The Indian Magazine
AND
Review.

No. 271. JULY. 1893.

BIRTHDAY HONOURS.

India Office, June 3, 1893.

The Queen has been graciously pleased to nominate and appoint General Frederick Sleigh, Baron Roberts of Kandahar, G.C.B., G.C.I.E., V.C., to be an Extra Knight Grand Commander of the Most Exalted Order of the Star of India.

Her Majesty has been further pleased to nominate and appoint:

Herbert Mills Birdwood, Esq., Ordinary Member of the Council of the Governor of Bombay.

Charles James Lyall, Esq., C.I.E., Secretary to the Government of India in the Home Department.

Herbert Frederick Clogstoun, Esq., Commissioner of Revenue Settlement and Director of Land Records and Agriculture, Madras.

Major-General Alexander Walker, R.A., Director-General of Ordnance in India.

Colonel Hurlock Galloway Pritchard, Indian Staff Corps, Accountant-General in the Military Department, Government of India.

Lieutenant-Colonel Howard Melliss, Indian Staff Corps, to be Companions of the said Most Exalted Order of the Star of India.

India Office, June 3, 1893.

The Queen has been graciously pleased to make the following promotions in and appointments to the Most Eminent Order of the Indian Empire:

To be Knights Commanders.

Lieutenant - General Edward Charles Sparshott Williams, R.E., C.I.E.
Sardar Asad Khan, of Sarawan, C.I.E.
John Lambert, Esq., C.I.E., Commissioner of Police, Calcutta.

To be Companions.
Lieutenant-Colonel Henry Ravenshaw Thuillier, R.E., Surveyor-General of India.
Surgeon-Colonel Archibald Hamilton Hilson, M.D., late Inspector-General of Civil Hospitals in Bengal.
Captain Alexander Campbell, D.S.O., Deputy Director, Royal Indian Marine.
Rao Bahadur Singh, Thakur of Masuda.
Sheikh Baha-Ud-Din, Nawab-I-Umb, Vizir of the Nawab of Junagarh.
Veterinary-Lieut.-Colonel James Herbert Brocken-Cote Hallen, F.R.C.S., Inspector-General of the Civil Veterinary Department in India.
Surgeon-Lieut.-Colonel David Douglass Cunningham, M.B., Professor of Physiology, Medical College, Calcutta.
Alexander Milne, Esq., Lieutenant-Colonel Commanding Surma Valley Light Horse Volunteers.
Bertram Sausmarez Carey, Esq., Political Officer, Chin Hills.
Dewan Bahadur Srinivasa Raghava Ayangar, B.A., Inspector-General of Registration, Madras.

India Office, June 3, 1893.

The Queen has been graciously pleased to confer the decoration of the Imperial Order of the Crown of India on Her Highness the Maharani of Mysore.
In the course of the recent discussions concerning the partial suppression of trial by jury in Bengal, my thoughts were more than once driven back upon the ancient Penal System of the Hindus. This has now been wholly superseded by the Anglo-Indian Penal Codes and Codes of Criminal Procedure; but if we would ascertain what principles and methods are best suited to the needs and character of the people, some valuable light may be derived from a consideration of the ideas embodied in their indigenous law. In the penal sphere, as in the more simply regulative sphere of contracts and of wrongs reparable by damages, the law of the Hindus is a striking reflex of their philosophical conceptions about the relations of society and government, and of the ethical notions which have ruled or influenced their conduct and dealings since the dawn of history. The general soundness of the theory of sanctions and punishments framed five or six centuries before our era, the correctness and practical wisdom of the procedure devised as a means of ascertaining litigated facts, and bringing the law to bear upon them, may well excite our astonishment when we compare them with the chaotic state of the penal laws of Europe until a very recent time. The progress made in the last century under the influence of Hobbes and Locke prepared a way for Beccaria and his followers. The doctrine of the compensation or expiation of sin by suffering, as a basis for the punitive authority of the State was abandoned. Human justice, it came to be recognised, was
not and could not be, in the strict sense, vindictive or retributive, seeing that God alone could measure the abyss of man's inward nature. The degrees of moral depravity in criminal acts cannot be precisely ascertained. The function of the State is performed in striking a fair balance between the pain to be inflicted on the culprit, and the need for an example—for terror which may check a repetition of the crime. Repentance and reformation of character are relegated to the moral sphere, or are but secondary objects to be promoted, if they may be, incidentally to the exemplary purpose.

We thus come back very nearly to the ideas of the Roman lawyers, as these became tinged with an infusion of Christian sympathy. But we come back also to the central notions of the Hindu system formulated by Manu, and perhaps received by his countrymen even before the Twelve Tables were framed at Rome. Manu does not, indeed, find in the mere constitution of a political society, whether resting on contract or not, a sufficient moral basis for the authority to punish. He thinks of punishment as a divine energy, warranted by the source from which it springs, and distributed through the Sovereign as a necessary curb on men's evil passions for the security of all and the preservation of order. Restitution, when possible, is enjoined. Penances of the severest kind are prescribed in order to avert the torments that await the criminal in the life to come. But the temporal penalty is well marked as an instrument of social order—its purifying effect is secondary; and most complete where penance or punishment is most willingly submitted to.

Lest I should be thought to have exaggerated the height and range of Manu's doctrine, let me quote a few passages by way of illustration:

Manu VII., 14 ss.—"For the king's sake, the Lord made his own son punishment the protection of all creatures."

"Punishment alone governs all creatures; it alone protects them; it guards them while they sleep. The wise call punishment the essence of the law."

"If the king did not perseveringly inflict punishment on those who deserve it, the stronger would roast the weaker like fish on a spit."

Manu VIII., 306.—"A king who protects created beings in accordance with the sacred law, and smites those worthy of punishment, daily offers costly sacrifices."

