INDIAN STUDENTS AND ENGLISH INFLUENCES.

LECTURE BY JAMES ROUTLEDGE, Esq.,

On March 18th,

SIR W. W. HUNTER, K.C.S.I., C.I.E., IN THE CHAIR.

On March 18th, a well attended Meeting of the National Indian Association was held at the Westminster Town Hall, when a Lecture was delivered by James Routledge, Esq., on "Indian Students and English Influences." Sir William Wilson Hunter, K.C.S.I., C.I.E., L.L.D., presided.

The Chairman opened the proceedings by saying that the Lecturer needed no introduction. Mr. Routledge had had special opportunities of learning about India. As Editor of one of the then leading newspapers of Bengal he had acquired stores of knowledge about the people of that country, which he afterwards incorporated in a book which formed a valuable memoir of the social and political events in India of that time.

Mr. Routledge then spoke as follows:—

About forty-five years ago there came to a small town in the North of England a great man, conveying a great idea. He was a working blacksmith. The idea—(and he put it in large letters over his smitty door)—was to challenge competition in the work of blacksmiths. An old chairmaker, whom I knew, said of the blacksmith and his idea—"If anybody had put out such an impudent thing as that in old times he would not have dared to show his face in the streets after it."

Such was the opinion of an old workman as to the
difference of the then new times—now forty-five years ago—and the older times of which the old workman had memories and traditions. The aspiring blacksmith, little as he thought it, was one of the pioneers of a new time, at any rate in Cumberland. In wrestling, running, leaping, and so on, men did challenge competition. In their trades it was not deemed honourable to boast. They boasted of their wives, their sweethearts, their cattle, their meadows. *Not of themselves!*

If an Indian student of keen intelligence had visited England in the days when the old chairmaker criticised the blacksmith he would have lacked some advantages which we possess in this year 1891. If, having made such a visit, he could have repeated it in 1891, he might perhaps have found also that in the long interval some things of real value had been lost. A pill-maker who at present announced his pill with testimonials from the planets Mars and Jupiter would surprise no one. A newspaper editor who proclaimed his journal the best in the Solar System might do so with like impunity.

Some months ago the proprietor of a music hall was prosecuted for having in his entertainments a very bad song. What would you suppose was the course taken with respect to this prosecution by "a highly respectable newspaper?" It published the song, in the cause of public morals. The words had previously been heard by hundreds. They were now read by thousands, old and young, male and female, and had the advantage of being put in a choice form for preservation. Such a thing could not have been done without stern disapproval even as late as fifty years ago.

Then, do you think that our statesmen will compare, generally, to their credit, with those of old times? Did the men of fifty years ago hear as much as we hear of *me* and *I*?—"I did" so-and-so: "They oppose *me*," &c.; as if the whole Universe centred in *me* and *I*? The example, as we now have it, comes to us, at times, on high authority; but come on what authority it may it is a bad example. It is of the spirit of the men who challenge competition in their trades.

If you could test India and Indian affairs in the same way perhaps you might come to a similar conclusion with respect to them. I had a letter some weeks ago from one of the shrewdest men in Bengal. I am sure that if I could mention
his name such of you as know Calcutta would agree that he is so. He said—"India is much changed" (meaning for the worse) "since you knew it." He did not mean for the worse as regards privilege. He is not a man who would allow such a thought to find a resting place in his mind. He meant that the feeling of men of different races is losing its old cordiality; that people are learning to think too much of themselves.

The really great men of either India or England rarely fell into this error—this sin. The praise of a patriot is for others; he sees all virtues save his own. You will remember how, going into battle, Nelson's praise was for Collingwood, and Collingwood's for Nelson. You will remember also how little we know of the greatest creative mind of all our history, Shakespeare. He never seems to have imagined that the events of his life would have any interest for future times.

This lesson, then, I submit to you as agreeing with the best traditions of your own land.

We are precluded by the rules of the National Indian Association from referring to politics; and I am glad of it. If the Association dealt with political affairs it would, in time, become a mere political organization. If you strive to run in any English political groove you will, whether you wish it or not, become identified with English Party. This, I am sure you will agree with me would be a great misfortune to India. The men of Party know each other, and the wires which can be pulled on either side. You do not know the men of Party, nor they you. Your relations are with a nation. The moment you leave this sure ground you are among quicksands. I said something to the same effect last year. Will you pardon me repeating it?

You will not understand this as advising you not to study politics, or to express opinions thereon? Nothing could be further from my meaning. Political study is a high, and may at times be an inexpressibly solemn study. I simply say that the broad foundations of the National Indian Association provide that we shall not discuss politics in the name of the Association, and I on my own part earnestly advise you to steer clear of English Party.

We are precluded by a very different consideration from speaking of the vexed question of child-marriage, which has been brought before India by a Government Bill. The opinions of many of us are probably with Mr. Malabari,
and those whom he recently, and ably, represented in London. But all the same we may honestly wish that India's social reforms may come from within, not from beyond, India's own social system. The Hindoo Patriot of Feb. 10th contains enough, I think, in several telling little paragraphs, to justify us in considering this sore subject a closed one as regards an address professing to be on the lines of the National Indian Association; or, at least, not on markedly divergent lines. I shall endeavour to say nothing that will even seem to reflect on your friends at home.

Must we then say that the England which you and we know is, when the balance has been fairly struck, poorer in true thought and action than the England of the generation that is gone? I do not think so. Selfishness, social and political, is but one feature of a time in which there is real progress—progress of the masses of the people. Individual effort is freer. Corporate effort is yearly becoming more practical and more potent for good. Men are readier to admit, and to act upon the admission, that they have duties to the poor.

Have you ever thought much of that strange phenomenon of the present time, the so-called Salvation Army? It is well worth attention, apart altogether from its distinctive religious aspect, and simply as presenting a possible solution of a social problem. There can hardly be a doubt that the success of General Booth, humanly considered, rests on the fact, that he has shown people how to raise from degradation and ruin the poorest of the poor. This is a lesson important to all lands. In the face of it, let us not make too much of the flutes and drums—our English tom-toms.

Mr. Booth asked for a large sum of money. He has had a sum larger than he named. Why? Not, certainly, because of his bands of music, and his peculiarities of worship. Cardinal Manning has no sympathy with these. Neither has Arch-deacon Farrar. But just as these generous men, separated in so much, can unite in their enmity to intoxicating drink, so can they—so do they—unite in demanding for this remarkable project, at the very least, fair play. Dr. Parker and others do the same. If we would seek for the causes of the phenomenal success of this comparatively new thing, we must go deeper than forms of worship.

The secret is in the fact that when a poor man, or woman is to all appearance lost—deserted by everyone—
one of these Salvationists steps in, and with a kindly whisper—"My Sister" or "My Brother"—wins the poor man or woman back to life and hope. I know nothing so terrible as the poverty in certain parts of London; poverty in a great measure caused by those gin palaces—those canker worms at the heart of the nation. I am speaking, of course, simply of what I know. The Reis and Rayyet, of this very week's mail, I see has some pungent remarks on the action of the Salvation Army in India. I am by no means sure that the remarks are not justified. I am speaking of England alone.

What, of common sorrow, unconnected with crime, would you call the greatest of all the sorrow that can befall a man or a woman in life? Was the lot of Robert Burns (one of the truest poets of any land) an exceptionally hard one? He never, you know, had a carriage, or an opera box. Could you shed tears because Byron had a deformed foot? Or because a candidate for Parliament was defeated? Or because a political leader had some political disappointment? Or because someone had been preferred to someone else in the public service? Gentlemen, things like these are things to laugh at; not to cry over.

The one sorrow of common life which alone can take the light from the eye, and hope from the heart, so that they return no more, is penury—the want of food. There is no heartache—no affliction—save penury for which time has not some cure, or some compensation. To see a loved one dying for want of food is to drink the cup of sorrow to the very dregs.

There are in India many able and wise men who are very poor. Will you remember them when you return to your own land? And there are in India many very poor people who are neither able nor wise. Will you also remember them? The proudest Brahmin may do good to the lowliest Sudra; and when he does it, at least an equal blessing descends on himself.

*This also, I think, accords with the best traditions of your own land.*

We have been told—all of us—that wise and able people need not be poor. I speak from my own experience. One of the wisest men I ever knew was an English stonemason, who worked for his living to the end of his life. No sophist ever turned him from the direct line of reason. He never
exaggerated, or equivocated, or evaded. He was considerate and kind. He had friends, for he was loyal to them, and enemies, for he always spoke the truth. He died, as he had lived, a very poor man.

Some of you, gentlemen, may live to a ripe old age. If you do so, you will assuredly see famine, pestilence, and affliction and sorrow of many names. And you may have a privilege among the highest given to men; the privilege of relieving the distress. Not of writing about it, or talking about it, but of doing the blessed work.

Among my own friends in India was a young Brahmin, Neety Churn Udicurry, hereditary keeper (is it not?) of Juggernaut's car. He came to see me about once a week, and we, at times, talked seriously of this wonderful world in which we had so strangely met. He was a clerk, in receipt of wages nothing near so high as those of an English day labourer. Yet he had a free night-school for boys, and his wife, I am almost sure (indeed I thought I was sure till I came to write it)—had a similar school for poor girls. He was poor. He was in all respects a gentleman. If these words are printed, I trust that he may see them, and that he may not object to this simple testimony, under the shadow of the venerable Abbey, and the Houses of Parliament, in London, to many earnest conversations on the banks of the Ganges in years gone by.

I had three assistants, Gangooly, Obhoy, and Kidder Nath—I forget the full names—all, like my friend Neety, orthodox Hindoos. Three very capable men, each in his own way, and alike, to the utmost, faithful to every trust. I learned (not from them) that in their family relations they did a large amount of good. These facts I mention as bearing on the general life of India, and on the general capacity and faithfulness which India produces.

In the village of Ooterpara, near to Serampore, I sometimes called, as I think I said last year, on India's blind old patriot, the late Baboo Joykissen Mookerjee, and looked over the books in his Free Library, and talked with him, of the Permanent Land Settlement (on which, as some of you may know, he was a great authority) and of many other subjects. We had no wine and cake—nothing but talk. I once lectured at his house to a large number of young men whose bright faces I shall not readily forget. I have a pleasant recollection also of once hearing Baboo Joykissen say, in his
manly voice, to the Bishop of Calcutta—"No, no, my Lord, I differ from your Lordship there!"

The sound of the words was like a fresh breeze at the Sandheads, after a run down the Hooghly under a summer sun. The aged zemindar was more than a zemindar. He was a man; and his manhood came out well in the few words beginning—"No, no, my Lord!" He too was an orthodox Hindoo. Yet his foremost friend among Englishmen was the late Rev. James Long of the Church Missionary Society—a loyal friend of India. Mr. Long went to the English Church Sunday after Sunday in the carriage of his Hindoo friend. When the missionary spoke of the zemindar it was of "The Baboo," and when the zemindar spoke of the missionary it was of "The Padre," as if there were no other padres or baboos in India.

These are the kind of men we need, to knit us together with cords that nothing can snap. I can imagine these two men arguing, disputing. I cannot even imagine them quarrelling. My English friend, to whose letter I have referred, says that relations like these are fast passing away. Do you think he is right? Are they?

