Her Royal Highness, after making some purchases and expressing her satisfaction, departed with her Lady-in-Waiting, Baroness von Egloffstein.

"Amongst others present were Lady Lytton, Lady Grant-Duff, Mrs. Allnutt, Lady Lyall, and Lady Agnes Burne; nor must I forget to notice the interesting Indian lady, Madame Pheroze Langrana, Secretary to the Society, in her graceful Indian dress."—From *Vanity Fair*, Nov. 12, 1896.

"The annual sale of the Society for the Encouragement and Preservation of Indian Art was held on Tuesday, by kind permission of Lord Brassey, in his house in Park Lane. It was opened by her Royal Highness Princess Christian, who wore a blue cloth dress, a dalmatic-shaped sable fur, and a very charming little jewelled toque, with petunia bows and fawn-coloured paradise plumes. An interesting episode was the recitation of a dedicatory poem, written by himself, by a young American called Russell. It was very gratifying, but no doubt a little embarrassing, for Princess Christian ("Daughter of India's Empress Queen") to receive this little tribute; and her attitude, as she stood waiting with the presentation bouquet of tawny chrysanthemums and asparagus in her hand, was quite emblematic of the patience of Princesses. The "poet" was introduced by Sir Mountstuart Grant-Duff, the President of the Association. The energetic Hon. Secretary, Mrs. David Carmichael, in a black dress with vest and revers of orange velvet, conducted the Princess round the stalls. Mrs. Murray Rolland and Miss McLean were enthusiastic stall-holders. Madame Langrana wore her effective Indian dress. Lady Lytton was amongst the many fashionable people who visited the sale.

"As for the arts illustrated, there was much beautiful pottery and metal-work both in silver and brass. The needlework was very fine. A white silk dress, embroidered in Madras, was exquisite; and the Bombay work, consisting of metal and jewel embroidery on a satin and cloth ground, was largely and beautifully represented. The
natives, unfortunately, will persist in putting elaborate work on cheap materials; but the Society has taken this matter in hand, and is trying to supply them with better materials. A most laborious bit of work was lent by the Maharajah of Jeypore. It was patterned with tiny fluffy dots like chenille, but each of these dots was produced separately, and one had to dry before another was begun. Lord Brassey's house formed an admirable setting to these Indian Arts, for with its carved arches, its cases full of curios from the far East, it is a marvel of Oriental art itself.—From the *St. James's Gazette*, Nov. 12. 1896.

"London, Tuesday.

"This afternoon H.R.H. Princess Christian drove to Lord Brassey’s house in Park Lane, to the Sale and Exhibition of Eastern Products, made under the auspices of the Society for the Preservation and Encouragement of Indian Art. Her Royal Highness, who arrived shortly after three, was attended by the Baroness Von Egloffstein, and was received by the President, the Right Hon. Sir Mountstuart Grant-Duff, G.C.S.I., and Mrs. David Carmichael, who presented a shower bouquet of shaded brown and yellow chrysanthemums. Princess Christian wore a simple gown of navy blue cashmere, slightly trimmed with velvet of the same shade, a square sable collar with long ends, and a bonnet of silver and gold embroidery, with loops of mulberry ribbon, and a bird of paradise plume. The Baroness Von Egloffstein was in half-mourning, and had a round mantle of velvet, a black dress and mauve bonnet, with white osprey and black ostrich tip. Mr. Russell, an American gentleman, recited a poem in honour of the occasion, and her Royal Highness then declared the sale open, visited each of the stalls, and made several purchases. Some beautiful objects of Indian art were displayed, including ornaments of chased silver and brass, inlaid ivory, carpets, and other textile fabrics. Among the stall-holders were Miss McLean, Mrs. Thomas, Mrs. Murray Rolland, Mrs. Willis. Miss Lyall-Thomas, the celebrated palmist, greatly added to the financial success of the bazaar. Refreshments were served in an adjoining room, and the Ladies' Amateur Mandolin, Harp, and Guitar Band performed under the direction of Mrs. Perkins"—From the *Sheffield Telegraph*, Nov. 11, 1896.

"By permission of Lord Brassey, a sale and exhibition of art work is being held in the Indian room of his residence in Park Lane, under the auspices of the Society-
for the Encouragement and Preservation of Indian Art. This was formally opened on Tuesday afternoon by her Royal Highness Princess Christian, who was attended by the Baroness Von Egloffstein, and was received by Sir M. S. Grant-Duff (President of the Society), and other members of the Council. A bouquet of chrysanthemums was presented by Mrs. D. Carmichael. Her Royal Highness proceeded to the Indian room, where Sir M. S. Grant-Duff briefly explained the objects of the Society. It seeks to foster the indigenous decorative Arts of India, and to preserve their distinctive characteristics. To further that object it encourages the artisans in every province to continue in the practice of their hereditary handicrafts, notwithstanding the pressure of commercial competition, and the inducements held out to copy unsuitable and incongruous Western designs. He expressed the obligations of the Society to her Royal Highness for coming among them—an act of graciousness which would do much to give the Society that advertisement required to make it known and appreciated, both in the Old and the New World. In the Old World a great number of the principal chiefs and nobles had taken it up, and were pushing its interests, while in the New World it was beginning to excite some attention, and meeting with some success. Mr. Edmund Russell, an enthusiastic American admirer of Indian Art, then recited a poem of his own composition, specially written for the occasion, and a hand-painted illuminated copy was graciously accepted by the Princess, to whom Mr. Russell was presented. Her Royal Highness then visited the stalls, which were held by Lady Lyall, Madame Pheroze Langrana (Secretary of the Society), Mrs. Murray Rolland, Mrs. D. Carmichael, and others. Among others present were Lady Grant-Duff, and Lady Agnes Burne. The articles exhibited consisted mainly of Delhi and Agra embroideries, Cutch beaten and embossed silver, Tanjore silver work, Benares brass, some Moradabad inlay, recalling old Damascus work, pottery from Mooltan and Bombay, and Mirzapur rugs. The exhibition remained open on Wednesday and Thursday. The Ladies' Amateur Harp, Mandoline, and Guitar Band, directed by Mrs. Perkins, played each afternoon."—From the Morning Post, November 11, 1896, and the Leeds Weekly Mercury, November 14, 1896.

"Princess Christian yesterday afternoon opened a sale of work at the residence of Lord Brassey, Park Lane, in support of the objects of the Society for the Encourage-
ment and Preservation of Indian Art. Her Royal Highness was received by the President, Sir M. E. Grant-Duff, and Lady Grant-Duff, and various members of the Council.” —From the Standard, November 11, 1896.

“A remarkable display of native Indian arts and crafts was afforded at the sale opened on Wednesday in Lord Brassey’s house in Park Lane. The sale was promoted by the Society for the Encouragement and Preservation of Indian Art. Ranged upon the tables was a variety of highly characteristic Oriental wares, including silver work of both the Southern and Western Presidencies. Princess Christian paid a private visit to the sale on Tuesday.” —From Lloyd’s Weekly Newspaper, November 15, 1896.

Fac-simile copies of Mr. Edmund Russell’s poem on the “Arts of India,” as presented to the Princess Christian, costing 3s., can be had by applying to the Secretary, S.E.P.I.A., 19 Parkside, Albert Gate, S.W.