Ibid, 311.—"For by punishing the wicked and patronising
the virtuous, kings are constantly sanctified as the twice-
born by sacrifice.”

XI., 46.—“A sin unintentionally committed is expiated
by the recitation of Vedic texts, but an intentional one by
the several appropriate penances.”

50.—“Penances must be performed for expiation, other­
wise the sinners are born again with marks of disgrace.”

There is an enumeration of penances in Chapter XI.
and elsewhere, much more extensive than the list of punish­
ments to be inflicted by the sovereign. As to those with
which we are immediately concerned, it is said (XI., 146):
“The guilt (that is the moral stain) incurred . . . .
by injuring created beings, can be removed by these
penances.”

For slaying a Brahman and other extreme offences,
Manu prescribes branding on the forehead and expulsion
from society—a penalty akin to that once denounced by
our own law against heretics. “But (IX. 240) men of all
castes who perform the prescribed penances must not be
branded . . . . but shall be made to pay the highest
fine.”

So far the effect of expiation as a counterpoise to crime
is admitted partially into the scheme of secular punish­
ments; but the dominating notion is manifestly that of a
separation of pain inflicted for an example and safeguard
of order from the self-torment accepted as a means of
spiritual purification. The material coercive power of the
sovereign is thus corroborated not only by its sacred origin
and sacrificial character, but by the precise self-inflicted
penalty to be undergone for all serious deviations from the
law. These, in some instances, may appear to us too
dreadful or too puerile, yet they will bear comparison with
others more familiar to us; and a lofty spiritual tone is
reached when it is said (V. 106): “Among all modes of
purification, purity in gaining wealth is the best; for he is
pure who gains wealth with clean hands, not he who purifies
himself with earth and water.” Thus, in the verses of the
Hindu rishi, as of the Hebrew prophet, the pious may find
a purposed morality in action proclaimed as the highest
means whereby to sanctify the soul.

The Hindu, thus taught to rely both on personal
penance and on nobility of life as means of salvation, finds
in the positive Penal Law of Manu little or nothing of a
purely arbitrary character. Legal offences are also moral
sins, and although the penalties appear to us in many in­
stances ill-judged, and disproportioned to the offences, and
to each other, we must admit with Beccaria that the measure of human justice is the injury or good to society, as felt or conceived by the community amongst whom a code operates. In our appreciation of any act considered as an offence, and of any Penal System, we are insensibly influenced by our perception of a possible pain or danger to ourselves. What we realise as to us anti-social, we readily condemn; what we cannot suffer by we readily excuse, or condemn but languidly. To another people, however, these same acts which we regard with indifference may be revolting or alarming in the highest degree. To them they may appear to warrant the severest means of prevention, because the like acts would involve a peril to their sensibilities, to what they regard as their highest interests. Society, as it stands at any given moment, must maintain its own existence and guard its dearest interests by such measures as seem necessary for the purpose.

Hence it is that in one stage of progress, even in the same nation, the public voice calls for or approves penalties which at another stage it rejects and condemns. The danger and the need no longer work on men's emotions. When we pass from one nation to another—from Europe to Asia—the difference is still greater. The physical situation of the old Hindus, the unique constitution of their society, the specific national character, customs, and traditions, all necessitated a penal code markedly different from our own. There were interests and sensibilities to which we are strangers, which could be injured in ways hardly practicable elsewhere. Even the common frauds and violences to property and person took shapes determined by the ways of ordinary living which created alarm or repugnance in other particulars than those which most come home to our consciousness in the England of to-day.

It was inevitable, therefore, that the Hindu Penal Law—even to make it philosophically fit for the Hindu people—must differ considerably from our own; and the ethical seed-bed from which it sprang having been isolated and peculiar, the outgrowth of the positive law was in some respects special, as the flora or fauna of Australasia. Allowing, however, for the caste system and the unbounded reverence of Brahmanism as the basis of all social arrangements, we must recognise in the Hindu Criminal Law the elements, at least, of a more advanced as well as a milder system of repression than was generally reached in Europe until quite recently.

Although a utilitarian purpose of the Penal Law is as
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clearly conceived by Manu as by Cicero, or Seneca, or Bentham, yet the sacred origin assigned to this law removed it from the influence of passing phases of thought and feeling. Its main provisions could not be varied to meet the varying exigencies that arose in the progress of society. It thus escaped many disfigurements of sudden wrath and alarm. But it also contained within itself the authority and means for a fairly flexible adaptation to new cases as they arose. Effect is to be given, in subordination to the sacred law, to the "customary laws of localities, families, and castes." In ascertaining these, the king or judge might be aided by assessors drawn from the class concerned, and a penalty might be inflicted within the limits of a just and merciful discretion. Room was thus afforded for the growth of an ample body of subsidiary laws, which, under favouring political circumstances, might have been systematized like the Droit Coutumier of France. These circumstances failed, and the Hindu Penal Law, well conceived as it was, and harmonizing as it did with the religious and social system, appears never, or almost never, to have been applied with the strictness and the restraint on which Manu wisely insists. Under a purely despotic constitution it was impossible but that arbitrariness and temporary expediency should often supersede the rigid precepts of the law. The code needed behind it an energy of character, an independence in asserting individual right, commensurate with the intellectual vigour embodied in its precepts. This sturdiness was wanting, and could not but perish, when it by chance was born, under the influence of an unbounded submission to princes and Brahmans. Men were strictly bound to the life and occupations of their caste. They lived in constant danger of transgressing the limitations arbitrarily drawn between the different classes. An insolent word to a twice-born man was an offence condemned by the public voice, as well as by the positive law. As character declined through slavish practices, the law gave place to the will of the powerful, and though treasured and reiterated in the writings of learned men, had lost coercive vitality, perhaps even before the Mahomedan conquests. Wherever these extended, the Mahomedan penal laws, modified or unmodified, came into force. They were closely connected with the constitution of the State. The family law and law of property of the Hindus survived, but without the sanctions and the development they would have gained under an orderly expansion of the primitive system.
The Hindu law does not divide its contents into two clearly severed departments, dealing with civil and criminal complaints. The boundaries of the two departments must in theory be settled by a consideration of the cases in which the State has and has not to appeal to the fear of pain in order to prevent or ensure particular actions. The practical assignment of wrongs to the one or the other department is in a great measure a matter of accident or historical development. In England, where the pleas of the Crown have gained the large field they occupy by encroachment on the ancient right of reprisal or private redress, the law presents a gradual extension, as alarm was aroused by one or another form of wrong, of the province of criminal law. Under the Hindu law the duties enforceable as civil obligations are mingled with those the disregard of which involves direct punishment, and damages are in some cases indistinguishable from fines. Fraud not only vitiates transactions, however solemn, but ranks with theft as involving punishment, as in the case of a debt or a deposit falsely claimed or denied. Force also is both a ground of rescission and a cause for punishment. Wilful or negligent injury by cattle makes the herdsman or owner responsible, both civilly and criminally. Similar rules are provided for other injuries to person and property. In these and many other cases redress goes hand in hand with punishment. In the most serious cases the penal law is left to operate alone, though it is enacted that stolen property must be restored to its owner, and a discretionary remedial authority is generally recognised.