I had, at nearly the same time, another letter from Calcutta; but in this case from a Hindoo friend—I need not hesitate to say, Dr. Mookerjee, who had just then, under the kind care of Dr. Sircar, recovered from a severe illness. Describing Dr. Sircar's house, my friend said it was like a large hospital, filled with free patients; and he asked me, in that merry way which some of you may know, if we could match that in England. Well, we have some large-hearted benevolence in England. We shall not deny that. Still there is something in Dr. Sircar's work which in many respects is exceptional.

Before the young Indian Students now in England were born, this virtuous, learned and enlightened man was labouring to establish in Bengal a great school of science and medicine, while at the same time he was doing for the poor such service as comes of a kind heart and a willing mind, but comes not to too great an extent in any land, in any one generation. Modestly, quietly—and without, I venture to say, even a comprehension of the Me-and-I philosophy—Dr. Sircar works his way. He might have been rich. I am sure that his money goes as fast as it comes, that his noble idea may live; that he may heal the broken-hearted, and bless
the poor. Gentlemen, I know no better example to hold up to you in view of your return to India.

Still more recently, I had the latest published papers in connection with Baboo Sasipada Banerjee’s good work at Baranagore—his female boarding and day school; his methods of protection for Hindoo widows; his tuition for women with regard to household duties; his institute for men, &c.; altogether a marvellous work, and one that has been going on, in some form, for about thirty years. Last year a trusty friend of Mr. Banerjee, Mr. James Wilson, of the Indian Daily News, edited a pamphlet entitled—“Female Education in Bengal—A Side Sketch.” I wish that this pamphlet could be widely circulated in England, as a most honourable record of self-denying work.

If I had been speaking to an English audience I would have asked for money help for Dr. Sircar, and Mr. Sasipada Banerjee. Speaking to you, my friends, I cannot do better than read to you the end of a parable from our Sacred Book:—“Which now of these three thinkest thou was neighbour unto him that fell among the thieves?—And he said—He that shewed mercy on him.—Then said Jesus unto him—Go and do thou likewise.” No prophet or teacher can go higher than that, or touch a chord of sweeter music.

And what do these educational and merciful agencies signify in the vast realm of India, with its intense Conservatism and its marvellous Unrest?—a combination to which Europe seldom has any key. They mean more than tongue or pen can tell. They represent new methods of doing what the able men of the old East India Company did in another way, and of doing some things which those able men never attempted.

The men of Leadenhall Street came to every Indian subject with faculties sharpened by the keenest self-interest, and laid down for themselves rules and laws from which they never willingly departed. They did not like self-assertive men, noisy talkers, or too-ready writers. Men who interfered with Native faiths and customs they abhorred. It was perhaps, in the main, mere policy; but it was wise policy, and it brought its reward.

What do England and India possess in place of that policy, which we all know is dead and gone? How can we sound the deeper depths of the life of India? How can you sound the deeper depths of the life of England?
either case, we have but one plummet which is of any value—the plummet of a large-hearted sympathy. We must come to the work as friends. Mathematics will not help us. Neither will languages. Charity will.

Have you read that recently published noble address entitled—"The Greatest Thing on Earth"? It is one of those productions which men do not readily suffer to die. The thing that is referred to as the greatest on earth is charity, taking the word in its highest sense. Where there is charity, there is sympathy. Where there is sympathy there are unity and progress. Here, if we please, we may equal the old workmen of Leadenhall Street—nay, may leave them far behind. We have a key to Indian life, which they, in even their masterly policy, had not. You have a key to English life which they, at their best, could not have offered you. It is within your power to strengthen a host of good agencies in India. It is within our power to strengthen you as you strengthen them.

Under these circumstances, what, and how, ought we to read, apart from your prescribed studies? I speak as a man who in early life had a great difficulty in obtaining books, and who, for good or evil, learned to not take opinions on trust, or at second hand.

I have a strong belief that one very dangerous kind of reading for young people is constant—(I do not of course mean occasional)—newspaper reading. Think of it! police-court proceedings, personal scandal, details as to how some great man looks in his nightcap, and as to whether some other turns his eyes upward or downward when he goes to church. There are people, young and old, who live in such rubbish.

We are concerned in knowing by what means and methods the frail lives of human beings have been strengthened and purified; how it is that nations have risen and fallen; how the wiles of the despot and the demagogue have alike over­ridden and destroyed the fruits of human wisdom and patriotism; how science, and history, and industry, can be used to secure health and comfort—to establish the religion of common life. Every thought that we can obtain on subjects like these is pure gain—a step in real knowledge.

If I am addressing a young writer, I wish to say, as, in different words, I said last year—Whatever works you read, or omit to read, of modern literature, do not forget Thomas
Carlyle. Mr. Lecky recently made some kindly remarks as to this great writer, but I think he set off too many defects against the great services which he upheld. I shall name a few of Mr. Carlyle's lessons. You will decide whether or not they have value to us and to all mankind. He, in other words, says—

Tell no lie.

Write not a word—speak not a word—as a teacher of men that you do not yourself believe.

Do not be a hack writer, or a stump orator. No, not though your cupboard be empty, and you could fill it by talking insanely, or by writing to order.

Beware of specious eloquence. Test it by sober tests.

These are lessons in manhood. As one reads them one sees the meanness of flattery, of insincerity, of untruth in the workshop of the world.

The words moreover go so direct to the heart of every subject with which they deal, and mean so much, and are so genuine, that on their testimony alone Mr. Carlyle would have been the most distinct individuality in the literature of the time.

But there is more to say of him than that he wrote true words. He lived a true life. There were rich people in England when he began to write and he was poor; but there was no one rich enough to buy his pen. His thoughts were his own. His style also was his own. It belonged to no school unless it was that of the old Hebrew prophets—the men of the Old Testament; not the New. What he believed of those prophets I do not know. I think it is a defect in his writing that he was not as clear as to his relation to the prevalent faith of his nation as he was on social and other duties. The world had, I think, a claim on him in this important particular. It was a claim which never was satisfied in any real sense. Nor can he be held up as a model of gentleness. He made no profession of amiability. He did profess rigorous truth-speaking; and he practised what he professed. I never should have cared to know him personally. I would very much have cared to know Oliver Goldsmith or Charles Lamb. But as a teacher of truth and manhood the position of Mr. Carlyle in literature is unique.

Another eminent man, between whom and Mr. Carlyle there was a sort of mental antagonism, had formed his
style of speech on the same models, though with a difference. I allude to Mr. Bright. He quoted with great purpose from the Old Testament, but his principles were from the New Testament, or from parts of the former which are in the spirit of the latter.

There is yet another public man, of those no longer in life, who is clearly associated in some minds with the same gift, materially influencing his style of writing. I allude to your late noble countryman, Kristo Das Pal—I need not say to you, an orthodox Hindoo to the end of his life. The same may be said of Dr. Mookerjee, and also of Dr. Sircar, who are still in life, and in active labour.

I will now venture to refer you, simply as to style of writing, and to personal demeanour in trying circumstances, to a few passages in the New Testament. I cannot, however, do this without first saying that to me the Book is sacred—the Word of God. This is my view, not yours. I shall not forget that I am dealing with literary style and personal deportment alone.

And first as to the value of invective in writing. What is the enduring value of invective? In the account of the crucifixion the style of the New Testament narrative is remarkable. Never, I suppose, were such facts recorded in such passionless and unadorned language, by persons so deeply interested. Men responsible for important action are mentioned, but without a word of invective being applied to them. Yet the narratives remain, while the polished powerful invective of Junius, and the defiant recklessness of John Wilkes, have, even after so comparatively short a time, lost all their point and force. To understand either it is necessary to comprehend the lives of persons in whom history itself is fast losing interest. The sting is there, and the names are there, but we have lost the men.

*Write and speak fact, gentlemen. Let who will write and speak the invective.*

Take again the acts and writings of St. Paul. As a master of direct and pointed language the Apostle may be said to stand alone among writers. He was also a great traveller in many lands. Yet amid all the beautiful scenery of the Mediterranean, and the countries adjacent to it, and under circumstances which enhanced the natural interest many-fold, he never once stopped to note any scene of beauty on land or sea. That is, he never sought to embellish his writing. If
one wished to see how tawdry such embellishment is, no
tbetter test could be found in the whole range of literature.

I well remember, in my own case—journeying, in this
direction and that, in many parts of India—how eagerly I
put on paper every little word-picture that illustrated any
characteristic of scenery or people: a thunderstorm at night
between Bombay and Calcutta; a lone scene from Mogul
Serrai to the Ganges: a night passage of the river by boat;
a mission station among the Santal hills; the palaces,
bazaars, and wonderfully varied life of your great historic
cities and stations; and so on. The object, of course, was to
lighten a narrative of fact, and convey some idea of a
teeming life. I do not say, and I do not think, that there is
anything ignoble in a word-picture, any more than in a picture
on canvas. But how small such things seem when brought to
this lofty test! The Apostle writes of poor men and women,
and refers to them with the tenderest solicitude. But he
never once falls into the temptation of lightening his
epistles by any graces of style. The graces of his style were
in his earnestness, and his practically unbounded sympathy.
One can, in some cases, almost see the words as they well up
from his heart, with that eloquence which has stirred the
hearts of many ages.

I have but one other thought to offer to you on this part of
the subject. Will you observe the manner in which the
Apostle acquitted himself before rulers, and other potent
persons? He stood before King Agrippa, and before the
Governors Felix and Festus, with the respect and deference
due to their high position, but with neither cringing word nor
cringing limb. When he wrote to the Romans—"lords of
human kind"—he had not one compliment for Great Rome,
or for one of her heroes, living or dead. Neither had he
any incivility to offer to the mighty power of Rome. When
he stood in Athens he confronted a keen-witted, many-sided,
people, whose intellectual supremacy was as clearly
acknowledged as was Rome's material power; and he began
by telling them (though without an uncourteous word) that
they were entirely in the wrong in the one matter in which
above all others they deemed themselves in the right. I
adduce these facts simply as examples of fearlessness, and
dignity.

I shall pass now to an example altogether India's own—
an address by Dr. Sircar on "The Influence of the Physical
The address was published in the *Reis and Rayyêt* of the 10th January, this year. I lent the paper to a friend who claims to be a freethinker, and he was greatly surprised. He read, in an address of all-round excellence, these words:

“Our duty to the Author of our being is of the most solemn and sacred character, and is based upon the highest attributes of mind with which we are endowed.”

And again,—

“If the student of the physical sciences is impressed with any one fact more than another it is that there is no lie in Creation. There is no whim, no caprice, no ambiguity,” &c.

Speaking of the stars Dr. Sircar said—

“They . . have inspired man with the most exalted sentiments of reverence and adoration to the Almighty Power Who is the Author of all this wondrous world that we see. To the 'sweet singer of Israel' the heavens declared not only the glory but the righteousness of God. Jesus loved to draw the sublimest lessons of morality from the lilies of the field and the fowls of the air, and little children. In the eye of Shaikh Saadi, the most philosophic of Persia’s bards, every leaf of every plant was a volume which proclaimed the wisdom of the Creator.” The late Dr. Duff, or the late Rev. M. A. Sherring of Benares, might have written these words.