“At Lord Brassey’s artistic residence, 24 Park Lane, an Exhibition, under the auspices of the Society for the Encouragement and Preservation of Indian Art, was opened on Tuesday by Princess Christian, who was accompanied by the Baroness von Eggloffstein. Her Royal Highness was received by the President, Sir Mountstuart E. Grant Duff, and several of the Council members, among whom were Sir Edwin Arnold, Lady Lyall, Major-General Sir Owen Tudor Burne, Dr. Alexander Bowie, Mrs. Corbet, Mrs. Parry Nisbet, Lady Agnes Burne, Mr. Martin Wood, and Major-General Webber; and Mrs. David Carmichael presented a handsome bouquet of chrysanthemums, tawny and gold, with a graceful trail of blossoms and foliage. A poem, especially composed for the occasion by Mr. Edmund Russell, was read by the author. Needless to say, it dealt with the arts of India and her beauties and possibilities, and so provided a fitting accompaniment to the gorgeous attractions of some of the objects displayed. It would, indeed, be difficult to find a more appropriate spot for showing such productions than this “Indian Room” of Lord Brassey’s, because, in addition to work just fresh from skilled and patient hands, there is an opportunity for the visitor to inspect at the same time the famous museum of
curiosities upstairs, where strange and beautiful relics from different parts of the earth, together with treasures from the sea, are all preserved and encased in a unique fashion. The stalls for the sale of work are held by Madame Pheroze Langrana, Mrs. Murray Rolland, Mrs. Swift, Mrs. Willis, Lady Lyall, and Miss Maclean, while other ladies, especially the Misses Browne, deal not in spices but in toothsome cakes and other light refreshments not all made in India. Madame Langrana’s assortment of precious things comprises fine metal work, chased, embossed, hammered, and otherwise manipulated, some of the most remarkable specimens, as well as several pieces of ancient china, being from the Hemis Monastery. From Madras come many elaborately wrought vases and bowls of different metals and enamels, and from the same place is a choice collection of silver filigree-work, in the shape of toilet and other ornaments, of exquisite and marvellous workmanship. The turquoise-blue and white pottery from Bombay furnishes brilliant and rich touches of colour; and the embroideries, sparkling with gold and silver on countless lovely silks, might arouse anyone to an appreciation of arts which have not yet at any rate lost their vitality. It is for the fostering of such indigenous products and preserving their distinctive characteristics that the Society has been formed, and to help the workers against the discouragement of widespread commercial competition. The exhibition will close at six o’clock this evening.”

“On Tuesday, Nov. 10, in the beautiful Indian Room at Lord Brassey’s, in Park Lane, an Exhibition was opened of Indian Art by H.R.H. the Princess Christian. Her Royal Highness, who was presented with a lovely bouquet on her arrival, was received, among others, by Mrs. Carmichael and by Lady Lytton, whom she affectionately greeted. Among the Vice-Presidents present was the Right Hon. Sir Mountstuart E. Grant-Duff, who, in his opening speech, alluded to the impetus the presence of her Royal Highness gave to the sale. Among other members of the Council present were Lady Bayley, the Lady Agnes Burne, Mr. Alex. Bowie, M.D., Mrs. Corbet, Lady Lyall, Miss Manning, Mrs. Parry Nisbet, Major-General Webber, C.B., and Mr. Martin Wood. Mme. Pheroze Langrana, looking charmingly picturesque in her soft flame-coloured sari, was busily engaged helping to sell. The stalls were most attractive; quantities of fine lacquer ware were to be seen, exquisite turquoise pottery from Bombay, and
a grand display of the beautiful silver work which is so
typical of Indian workmanship. A certificate of merit has
been designed by Bhai Ram Singh, of the Mayo School of
Art at Lahore, for recognition of good work, and services
rendered to the Society. Mr. Russell had the honour of a
presentation to the Princess, who listened with interest to
his recitation, and graciously accepted a copy of his poem,
entitled 'The Arts of India'.

It is scarcely needful to remind our members that
when selection of Christmas and New Year's gifts is in
question, Indian art wares afford ample and suitable
variety for choice. But there are friends of our members
who may not be aware, or imperfectly realise, what a
source of pleasure may be found, alike by givers and
recipients, in the substitution of some example of Indian
decorative art—embroidery, carving, metal work, or
Oriental jewellery—instead of the conventional pictorial or
other usual kind of gifts at these festive seasons. The
scale of cost also is very wide. There are many com­
paratively simple articles—vases, inlaid boxes, rugs,
cushion or book covers, and so on—which, though of
moderate cost, may, when thus given as souvenirs of the
season, become to the recepient "a joy for ever." There is
now far less difficulty in safe selection of true Indian art
examples since the opening of the Agency at 19 Parkside,
Albert Gate, under the auspices of the S.E.P.I.A.
VARIETY.

How often we sow for another to reap,
And that which we reap did another man sow;
A trifle will change all our thoughts at a leap—
From the top of content to the bottom of woe:
But the fun of the comedy's lost if we know
What the end of the fooling is going to be;
So we hope for the best while enjoying the show,
For the essence of life is variety.

We find it not easy our temper to keep,
If cards are unlucky, or horses are slow,
And once on a time we were ready to weep,
When the girl we asked something replied with a No.
As for the girl—after all we are free:
Philosophy strengthens as older we grow,
For the essence of life is variety.

Some find that the heights of Parnassus are steep,
While others are troubled with gout in the toe,
And conscience still worries some folk in their sleep
With follies committed a long time ago.
But constant good luck would be wearisome, so
We find it is best to cheer up and agree,
That dulness is men's most redoubtable foe,
For the essence of life is variety.

My friend, fickle fortune may ebb and may flow,
But little it matters to you or to me
If we laugh as the pendulum swings to and fro,
For the essence of life is variety.

F. A. LYALL.
REVIEWS.


In these days, when the civilised world is boiling with indignation over massacres and forced conversions under a potentate claiming to be de jure the Commander of all the Faithful, such a book as this comes as a seasonable reminder—if, indeed, it be not rather a new revelation to most of us—that the most remarkable triumphs of Islam have been gained by quite other methods. There is certainly food for serious reflection in the fact that, of the votaries of a religion which is commonly supposed to rely more than any other on the sword, more than half are now subjects of governments professing other creeds. Our author estimates the total number of Muhammadans in the world at about 173 millions; and it would appear from the Statesman's Year Book that not far short of 100 millions are living under non-Muhammadan rule (Christian or Chinese), while only some six millions of Christians are subjects of Muhammadan Governments. Even more significant than the actual numbers is the tendency of Muhammadanism to propagate itself where it is politically depressed, while stationary or declining where it is politically in the ascendant. Two inferences naturally suggest themselves—first, that as a political system it must contain some principle or principles fatal to good government; and, second, that among its non-political elements there must be some eminently congenial to human beings at a certain stage of social development. The work before us neither admits nor denies the first of these inferences, but professes to be exclusively concerned with the second. Thus, for instance, the reader is warned in the Preface that "he will find no account of the recent history of Armenia or Crete; or indeed of any part of the empire of the Turks during the present century—a period singularly barren of
missionary enterprise on their part." For the same reason the author claims to be excused from dwelling on the details of Muhammadan persecutions, saying, fairly enough, that in a history of Christian missions we should naturally expect to hear more of St. Liudger and St. Willehad among the Pagan Saxons than of the baptisms that Charlemagne forced them to undergo at the point of the sword.