The range of duties enforced by the old Hindu penal law, though in some measure coincident with our own, yet embraced and excluded many particulars besides. The security of person, property and reputation were guarded by minute provision; but we find besides many rules for securing chastity and sexual purity. Cheating in marriage is a grave offence, and matrimonial duties are elaborately regulated. Family relations and paternal authority are solemnly insisted on. But within what we regard as the simply moral sphere, there is a provision for the recovery of a gift, the purpose of which has not been fulfilled, and a punishment for the defaulter. Failure in a corporate engagement is subject to punishment. Resiliation from a purchase within ten days is generally allowed; but after that time authority is given in general terms to keep the defaulter in the path of rectitude. Men who deal unfairly with the property of female dependants are to be punished.
like thieves. Treasure-trove appears even in Manu’s time to have been a matter of importance. It is declared to be the king’s, and a false claim to it subjects to a severe fine. A fine prescribed for magic rites and incantations meant to destroy life, reminds us of similar laws nearer home, and contrasts favourably with the savage treatment of witches under the English and Scottish laws. Hospitality is deemed a duty to be enforced by law, where neglect of it would be an insult. A priest and his patron are bound to mutual loyalty. The duties of carriers, boatmen and ferrymen, of weavers and washermen are defined and enforced in ways which show that Hindu social life presented much the same aspect to Manu’s eyes as to our own. The penalties on breaching a town wall, or the bank of a reservoir, show the importance of these things in that primitive society; as once in Egypt, injury to a water channel involved a special penalty. The fixing of market rates, and the enforcement of them, are still practised in India. Excessive drinking is punished as a crime in itself, not only as a breach of public order. Gambling is similarly regarded. Men are to be strictly kept to the employments of their caste; and low caste arrogance is to be vigorously repressed. An active performance of public duties is required from guards, and even from ordinary villagers, in order to prevent plunder or mischief; and those who live by the performance of religious ceremonies are deemed criminals if they fail to perform them.

If in these particulars the code of Manu appears to go beyond what we recognise as the proper province of penal law, let us bear in mind how ill-defined that province is. The penal law may extend as far as the security of a community is felt to create a necessity for it. On the other hand, the king or judge is enjoined to consider the circumstances of the offence, the motives and capacity of the offender. Women, children, the aged and imbecile, are to be let off generally with mild corporal punishment. A finely graduated series of admonition, censure, fine, and chastisement, is placed in the discretion of the magistrate, as in some measure by our own recent law. These alleviations, however, must not be allowed to degenerate into mere weakness. The rule is strongly enjoined to avoid all favour and prejudice, and should the ruler unjustly either punish or fail to punish he is threatened with the pains of hell. The expiatory effect of punishment is so far admitted that it is said to purify like meritorious deeds, and a like effect is assigned to the king’s
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pardon. These provisions are quite in consonance with the somewhat mechanical book-keeping scheme of penances, as so much pain by way of set-off against so much sin, with but slight regard to the spiritual prostration and craving for reconciliation with God which are characteristics of Christian penitence, as now conceived.

The punishments prescribed by Manu's Code are death, mutilations, and corporal chastisements, branding, banishment, imprisonment, fetters, fines, confiscations, and public disgrace. This may appear a formidable list, yet, if we compare it with the savage punishments of the wheel and the stake in Europe—still more if we compare it with the tortures inflicted on witnesses and untried prisoners—we must be struck by its general mildness. In particular instances, as of adultery by a woman of rank, a specially terrible form of punishment is prescribed, and an equal, or worse one, for the co-offender. The death of torture denounced against a dishonest goldsmith, and the mutilation of the swindler in grain, and the destroyer of a boundary-mark, show how great was the alarm at the offences they committed. The penalty of mutilation, in its various shapes, which appears to us most barbarous, was yet at one time so common in England that large numbers of the sufferers were everywhere to be met with wandering as beggars about the country. It is in Manu connected generally with a desire to make the organ of the offence the seat of the consequent punishment. The idea is one that was much favoured at one time in Europe. It involves a rude adaptation of the pain to the specific injury, so that the thought of the punishment may arise along with the temptation to the crime. The brutalising influence of displays of bodily misery inflicted by law has only in recent years been quite appreciated. Manu directs that prisons shall be placed near roads, and for certain offences he prescribes branding, and for others exposure to ridicule, on the principle that the publicity of the example will make it more deterrent. Our own public executions, floggings, pillories, stocks, and cucking stools rested on a similar principle. All alike are unfitted to a community in which the finer sensibilities have attained a certain development, as by blunting these they do more harm than the terror they inspire does good.