India has other men of the same spirit as Dr. Sircar. May she have still others, gentlemen, in you, in time to come. When that time has come, and you have taken your place among teachers, while you still remain learners, in the wide domain of thought, may it be among your distinguishing characteristics to be ardent truth-seekers and truth-speakers. When you sit down to a book of history, may it be to find the very truth; not to prove some preconceived theory. May you learn to verify your authorities; to test them by every test within your reach; to prove all things—to hold fast that which is good.

And when you speak of, or write of, the facts which you have made your own, may you be able to say, resolutely and honestly—“I will not evade:—I will not equivocate:—I will not exaggerate:—I will not misrepresent:—As far as in me lies, I will not misquote.” When you are told of some public man that he is the best or worst of human
kind, do not rely on such statements. They are exaggerations. When you ask a man a plain direct question, and he answers you with evasion, or equivocation, settle it in your mind that you are not dealing with a truth-speaker. If two men, within our knowledge, go away—say to Ireland or to India—and return with two diametrically opposite accounts of the same facts, of which both profess to have been eye-witnesses, shall we talk of the uncertainty of eye-sight, or conclude that the two men have merely seen the two opposite sides of a shield, and that both men may be alike honest? Or shall we say bluntly—and the more bluntly the better—“At least one of these men must have gone away to see certain things, and he has taken care to see them?”

Misquotation is a like crying sin. Whether the words we profess to give are those of a friend or an opponent let us give them accurately, and do not let us attach to them one meaning if the context shows that they were intended in another. This is especially necessary in the case of an opponent. There is no excuse for misquotation. It is so easy to say, in case of uncertainty—“I quote from memory.”

Last year I spoke to you of Indian Work—productive labour; and Sir Charles Turner, in a pleasant and kind way, reminded me that protective labour was equally necessary, that the worker should not be preyed upon by the idler and the cheat. This was quite right; the reminder was a just one. But my mind was fixed on the great possibilities of Indian work, and on the tendency alike of so many young Englishmen and young Indians to look with something like disdain on hand-labour. I implored you—I implore you again—not to fall into that mistake. Look at your country, my friends, and on its practically unlimited supply of willing labour. Then, think of what this may mean.

I spoke, from knowledge, of several great industries, on land, and river, and sea-ward, representing possibilities so great that one feels at times as if they outstripped imagination. I rarely think of the subject without feeling an impulse to seek out some young men of India and say to them—“Do not neglect these priceless opportunities.”

History is a great storehouse of records of national and race impulses. Who knows what unseen influence it was that brought the Goths and Vandals down on Rome? that
brought the Turks from a far-off region and from a position of obscurity to threaten Christendom with complete subjugation? that caused the bold sailors of the reign of Queen Elizabeth to believe, almost as a religious faith, that their destiny was—Westward Ho? We know the facts. We cannot trace the unseen influence.

And so with trade. What is it that has caused the wisest men in India, governing and governed, to welcome the establishment in India of technical schools? that has brought Native India into the noble competition of trade—not the competition of boasting, but of the labour which speaks for itself. My friends, we see the fact. Beyond it all is dim. The present alone is ours. The future is in higher keeping than ours.

When I was last in India I made a point of investigating, as carefully as I could, the Indian Coolie Emigration trade. I saw a large number of emigrants ready for leaving the Hooghly. I saw also a number of persons, male and female, newly returned. The contrast was remarkable, and in some cases laughable. The timidity of the outgoers, the boldness and swagger of the incomers, the persons who had seen the world, and who had brought home with them considerable sums of honestly earned money, besides trinkets.

Of the general tendency of Coolie emigration I know nothing. It is entirely beyond my experience. But the kindly and capable way in which the then emigration agent in Calcutta (Mr. Robert Mitchell) provided for everything, great and small, seemed to me the very perfection of good management. Mr. Mitchell may not be there now, but that does not affect the argument which I wish to follow this illustration. What one capable and considerate man can do in sending labour beyond the seas others can do in India itself. I suggest to you to do similar good work in your own land.

You may have some difficulties which you ought not to have, and which you will not continue to have if you act with courage and determination. You doubtless have seen that certain manufacturers, chambers of commerce, and employers of labour, are desirous that Lord Cross should try to legislate for India on the basis of the English Factory Acts. They might as reasonably ask that Indian gentlemen should wear English evening dress, and Indian workers dine on English roast beef. The request is neither just nor reason-
able. Indian manufacture must be dealt with on its own merits—that is, if it is to be dealt with in an honourable way. If I were in your place, I would grip this subject with a hand of iron. I would demand that, while all cruelty and injustice should be repressed, the rules of labour should be framed to accord with the habits of the workers.

What then ought you to do if you would begin, in India, a course of independent manhood in the noble domain of productive labour? I will venture to suggest to you a few labour rules which I have seen tested under various circumstances.

1—To carefully select some branch of labour in which you can take a personal, and if possible an enthusiastic interest. Then to master that labour practically.

2—To study the men employed; to know what each can do; upon which of them you can rely as overlookers, &c.

3—To discourage and discountenance tale-bearing among them. If this rule is disregarded there can be no confidence, and certainly no affection, between employer and employed. An employer needs all the confidence and affection he can obtain, especially when he is asking men to give up old for new methods of work.

4—To never let your men go away without their wages when the wages are due, and to never keep them waiting for their wages on pay day. Nothing is more disheartening to workmen.

5—To not suffer any man or men to be ill-treated by any other man or men whom you employ.

6—To take care, if you promise that work shall be done at a certain time, that at that time it shall be done. Do not produce clever excuses for your word not being kept. Keep it.

To pay bills promptly and honourably (not seeking for loopholes to escape from a moral liability); to be diligent in business, and to infuse into that business cheerfulness and contentment, are among the rules by which men have risen to eminence in trade and commerce. Trust nothing to slyness and cunning. They never served any man, and never will. To be absolutely open and frank; to accustom all with whom you have relations to say—"He said it, and he will do it—his word is his bond;" is to win a position of
real nobleness. An old proverb (a great favourite in my early northern home) says—

"He who by the plough would thrive
Himself must either lead or drive."

This proverb applies to all lands, and to all manner of labour. There is—I am sure there is—a noble future for the industries of India.

Will you, I venture to again say, assist to build up that future, for India's sake, and for your own? Many centuries ago—away in the dark ages—your forefathers gave to Europe the secret of the manufacture of silk, and much besides that. But wars came, and the confidence of skilful and enterprising men was, in a sense, lost. Nothing of honest industry thrives in war, though it may, for the time, seem to do so.

Will you, under the more favourable conditions of peace, take up the work where your forefathers left it in old times, and show to the world that your hands have not yet lost their cunning, nor your brain its old artistic skill? Apart from the point of selfish political action, which I have mentioned, you will have no difficulties that courtesy and considerateness will not smooth away. You may have bitter enemies, but you will, if true men, have true friends; and with health and strength, and the Divine blessing, you cannot fail. You may be slandered, as most honourable men are, and that for the time may seem a great hardship. But the wisest of the old Greeks has left it on record that to suffer wrong is as nothing, as a misfortune, compared with doing the wrong. If we would embitter our lives, let us foster the low passion of revenge, and we may be as miserable as we please.

If we would enjoy the free gifts of God our course must be very different. We must not over-rate our own powers, or our own importance, or under-rate the powers and importance of other people. We must recognise the free gifts of God.

What are those free gifts of God? Are we sober? That is God's gift, a mercy and a blessing; not a merit of ours, a thing on which to set ourselves above our fellow men. Have we peace and affection at home? Do we when away from home think with joy of our return? Let us be thankful—we have something that wealth cannot buy. A poet once said that while there lived a woman or a child he never could
be joyless. I think he was right. The smile of a child, or a kind word from the lips of a woman, has at times raised a weary wayfarer from the depths of despair.

Your lot and ours will soon, in one sense, be widely separated. May the separation be only that of miles. May no malign influence be able to sow discord between us, to create animosities where so much depends on the amity and goodwill—on the intelligent co-operation—of the unselfish men of both lands. No Englishman has any moral right in India, if his aims are not higher than money-making, or the craving for a high position, or the emptiness of an ephemeral fame. No young Indian visits England, and returns to India any the better for his grand tour, if he does not represent in that return the life-giving principle of definite duty to carry out in the life of action.

You have much to learn from us, gentlemen. We have much to learn from you. You have a serenity—a repose—which we cannot equal, and do not always comprehend. We have a certain promptness in action which may yet hurl back, for you and us, a common foe, and preserve, for both, a common civilization, which seems as yet to be but in its infancy. It is no mere huckstering—no mere parochial—duty to which we are alike invited, and to which England leads the way in India. When people, in your hearing, vilify the name and fame of England, do not believe the vilifiers. England has faults, and commits errors, for she is human. But no existing nation could do to India the same great service that England can; or could act so clearly on the lines of India's own thought and custom. An Anglo-Indian of England's best quality is almost more Indian than yourselves; more eager to search out the hidden things of your long and wonderful history—of the wars of creeds and dynasties, of the ancient principles on which your communities in village and city were governed in far-off times. The late Sir Henry Maine is an excellent instance in point. Never was there a man more calmly and healthily critical. Yet he caught the fire which India has the power to kindle, and he made your "village communities" the basis of studies which throw light not on themselves alone, but also on the European system. Sir William Jones,—a name dear to us all,—is an even better illustration of the undoubted truth to which I am referring; but a better simply in the fact that from the time that he entered upon Indian subjects of
thought and research they almost dominated his being. The enthusiasm was common to both these accomplished men. And it is far from an uncommon enthusiasm as regards Anglo-Indians.

For considerably over a century Englishmen have been in India, as learners, and as teachers; and the schooling, in both cases, has at times been stern and severe. Scarcely ever, as I said last year, were any men of eminent ruling power so little gifted with the skill to act on brilliant theories. But they had the power and the courage to grope their way to practical facts; and when the night was dark these qualities were often more effective than the most correct rules of war, or statesmanship.

Ask any Englishman of average intelligence for the names of any of his heroes of war, and he will almost surely name such as Wellington, Ochterlony, Sir Henry Havelock, Sir Henry and Sir John Lawrence, whose eloquence was in deeds; who knew nothing of playing with duty. In the heart of the British nation, William the Silent, who knew how to suffer and to endure, but not how to yield, has a place from which a score of men of mere personal ambition, even though gifted with the genius of the great Napoleon, would fail to displace him. Are not these qualities even now a first necessity in India?

Which of us has stood at Delhi, or Allahabad, or Agra, and, looking at the vast masses of population, has not felt thankful for the guns ever in order, and for the troops, British and Indian, ever on guard?

Who that knows anything of the dangers on, and beyond, both the Western and Eastern frontiers of India, has refused his meed—not of mere praise but of gratitude—to Lord Lawrence, by whose courage and administrative capacity the gallant Sikhs were enrolled on our side, and remain among the most reliable soldiers of the Queen Empress?