This is a perfectly reasonable line to take; but the reader has, perhaps, some reason to complain that it is not consistently adhered to. In point of fact, a very considerable amount of plausible but one-sided argument is devoted to minimising the militant and coercive side of the Moslem propaganda. Beginning at the beginning, the author labours to convince us that the Meccans, rather than Mohamet, were the aggressors at, and immediately before, the battle of Badr,* while he is silent about the assassinations which cowed the malcontent Arabs, the so-called hypocrites, within the city of Medina, and about the expulsion of two Jewish tribes, and the deliberate slaughter of the whole of a third. More interesting is the scholarly disquisition on the word *jihād*, which is now used to denote a holy war against infidels, but which is formed (we are told) from a verb meaning simply to strive. All the passages of the Koran (some thirty or so), in which this verb or one of its derivatives occurs, are set out in an Appendix, and it is argued that in a large proportion of them a satisfactory meaning may be obtained without importing the notion of actual warfare. Mr. Arnold's general contention is thus summed up:—

It is due to the Muhammadan legists and commentators that *jihād* came to be interpreted as a religious war waged against unbelievers, who might be attacked even though they were not the aggressors; but such a doctrine is wholly unauthorised by the Qur'ān, and can only be extracted therefrom by quoting isolated portions of different verses, considered apart from the context and the special circumstances under which they were delivered, and to which alone they were held to refer, being in no way intended as positive injunctions for future observance or religious precepts for coming generations. But though some Muhammadan legists have

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* This is perhaps the weakest piece of argument in the book. The author must have read Muir's clear and consistent narrative; yet he flatly contradicts him (and the ordinary maps) on so fundamental and easily verifiable a point as the geographical position of Badr, without giving a particle of evidence in support of his own view.
maintained the righteousness of unprovoked war against unbelievers, none (as far as I am aware) have ventured to justify compulsory conversion, but have always vindicated for the conquered the right of retaining their own faith on payment of jizyah.

As regards this last point, Mr. Arnold seems to have overlooked the tradition that the Caliph Omar I. at first doubted the propriety of admitting Persian Fire-worshippers to tribute, and that he rested his ultimate decision in their favour chiefly on the ground that they were not in fact either idolaters or polytheists, but believers in one God and in a Divine Book. According to Muir (Caliphate, p. 363), other idolaters were not brought within the pale of toleration until nearly a century later. As regards the question of "special circumstances," critics imbued with the modern spirit will have little difficulty in conceding that when God is represented as commanding the faithful to kill the idolaters wherever they are to be found, or to fight against the Jews and Christians until they are brought low and pay tribute, he may have had in his mind only the particular idolaters, Christians, and Jews with whom he was just then contending, without any thought of laying down a universal rule. But this sort of criticism once started is not likely to stop just at the point most convenient for the modern Muhammadan apologist, or indeed to leave anything at all in the Koran at once important, distinctive and permanently binding. What Mr. Arnold will find it difficult to disprove is, that the intimate companions and immediate successors of Mohamet considered without a shadow of doubt that they had ample warrant in the Koran, and in the example of their master, for extirpating idolatry and enforcing the whole law of Islam throughout Arabia at the cost of a most sanguinary struggle, and for pushing hostilities against the two neighbouring empires far beyond any possible requirements of self-defence—in fact, without any other limit than the enemy's power of resistance. What he does prove, and what hardly needed proof, is that Mahomet did not cease to feel and act as a missionary after he became a ruler and a warrior; and this double character has remained the Muhammadan ideal ever since. He preferred winning souls by persuasion. He could even recognise in theory the duty of disputing (at least with Jews and Christians) in the mildest manner; but his actual Koranic style of disputation was eminently calculated to provoke resentment, and was, as a matter of fact, violently resented by nearly all unconvinced persons who were not under his power. Thus, preaching, martyrdom, revenge,
domination, were the four inevitable stages in such a career as he proposed to himself, except where the preacher was enabled to begin with domination and thereby to eliminate the two middle stages.

In view of the stress laid by Mr. Arnold on the toleration extended at different periods by powerful Muhammadan Governments to their non-Muhammadan subjects, two observations suggest themselves. One is that his most striking examples belong either to periods when infidel support was of vital importance to the success of the Moslem arms against some formidable antagonist (as in the first invasion of Syria), or to periods when the attachment of the rulers themselves to the cause of Islam was open to suspicion, as was the case with several of the Omayad Caliphs. The other much more important point is that, even where the Government was most scrupulous in not forcing the consciences of infidels who had never been anything else, it never went the length of tolerating a relapse. The legal penalty of apostacy is, and always has been, death and confiscation of goods in the case of a male, imprisonment till death or conversion in the case of a female. This is clearly implied in Mr. Arnold’s own account (p. 343) of the Jew (Moses Maimonides), who only escaped the death penalty by the special plea that he had never really become a Moslem, but had only feigned conversion in order to save his life. When the Venetians conquered the Morea in 1699, large numbers of Muhammadans turned Christians; when the Turks recovered it fifteen years later, many of these were put to death, though they protested that they had only feigned conversion in order to save their estates.*

We have surely no cause to be surprised that under these conditions the missionary zeal of Christian subjects of the Saracen or the Turk should have languished, and with it the standard of learning and discipline within the Churches. Standing constantly on the defensive, with no possibility of reprisals, is always depressing; and such has been for many centuries the lot of the Eastern Christians. To plead the cause of Christianity with a Moslem was to invite the latter to sign his own death warrant; few would have the audacity to do this, and still fewer would be likely to find patient and candid listeners. Where it was dangerous to be too successful in argument,

* Finlay, Vol. V., p. 226. Mr. Arnold quotes Finlay’s testimony as to the population welcoming back their former masters, but is silent concerning this grim sequel to their rejoicings.
it was safer to shun all controversy, and take refuge in an attitude of stolid conservatism, which would, in time, from lack of mental exercise, become only too real. The same course would, in a less degree, affect the character of Moslem proselytising; for a controversialist who dares not admit to himself the possibility of being proved wrong, and who never meets an outspoken and determined opponent, will be apt to think any sort of argument good enough for his purpose. This view is strongly confirmed by the interesting letter set out in Appendix II., purporting to be addressed by a cousin of the Caliph Al Mamūn to a Christian friend, also an Arab of noble blood and highly esteemed at Court, inviting him either to embrace Islam, or to state fully and fearlessly his reasons for not doing so. The writer shows an unmistakeable consciousness that his own candour and courtesy are altogether exceptional, and in marked contrast with "the vulgar and illiterate and foolish persons among our co-religionists, who have no principle to work up to or reasons on which to rest, or religious feeling or good manners to restrain them from rudeness; whose speech is but browbeating and proud altercation, and who have no knowledge or argument except taking advantage of the rule of the Government." It appears from Al Kindī’s reply, no part of which is given by Mr. Arnold, but which has been carefully edited by Sir William Muir for the Christian Knowledge Society, that an express guarantee of safety from the Caliph was necessary in order to enable him to attack the creed of Islam with impunity; and that Caliph was in very ill odour with the orthodox, and has had few, if any, imitators. Al Kindī’s letter shows also, incidentally, that even at the latitudinarian Court of Al Mamūn the duty of waging war against the infidel, simply as such, was taken for granted, and was expressly based on the well-known text of the Korān, which Mr. Arnold endeavours to explain away.

The result is that we are unable to credit genuine reasoned conviction with quite so large a share in the conversions to Islam which took place during its periods of political ascendancy as our author would have us assign to it. But we are willing to allow that mediaeval Islam was by one degree less intolerant than medieval Christendom, and we are not sorry to find fresh evidence in his instructive pages that this comparative liberality found its appropriate reward in a favourable balance of conversions, and in the comparative loyalty of the unconverted. The parts are
now reversed, and while a Moslem in Constantinople or Cabul who is minded to renounce his religion must fly for his life, English renegades from Christianity are worshipping according to the rites of Islam, with full publicity and perfect security, in Liverpool.

The chief interest, however, of the work before us lies in what the author has to tell us concerning the "preaching of Islam" in countries where it has had little or no political backing.

The conversion, in the thirteenth century, of the victorious Mongols by the vanquished Moslems is not less remarkable as a triumph of faith and intelligence over brute force than the conversion to Christianity of the northern barbarians between the fifth and ninth centuries; and it is all the more so because Islam was here in direct competition with Buddhism and with at least four different forms of Christianity. In India, Islam seems to have been spreading more rapidly of late under a neutral Government than it ever did while its arms were in the ascendant.

In China, the descendants of Muhammadan traders, ultimately assimilated in dress and manners to the rest of the population, have not only retained but propagated the distinctive principles of their religion, none the less effectively because they avoid everything needlessly offensive to the Government.