Death, as in all primitive codes, is assigned as a punishment to many more crimes than under more balanced systems. It is, by Manu, prescribed for treasonable practices, for plundering the royal treasury; for aggravated
thefts, especially when the thief has been taken red-handed; for harbouring robbers, swindling and kidnapping. That a low-caste man must suffer death for an intrigue with a guarded Brahman woman is a safeguard of caste purity which we can perhaps appreciate by comparing it with the lynching which a negro would incur in an analogous case in the United States, or a serf in mediaeval Europe. The Jewish race was for long under a ban in Europe, not less disgraceful than that under which the Sudra suffered in India.

Banishment is a penalty alternative to death in several cases. A Brahman must not be put to death; and when his presence would be dangerous the obvious remedy is to get rid of him. He is accordingly to suffer in this way for certain offences involving extreme depravity according to Hindu notions. The same punishment is thought appropriate for those who will not join in resisting robbery, or damage to a reservoir, who destroy a town-wall or gate, who break a neighbour's bones, or live in habitual adultery: Gamblers also, and other persons of irregular life, may be banished at the king's discretion. The sacredness of caste and its incidents is affirmed by assigning the penalty of banishment and confiscation to the man of low caste who engages in the occupations of a higher one. But here again Europe presents many laws quite as arrogant and unreasonable for guarding the privileges of the gentry. Our own Game Laws, as they subsisted for many generations, will serve for an example, and the statutes against Scandalum Magnatum, repressed vulgar insolence towards the nobility and great officials with a severity akin to that which checked the pretension of a Sudra to inform a Brahman of his duty.

Fines and confiscations occupy a large place in the Hindu penal system. Thus a corrupt official is to lose all his property. For perjury a Brahman is to be only banished, but men of the other castes are to be both fined and banished. Assault, causing an abrasion, is punishable by fine. So, too, is slander of a maid. The like penalty is denounced against a Kshatriya or Vaisya, who defames one of a higher caste; while the Sudra offender incurs corporal punishment.

The amount of the fine, according to a scale of three degrees, is specifically directed in almost every instance wherein a fine is the punishment. But alleviations might be allowed in cases that called for them, and a second conviction within a year subjected to a doubled fine. In the
enforcement of this punishment the Brahman, as usual, enjoys a privilege. If he cannot pay, he may be allowed to discharge the amount by instalments. Members of the other castes may be put to labour; and slavery, by way of punishment, is distinctly recognised. It may be noted as a very reasonable provision that, after a father's death, a son is not liable for a fine inflicted on him.

Imprisonment does not appear amongst the punishments specially provided by Manu. It was contemplated probably only as a means of enforcing the payment of fines by labour. In later Smritis houses of correction or detention are mentioned, but only, it appears, as instruments for thus enforcing the payment of penalties or debts.

Manu commands that stolen property shall be restored by a king to its owner. This probably refers only to property recovered. But other Smritis carry the duty further, and impose on a ruler a duty to make good the loss occasioned by his negligence. The responsibility of the village and district for thefts committed within them is repeatedly insisted on, and has remained an effective part of the law down to our own day. Under the Teutonic law an analogous liability was laid on the district for a crime of violence not redeemed by the offender or his family; but this sprang from the right of vengeance. The fine payable to the sovereign was at first merely accessory to the composition payable to the wounded man or to the family of one who had been murdered. It was by a process of gradual regulation and encroachment only that the king finally absorbed the whole criminal jurisdiction as supreme conservator of the peace. In India, the wehrgeld has never for 2000 years been a burden or a relief to the murderer or his family or commune, but the injury caused to the public in cases of robbery has been constantly recognised as a ground for punishment not only of the individual criminal, but of the functionary or the commune who had aided or protected him. The village must answer to which the robbers are tracked. The Bombay regulations of 1827 contained severe provisions against the connivance of villages at crime, and elaborate rules are still in force in Kathiawar for carrying on the trace from village to village, the Talukdar of the last being held primarily responsible. The outlaws of Kathiawar are as audacious as those who, in the twelfth and thirteenth centuries, infested England. As a means of keeping them in check the chief, to whose jurisdiction a "baharwati" belongs and the one who has given him shelter, may be made to
answer for his depredations. The chief must make good, wholly or in part, the loss by robbery attributable to his defective police management. Here we see the principle embodied in the Hindu Police Law before the beginning of the Christian era still living and active at a stage of progress in administration to which it is peculiarly fitted. A trace of our once severe English laws, as bearing on the local community, may still be found in the responsibility of the "hundred" for property destroyed in a riot, which has been extended by statute to cases of plundering wrecked ships.

It is deemed a sign of progress on the part of our Anglo-Saxon ancestors beyond their progenitors that their fines for homicide were paid, not in cattle or horses, but in coin. This refinement was, no doubt, borrowed from the Romans. In Manu, however, we find a minutely regulated system of fines in money for the greater number of the recognised offences. We find, too, a refinement which in one way marks a high development of moral sensibility. The King is repeatedly warned against greed as a source of corruption in administering justice, but, lest the warning should fail, he is admonished before the close of his reign to make over to the Brahmans all that he may have realised by fines from his subjects. Such gains, it is intimated, would stain his soul, but not the earthly deities, whose sanctity is like a cleansing fire in which the foulest things grow pure. The peculiar form which these precepts take is to us almost grotesque, but the central idea of freeing the sacred function of punishment from all taint and suspicion of ignoble motive is one of true moral dignity, in complete harmony with the conception of the King as judge dispensing the dooms of the Almighty.