Who, again, who knows anything of the mysterious forces and impulses of the high land beyond Nepal, with its gateways, both Eastward and Westward, to certain danger, has not done homage to the splendid qualities of General Ochterlony, by whom the sturdy Ghoorkas were transformed from enemies to fast friends? The great cities of the Ganges, down to Calcutta, never ought to forget that grave time when this one indomitable soldier alone seemed to stand between them and pillage; and worse.
You, gentlemen, will return to India with new power to estimate the great silent forces of disorder and danger, the great silent forces of security and order. The thought is a solemn one. Looking from this distance, we see in India men, women and children of England scattered over the land; and we know that whatever may be the faults and shortcomings of some of them, they in the main represent a progressive civilization, and also that material power under the shelter of which the progress may be, secured. No nation worthy of imperial power would relax one precaution necessary for the security of such men. There are people, I know, who argue differently. There were always such people, and always will be such; but while the nation retains anything of its old common sense they will argue in vain. Maddened by drink, and under a burning sun, the British soldier, at times, loses his reason. I saw the spot at Gwalior where one, a short time previously, had fallen, or had leaped, from the towering rock into—chaos.—Maddened by drink!

Yet there is not a marauder East or West of India, fired with the thought of the loot of your rich—and poor—cities, who is not compelled to pause, and more than pause, by the knowledge that at whatever point he might appear there would be a force of such men ready to meet him, side by side with India's own warriors, the brothers in arms of British men on many a battle field. This, I think, is worth remembering. The Paramount Power in India can only be just and generous by first of all being strong and fearless.

You and we are united by a Sovereign whose vast empire never is without some element of difficulty and danger; whose sympathy with simple life and unpretentious people has been so notable, throughout a righteous reign, and whose relation to historic men and landmark events is certainly unequalled at the present time. Her Majesty unites our creeds and parties in one Empire; representing a Past which no sensible man would efface if he could; a Present in which undoubted errors of earlier times may be redeemed; a Future which we may, if we please, assist to shape and determine. You will return to India, as you came therefrom, over seas, and along shores, the records of which, as far as men can judge of such things, are imperishable. Rome, Greece, Carthage, Palestine, Egypt, are all, in a sense, brought before you; and you will see, as you perhaps could not on your first coming to England, how States have risen
and fallen; how venerable structures, the product of wisdom and patriotism, have been defaced and at times destroyed, by men no nobler than the dynamitard of the present day; how old facts have a tendency to return, again and again, in human history, and, again and again, to re-teach old lessons which somehow, are, again and again, neglected or misread. I well remember a time—it now seems very distant—when I, in common with many others of that time, read and admired the noble words of Elihu Burritt, of William Lloyd Garrison, and of other similar good and generous men. I remember well how earnestly I believed, with them, that a new day of peace and good-will was about to dawn upon mankind. Ah, gentlemen, I have lived to know that, in that far-off time, I merely dreamt a youthful dream. The old facts of life remain. The suddenness of great wars; the certainty that where war is there will also be the baneful things that attend upon war, and which fall most heavily on the weak and helpless. Let us do something, however small it may be, to give to youthful dreams the hope of a matured reality. We shall not—you will not—see the realization of such dreams. No, no, the world is full of the elements of disorder, untouched by England's household suffrage and vote by ballot; by her rich societies and her eloquent speeches; though not always beyond the reach of her iron-clads, and her fast-steaming frigates. To keep these tremendous powers of war in the service of peace is one of the hardest, as it is one of the noblest, of all the duties of true statesmanship. It is a duty which, while the world stands, never will put any man to shame. We may be compelled to use war, and we are bound under terrible penalties to take care that war does not find us unprepared, does not take us unawares. But it is the duty of peace—the duty done to promote peace and good-will—to which men cling most at the last, when the eye is dim, and the pride of strength exists no more. If General Gordon of Khartoum were here to-day he would say the same—a soldier second to none that ever drew sword in a righteous cause.

Will you give these thoughts a kindly consideration, as the thoughts of a friend?

A short discussion followed the Lecture, in which Mr. M. Shafi, of Lahore, and Mr. Pfoundes took part.
The Chairman, in moving a vote of thanks to Mr. Routledge, gave an interesting account from personal knowledge of the lives of Joykissen Mukharji, Kisto Das Pal, and the Rev. James Long, to whom Mr. Routledge had made prominent reference in his lecture. He reminded his audience that besides the gospel of force which Carlyle had preached, there was a gospel of kindness. "Be a strong man," said Carlyle, in a hundred different phrases. "Be a good man," was Sir Walter Scott's death-bed message to the world. It rested with the young Indian gentlemen there present to show by their actual lives, whether the English influences which had been brought to bear upon them, had proved to be good influences or the reverse.

A vote of thanks to the Chairman, proposed by T. H. Thornton, Esq., C.S.I., which was carried unanimously, concluded the meeting.
SOCIETY FOR THE ENCOURAGEMENT AND PRESERVATION OF INDIAN ART.

The following letter, published in the Manchester Guardian of the 16th February, will be perused with interest by the readers of this Magazine, together with two letters since received, one from the Government of India, and the other from the Secretary of State for India, in answer to letters written, asking for their patronage and support:—

To the Editor of the Manchester Guardian.

Sir,—You have always shown such a generous and intelligent appreciation of the aims and objects of this Society, that I am encouraged to give you some account of the progress we have made since our first meeting in July last. As suggested by Sir George Birdwood, we resolved to make it our chief aim to endeavour to influence the Government of India and the Governments of the several presidencies and provinces of India to the extent of asking them to encourage and give orders for good work wherever it could be found, either in schools of art or among native artisans. We believe it would not be impossible, for instance, for the Viceroy to give directions for the expenditure of as much as £30,000 a year in India itself, by purchasing Oriental fabrics for presentation at durbars instead of spending it on European articles. To the circular we issued in accordance with Sir George Birdwood's advice four replies have already been received, viz. (1) from the Government of Bombay, (2) from the Punjab, (3) the North-west Provinces, (4) the Agent to the Governor-General, Central India. Each authority promises to bear our application in mind. The Secretary to the Bombay Government and the Secretary to the Punjab both add that their Governments have already to some extent taken action in the direction indicated, and now propose to extend it, as both these Governments approve of the suggestions made by the Society. From the royalties and nobility of India favourable answers are also arriving. The senior Rani of Travancore, an accomplished lady, who nine years since was admitted by letters patent from Her Majesty to the Order of the Crown of India, "heartily wishes all success to the Society, whose object is very laudable." Her Highness accepts the office of a vice-president, and informs us that her nephew, the reigning Maharajah, also accepts the same, and has promised to send us a
donation. Similarly the Rajah Gajapati Rao, of Viza-
gapatam, and his Rani have enrolled themselves as life
members and vice-presidents, with many warm expres-
sions of approval for the objects we have in view. That
these objects will commend themselves to the Viceroy, Lord
Lansdowne, may be safely inferred after reading the eloquent
appeal on behalf of the indigenous arts of India which he
delivered at Lahore in November last:—"I trust that the
time is not coming when modern Indian art will be repre-
sented by the cheap and, I must say, often nasty productions
which infest our railway stations, and when the Indian
gaols will be the only place in which her textile industries
are worthily represented. The architects, the workers in the
precious metals, the illuminators of books, the carvers in
wood and marble, the weavers of textile fabrics of ancient
India, have left us remains equal in point of artistic excel-
lence to the most precious relics of European antiquity. Is
it too much to hope that the race of such artists may not be
doomed to extinction, but may rather flourish under the
wisely directed encouragement of our colleges and schools?

But we desire, of course, to attract the sympathy of our
own compatriots also for the task we are engaged in, and
here we fortunately have on our side Mr. Purdon Clarke,
C.I.E., the Superintendent of the India Museum, South
Kensington, who, at our suggestion, has kindly consented to
send a collection of Indian pottery, metal work, and textiles
to any provincial town where such an exhibition would be
acceptable to students of Oriental art. The first town
selected is Chelmsford, where, on the invitation of the local
Students' Association, Mr. Strange, an assistant in the India
Museum, has delivered a most interesting lecture, drawing
attention to the several salient points of the collection,
especially alluding to the naturally conservative tendencies
of Indian craftsmen, as illustrated by the fact that all the
mediaeval processes of working gold and silver into brocade
are still in use; also to the evil effect of injudicious foreign
influence on Indian art. Mr. Strange, amongst other subjects,
pointed out specimens of Cashmere shawl patterns before and
after the French demand had arisen, showing the deterio-
ration which has taken place in colour and design even
within the last twenty years. We hope these local exhibi-
tions may prove beneficial to all who are interested in
Oriental art, and that, in the words of Mr. Chamberlain
when speaking at the dinner of the Jewellers and Silvers-
smiths' Association at Birmingham, "we may reasonably
hope to educate the taste of the purchaser as well as of the
producer."—Yours &c.,

SARA M. CARMICHAEL, Hon. Sec. S.E.P.I.A.
From the Assistant Secretary to the Government of India, to the Honorary Secretary, Society for the Encouragement and Preservation of Indian Art, London.

Foreign Department.

Dated Fort William, 27th January, 1891.

Madam,—I am directed to acknowledge the receipt of your letter of the 27th November, 1890, regarding the Society for the Encouragement and Preservation of Indian Art. I am to say that the Government of India sympathize with the aims of the Society, and will bear in mind the suggestion that a stimulus might be given to the encouragement of Native Art by including in complimentary official presents, specimens of Native Indian workmanship of the highest artistic merit.

I have the honour to be, Madam,
Your most obedient Servant,
W. CORNISH, Captain.

Assistant Secretary to the Government of India.

India Office, Whitehall, S.W.

25th February, 1891.

Madam,—I am directed by the Secretary of State for India in Council, to acknowledge the receipt of your letter of the 9th ultimo, suggesting on behalf of the recently formed Society for the Encouragement and Preservation of Indian Art, that when new articles of furniture are required for this office, some of them, such as carpets and curtains, should be purchased in India. In reply, I am to say that Viscount Cross sympathises with the objects of the Society, and will give consideration to your suggestion when occasion arises.

I am, Madam,
Your obedient servant,
A. GODLEY.
It is well that Europeans should be acquainted with the occasions when servants in their employ, native soldiers in the service of Government, and native employés generally, may reasonably ask for leave. In the Bengal presidency it is not the custom for servants, the sweeper and groom (usually low caste Hindus) and occasionally a Mohammedan excepted, to take their wives with them when they go out into service. It is not etiquette to do so: and it is remarkable for how prolonged a period they will sometimes stay away from home. Nor do they, as a rule, ask for a lengthened leave when they do go to it. A couple of months will ordinarily suffice, unless the home be very remote, to enable an active man to accomplish a journey of a hundred and fifty or two hundred miles (travelling to and fro on foot at the rate of five and twenty or thirty miles a day*), enjoy the society of wife and baba log, look into household affairs, replenish the family exchequer, pay something it may be to diminish the ever increasing interest due to the village mahajan and hurry back so as to be hāsur (present) on the expiry of his leave.