In Africa, and also in the islands of the Eastern Archipelago, the story is for the most part one of peaceful propagation among pagan tribes to whom Islam was really a revelation of a higher life than they had previously known, political supremacy being often the result, but very seldom the cause, of spiritual conversion. In both regions one great secret of success appears to have been the natural, unprofessional way in which the propaganda was carried on; resembling rather the mode in which the various "isms" extend themselves in England than the formal de haut en bas operations of our missionary societies. The Arab trader who happens also to be a devout Moslem, talks freely in the intervals of business about the matters that lie nearest to his heart, and impresses the negroes as a person just a little superior to themselves; he intermarries with the best of them, and they come to perceive various advantages, both moral and material, in becoming members of the vast communion to which he belongs. The process had been described before by Bosworth Smith and others, but Mr. Arnold gives it freshly and with greater abundance of detail.
There is, however, another side to the picture, which he, like his predecessor, touches far too lightly. Stress is laid on the simplicity of the Moslem creed as one chief cause of success. Now it is true that it does not take very long to repeat: "There is no God but God, and Mahomet is his prophet." But the simplicity of the second clause is as illusory as (shall we say?) that of a blank cheque. The convert must be simple indeed who assents to it without asking what precepts of Mahomet he is expected to obey, and how he is to know that they are his precepts; and if he receives a simple answer to these queries it will certainly not be an accurate one. Mr. Arnold knows of course quite well, but does not tell his readers, that it is not merely a question of a few ritual observances, but of subjection to a most elaborate system of civil and criminal law, and, moreover, to a system which postulates the existence of a government pledged to enforce every tittle of it, and which pledges every Moslem to do what he can to promote the establishment of such governments wherever they do not exist already. And where Islam is once politically established, it becomes, as has been already pointed out, a prison-house from which there is no exit. The individual risks life and property by apostacy; the community is bound hand and foot by institutions which may represent progress in Ashanti, but which the leading nations of the world have outgrown.

Mr. Arnold sets out in Appendix IV. a long letter from the Shayk ul Islam at Constantinople to a German gentleman who had expressed a desire to embrace Islam. Much stress is laid upon the easy terms of admission, but nothing is said about facilities for egress; and near the end of the letter occurs the rather ominous remark: "Obedience to the Caliph's orders is one of the most important religious duties." The Caliph referred to is the present Sultan of Turkey.

On the whole, the book deserves high praise for the modesty and sincerity of its tone, and for many evidences of painstaking research; and it must be very gratifying to the students and supporters of the Aligarh College to know that they have among their English professors, if not an actual convert to Islam, at all events one of its ablest apologists.

ROLAND KNYVET WILSON.
In this charming book we are, without warning, dropped down in Orissa, on the east coast of India, and we live (unseen) in the Commissioner's family, which consists of himself and Mrs. Blunt, the sensible young tutor, and the three children, Don, Fay, and Roykin. Also, as an integral part of the household, we find old Nubbi Bux, the chaprasi. Important, too, are the dignified gentle elephants at the Great Mogul, and Nur Jehan. The Commissioner has just taken possession of his new residence, the Lal Bagh, and the children are full of delight in exploring its surroundings, and in discovering their animal neighbours—which include monkeys innumerable, and *bahut magar* (many alligators).

From this point Mr. Blunt takes his whole party to various points of interest within easy reach—to Puri and the famous temple of Jagannath, at the time of pilgrimage, and to the Swet Ganga Tank, on which expedition Don and Fay construct castles on the sands, for defending India against a Japanese invasion—to False Point and its lighthouse, involving the excitement of travelling in a barge—and to the Chilka (thirty miles long) salt water lake, between Orissa and Ganjam. Among the pleasures of the children, moreover, a juvenile party comes in, which is described with much spirit.

This story deserves great praise for its natural conversations, by which the characteristics of the family are vividly brought out. But the special point that we admire is that the children's interest in their Indian life is so encouraged and developed by the elders. The days do not pass in languid weariness, or in quarrelling for want of something to do, but observation is stimulated, questions are welcomed, friendly relations are established; and the tutor, while not neglecting "lessons," educates his pupils mainly through their pleasant out-of-door experiences, through ordinary incidents and events, and through the marvel and the novelty of this Eastern home. Nubbi Bux is capitaly drawn, in his devotedness to little Roy, his caution and his quaint replies when Don and Fay delight to puzzle him. Of course, with such a faithful slave, Roykin is a young despot; but the elder children, while full of high spirits, are trained to self-control and obedience—for, says Don in a letter, "That is the worst of mother : she doesn't order us
not to do a thing, but she gets us to promise not to do it."

We may note two slight changes that would improve the book. Instead of the unpleasing portrait of the "wolf-boy" (who has no real connexion with the tale) as a frontispiece, it would have been much better to place the pretty group of the young Blunts and their children friends — the baba log — in that prominent position. And in regard to the lively conversations, they would read better if the author had not only employed the dramatic style, but also the dramatic form, by stating the name of each speaker. As it is, one has often to make out for oneself whether a remark is made by one (and which) of the seniors, or by one (and which) of the juniors. These, however, are minor matters. Some may object to the introduction of so much Hindustani; but it is always translated, and to those who have been in India the familiar phrases add reality to the scenes described. The illustrations are very good, and the book is so original as to prove a most acceptable gift for children of from eight to twelve.

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PUZZLES.

I.

I. Most people who are able  
    Receive these guests at table.

II. But if this sneaks in, he  
    May spoil the company.

1. Trample me roughly as you pass.
2. A boss: important in his class.
3. In southern seas there lies an isle  
   Lovely, where "naught but man is vile."
4. Article prized by many a woman.
5. Him we may call the earliest Roman.
6. Spread on my wounds if you have pity.
7. So old, they call't the ancient city.
8. Worshipped, altho' his cult be rudish.

II.

MODES OF TRAVEL.

OLD AND NEW.

1. Thus the boys begin to hammer  
   At the dear old Latin grammar.

2. Where Galileo learnt and taught  
   The lore that roused all modern thought.

3. Still must the Princess pine and fret,  
   While that bird's egg she cannot get.

4. This guards from outside hurt and harm  
   The softer and the frailer form.

5. Scarce do we know its value, till  
   Body or mind have suffered ill.
ANSWERS TO PUZZLES OF LAST MONTH.

I.

Seasons.

June 1896. September 1896.
1. Summer eve and autumn morn
   With my glitter I adorn.
2. Grain that makes the sweetest bread;
   Town whence busy life has fled.
3. If you wish to qualify,
   But not wholly to deny,
   This useful conjunction
   Will serve for the function.

Solution.—Dry; Wet.

II.

Varieties of View.

To some these two are comicalities,
To others they are weird realities.
1. Some write me in their books as nought,
   And some as thirty-two.
2. To him may be with wonder fraught,
   And commonplace to you.
3. By most with pains and labour sought;
   Lightly esteemed by few.

Solution.—Imp; Elf.

III.

Divide two by five, making the result a thousand.

Solution.—II ÷ V = M. That is, Divide II (two) by V (five) and the result is M (a thousand).

IV.

How a Man may be his own Grandfather.

I married a widow who had a daughter.
My father married my (step) daughter; so my father became
my (step) son-in-law, and my daughter became my (step) mother.

My wife gave me a son, so he was my father's brother-in-law, and also my (step) uncle, being the brother of my (step) mother.

My father's wife—i.e., my (step) daughter and (step) mother had also a son; he was my (step) brother and also my (step) grandson; for he was the son of my (step) daughter.

My wife was my (step) grandmother, because she was my (step) mother's mother; so I, my wife's husband and (step) grandson, was—as the husband of a person's grandmother is that person's grandfather—

My own grandfather.

AN ODE TO HIMALAY.