(To be continued.)
SOCIETY FOR THE ENCOURAGEMENT AND PRESERVATION OF INDIAN ART.

The Loan Exhibition of Embroidery by Indian Women was opened by H.R.H. Princess Christian on Saturday, June 24th. Mr. Lasenby Liberty has kindly placed two rooms at Chesham House, Regent Street, at the disposal of the Society, where the collection will be exhibited for a fortnight or three weeks. The Introduction, written by Sir George Birdwood, so graphically "illustrates the art of embroidery or ornamental needlework as practised at the present day by the women of India," that in this number we will give the introductory note in full, and entry under No. 75 in the Catalogue, to which allusion is made by Sir George Birdwood.

"The various articles of dress, and textile furniture, forming the present collection, are intended to comprehensively illustrate the art of embroidery, or ornamental needlework ("ars acu pingendi"), as practised at the present day by the native women of India. The curious and alluring art of painting flowers and animals on all sorts of woven stuffs (picturae textiles, Lucretius II. 35), with a needle, and threads of blue, and purple, and scarlet, and fine drawn gold and silver, is one of the most ancient handicrafts of the East, coeval with simple sewing, and itself probably originating in tattooing, it certainly gave origin to the richly depicted loom-wrought coverlets, hangings, and carpets, distinguished by the Greeks and Romans as tapestry.

In the Bible we are told that the ten curtains of the Tabernacle were embroidered in blue and purple and scarlet with cherubims (Exod. xxvi. 1); and that the hanging of the door of the Tabernacle was wrought with needlework (Exod. xxvi. 36; xxxvi. 37); as was also that of the gate of the Court of the Tabernacle (Exod. xxvii. 16); and that the girdle of Aaron was of needlework (Exod. xxviii. 39). Again, the "goodly Babylonish garment" (Joshua vii. 21) which tempted the cupidity of unhappy Achan, is generally accepted to have been of embroidered work, similar in character to that referred to
in the song of Deborah: "A prey of divers colours, a prey of divers colours of needlework, of divers colours of needlework on both sides, meet for the necks of them that take the spoil" (Judges v. 30). We are also told of the "clothing of wrought gold" and the "raiment of needlework" of Tyre, in the Book of Psalms (ch. xlv. 13 and 14); while, among the supplies in which Tyre was rich, Ezekiel enumerates "broidered work from Egypt" (ch. xxvii. 7; xvi. 13, 16, 18) and Syria, and Assyria, and Arabia* (ch. xxvii. 16, 23—24).

We find constant intimations of embroidery in the earliest writings of the Greeks. Thus in the Iliad, in Book V. 734—5, we read of "a variously embroidered robe" [πέπλον ποικ'λον†] wrought and worked by Pallas Athene; in Book VI. 289, of "Sidonian robes embroidered all over," [πέπλοι παμποικίλαι] ; and in the same Book, line 294, of the largest and most beautiful robes of Sidonian "embroidery," [ποικίλμασιν]; in Book XIV. 179, of Here's ambrosial robe which Pallas Athene herself had inwrought "with much varied embroidery," [δαίθαλα πολλά, cf. πολυπαθέα, the "richly embroidered" Chinese silks of Dionysius Perigetes?] ; and in the same Book (line 214), of the all alluring embroidered cestus [τροιχιναί]; in Book XV. 105 and 107, mention is made of Helen's "robes embroidered all over" [πέπλοι παμποικίλαι]; and in Book XXII. 441, of the web Penelope was weaving, and "diapering with embroidery" [ποικίλ ἐπλασειν]. In the Odyssey, Book XV. 105 and 107, mention is made of Helen's "robes embroidered all over" [πέπλοι παμποικίλαι]; and one is particularised as the noblest and most beautiful of them in its "embroidery" [ποικίλμασιν]; and in Book

* The "hangings for the grove" or temple veils, mentioned in 2 Kings xxiii. 7, are expressly said to have been woven, instead of embroidered, as in ancient Greece; and the "pomegranates" on the hem of the ephod, described in Exodus xxviii. 33—4, judging from the pomegranate fringe ("limbus") of the veil of the Chaldaean temple represented on the bronze gates of Balawat, were probably of tasseled rather than embroidered work.

† Ποικίλος, radically, means variegated, partly coloured, pied, spotted, dappled, mottled, also adorned, artistically worked; and again, in a bad sense, artful, cunning, tricky; and finally, embroidered, or inwoven in many colours; but the word generally refers to embroidery, and ποικίλης is specifically an embroider, and ποικίλω is specifically to embroid, and ποικίλμα and ποικίλεια mean specifically embroidery. On the other hand, δαίθαλος artistically wrought, δαίθάλει to embellish, and δαίθαλμα a work of art, refer generally to graven work in wood (dolls) and metals, and rarely to embroidery or tapestry.
After the Iliad and the Odyssey, Æschylus refers, in
Prometheus Bound, 24, to the night arrayed in "spangled
robes" [ποικίλαμοι]; in the Persians, 836, to the "embroi­
dered robes" [ποικίλων ἐσθημάτων] of Xerxes; in Agamem­
non, 926, to "embroideries" [τῶν ποικίλων, tapestries and
other woven fabrics are elsewhere cited]; and in the
Chæphori, 1011, to the soiling "of the embroidery" [τῶν
ποικίλματος] of the blood-stained robe of Ægisthus; and
Euripides* in Andromache, 148, to the embroidered robes
[ποικίλων πέπλων] of Hermione; and in Electra, 1001, to
the "Phrygian spoils" [σωφρυγία—i.e., "embroideries,"
"auriphrygia," our "orphrays," "orphreys," or "passing,"] with which the temples of the Gods of Greece were hung†;
and Herodotus (Book III, ch. 47), to the corselet of linen,
"embroided [κεκασωμενόν] with gold and (coloured) cotton"
presented by Aahmes (Aahmes II.) to the Lacedæmonians.‡

* Sophocles has no references that I have been able to trace to
embroidery, or indeed to textiles of any sort, and excepting in the
case of ποικιλόστοιχοι ναῦος "gaily prowed ship" (Philocetes, 343) he
always uses ποικίλας and its compounds in a metaphorical, and evil
sense, as of "wily speaking" (Philocetes, 130), "ominous singing" (Œdipus Tyrannus, 130), "and wiles" (Œdipus Coloneus, 766,
and Trachiniae, 411).