Good servants do not ask for leave on frivolous pretences: others do so on every possible opportunity. The death of a relative is a common reason alleged; but it is not always easy to be sure of the truth in these applications. A suspicion crosses the mind that the same relative died two or three years ago: yet the plea of death is one that cannot well be rejected. There is no doubt that leave is thus some.

(a) These remarks do not apply in places where the railway is available:—only to those into which the “iron-horse” has not yet penetrated. The employé, be he servant or sepoy, has a natural tendency to overstay his leave, which causes him when he is returning to travel back at a rate that overtaxes his powers and causes him to arrive unfit for work for three or four days. The speed of the rel gūree (railway) rather increases the temptation to stay another day or two at home! At the same time communication by rail is of immense advantage, like cheap postage, to the Natives, in enabling them to reach home or communicate with it in a single day, whereas formerly it may have taken thirty to do so.
times fraudulently obtained. *Bhaís* (brothers) are continually dying. The term *(H) bhāi* has a very elastic meaning. It signifies a genuine brother, a cousin, a kinsman, or only a comrade or companion. The *bhāi*, whom a native servant, asking for leave, offers as his *badli* (locum tenens) is frequently nothing more to him than as being of the same caste. The death of a member of the family may, in all cases, render it desirable for the bread-winner to return home for a time. Should the servant be the eldest son of a deceased father his presence is imperative: for it has been one of the greatest sources of happiness of that father that this son will perform his funeral obsequies—his *svādh*; and should the son neglect this indispensable filial duty, it will be disastrous for the father in the next world—his spirit will not be admitted into the society of his ancestors—and for himself in this. He (the son) will lose caste, and be boycotted for the rest of his natural life. Such neglect, however, is as a rule, unheard of; and should a master or mistress, through not understanding the etiquette of the country amongst Hindus, refuse the leave, the servant will probably take it, forfeiting pay and everything else. For the performance of the funeral obsequies ten days at least, with Hindus, are required. *Kāyasthas* do so for thirty-one days. Prior to the final event when the period of mourning is concluded with "certain ceremonies and festivities in honour of the deceased which are hence called the *svādh*—meaning the funeral obsequies or 'anything done to show respect'" the family are considered unclean:—no one (not even relations) will eat with them. The oldest and shabbiest articles of clothing are worn: the male members neither trim their hair nor nails, nor—those who wear them—their beards; and the son—the chief actor in the mournful drama—leads an especially austere life. A little milk in the evening, and a single meal, composed of vegetables and fruit during the day, constitutes his frugal dietary. A piece of white cloth—white being the Hindu's mourning colour, whilst

(b) This is the *(H) saga bhāi* (own brother). *Barā bhāi* means an elder, and *chota bhāi* a younger, brother. *Jetha bhāi* is the eldest brother. *Sautela bhāi* is a step-brother or brother of the half blood. *Bahnoi* is a brother-in-law—a sister's husband. *Sālā* is a wife's brother; and a twin brother is a *jirla*. *(H) Bhāi (P) birādur* means an associate. All come under the generic term *bhāi* (brother).

(c) These are known as *bhāi-bundās* (brethren, kindred),—*bhāi bundi* meaning brotherhood, fraternity, kin.
black for the Soonnees and green for the Shiahs is the Mohammedan's—is thrown over his otherwise naked body, the lungotee (loin cloth) excepted; and he frequently presents an unkempt and a somewhat dissipated appearance. All this is intended as a mark of sorrow and respect for his deceased parent. As the eventful day approaches, he walks (usually accompanied by a Brahmin and a servant) to the houses of relatives and friends and invites them to witness the ceremony and partake of the good cheer. The srādh day itself is devoted, on the part of the son and officiating priest, to ablutions and the performance of prescribed rites in the holy river (if there be one sufficiently near); on that of the assembled pundits and learned men to discussions on various abstruse subjects; and on that of the guests to smoking and listening to the music and singing which, wanting in melody and harmony, is too frequently more deafening than soothing. "Garlands of fresh culled flowers are distributed among the multitude according to the precedence of rank," and money and other presents are given to the highest castes,—the lion's share falling to the parohit or family priest. Feasting is the order of the two following days, the priests being fed (and perhaps loaded with more presents) on the first day, and the general public on the next two. On these days the tongue has full play. Genuine Hindu banquets are essentially teetotal; but no wine is needed to call forth the clamour of the guests. "Shouting and gesticulating," says Devendra N. Dās, accompanied by inordinate cries for an extra quantity of the delicacies, distinguish a srādh feast. . . Musicians adapt select pieces of music to the solemn occasion . . whilst beggars, professional and non-professional, besieging the doors to the last, are treated to the remnants of the feast together with gifts of ṣyas or as many more eatables as they can carry. Thus ends a Hindu srādh,—often plunging, in its costliness, the, so far, unfortunate son in pecuniary difficulties which will be a burden to him, probably for the rest of his life. Births, marriages, christenings in Christendom, and deaths, are attended with more or less expenditure in all countries; but none are so ruinous as the East Indian srādh." The late Rajah Rajkrishna Bahadur (I again quote from Devendra N. Dās) of Calcutta, spent nearly £50,000 upon the funeral obsequies

(d) "Sketches of Hindu life."
of his father the Rajah Nabakrishna. To the poor alone he
gave £20,000, besides heavy gratuities to Brahmins. "A
modern rich family will spend quite as much as £20,000 at a
funeral ceremony; and no respectable (Indian) gentleman
feels contented unless he can spend from £500 to £2,000 on
a srādh." Invited Pundits (who are always Brahmins) are
in clover on these occasions. £100, besides presents of
articles in gold and silver, is an ordinary gratuity to these
gentlemen.

It may not be generally known that the Brahmini bulls,
which are often so troublesome in some Indian towns—those
who have visited Benares cannot fail to have been struck
with the enormous number of these bulls in the narrow streets
of that crowded Hindu city (no wonder the inhabitants wink
at profane hands deporting them by night to the other
side of the river, there perhaps to be devoured by tigers,
though many, objecting to this wilderness after the flesh pots
of Egypt, pertinaciously swim back again) were originally
started on their travels at a srādh. In some parts of India
the process of brishōtsāng (giving away a bull) is observed. A
pair of calves are married. The female is given to the
Brahmin who presided at the cremation, whilst the male, after
being branded on the hinder parts with characteristic marks,
is given his liberty to roam where he will.

In their entirety, the srādh ceremonies extend over a year;
it being necessary to perform certain rites every month
during this period. Few masters would care to give so
prolonged a leave, in which case, therefore, the servant would
forfeit his place. It might, however, in exceptional in-
stances, be retained for him, a suitable budli being accepted
till his return.

The funeral obsequies of the Muhammadan are different to
those of the Hindu. Whilst the latter burn, the former,
like the Jews, bury their dead. So suddenly, in very
many cases, does death occur in a tropical climate, that
there is no time, (burial being usually imperative within
twenty-four hours after the decease) even if there were the
inclination, to have a costly funeral. A plain deal coffin,
with but little embellishment, is the last earthly tenement of
the European and the Muhammadan. A winding sheet of
white calico is the Mussulman's shroud. Enveloped in it
his body, being taken out of the coffin on arrival at the grave,
is consigned to the earth—a sanitary example that might,
with advantage to the living, be followed by those who, notwithstanding the accumulating evidence in favour of earth to earth coffins, persist in shutting up their dead in impenetrable cases of lead and oak, thus hoarding up for future dissemination (in the event of the coffins being broken) the inevitable foci—the poison germs—of some unaccountable (?) epidemic.

The last moments of a Hindu are seldom peaceful. When the end is apparently approaching, the dying individual sees with a shudder the preparations for the terrible ordeal in store for him. Hurried down—sometimes, alas! prematurely, in which cases death does not release him from his sufferings and he has to be carried back!—to the side of a neighbouring sacred river and there made to call upon his god—Hurreeā bōl, Hurree bōl; bōl, bōl, bōl, cry his companions, half choked every time he opens his mouth, with the river water mixed with mud which his religion requires him to drink, the miserable creature breathes his last in too frequently prolonged and unnecessary agony. With a little wood and a light the funeral pyre is soon kindled. Where the expense can be borne a few ounces of white powder show that the cremation is complete. Where it cannot, the incineration can only be partially carried out: and the charred remains are then thrown into the stream,—food for expectant vultures and a scandal upon humanity.

The Muhammadan, on the other hand, dies quietly in his bed. Six hours after death the body is laid in a coffin, called

(a) These coffins, devised by Mr. Hayden—a surgeon—are composed of a light material—a pulp—that, acted upon (together with the body) by the oxygen of the air which finds ready access to both through a porous soil (as is that at the Brookwood Cemetery where the London Necropolis Company carry out the sepulture on comparatively inexpensive funeral reform principles) rapidly become disintegrated and incorporated with the earth. The coffin is made to resemble those in ordinary use, and differs from them, externally, only in its lightness. It is noteworthy that the late Mr. Bradlaugh, so well known to Indians, was recently buried in one of these coffins, at Brookwood,—a Hindu gentleman being one of the bearers.

(f) Under the reformed system, there remains but little trace ceteris paribus, at the end of a year that a burial had taken place. A few bones alone mark the point of interment.

(c) Call upon Hurree. Hurree is a name of Vishnu.

(h) For some years past a crematorium has been erected on the river bank in Calcutta, where all Hindus may have the cremation performed for a trifle. But caste and family pride have, not unnaturally, in the present state of public Hindu opinion, prevented it from becoming as popular as, on sanitary grounds, is desirable.
in India a sundág or bákás, and conveyed to the place of burial. There, privacy being secured by the erection of a qanât (canvas screen), or tent, near the grave, and water being at hand, the body is taken out, washed, wrapped in its shroud (hásán) and put into the grave with the face towards Mecca, the Moulvie (a Muhammadan doctor officiating as priest) standing therein, and reciting the Muhammadan creed and form of prayer used on such occasions.

Before the conclusion of the burial service the Moulvie, after repeating one of the formulated prayers and pronouncing the benediction, quits the grave (in which he has been hitherto standing) and slowly moves forty paces (carefully measured) in a line with it. Muhammadans believe that angels then enter the grave and interrogate the deceased as to his faith. The retiring forty paces is to give time to the angels to make their enquiries. The interrogation over, the Moulvie returns to the edge of the grave and prays that the Almighty will make the earth comfortable to his servant's (the deceased's) side and, raising his soul, grant him mercy and forgiveness,—to which prayer all present respond Amin, Amin: and the service is at an end.

The grave, being then covered over, is tended for forty days;—the prescribed period of mourning, which, however, is sometimes extended to a year or more.

A Muhammadan grave-yard or cemetery (qabristân or goristân) is simply an unenclosed collection of humble stones, or mounds, located in the suburbs of the city or town. It is remarkable that these cemeteries are never found near a mosque, which a Mussulman looks upon as too sacred for the remains of the dead to be placed in its neighbourhood. They would regard such proximity as pollution. The reverence felt by Muhammadans for all things sacred is displayed in the smallest details of daily life. Thus, they will not burn, or otherwise destroy, any paper on which God's name has been written. The writing must, first, be washed off. For the same reason they object to images, models or pictures of the human body,—imitations of what the Deity has created.