GREAT Friend, if ever thou rememberest me,
Now help me tell an unforgotten bliss,
How once enthroned I was, and wont to see
Thy glaciers pale crag-lifted to the kiss
Of burning skies, red-streaked and purple rimmed
When Evening sank to sleep with drooping lid:
And how Night's soul immense the forest dimmed.
Then all was still, and from mine eyes were hid
The awaited stars. And I have watched draw nigh
Dawn's panther feet, the wakening winds unveil
A cloud-swept Ibex, sentinel on high,
The genius of the inaccessible,
The solitude, the storm! Deep down, alone,
Perchance a black bear drank; the torrent's roar,
The heights, the depths, the gloom were all his own,
The secret of his joy. Though I, no more,
Now haunt those shadows, yet, O helping hills
And flowers, ye late-born children of the snow,
Pink as the blood of Psyche, all that fills
Those realms most dear to me, from valley low
To peerless peak, uphold me through life's day
To the last shutting of these suppliant eyes!
And ever then with thee, O Himalay,
My soul shall live
Though here the body dies!

Edinburgh. D. M. S.
RAJA RAM MOHUN ROY.

[On September 27 occurred the anniversary of the death of Raja Ram Mohun Roy, and a paper called the "Queen," of Calcutta, was entirely devoted to articles connected with the Raja's life and writings. We give an extract relating to his exertions in favour of English education; another extract, Recollections of the Raja, by the venerable Debendra Nath Tagore, whose father was a great friend of the Raja's, must be postponed.]

BY BABU MANMATHA NATH DATTA, M.A., M.R.A.S.

For the early introduction of English education in India, which has been fraught with so many momentous consequences, we are indebted to that great reformer, Raja Ram Mohun Roy. As, for religious and social reforms, the name of this great son of India has been emblazoned in letters of gold in her history, so also his position as the pioneer of the educational reform in this land will never be forgotten by posterity. From his fertile brain emanated first the idea that education in India should be imparted through the medium of English, when during the administration of Lord Amherst, the question was being discussed whether Sanskrit, Persian, or English should constitute the means of instruction in Indian schools. Some of the officials were for introducing Persian and Sanskrit as the medium of instruction, and others were for English. Raja Ram Mohun's far-sighted and capacious intellect did not fail to perceive at this critical juncture that English should form the means of imparting instruction. He could quite clearly see that, without the mastery of a living language, the study of the classics would be of no practical value. In his letter addressed to Lord Amherst in 1823, he pointed out clearly the mistake of the introduction of Sanskrit as the medium of instruction, and the utility of the study of English. He fully realised the goodwill of the Government in establishing a new Sanskrit School in Calcutta—"a blessing for which they must ever be grateful"—but he
was equally anxious that "the efforts to promote it should be guided by the most enlightened principles, so that the stream of intelligence may flow in the most useful channels."

He understood full well the value of the study of physical science in the advancement of the civilisation of a country. The knowledge of science, both practical and theoretical, is highly important for the material and intellectual prosperity of a nation. The great seer had before him this view, and he wrote:—

We were filled with sanguine hopes that this sum would be laid out in employing European gentlemen of talent and education to instruct the Natives of India in Mathematics, Natural Philosophy, Chemistry, Anatomy and other useful sciences, which the natives of Europe have carried to a degree of perfection that has raised them above the inhabitants of the other parts of the world.

Though himself a great Sanskrit and Arabic scholar, having always the highest reverence for the excellences of Sanskrit literature, he justly and very correctly understood that mere Sanskrit learning was of no value towards the improvement of the nation. With the advance of civilisation, all the countries of the world are approaching one another. We have now improved facilities of communication. Networks of railways, fast-running steamers, and diverse other means have been opened up all over the world. Besides, free trade is every day bringing into closer relation the various nations of the world. The tendency of modern civilisation is to find out a common medium of intercourse between all countries. And it has not been unwisely suggested that "pigeon English" is likely to serve the purpose, as English is now spoken over the greater part of the world.

The great Hindu Reformer understood this fully, and advocated very strongly the introduction of English. He very wisely wrote that, by learning Sanskrit only, "the pupils would acquire what was known two thousand years ago, with the adoption of vain and empty subtleties since then produced by speculative men, such as are already commonly taught in all parts of India. Besides, Sanskrit learning is so difficult that almost a life-time is necessary for its acquisition."

But while speaking in favour of the introduction of English, he did not deprecate Sanskrit learning. He wrote:—

If it were thought necessary to perpetuate this language for the sake of the valuable information it contains, this should be accom-
plished by other means—namely, by holding out premiums and granting certain allowances to eminent Pandits who have already undertaken to teach on their account.

This wise suggestion of the Raja has, after such a long time, arrested the attention of the Government, and it is on this line that the Government has sanctioned some money for the maintenance of Sanskrit tolls.

The political value of English education, which the leaders of thought in our country have so greatly appreciated, was not lost sight of by this great thinker, and he wrote:—

In the same manner the Sanskrit system of education would be the best calculated to keep this country in darkness if such had been the policy of the British Legislature.

It is not by merely placing a fruitful education scheme before the country that he advanced the educational cause of India, but he gave a practical proof of his views by taking a prominent part, along with Sir Edward Hyde East and David Hare, in the establishment of the Hindu College. After a fight and discussion extending over a number of years, Raja Ram Mohun succeeded in introducing English as the medium of imparting instruction in Indian schools. By his great talent and energy, far-sightedness and intelligence, the great Ram Mohan laid the foundation of the future well-being of India. What the country has achieved now through the spread of English education, and what it has been achieving gradually, politically, socially, and intellectually, is greatly owing to the talent and exertions of Raja Ram Mohun Roy.

On November 21 the Cambridge "Indian Majlis" gave a complimentary dinner, at the University Arms Hotel, to Prince Ranjitsinhji and Mr. Atul Chandra Chatterjee. Mr. Hafiz G. Sarwar, of St. John's College, presided, and a most enthusiastic reception was given to the two distinguished guests. About fifty Indians were present, and also a few Englishmen. Swami Vivekenanda was among the speakers.
THE AMEER OF AFGHANISTAN AND HIS NEW TITLE.

His Highness Ameer Abderrahman Khan is the greatest and the ablest of all the Sovereigns that ever sat on the throne of Afghanistan. The progress made by the Afghans during the short period of his sixteen years’ reign is simply marvellous, and has won the admiration of even their enemies. The reforms introduced by his Highness, both in the Civil and the Military departments of his kingdom, are such as would do credit to any enlightened European Sovereign, who had a country like Afghanistan to govern. The establishment of factories and workshops on a large scale; the organisation of the army after the European system; the encouragement of commerce, learning, and arts; the development of the natural resources of the country; and the perfect security of life and property were only things of the past to the Afghans before the rule of this enlightened monarch. But they are the things of yesterday now, and this entirely through the efforts of Ghazi Abderrahman Khan.