† The references to woven fabrics of all sorts in Euripides are
numerous and very valuable. and I would particularly refer students
of the industrial arts to his remarkable description, in Ion (1193–
66), of the sacred tapestries of the temple of Apollo at Delphi.

‡ In Book II, ch. 182, Herodotus states that Aahmes II. also
presented a linen corselet to the temple of Pallas Athene at Lindus; and in Book II, 122, he refers to the "golden napkin" Rhamp­sinitus (Ramses III.) brought back with him from Hades (the
South, vaguely, the Sanskrit Patala—see my Introduction to the
First Letter Book of the East India Company, Bernard Quaritch,
1893); in Book VIII 61, to the "many coloured tunics" of the
Persians; in Book IX, 76, to the "brave apparel" of the Coan
concubine of Pharandates; and in ch. 109 of the same Book, to
the robes woven by Amestris, the wife of Xerxes; and although he
nowhere describes any of these articles as embroidered, or other than
woven, there is the strongest presumption that the floral and animal
types with which they were ornamented, were, in every case, broided on, and not inwoven with them. Herodotus himself
states this of the corselet presented by Aahmes II. to the Lacedæmonians; it is indicated by the passage in Lucan’s Pharsalia (X.
141–3):—"Her white breasts shine through the Sidonian tissue,
which, closely woven by the sley of the Chinesees, has been
Coming down to the closing centuries of antiquity, we find Plautus in his Aulularia, Act III., sc. 10, making explicit mention of "the embroiderer" ("Phrygio"), in the Pseudolus, I. 2, of "Campanian embroidered coverlets" ("peristromata picta"), and in the Menæchmi, II. 4, of a mantle sent to "the embroiderer (ad Phrygionem)" to be retrimmed;" Lucretius II. 35, of "embroidered textiles" ("textilibus picturis"); Virgil, in Æneid III. 483-4, of "embroided vestments (picturatæ vestes)" of woven gold" and "an embroidered chlamys" ("Phrygiam chlamydem"), and in Æneid IX. 582, again of an "embroided chlamys" ("pictus acu chlamyden"); Ovid, in his Metamorphoses,* VI. 1, 23, of the skill of Arachne in embroidery ("acu pingebat"), and in the Heroïdes, XII. 32, of "embroidered couches" ("pictos toros"); Pliny, VIII. 74 (48), of "embroided togas" ("togan Phrygianas"); and Martial, VIII. 6, of "Babylonian stuffs superbly embroidered by the needle of Semiramis ["Babylonica picta superbe texta Semiramia qui variantur acu"], and X. 72, of the "embroided kings"† ("pictorum regum") of Persia. Pliny, in Book VIII. ch. 74 (48), adds:—"Embroided garments ("pictas vestes"), are mentioned by Homer, and from them were derived our triumphal robes. The Phrygians first discovered how to work them with the needle ("acu facere"), whence these vestments are called Phrygians. Inweaving with gold was first invented in Asia (proconsularis) by King Attalus, whence such tissues are called Attalic.‡

embroided (by separating the threads and overworking them) with the needle of the Egyptians · ["Nilotis acus solvit" ] ; and still more clearly by the painting of the corslet of Ramses III. on his tomb at Thebes ; while the fact is almost absolutely demonstrated by the fragments of ancient Egyptian figured stuffs that have come down to our time, such as the sleeve of an Egyptian dress from Sakkara, preserved in the British Museum, all the ornamentation on which is finished with the needle.

* In this story of the Metamorphosis of Arachne, Ovid gives a wonderful account of the masterpieces of antiquity in embroidery.

† Compare the description of the "Yong Squyer" by Chaucer, in the Canterbury Tales, Prol.: 89-99:—

"Embrowded was he, as it were a mede
Al ful of fresshe floures, white and reede."

‡ A second and earlier etymology of the denomination of this enriched stuff may be suspected in the Semitic atulas or atlas: originally some smooth ("rasa," cf. Hindi rashm "silk") stuff, later any rich brocade, and now, almost exclusively, satin.
Babylon was greatly famous for its pictured tissues of many interwoven colours, and gave its name to them. The method of weaving cloths with more than two threads, and therefore called Polymita, was first established at Alexandria, and it was in Gaul that they were first woven in chequers.

All the Biblical and Classical notices of the art of embroidery point to its having originated in Asia, including, of course, Egypt, for—

"Wher as the flood which men Nile calleth
Departeth fro his course and falleth
Into the see Alexandrine,
There taketh Asia first sesine
Toward the West."

But it was the embroideries of Babylonia, Syria (Tyre and Sidon), Phrygia, and Lydia, that were always most celebrated, as has been made evident from the quotations already taken from ancient writers, from whom it would be easy to multiply passages to the same purport.

Thus the so-styled "Seneca, the Tragedian," in his Hercules Etceus, II. 166-8, writes of silk (Indian or Chinese) figured by the Maeonian (Lydian) needle:—

"Nec Maeonia distinguit acu,
Quae Phoebeis subditus Euris,
Legit Eois Ser arboribus."

And Publius Syrus, in a fragment preserved by Petronius Arbiter, compares the glory of an embroidered Babylonian shawl to that of the peacock's train:—

"Tno palaro oculosus pavo nascitur,
Plumato amictus aureo Babylonico."