(i) Kriyā kurn is the Hindi term for the "funeral ceremonies" generally, kafan dāfn (kafan shroud and dāfn interment) meaning the same thing amongst Muhammadans. There is no distinct word to express the "procession;" to indicate which, therefore, the words (H) ārthā bier or in the case of Muhammadans (A) jānās'ah (bier, coffin, hearse) ka fāna (to go)—bearing of the corpse—are joined together.
Muhammadan tomb-stones are occasionally found singly in isolated spots: and it may unfortunately happen sometimes, that one has become enclosed in the compound attached to what may be a European residence. If this should be the tomb of a shahid (a Muhammadan martyr) Europeans had better have nothing to do with that residence. I have known such a bungalow burnt down three times in succession, in consequence of Europeans persisting in occupying it, although warned of the possible consequences.

Unlike the Muhammadans, who are conveyed to their last earthly resting place with the parade suited to their rank in life, Hindus have no formal funeral procession to the place of burning. The dying are carried on a charpâi (native bedstead) and, if life be extinct, the body is conveyed in the same way. Relatives and friends accompany the bier, but there is no etiquette in the matter of precedence. Men, women and children walk or (in the case of the last) run alongside, or follow in the rear,—loudly bewailing their loss and sometimes calling out,

Sîrî Râm-hî Râm satt hy
Râm-hî nâm satt hy
Satt bolo gatt hy.
(Ram alone is truth,
Ram alone is truth,
The truth declare, salvation get.)

Let it not be thought that the noisy lamentations indicate mere surface sorrow: and that, amongst a community of fatalists who, believing in inevitable destiny, are content to die without a murmur when the time arrives and are therefore careless about making any defence against death, there can be no genuine depth of affection. It is often argued that the mother who, to save subsequent expense, will unhesitatingly slay her infant, or who, to propitiate a tutelary deity, will cheerfully (?) throw her children (at the god's annual festival) into the jaws of the alligator and the crocodile, cannot have much feeling for her offspring. But this apparently inhuman conduct proceeds from no lack of love. It points rather to the force of custom, the degraded condition of the unenlightened human mind, and to the preponderating power of priestly influence. The yearning of the Indian mother for the child

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*This was the practice in former days during one of the annual festivals on Saugor Island; but it has been, for many years, forbidden by the Government of India.*
of her womb, be it son or daughter, is as keen and deep as in any country in the world. The numerous terms of endearment in the Indian vocabulary are proof of this: e.g., meri jān (my darling, my soul); mera kaleza ki kov, (the apple of my eye); mera pyārā (my sweetheart) mera bāl (my baby) &c., &c.

Let those who look upon Indians as a stoical race read Colonel Barras' "Rama, a tale of village life in India;" which represents a loving father as ready, after the failure of his final effort to secure the release of his son (sentenced to be hanged for murder) by the offer of a (A) rishvat, (H) ghūs, (bribe) of a hundred rupees to the judge, whom he contrived to surprise in his garden, to be hanged himself in place of his boy. The author vouches for the truth of the facts. And this is not a singular instance. There are doubtless many such, showing that deep-seated unselfish love is by no means an absent feature in either the Muhammadans or Hindūs of India. Who, living in the Mofussil, where the domestic arrangements of the employed come more under the observation of the employer than in the larger towns, has not witnessed the love bestowed upon the children amongst the servants of his own household who have made their home in the Sahib's compound?

One of the most mournful and touching of Indian sights, to be seen sometimes at dawn in the upper provinces, is a funeral group—a man conveying in his arms a light burden wrapped in a white cloth, a relative or "caste" friend accompanying, and a little child trotting alongside carrying fire in an earthen vessel,—wending its way to the riverside,—for the pet, it may be, of the family, there to be incinerated. Nothing will mark the spot, no memorial gravestone which loving hands may tend and decorate with flowers;—no record upon which weeping eyes may gaze and gaze their fill again. The loved one's individuality is gone for ever. The Hindu religion forbids all hope of any future re-union. The individual will be either absorbed into the Divine essence, or changed into some other form of unrecognisable earthly life.

It is too much the custom, in England, for spectators—there are many exceptions of course—to look upon a passing funeral as a spectacle. To raise the hat and bow the head is a mark of respect which, suitable to the solemnity of the occasion, cannot but be gratifying to mourning survivors everywhere,—as well in India as elsewhere: and it would
be well if we more frequently adopted the practice. Few however perhaps, who would willingly pay this tribute of sympathy, recognise a Hindu funeral when they see it.

Hindus, though they may ask for leave to be present at the betrothal or marriage of one of their kith or kin, never ask for it on their own account;—the nuptial knot having been tied for them, under parental surveillance, in childhood. (In the future, however, Hindu widowers, marrying Hindu widows, may apply for leave on that account.) Muhammadans, though they not unfrequently adopt the Hindu practice of early marriages, marry, as a rule, later in life,—the youth in such cases being not more than 18 and the maiden from 14 to 16; and leave would of necessity be required for the purpose.

Investing a Brahmin boy with the june'a, pop. junao, or poita, (Brahminical thread)—the ceremony corresponds to our christening and takes place usually at 7 or 8 years of age—is sometimes made the occasion of asking for leave; as is also the Muhammadan, khátan or Musalmání (circumcision) ordinarily performed at the same age. The birth of children is quite a legitimate reason for asking for chhutti (leave). Apart from purely domestic reasons there are those of a religious nature. Whenever possible the request made on this ground should always be complied with.

C. R. Francis.
ON THE CHOICE OF A PROFESSION FOR INDIAN GENTLEMEN.

It has long been a matter of surprise and regret to the writer, that so many clever, well-educated, young Indian gentlemen should flock to England, in ever increasing numbers, year by year, to study for the Bar, when such numerous openings in other walks of life, exist in India, which would not only afford equally honourable and lucrative occupations, but would be infinitely more beneficial to India. True it is, that some few of the educated Indians who come to Europe for the purpose of fitting themselves for the actual business of their lives, devote their time here, to the study of medicine and surgery, practical farming, forestry, or agricultural chemistry; but the great and equally estimable professions of civil, mechanical, and electrical, engineering, that have wrought such wonders in Europe and America, still remain virtually unrepresented among the native Indian community. Indeed, the more one ponders over the existing state of things and its probable results, the more one is led to exclaim with Othello, "But the pity of it, O! the pity of it!" For if, instead of the barren over-study of Roman and other laws, we take those grand professions of mechanical and electrical engineering, and consider the vast unworked field for their profitable development, that British India presents, with her great tidal rivers and rapid streams, her strong periodical winds, and the incalculable energy of her long, scorching sunshine, as sources of mechanical power merely waiting to be tapped by the skilled hands of science, in order, not only to pour forth a beneficent and ever-widening flood of progress and prosperity over the length and breadth of the Indian peninsula, but even to supply material, (to use a somewhat inappropriate word), in the shape of stored-up electricity, for re-conversion into heat, light, and mechanical force, in less favoured regions of the globe, we cannot help a feeling of grief at the present misdirection and waste of so much Indian brain power, on the part of her rising generation.

Unfortunately, however, for India, her young Gallios care for none of those things, but, lured, apparently, by the
barren honour of being called of men, "Counsely Sahibs," and taking precedence of Mofussil Vakeels; go on crowding into the ranks of an already congested profession, without a single foreboding that, in the course of a few years, a large proportion of those eager, ambitious, youths, will, in all probability, have degenerated into disappointed and discontented "Græculi esurientes;" existing, like the lost souls of the Inferno, "without hope, in longing;" ready to take up unrighteous claims and foment needless litigation, for the sake of a living; and swelling the numbers of the disaffected minority in India.

M. A.
THE SOCIAL REFORM QUESTION IN INDIA.

The Select Committee appointed by the Government of Indian, on the age of consent, has presented its report, and the Bill, with certain important modifying safeguards, will now become law. A great mass of opinion has been received by the Committee from local Government officials, public associations, and individuals. The authorities consulted by the Governments of Madras, Bombay, and the Punjab, were on the whole favourable to the Bill. In Bengal, of the Associations and individuals consulted, 24 approved of the Bill with or without modifications, and 11 disapproved of it. The Maharajas of Travancore and Jeypore expressed entire approval, and the latter stated that he has already in his own State fixed the age for the marriage of Rajput girls to 14.

Some of the reforming party consider that an enactment respecting the age for marriage would not rouse serious opposition. Mr. M. Ghose, for instance, has given his reasons for preferring such a law to the present Bill. But it appears that legislation on this point would be very widely felt to be an interference with social and religious custom, and the Viceroy has distinctly announced that he does not intend to proceed any further. On the educated men, therefore—on those who can judge the point from other considerations than that of the religious customs of past ages—now rests the responsibility of rendering their family life more accordant with the requirements of the times, with the inexorable laws of science, and with the results of education.

In England much interest continues to be felt in the subject of social reform for India. An article on Indian affairs, by Sir W. W. Hunter, has appeared in the *Times*, giving a survey of recent movements in India, religious, social, and political and showing that the adherents of these movements are, as elsewhere, divided into two sections, the conservatives, and radical reformers, between whom the Government has to exercise a wise arbitration. Sir William Hunter has also written in the *Contemporary Review* for February, on popular movements in India. From the latter article, we quote the following passage in reference to the importance of social progress, and in regard to the growth of female education:—
"The rising generation of young men are becoming imbued with our Western ideas as to the true position of women. They desire wives who will be helpmates to them, capable of understanding their aims and sharing their thoughts. The remedy at first sight seems simple. The system of public instruction established by the British Government in India, provides as liberally for the education of girls as of boys. The girls' schools are open to all who choose to go, and at fees so moderate as to bring them within the reach of all. As a matter of fact, the Indian girls do go to school in considerable numbers, and in no department of public instruction has the proportionate rate of increase been so rapid as in female education. But the remedy is by no means as simple as it looks. For there are two influences at work in India, which hamper and curtail the progress of female education. The first is a deep-rooted prejudice against girls going out of the seclusion of their home after the early years of childhood. Until the establishment of British rule, this feeling was no prejudice at all, but a very well-founded conviction of the dangers which lay in wait for female honour in a despotic and badly governed country. Another obstacle to female education in India, is early marriage. The first duty of an Indian father is to secure a provision for his daughters, and in Eastern countries that provision has almost always taken the shape of an early marriage. The great majority of Indian girls of respectable position are accordingly married before they are eleven years of age. Practically speaking, the school education of Indian girls comes to an end between the age of ten and eleven, that is to say, just at the age when the real school education of English girls begins. This is a very serious obstacle to elevating the position of women in India. But it is an obstacle which many earnest reformers in India are trying to overcome. A great native movement is taking place to persuade Indian public opinion against early marriages. The evils of such marriages, physical, moral, and intellectual, are being powerfully insisted on by native writers in hundreds of publications, and eloquently denounced by native speakers on scores of platforms. Associations are being formed to which the members bind themselves under penalties not to give their daughters in marriage, or to allow their sons to marry wives under the age of sixteen. The wealthier classes, to some extent, get rid of the difficulty by
retaining aged Brahman teachers to instruct their daughters and girl relatives in their own homes. But it is gradually, although slowly, being accepted by the native leaders of thought, that female education in India will not be possible on an adequate scale, until the prejudice against girls going out to school dies away, and until very early marriages are discountenanced by public opinion."