It is no wonder, then, that his subjects’ love and reverence for his person is on a par with the prosperity and tranquillity enjoyed by them under his benign rule. They fully appreciate the boon which the Almighty has conferred on them in the person of their present Ameer, and they had been longing for an opportunity to express their gratitude to Allah in the shape of some national festivity. This opportunity was presented in the August of the current year, when the brilliant achievements of the Afghan armies added the territory of Kaffiristan to the Ameer’s already vast dominions. The enthusiasm of the people at this new proof of their ruler’s capacity reached the highest pitch, and the whole nation unanimously declared its wish to hold a great national durbar in recognition of the Ameer’s innumerable services to his country, and to honour him with a suitable title from his loyal and devoted subjects. Accordingly, on August 21, 1896, a great Jalsa was held at Kabul, at which the Khans and the other notables from all parts of Afghanistan attended. The
number of the distinguished persons present on the occasion is estimated in round numbers at 7,500. After a sumptuous banquet, given by the public, a chosen representative of the nation rose to propose the health of the Ameer. In doing so, he dwelt at length on the object of the assembly, and, after some very touching professions of loyalty and confidence in their Padishah, he, on behalf of the Afghan nation, begged his Highness's acceptance of the title of "Isia-ul-Millat-o-Deen" (The Light of the Community and the Religion). Deeply moved by such a demonstration of loyalty and affection, his Highness made the following reply: "I thank you for conferring on me this new title, which I accept with the greatest pleasure. Among you are some my juniors, others my seniors in age, but you all are my brothers. It is the dearest wish of my heart to be able to serve you, and to maintain your honour and the honour of our religion unstained. Although, hitherto, I have not succeeded in doing you any great service, I may yet say that I have always tried my best to uphold the integrity of Afghanistan. It is also my wish to build the walls of my brother's kingdom so high that it shall be the wonder of every looker-on. I shall do as much as is in my power, and the remaining, 'Insha Allah,' will be done by my successors. Strangers—the enemies of Islam—desire and try day and night to bring about the downfall of our religion and our dignity; and we must confess it is, to some extent, owing to our own weakness. But I fervently hope that, by the grace of God, you, my people, will now awake to a sense of your responsibility from your present lethargy, and that the existing state of weakness will soon be changed to one of vigour and strength." With the speech of the Ameer ended the durbar. The customary presents made to the Ameer by his courtiers on this occasion (exclusive of those from the territories of Kandahar, Herat, and Turkestan, which were expected to arrive later on) are reported to amount to Rs. 600,000.

On the night of the durbar there was a general illumination of the capital. The streets of Kabul were all decorated and turned into fancy bazaars, where, till a very late hour, innumerable crowds of gaily-dressed women, children, and men could be seen walking up and down, their faces expressive of the universal joy. The Ameer also, on his state elephant, was a witness of the illumination. The festivity, in short, was an entirely brilliant affair, such as Afghanistan had not seen since the glorious days of Sultan Mahmood Ghaznavi.
The Ameer, in future, will always be addressed by his new title, and the new Afghan coinage henceforth will bear, along with the image of the Ameer, the words “Izia-ul-Millat-o-Deen.”

MOHAMMED HAYAT KHAN.

A MEMORY OF CASHMERE.

A SINGER and a song, whose charm
Turned strain to strength, and bane to balm:
In the still hour,
When listening with full heart at rest,
Each cadence ever seeming best,
It hath had power,
To wake the echoes of that Land,
Where Jhelum’s saffron bordered strand
Speaks to the sun.
There, erst, one sang to thrilling ears,
And moved the overflow of tears,
When day was done.
’Twas ’mid the bowers of Achibul,
Beside its spring, at evening’s “cool”
He heard that song—
“Vieni che poi sereno”—Say,
How would his heart recall that lay,
How his soul long,
When in a Western city’s din,
Through open windows from within,
He finds its strain
Breathe o’er him, while he hungering notes
Each lovely tone as forth it floats—
He who in vain,
For one sweet voice, for old calm hours,
For Cashmere’s streams, for Cashmere’s flowers
Has vainly yearned,
Since, in those halcyon times of yore,
They soothed his spirit o’er and o’er,
’Till bliss returned.

A. D. NEIL.
MRS. KIRKHAM'S "AT HOME" IN POONA.

The Poona Correspondent of the *Times of India* has given the following account of a party recently given by Mrs. Kirkham, Hon. Secretary of the Poona Branch of the N.I.A.:

**Poona, October 7.**

Mrs. Kirkham, Hon. Secretary of the Poona Branch of the National Indian Association, was at home to the members and friends of the Association on Wednesday afternoon at the "Char Bungalows," and a large number of European and native ladies and gentlemen assembled. The number of Hindu ladies in particular was quite unusual. This branch of the parent Society has been in existence for nine or ten years, and was specially successful during the Governorship of Lord Reay, and devotes itself to the promotion of female education and social intercourse between natives and Europeans. Among the ladies and gentlemen present were his Excellency Lord Sandhurst, Captain Walton (Acting Military Secretary), the Lord Bishop of Bombay and Mrs. Mylne, Dr. Ramkrishna Gopal Bhandarkar, Bishop Bei den Linden, Col. and Mrs. Newnham Smith, Sir Jamsetjee Jeejeebhoy, Major Cadell, Major and Mrs. Scott, Hon. Mr. Nugent, Dr. Thompson, Kazi Shabbudin, Mr. and Mrs. Moriarty, Mr. D. D. Boottee, Professor Beale, Ramabai Alana, Mr. Carimbhoy Ebrahim, Mr. Symonds, Mr. Hastings Page, Rao Saheb Balcrishna Shyamanna, Rao Bahadur Buide, Professor Kathavate, N. B. Dand-kar, Rao Bahadur Mudliar, Mr. Bhat, Sirdar Khan Bahadur, Dr. Dustoor Hoshang Jamaspji, Mrs. Shellim, Mrs. Dr. Bernard and the Misses Bernard, Mrs. Sorabjee, Miss Cornelia Sorabjee, Mrs. Turner Jones and Miss Murriel Jones, Mrs. Cadell, Miss Hurford, Lady Cowasjee Jehangir, Miss Cama, and many other ladies and gentlemen.

Several of the ladies and gentlemen present were introduced to his Lordship, and the company broke up into numerous conversational groups. After a time, Dr. Ramkrishna Gopal Bhandarkar, addressing his Excellency, gave a brief account of the National Indian Association, which had for one of its objects the promotion of social intercourse between Europeans and the people of this country. At its annual meetings many retired Anglo-Indians had taken part, and Lord Reay and also Lord Harris had presided. He said: The Poona Branch of the National Indian Association was established about nine years ago. The object of the Association is to encourage native female education and promote social intercourse between Europeans and natives. The great importance of both these objects
has been generally admitted, so that it is not necessary that I should say much on the subject. I will only remark that I feel convinced that native society can make no advance and its tone cannot improve unless our women are educated and take their proper position in Society, and discharge their peculiar functions—a position which they did occupy, and functions which they did discharge in the earlier periods of Indian civilisation. And as to the other object, social intercourse between the Europeans and natives is calculated to enable the latter to appreciate the thoughts and feelings of Europeans, and render them more amenable to the influences of European civilisation. On the other hand, it will, I believe, enable Europeans to understand natives better, and deliver them from the temptation natural to a member of the conquering race to entertain towards the conquered race a feeling akin to contempt, which cannot but be met on the other side by a sullen coldness, or even positive antipathy. The solution, I believe, of many a problem of Indian polity would become easier if there were a more complete understanding and sympathy between the two races. The Association has been working for the furtherance of both these objects. For several years our lady members, including Mrs. Sheppard, Mrs. Heaton, Mrs. Batty, Mrs. Nugent, and Mrs. Kirkham, our indefatigable Secretary, regularly visited the Girls' School in Poona, and did them much good. We have also supported some women under instruction as nurses. In furtherance of the second object, social parties like the present are given from time to time by members. Some years after we began, the first lady in the Presidency, Lady Harris, gave dignity to our movement by becoming President of our Branch, and a similar honour has now been done to us by Lady Sandhurst, who, on her arrival, readily consented to take Lady Harris's place, and to whom we are, on that account, deeply indebted. Surely in an age in which the altruistic feelings of the human heart have received such a high development, especially in England, the latest evidence for which has been afforded by the Armenian agitation headed by the octogenarian, I should say nonogenarian statesmen, the G. O. M., whom the claims of humanity have called out from his retirement in such an age, I feel sure English ladies and gentlemen will not throw away the opportunity they have here of doing a great deal of good to their fellow-beings, and my native countrymen will, I feel quite sure, gratefully help them in their endeavours by becoming members of the Branch and actively working to forward its objects.