Josephus also records in his Wars of the Jews, V. v., 4, "that the veil presented by Herod to the restored Temple at Jerusalem was a Babylonian hanging, embroidered with blue, and purple, and scarlet, and of a contexture that was truly wonderful. Nor were the intermixed colours without their mystical meaning, but were a kind of imagery of the universe ... and the curtains had also embroidered on them all that was mystical in the heavens, excepting the representation by living animals of the twelve signs of the Zodiac."

Gradually, however, under the Roman Empire, embroidery gave way to figured tapestry. Already, Plautus in the line following: the one above quoted from his Pseudolus, I. 2, contrasts the embroidered coverlets of Campania.
with the empurpled tapestries of Alexandria, all over figured with beasts:

"Ut ne peristromata, quidem æque picta sint Campanica,
Neque Alexandrina bellulata conchyliata tapetia."

Lucan also, who knew Egyptian embroidery, and embroidery in general (II. 337, "et picto vestes discriminat auro," and IX. 177, "pictasque togas") also, X. 125-6, describes the mingling of the threads of gold and scarlet in Egyptian tapestry:

"Pars auro plumata nitet, pars ignea coco,
Ut mos et Phariis miscendi licia telis."

And Martial not only refers (X. 6), to the painted Moors in their Egyptian (woven) tunics ("et picti tunica Nilotide Mauri") but expressly tells us (XIV. 150), that in his time "the Babylonian needle," "the needle of Semiramis," had been surpassed by the Egyptian sley (στέιν, loom-comb, reed, or batten):

"Hæc tibi Memphitis tellus dat munera; victa est Pectine Niliaco jam Babylonis acus."

This all happened in the course of the natural evolution of the industrial arts, and through the shifting by Alexander the Great of the commercial centre of the Old World from the valley of the Tigris and Euphrates, back again to that of the Nile. Not only the native country, but the very name of the mythical "Mæonian nymph" Arachne, formed from the Semitic arag, "to spin," is a proof of the Asiatic origin of the correlated arts of spinning, embroidering, and weaving.

There are no unequivocal references to embroidery in the earliest Sanskrit writings; but there can be no doubt of the art having been practised in India from the remotest date of the settlement of the country by the Vedic Aryas. India, indeed, was probably the first country that practised the art of weaving, and before it of fine needlework, and embroidery with gold and coloured threads. It is the original country of cotton; and the first silk used by mankind was probably the tussur silk of India. The muslins of India are the sindhu of the early-Babylonian cuneiform invoices, the sadin of Judges xiv. 12, 13, Proverbs xxxi. 24, and Isaiah iii. 23, and the σίνδων of Herodotus, words all meaning "the Indian" stuff. And the Greek word χρώνω, which is older than the Iliad and the Odyssey, is but the name ktn, given by the Sabaean Arabs, and the Phœnicians to cotton, in carrying it from
Western India to Egypt. The "broidered work" of Shebah, in Ezekiel xxvii. 23, 24, is thought to refer to Cashmere, and similar Indian shawls, imported into Tyre through Aden. In a hymn in the Rig-Veda, Trita cries out in the well in which he is enclosed: "Cares consume me as a rat gnaws a weaver's thread." Elsewhere in the Rig-Veda, "a twine of seven threads" is specified, and "sewing," and again "sewing with a needle"; while in a hymn to Apris occurs the line: "Day and Night spread Light and Darkness over the extended Earth like two famous female weavers weaving a garment." The Yajur Veda particularises the use of cloth of gold as a counterpane; and in the Ramayana and Mahabharata, cotton, silken, and woollen stuffs are constantly denominated, and in a way that shows they were identical with the brightly coloured and harmonious embroideries and brocades now made in Cashmere, and at Lahore, Delhi, Dacca, Tanjore, and Madura, and Morshedabad, Benares, and Ahmedabad. Yet strangely enough, the first mention of "needle workers," stticker, is in the Amara-Kosha, or Vocabulary of Amara, and the first appearance of needle workers, as an expressly defined caste, Sächaka, in the Ausanasa Dharmashastra, one of the Upa-Puranas. Another remarkable circumstance in connexion with the needlework of India is that, as in the case of weaving, it has always, at least in modern times, and for commercial purposes, been, with the rarest exceptions, done, not by women, but by men. Elsewhere, all over the world, it has ever been emphatically a woman's art. In Egypt its patroness was Isis, and in Greece, Pallas Athene,* whose sacred peplum, annually renewed by the noblest maidens of Athens, was borne in triumph, during the great Panathenaic Festival, to the Acropolis.† The Chinese attribute its origin to the wife of the Emperor Yao, and the Peruvians to Mama Ella, the consort of their first king, Manco Capac. The fact that Bezaleel, the son of Uri, and Aholia, the son of Ahisamach, superintended the embroideries of the Hebrew Tabernacle (Exodus xxxv. 30-35, xxxvi.,

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* Thus Ovid in his Metamorphoses (VI.), as translated by Croxal, sings of Arachne:—

"Whether the shapeless wool in balls she wound,
Or with quick motion turn'd the spindle round,
Or with her pencil drew the deft design,
Pallas, her mistress, shone in every line!"