Referring later on to the position of the Government in the matter, Sir W. W. Hunter continues,—"The British Government, when it took over India from the dynasties, repeatedly assured the people that it would not interfere with their family customs; and these solemn assurances helped to procure the acquiescence of the native races to our rule. Now the most imperative custom of Hindu family life is that every Hindu girl shall be married, and one of the most deeply-rooted convictions of the great majority of Hindus is the necessity of very early marriages, in order to secure this end. The necessity is not one of expediency alone, but a solemn obligation imposed on parents by the Hindu religion. The Government cannot, therefore, interfere without breaking its promise to the people. But it can show its sympathy with the movement of the educated classes against child-marriage; and it can let it be known that it is willing to legislate as soon as it can do so with the support of the Hindu community."

Sir George Birdwood has also written on this great question to the Times, and from his letter we take the following paragraph:—

"This leads me to the agitation against the practice of 'child-marriage,' recently undertaken by Mr. M. M. Malabari. The marriage of a child is utterly abhorrent to the moral sense of every man; and Mr. Malabari has my sympathy in his efforts to expurge this cruelty from Hindooism. But, above any other subject affecting the Hindoos, this is the one they should be scrupulously left to deal with themselves. Parsees and Mahomedans, and, perhaps, even Englishmen, may discuss it in the newspaper Press, and in pamphlets and books, but the organizing of committees to coerce Government on the question should be left to the Hindoos themselves. It is an abominable stain on their civilization, although, in truth, rather nominal than real; while, on the other hand, the marriage laws of the Hindoos have served to create the highest type of family life known. For its simplicity, affection, reverence, and purity, it is absolutely unapproachable by any other nation. This, however, is not my point, which is the great risks run in intermeddling from without with the inner life of the Hindoos."
The Annual Meeting of the Bengal Branch of the National Indian Association was held, by permission of the Lieutenant-Governor and Lady Elliott, at Belvedere, Calcutta, on February 3rd, Sir Charles Elliott presiding. The Report was read by Mr. Manmohun Ghose, Joint Hon. Secretary. It gave an account of useful work done, especially in the support of widow students at the School and Home of Mr. and Mrs. Sasipada Banerjee. Fourteen widows were receiving scholarships from the Association, and numerous applications could be responded to if more funds were available. Two of the widows who were scholarship holders last year had secured situations; one, as an articled pupil in the Dufferin Zenana Hospital, the other, as nurse at a Women’s Hospital in Assam. Scholarships were also given in the Entally Day School. The Committee expressed their regret at the departure of Sir Steuart and Lady Bayley, from whom help had been received in many ways. They regretted also that Mr. Beveridge was leaving Calcutta. They had the satisfaction to announce that Sir Charles Elliott had consented to be President, and Lady Elliott a Vice-President of the Branch.

Sir Alfred Croft, K.C.I.E., moved the adoption of the Report, and spoke with much approval of Mr. Sasipada Banerjee’s School at Baranagore. He said he would take this opportunity of drawing attention to a pamphlet written by Mr. James Wilson, in which he gave a vivid and interesting description of the struggles and difficulties which Mr. Banerjee had to encounter in establishing the school. With regard to the widows, the task was a difficult one. They had begun with only two widows, whom it was difficult to induce to remain. The number of widows had since increased to fifteen. The institution not only gave them education, but trained them for useful occupations. The efforts of the Committee were necessarily limited by their funds, but he appealed to those present to use their personal influence among their friends for the benefit of the Association.
Babu B. B. Mullick seconded the resolution, and in doing so, said that he was one of the members of the Association when Miss Carpenter had visited India. He had the pleasure to state, his cousin, Babu Shan Lall Mullick would be glad to become a life-member, and would make a donation of Rs. 100 to the funds of the Association.

The Lieutenant-Governor, in conclusion, congratulated the meeting on the excellent speech of Sir Alfred Croft, and expressed his appreciation of the work done. That it should require at first so much effort and perseverance to get together two widows who were unwilling to stay, and to increase the number to fifteen, is a remarkable instance of the difficulty of making a beginning; but, as with a child learning to walk, the beginning having been made, wider ground would be covered. "I have not," Sir Charles Elliott continued, "had myself the opportunity of visiting the institution, but both myself and Lady Elliott gladly respond to the desire that we should do our best to occupy the position of our distinguished predecessors, Sir Steuart and Lady Bayley, and I assure you of our complete sympathy in the objects of the institution, and our desire to assist it by every means in our power. No doubt, when we next meet you, both of us will be able to speak with personal knowledge of the manner in which the work is carried out, and the good effect produced. As to the Entally School, it was visited by Lady Elliott, and I have heard from her most encouraging reports of the character of the school, and the appearance, happiness, cheerfulness, and intelligence of the children taught there. In every respect the work is thoroughly good, and I can only wish, as Sir Alfred Croft said, there was more of it; and all I can ask of you is, by enforcing his words, to do all you can to obtain more popular sympathy and pecuniary assistance for the work, which, as soon as it is obtained, will lead to excellent results.

Mr. R. D. Mehta moved a vote of thanks to the Lieutenant Governor for taking the chair, which was seconded by Babu Nobin Chand Burral. The absence, through illness, of Mrs. Colquhoun Grant, the energetic Hon. Secretary, was referred to with much regret.
A ROYAL BACHELOR OF ARTS OF THE MADRAS UNIVERSITY.

The recent examination for the degree of Bachelor of Arts in the Madras University had somewhat more than its usual interest this year from the circumstance that, for the first time, so far as we know, in the history of the University,—or indeed of any of the Indian Universities—a member of one of the ruling native families, in the direct line of succession, appeared as a candidate for the honour. The interest will, we are sure, be still further increased when it is known that the Prince not only appeared for, but was successful in passing what is a very stiff examination. We have been informed, indeed, on good authority, that it is distinctly more difficult than the examination for the same degree in Oxford or Cambridge. His Highness will, we trust, appear at the usual Convocation for conferring degrees, held this month in Madras, and will have the honour he has so worthily gained conferred upon him in the usual public and formal manner.

A few further particulars regarding the Prince and his studies may probably interest the friends of progress in India. His Highness,—the Second Prince as he is called—was 19 last November. He is the nephew of the present Maharajah of Travancore, and is the youngest of three brothers, the sons of the junior Rani, the adopted sister of the Maharajah. It may be mentioned, in passing, that the prince's next eldest brother, the First Prince, also showed commendable diligence in the prosecution of his studies, having passed the matriculation examination of the Madras University, and gone over the whole course for the First Examination in Arts, though he did not appear for it. His brother, the Second Prince,—the subject of the present notice,—appeared for the same examination about three years ago and passed. His Highness then entered upon the course of study prescribed for the language branch of the degree examination. One of the textbooks to be studied was Shakespeare's "King Lear," and, in order to impress the work of the great dramatist more thoroughly on his mind, the prince, with the aid of his companions—some of them students in the Maharajah's College,—got up a representation
of the piece, with all the accompaniments of scenery and costume, and performed it before an audience of Native and European friends, the Prince taking the part of the Duke of York, and along with his companions making commendable efforts to present intelligently the meaning of their author. At the examination, however, as His Highness failed to secure the requisite number of marks in Sanskrit, he was on this occasion declared not to have passed. It says a great deal for the Prince that, though naturally feeling his disappointment greatly, he did not allow himself to be overwhelmed by it, but set to work a second time, and after a year's further study of fresh text books, received the reward of his perseverance in success at the examination in 1890. It will, we are sure, interest and gratify the readers of this Magazine to learn that, with the consent of his uncle the Maharajah, and his mother, the junior Rani, the Prince, whilst making this second trial, studied a portion of the subject in the Maharajah's College in Trivandrum, along with the students of the Senior B.A. Class, who were preparing for the same examination. Those who know anything of Eastern ideas on this subject,—ideas that are specially strong in Travancore—will understand that this arrangement reflects much credit on Their Highnesses the Maharajah and the junior Rani, who permitted it, and upon the second prince, who entered very heartily into it. Both His Highness and the students seemed to enjoy the novelty of the situation, and it is to be hoped that both benefitted by being thus engaged in the common pursuit of a highly worthy object. It is to be hoped, too, that if ever they come to occupy the relation of ruler and subject, the fact that they sat together in the same class, sharing the same teaching, will help to make the onerous task of government not less, but more, easy. Having thus passed the language branch, the Prince took History as his optional subject for the degree; and passed this portion of the examination last January. Under History are included, besides much else, Philology and Ethnology, the History of English Institutions, and Political Economy; and among the books prescribed for study are some of the works of Sir Henry Maine and Professor Fawcett. Such a course as this evidently affords very suitable training for one, who, like the Prince, may possibly be called upon at some future time, to exercise considerable influence for good or evil upon the history of his
own beautiful little State, a State which, though, in some directions, perhaps, the most conservative in India, has, nevertheless, in recent years, shown such readiness to adopt improvements in government as to have acquired among native States the enviable position of being held up as a model to the rest. We trust that His Highness may have learned from his historical studies something of that wisdom which one in his high station so sorely needs, to guide him aright in the perplexities and temptations that are sure to meet him. It is to be hoped, too, that he will not regard his education as finished on receiving the seal of the University certifying its approval of the past, but will accept it as a spur to renewed exertion in the direction in which he has already done so well.

R. H.
The English of the Scotch, the Irish, the Americans, the French, the Germans, and of our own people, has been pretty freely caricatured and ridiculed in books of this class; but it is in no offensive spirit that the English of our Indian fellow subjects is attempted to be illustrated in the pretty book before us, for it is a very pretty book both in its style of printing, and in its novel silver binding, adorned with a spirited representation of the Hindu Triad.

Exception will no doubt be taken to the title. The prefix "Baboo," so familiar to all Anglo-Indians, is now, it seems, objected to, and is said by a writer in India, to be "used in derision by a large section of Anglo-Indians." "Babu (he says) has no historical basis; nor is it found in any ancient work, or in any vernacular lexicon." "This term," (he continues) "not only differentiates Europeans from Indians, but creates a gulf between the Bengalis and other races of India." And he arrives at this conclusion: "It will be apparent to every right-thinking person that the term 'Mr.' should be adopted instead of "Babu," when using the English language." The writer of the letter signs himself "Satischandra Ghosh," and he is doubtless known among his friends, both English and Indian, as "Satis Babu," and why he should take exception to a universal custom, and, to our thinking, a very pleasant one, we cannot conceive. No doubt English people in India often unwittingly err in the matter of courtesy in addressing Indians, from ignorance of the language and of the conventional forms of speech among Hindus, and in England it is no doubt desirable that the usual English prefix of "Mr." should be adopted. But in India the change would not diminish by a hair's-breadth the difference between the races,—and it would lead to endless confusion. The Hindu writer of "The Hindus as they are," devotes a chapter to "The Bengalee Babu," and says, "This is an euphonious Oriental title, suggestive of some amiable qualities which are eminently calculated to adorn
and elevate human life." And in Bengali Dictionaries "Babu" is defined as a title of respect.