In reply, his Excellency said that, although he was aware of the existence of the Association and had supported it, he had never been present at any of its gatherings. The objects of the Association were so obviously good that he felt sure nothing but good could result from them. He must say that his personal relations with the natives, with whom he had come into contact, had always been of a most cordial character. He had always considered it desirable to welcome advice from those qualified to give an opinion, though he was not always able to act on this advice. As far as
Government were concerned, he was specially interested in one subject that had been mentioned—viz., female education, and he had no doubt of the effect upon society which would result from the education of the women, and he thought the steps being taken by that Association to increase the education of girls deserved the support of any well-wisher of India. To-morrow and the next day, he believed, he was engaged to visit some institutions where the native girls of Poona were receiving education, and he looked forward with interest to these occasions, as he had not yet visited any schools where girls were taught. He was glad to be present at such a pleasant gathering and to have had the opportunity of meeting so many native ladies and gentlemen. He could only say he would look forward in future to the pleasure of coming again to such parties as they had held that afternoon, and he wished the Association every success. (Cheers.)

Some vocal and instrumental music by Lady Cowasjee Jehangir and others, and violin solos by Miss Coomie Cowasjee and Miss Florrie Kirkham enlivened the proceedings, and after partaking of refreshments, the company dispersed about 7 o'clock.

A SOIREE of the National Indian Association took place on Thursday, November 26, in the East Conference Hall of the Imperial Institute. In spite of the cold weather, it was very well attended, and the musical programme was specially good. Dr. J. C. Bose was among the guests, and he kindly exhibited his phonograph, which afforded much entertainment.
ASSOCIATIONS OF INDIAN LADIES.

We are glad to be able to report of three societies of Indian ladies which have been formed in Bombay and Bengal. One is at Calcutta in connexion with the Bethune College, and it has been established (we learn from the Queen of Calcutta) through the exertions of the Lady Superintendent, Miss Bose. "It is attended by Hindu ladies of all classes—Orthodox, Hindus, Brahmos and Christians. The Association meets in the afternoon every alternate Saturday at the Bethune College. On the last occasion there was a scientific lecture, with experiments, by the Rev. Father Lafont. The attendance was unusually large, about 200 ladies being present.

At Bombay, there is a Hindu Ladies' Social Club, founded by Mrs. Ramabai Ranade, wife of the Hon. Mr. Justice Ranade. The second annual meeting was held a little while ago, at which European, Parsi and Muhammadan ladies were among the guests. Miss S. Manockjee Cursetjee was asked to preside.

The Hon. Secretary, Mrs. Champabai Luchman Singh, read the report, which was as follows:—

"The Club was formed in October 1894, by Mrs. Ramabai Ranade, wife of the Hon. Mr. Justice Ranade, with the co-operation of educated Hindu ladies, with the object of promoting social intercourse between ladies of different castes, as also to educate themselves and their less enlightened sisters, and to raise the mental and social condition of Hindu ladies generally. The Club meets weekly on Wednesdays, at the residence of its secretary, Mrs. Champabai, in Girgaum, where lectures are delivered and essays read by the members, and instruction is given in sewing and knitting. The increase in the number of members during the past year was significant of the interest awakened among the fair sex in the work of the Club. A good deal of literary activity was shown, as no fewer than forty-one essays were read during the year. A new feature in the year's work was the starting of a 'Home Class' for young Hindu ladies for instruction in English through the medium of Mahratti. Within two months the number of pupils has increased from two to fifteen, and the class promises to become popular under the direction of its mistress, Mrs. Tanibai Pandit, a lady who has finished her education in the Poona Female High School. It is proposed to establish similar classes for teaching
English through Guzerati, pure Mahratti and Guzerati classes being formed for elderly ladies. To defray the expenses of these ‘Home Classes,’ the ladies have started among themselves a fund for the purpose, and a considerable amount has already been subscribed.

‘Mrs. Ramabai Ranade, at the conclusion of the Report, made a short speech. She dealt at great length with the usefulness of such ladies’ clubs, and urged the necessity of forming “Home Classes” for Hindu and Mahommedan ladies, who are obliged to leave school when mere girls, and for the many who have no education at all. She suggested that several such classes should be established at convenient centres in different parts of the town. Although a Committee, consisting of ladies, had already been appointed to supervise the tuition of the Home Classes, yet, as an Indian lady, she was fully aware of their own weakness; and, therefore, with the view of conducting the outside correspondence, raising subscriptions for the establishment of “Home Classes” on a permanent footing, and advising the Club generally as regards the management of these Classes, it was proposed to call a meeting of native gentlemen who take an interest in female education, to form themselves into a Committee for the purpose. She hoped that, when the meeting was called, gentlemen would try to be present there, and would give their support. Mrs. Mankubai Kothare, Mrs. Putlabai Nawalker, Mrs. Gungoobai Bhandere, and Mrs. Hasan Ally (a lady of the family of Mr. Justice Budrooden Tyabjee) in turn addressed the meeting, each enlarging on the usefulness of such Clubs and “Home Classes.” They appealed to the ladies present and to Hindu gentlemen outside, to send their female relatives to the Club and to the Home Classes. Miss Sirinbai (the President) made an impressive and edifying speech, remarking that she had never seen such a large gathering of enlightened and educated Hindu ladies at a meeting before. The proceedings terminated after the distribution of sweets, flowers, atar and haldi kunkoo (turmeric and red powder), and the recitation of verses specially composed for the occasion, and sung to the tones of a harmonium. A hearty vote of thanks to the lady presiding was proposed by Mrs. Ranade and seconded by Mrs. Kothare, and carried with acclamation.’

The third Association for ladies that we have referred to is the Suniti Samiti of Baranagar. It is a small union connected with the Widows’ Home at that place. The last meeting was on the occasion of the anniversary of the death of Raja Ram Mohun Roy. Miss Bonolata
Banerjee gave an account of the life and teachings of the Raja, and several articles were contributed—as, a photograph of Stapleton Grove, near Bristol, where the Raja died; one of Arno's Vale Cemetery, in which stands his tomb—an autograph letter, a piece of his hair, and his sacred thread. A collection was made for the distribution of rice and clothing among the poor. This small Society meets regularly, and various subjects are discussed.

The lectures to ladies given by the Social Reform Association at Madras have often been alluded to in this Magazine. They have proved very useful, and have opened out new vistas of knowledge to Indian ladies, whose life had been extremely limited. These lectures have been arranged by some Hindu gentlemen for the benefit of their wives and daughters. There is also the Institute for ladies at Ahmedabad, which has at last been completed, and is now, we are informed, in working order. All these local movements are of great value; they show how real is the demand for education among Indian ladies, and also that the men approve of their having opportunities for such education. It is gratifying, too, to note that the aims in view are sound and sensible—not directed to superficial attainments, but to the promotion of healthy growth, and to the increase of capacities of mind and of character. We sincerely congratulate those who are thus combining for the benefit of the less-informed, and we wish for them the success which at the present time may be fairly expected.
INDIAN INTELLIGENCE.

The Maharaja of Patiala, in the Punjab, has placed a lakh of rupees at the disposal of the Viceroy "for famine exigencies;" and the Nawab Boshir-ud-Dowla, Sir Asman Jah, of Hyderabad, has contributed a similar sum for the relief of the sufferers in the Nizam's Dominions.

A Muhammadan lady, Mossammat Bibi Sughrba, widow of the late Moulvi Abdul Aziz, of Behar, has given her whole fortune, amounting to nearly 40 lakhs of rupees, in trust for educational, religious, and charitable purposes, for the benefit of the community. A large and influential meeting was held on October 4th, at the house of Mr. Syed Mahboob Hosein, Barrister-at-Law, in order to thank this lady for her munificent gift on the part of the Muhammadans of several districts of Behar. The speakers remarked that this endowment was very special and unusual. It was made by a purdah nashin lady, and it consisted of all her property, and the whole community should express their gratitude. The following telegram was despatched at the close of the meeting by the Secretary to Mossammat Bibi Sughrba: "I am empowered by the Muhammadans assembled in a meeting held at Mr. Mahboob Hosein's place, presided over by Moulvi Syed Muhammad, Deputy Magistrate, to convey to you a vote of thanks on behalf of the Muhammadan Community for your noble endowment."

The Mahratta states that Mr. Dharamsy Morarji, of Bombay, has made a large donation to the Poona Native Institution and Maharashtra College as a mark of his recognition of the educational services of the Institution. The amount will yield Rs. 300 annually, which will be utilised by the Managing Board. Out of this sum Rs. 200 are to be given for a "moral preceptorship," and out of the remaining Rs. 100 a prize of Rs. 40 and a scholarship of Rs. 5 per mensem.

Babu Jamini Nath Bannerji, Principal, Calcutta Deaf and Dumb School, arrived at Howrah Station at 7.30 a.m. on October 2, when about twenty students of the school, with their teachers and guardians, and a good number of friends, received him. A Bengali poem, composed and printed for the occasion, was read by one of the teachers. Nosegays and garlands of flowers were presented to Jamini Babu by the pupils of the school. He was then conducted in a procession to the school-house. Babu Girindra
Nath Bose, of Pataldanga, gave a dinner to Jamini Babu and his fellow-teachers.

Mrs. Gurubai Karmakar, M.D., has been appointed to be substantive pro tem. House Surgeon, Pestonji Hormasji Kama Hospital for Women and Children, Bombay.

We have received the Report of the Maharashtra Female Education Society, which has under its control the Poona High School for Girls, and practising schools, and the Training College now joined to the High School. The High School is attended by pupils "of all castes and creeds, except Muhammadans." The total number was 72, 38 of whom were over 14 years of age; 16 of the pupils held scholarships of from Rs. 4 to 10 from the Society's funds. The National Indian Association granted additional scholarships to two of the pupils, and a third to a poor pupil who was without one. The Educational Inspector of the Central Division, after noting the results of the examination, observed: "It is obvious from these figures that the school continues to teach with the highest efficiency." Mrs. Kirkham kindly examined the needlework, and helped to inspect the boarding arrangements. The Council record their sense of the unremitting exertions and unabated zeal of Miss Hurford, the Lady Superintendent.

The Howard Association has lately brought before the Indian authorities the urgent need for the separation of young girls in prisons from older criminals. It appears that Indian legislation contains no provision, such as exists in England, for the conditional release of first offenders, although a large proportion of criminals are of that class. The Association urges that this provision should be made.
Council of Legal Education: The following are the results of the Pass Examination held at Gray's Inn on October 13, 14, and 15, as regards Indian Students. Pass Certificates: Lincoln's Inn—Raghoba Mahadewa Doye, Sampatrao Kashirao Gaikwad, Hardevram Nanabhai Haridas, Champat Rai Jain, Gobind Ram. Middle Temple—Azeezur Rahman Khan, Dhirojlal Panachand Shroff. The number examined was 108, and of these 50 passed. Of the candidates who failed, ten were postponed till the Easter Examination, 1897, and two until the Trinity Examination, 1897. The following passed in Constitutional Law and Legal History only: Lincoln's Inn—Syed Mohammad Amir, Diwan Mathra Das, Narayan Dass, Pandit Bishan Lal Kaul, Beni Parshad Khosla, Syed Mohamed Shere. Inner Temple—Syed Hasan. Of sixty-nine examined fifty passed. Of the candidates who failed two were postponed till the Easter Examination, 1897. The following passed in Roman Law and Constitutional Law and Legal History: Lincoln's Inn—Tribhovandas Manekchand Doshi, Abdul Karim Khan, Prem Lal Seth. Of twenty-three examined fourteen passed. The following passed in Roman Law: Lincoln's Inn—Behari Lal Meri, Bhalabhai Bhaibabhai Patel, Jeshingbhai Bhaibabhai Patel, Mohanlal Jivanlal Vakil. Middle Temple—Mirza Mohammed Zoolcadur Beg, and Deep Narayan Singh. Gray's Inn—Bachan Singh. Of forty-seven examined forty-two passed.

The following gentlemen were called to the Bar on Nov. 17: Lincoln's Inn—Shrimant Sampatrao Kashirao Gaikwad, of Baroda, India. Middle Temple: Husein Budruddin Tyabji, B.A., LL.B, Honours, Cambridge University; Sheikh Asghar Ali, Christ's College, Cambridge, I.C.S., B.A., Punjab University, and B.A., Honours, Cambridge University; Dhirajlal Panachand Schroff. Gray's Inn—Syamo Podo Roy, Calcutta University, Punjab, India, pleader in the Chief Court of Lahore.

On October 10 a special graduation ceremonial in Medicine took place in the Examination Hall of the Edinburgh University; Principal Sir William Muir, Chancellor of the University, presiding. The following were among those presented for the Degrees of Bachelor of Medicine and Master in Surgery: Bomansha Nusserwanji Mullan; Bahadur Kaikhosru Nariman. The former has also passed the Preliminary Scientific Examination of the University of London.

On November 10 the Convocation of the University of Oxford conferred the Degree of Doctor of Music, honoris causa, upon Raja
Sir Sourindro Mohun Tagore, of Calcutta, in his absence. The Rector of Lincoln stated that the proposal was made to Convocation on the ground that by universal consent the Raja is the first musician and the principal exponent of the theory of Indian music among our Indian fellow-subjects, and that he has for at least 31 years devoted his wealth and talents to the development of the science of music in his own country. He has also been a munificent benefactor of the Indian Institute at Oxford. It was proposed to confer the degree in absentia (a rare privilege), from the inability of a high-caste Brahmin to cross the ocean without loss of caste.

In the University of Cambridge the Bhaunagar Medal is awarded annually to that one of the selected candidates for the Indian Civil Service who, having passed one of the Honour examinations of the University, and having also spent his year of probation at Cambridge, stands highest in the final list of selected candidates. The medal is awarded for 1896 to Mr. M. S. D. Butler, B.A., Fellow of Pembroke College, who stands third of the Indian Civil Service probationers in the final list arranged by the combined results of the open competition 1895 and the final examination 1896.

The Gaikwar of Baroda has been invited to come to England next year to take part in the celebration of her Majesty's long reign, and as his State is happily free from the danger of famine it is understood that he hopes to avail himself of the invitation. His Highness's brother, Shrimant Sampatrao K. Gaikwar, who has just been called to the Bar, has left Marseilles for Bombay in the P. & O. steamer India. He has already had some administrative experience, and it is expected that he will receive a post under the Government on his arrival in Baroda. That he has profited by his sojourn in this country and by his assimilation of Western ideas is shown by the fact that he has at his own expense established in the city of Baroda a public library well stocked with the works of the best English authors.

Mr. R. D. Dalal, M.R.C.S., L.R.C.P., has been appointed to the charge of the Finsbury Dispensary. We understand that it is the first time that such a post has been given to an Indian.

Arrivals: Mr. P. K. Choudhuri; Mr. Pramatha Lal Sen; Mr. C. Nanjaba, from Coorg; Mr. D. P. Sanghani (in June).

Departures: Their Highnesses the Thakore Saheb and the Rani of Gondal; Shrimant Sampatrao K. Gaikwad; Mr. A. H. Sharoor, for Hyderabad; Mr. Sheikh Asghar Ali, B.C.S.

Mr. S. A. Ali is the second successful I.C.S. Candidate from the Punjab, the first having been Diwan Tek Chand, of the previous year. There has thus been one Hindu and one Mahommedan Indian Civilian in that Province.