"Baboo English" is not, it must be said, at all a fair description of the book under notice, for in treating of the native press, it practically ignores the products of free, intelligent, high education, of which many splendid examples might have been given, comparing favourably with many of our English writers, and gives as illustrations the frothy outpourings of half-educated and pretentious youths, of whom there are not a few in all countries. Even amongst them, as in the examples given of the "Descriptive Reporter," there is an amount of imagination and insight which is not to be despised. The specimens of poetry given are not fair examples. The Hindus are a humorous and poetical people, and poems and dramas abound in the vernacular; and not a few Hindu writers have attained to high poetical excellence in the English language. "Petitions and begging letters," which form the subject of one chapter, are a standard source of amusement. The production of these letters is quite an industry in India, and a very productive one, too; the ideas of the petitioner being often couched in language which cannot fail to raise a smile on the face of the reader.

But, after all, the book does not add anything to our knowledge of the people, and may give very wrong ideas of Hindu life and character. The attempts of half-educated people to write in a foreign tongue must necessarily be imperfect; and we are not sure whether a fitter subject for ridicule would not be the absurd attempts of some English residents to make themselves understood in the language of the people with whom they are brought into daily contact.

Jas. B. Knight.
THE SUPERINTENDENCE COMMITTEE OF THE NATIONAL INDIAN ASSOCIATION.

We have to direct the attention of our readers to an alteration which has been recently made in the rules of the Superintendence Committee of the National Indian Association.

During the last few years the Committee have taken charge of several students from India, with a fair measure of success. Certain difficulties however have arisen, one of which it is the object of the new rule to remove. Delay in the receipt of remittance from India has in more than one instance involved the Committee in financial responsibility, and, for the future, security for punctual payments will be insisted on.

Another difficulty has arisen from the disinclination of Indian Students to live under supervision. The Committee wish, in regard to this, to explain, that they have no intention of exercising more than a friendly guidance, such as the new circumstances in which the Student is placed seem to demand, and such as will prepare him for the time when, having gained experience, he may be fitted to control his own affairs; but they depend on being thoroughly supported by the Students' parents.

Students are frequently sent to England when they have scarcely passed boyhood, and when they have therefore little experience of life. They find themselves suddenly, and in a strange country, left without guidance. Some keep steadily in view the object of their visit to this country, pass their Examinations satisfactorily, and return home with credit. Others however, make serious mistakes in regard to the arrangements for their course of study and for residence. Beginning with good intentions, they are misled by undesirable companions, and they become idle and unsteady. As a consequence, they fail in their Examinations, and are obliged to extend their stay in England, thus adding to the already considerable expense incurred on their behalf by their friends in India. In more than one case, a Student has broken off connection with his home, and his parents have had cause to regret that he was sent to this country.
To meet such difficulties, the scheme of the Committee was organised. They undertake to provide a suitable home for the younger Students on their arrival in England; to encourage diligent study under well selected tutors; to check extravagance by taking charge of their remittances, and by advising them as to their expenses; to enable them to see the good sides of English life; and to report at intervals to the parents or guardians in respect of their conduct and progress. The conditions required from India, are: punctuality in the payment of remittances; a preliminary deposit of £100, which is placed out at interest, and returned at the close of the Student's stay; three months' notice in the case of his removal from the care of the Committee; and confidence on the part of parents and guardians, in regard to their arrangements.

The names of the members of the Committee, which are well known in the various provinces of India, afford a guarantee of the friendly and disinterested spirit in which the work is undertaken.

In conclusion, the Committee would earnestly recommend Indian parents to send to England such Students only as have already given evidence of decided ability and of steadfastness of character.


>Note—The new Rule above referred to is as follows:—“The Committee will not undertake the superintendence of a Student, without satisfactory security for the prompt and regular payment of his expenses.
The annual Prize Distribution at the Bethune College, Calcutta, took place a few weeks ago. His Excellency the Viceroy presided, and Lady Lansdowne gave away the prizes. A new building has been erected for the boarders, which was declared open on this occasion. The Hon. Mr. Justice Guru Dass Banerjee, in proposing a vote of thanks to their Excellencies, said that he denied emphatically that the Hindu religion was opposed to female education. The Viceroy referred in his speech to the backwardness of Bengal, as compared with the other Presidencies, in regard to the total number of women under instruction. This state of things was however improving. His Excellency said that it was useless to ignore the difficulties in the way of female education in India, or to hope that such difficulties could be surmounted rapidly and without trouble. Even in England a short time back, only a small minority of women received education worthy of the name. "Here in India," continued the Viceroy, "we are only at the beginning of this much-needed reform. It is one which it is not for the Government of India to impose upon the people of the country, although it can do a great deal, and does do a great deal, in the way of granting facilities. It is one which we may safely predict that in good time the people of this country themselves will insist upon effecting."

Her Excellency Lady Harris, has kindly consented to become President of the Ladies' Branch of the National Indian Association at Bombay. At a meeting held on February 9th, at the Alexandra Institute, Lady Thompson, who had acted temporarily as President, and who has now been elected as Vice-President, gave an interesting account of the formation of the Ladies' Branch last August. The objects of the organisation are, to arrange for the undertaking of systematic charitable work by women for women and children, without distinction of race or creed; to promote friendly feeling between English and Native ladies; and to raise the status of Native women generally. By confining the membership to women, many purda ladies have been induced to join. There are already 90 names on the register, and much useful work is being done. The members visit
sixteen Schools and four Hospitals, and report to the Committee; Class prizes, as well as school appliances, are distributed as needed; and several ladies' parties have been held. A guild of needlework has been started, and the Committee hope soon to offer encouragement in the form of certificates and prizes to girls who continue their education at home after having left school, and pass certain Government Examinations. It is a promising point, that not only the members but the officers also of the Association are of various races. Lady Harris, in formally accepting the Presidency, expressed the hope that her doing so might prove useful to the Association.

His Excellency the Governor of Bombay, formally opened, on February 16th, the Gymnastic Institution founded by Sir Dinshaw Manockjee Petit, and bearing his name. Lady Harris was also present, and Her Excellency distributed the prizes to the athletic performers. The first stone of the building was laid a year ago by Lord Reay. Lord Harris, in his address, spoke of the importance of encouraging an interest in athletic sports, and he stated that the Bombay Government had made a slight alteration in the Grant-in-Aid Code, in order to admit grants-in-aid for playgrounds. His Excellency also said that the Government of India, although it might have taken up the question rather late, had now forced upon the attention of all the Local Governments the duty of encouraging the practice of athletics. Mr. M.M. Bhownuggree, C.I.E., proposed a vote of thanks to the Governor and Lady Harris, and announced some new subscriptions to the Institution.

On Tuesday, the 17th February, Lord Harris formally opened the Avabai Bhownuggree Home for Nurses, and the Framjee Dinshaw Petit Laboratory of Scientific Medical Research. The meeting was held in the compound of the Grant Medical College, and there was a large attendance, including many European, Parsee and Hindu ladies. Mr. M.M. Bhownuggree, C.I.E., made a short speech in reference to the Home for Nurses, which has been built in memory of his sister Avabai, at his own expense, with the help of Government, and Mr. Framjee Dinshaw Petit explained the object of the new Laboratory. Lord Harris then inspected the Nurses' Home. A photograph of the late Miss Bhownuggree was placed on a table in the hall, surrounded with ferns,
evergreens and flowers. His Excellency afterwards entered the Laboratory, which was illuminated for the occasion. He then made a speech in which he dwelt on the value of both institutions, and thanked the two liberal donors, congratulating at the same time the architect, Khan Bahadur M. C. Murzban, whose efforts had been so successful in result.

The annual meeting of the Sylhet Union was held at the Albert Hall, Calcutta, on February 3rd, presided over by Sir Andrew Scoble, K.C.S.I. The Report gave an encouraging account of the efforts of the Union to promote female education in Sylhet (Assam). The Committee drew attention to the want of a Model Girls' School, and of more Scholarships. Sir Charles and Lady Elliott have taken great interest in the Sylhet Union. The Chairman expressed himself much pleased with the satisfactory results achieved.

The Government of India has conferred the title of Maharaja upon the Thakore Saheb of Bhownugger.

Kazi Shahbudin Shah, of Poona, former Dewan of the Baroda State, has offered the Government a lakh of rupees for the promotion of education among Mahommedans in the Bombay Presidency.

A lady graduate of the Bombay University, Miss Ratanbai Ardeshir Framji Vakil, has been appointed Lecturer in French at the Wilson College, at which she was prepared for her B.A. degree. Her sister, also a B.A., is studying for the M.D. Examination.

Miss Dhanbai Furdoonji Banaji, who has been very successful in her Art studies, had two good paintings in the Bombay Art Exhibition. One, of which the subject was "Fruits," gained the prize offered by Mrs. Scott. Her "Poona Roses" was also a prize picture. Mr. Pestonji Bomanji took, as usual, the prize for the best picture in oil-colours, by a Native of India; subject "A Parsee Girl."

At the Convocation of the Calcutta University, four ladies received the B.A. degree, one of whom was Miss Ghosal, daughter of Mr. J. K. Ghosal, and niece of Mr. S. N. Tagore, B.C.S. Two Bengali ladies took the L.M. and S. degree.

Dr. Fateh Chand, Civil Surgeon, Gujranwala, Punjab, has been selected to represent the Punjab at the International Congress of Hygiene, to be held in England during the summer.
We are glad to learn from the Tribune, that Mr. M. Syed Karamat Hussain and Moulvi Sadruddin Khan, both Barristers-at-law, are endeavouring to organise a large scheme for promoting female education amongst the Mahomedans, of which they had already started the idea while studying in England.

Among many interesting articles in the National Magazine (Calcutta), there was lately one on the poems of a young Bengali lady, a graduate of the Calcutta University. Her collection is called Light and Shadow. All that she has written is said to be marked by grace, and simplicity, and good feeling. The reviewer, Mr. Kedar Nath Ray, M.A., says—"Duty and love are her watchwords, and the noble lesson that she teaches ... is that we must live for others." Although the book is published anonymously, it appears to be no secret that the author is Miss K. Sen, M.A. We take this opportunity of thanking the editor for the copy of the National Magazine sent every month.

It is satisfactory to hear that the Leather Factory, started only last year, through the energy and enterprise of two Brahmin brothers—Pundit Mohan Krishna and Pundit Peari Krishna, has already become very flourishing. It has been formed into a Company, in which there are 160 shareholders. For Rs. 29,000, goods worth Rs. 47,000 were turned out in the six months.

PERSONAL INTELLIGENCE.

Her Majesty the Queen granted to Mr. Rafiuddin Ahmad the honour of a private audience on March 20th.

In the late Matriculation Examination of the University of London, Mr. Syed Abul Mahmoud (B.A., Calcutta), passed in the Second Division.

Departure.—Mr. Harkishan Lal, Government of India Scholar, for the Punjab; Surgeon Boman Das Basu; and Surgeon B. J. Singh.

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