† See Plautus, Meractor I. 1, and a fragment quoted by Servius, in his Commentary on the Æneid, I. 1. 480.
and xxxviii. 22-23), would seem to indicate that, at least
among the Semitic nations of Anterior Asia, embroidery
may have been done by men, who in the course of the trade
of the Sabaean Arabs in the Indian Ocean, introduced its
practice by men into India. But a careful reading of the
passages in Exodus recounting the labours of Bezaleel and
Aholiah, indicate that they were rather the general designers
of the whole of the ritualistic decorations of the Tabernacle,
in stone and metal work, and textile hangings, than actual
embroiders; while the allusion in the Song of Deborah
(Judges v.) to the "wise ladies" of "the mother of Sisera,"
in connexion with "a prey of divers colours of needlework," feigned to have been divided out to Sisera; in Psalms xlv.
14, to the virgin companions of "the daughter of Tyre" in
connexion with "raiment of needlework"; and in 2 Kings
xxiii. 7, to the women who "wove hangings for the
grove"; and the explicit statement in Iliad, vi. 291, that
the "variously embroidered robes, of Hecuba, were the
work of Sidonian maidens, all prove that Semitic women
were the producers not only of domestic and sacred
embroideries, but also, in part at least, of the commercial
embroideries exported throughout antiquity from Anterior
Asia.* On the Egyptian monuments at Beni-Hassan, the
spinning and weaving represented are both done by
women; who are, however, assisted in dyeing the threads
by men, and are apparently superintended throughout all
their operations by a man. Again, in the fictile art of
ancient Greece, it is invariably women who are represented
spinning, embroiding, threading the shuttle, and weaving,
and never men. I have myself seen women weaving in
India, but never, save for domestic purposes, embroiding;
and, until Mrs. David Carmichael formed the present
collection of embroidery by Indian women, I did not know
of any needlework being produced by the women of India
for sale, excepting the phul-kari—i.e., "flower-work" of the
women of the subalpine Himalayan region of the Tarai.
The collection brought together by Mrs. David Carmichael
is therefore of special interest; and its public exhibition
in this country is not unlikely to mark a distinct step in
the advancement of the education of the women of India
in a direction for once happily in complete consonancy
with their inherited indigenous culture. Unfortunately,
the collection, judged by its intrinsic merits, is very dis-

* Yet the fact must be noted that all the Arabesque embroidery
of Egypt is to this day done by men, who are always Greeks.
appointing. It demonstrates, indeed, the presence of widespread accomplishment— in the conventional, not the etymological meaning of the word—but also, the widest absence of that absolute artistic achievement which imparts even to a scrap of needlework a beauty moth and rust cannot corrupt, nor thieves break through and steal, for, once its fair idea, or divine archetype as a Platonist would say, is realised, it lives evermore, a heavenly treasure, in the memories of men.* Only one article in Mrs. David Carmichael’s collection shows even perfected manipulative skill, a wonderful piece of appliqué, wonderful for its patiently elaborated dexterity of cutting and stitching, yet wanting in just this spiritualising element of illusion, the highest magistery of craftsmanship, which, in the radiant robes and the enchanting girdles embroidered by the women of Sidon, repeatedly inspire, as I have shewn, the sympathetic wonder and immortalising praise of Mæonian Homer, first of the greatest artificers of song.

29th May 1893.

GEORGE BIRDWOOD.

* As an illustration of the magic sleight of the “tactus eruditus” in the very humblest departments of artistic creation, I am tempted, in the present association, to instance the crape and cambric caps (kerchiefs—i.e., couvrechefs) worn by the gentlewomen in the recently exhibited studies by Downman for the portraits of the more or less distinguished English people painted by him during the opening years of the closing century. They are drawn with the unerring, finished touch of complete mastery of a pencil answering instantly, and as it were spontaneously, and with the easiest and fullest expressiveness, to his mental pattern of them; and whether adding dignity to some aged matron’s thoughtful features,

“— kercheft in a comely cloud,
While rocking winds are piping loud,”
or giving piquancy to a young girl’s blooming face,

“The Cynosure of neighbouring eyes,”

they are, in their grace of happy propriety and simple refinement, truly classical ideals of all that is modest and most becoming in female head-dress; ideals the deftest of Parisians milliners might despair of realising, in even the lightest of muslins, laces, and ribbons, with any approach to the fantasy and perfection of fashion given them by Downman, unless possessed also of the true artist’s insight for that spiritual beauty in things natural, which never can be perceived by the outward eye, and is comprehended only by the mind of man: “quod neque oculis, neque auribus, neque ullo sensu percipi potest; cogitatione tantum, et mente complectitur.”
75. A gold embroidered sari. Made by a very rich banker's wife, under her own suggestion and supervision, and occasional help by the wives of tailors, assisted by their husbands. This sari is all composed of gold lace sewn in a pattern and is not like embroidery. When first prepared it cost Rs. 425, and contained pure gold Jeypore lace to the value of Rs. 250. It was prepared for a grand marriage ceremony ten years ago, the celebration of which marriage cost about Rs. 15,000 (fifteen thousand rupees). Lent by H.H. the Maharajah of Jeypore, G.C.S.I.
RE的人Reviews.


Injustice would be done to a pleasant little book if Sir R. Temple's monograph on Thomason were to be compared with other items of Sir W. Hunter's useful series. The writer has not been set to describe the pale vigils of an aristocratic statesman, anxiously annexing kingdoms, nor to portray the ardent features of a soldier peering through the smoke of battle at his charging squadrons. His subject was no hero, or at most a hero of peaceful and prosaic character; only an ideal administrator; a good if not a great man. The words in which Lord Dalhousie, on hearing of Thomason's decease, recorded his official estimate of the dead civilian's work and character will serve to show the nature of the subject treated in this volume.

"Conspicuous ability," wrote the Governor-General, "devotion to the public service, and a conscientious discharge of every duty have marked each step of his honourable course; whilst his surpassing administrative capacity, his extensive knowledge of affairs, his clear judgment, benevolence of character, and suavity of demeanour have adorned and exalted the high position which he was wisely selected to fill.

It is this blameless and useful life that Sir Richard has undertaken to describe: touching the portrait with a loving and not unskilful hand, while making good use of the recollections of others, his fellow disciples in the good old Agra school, notably Mr. J. W. Sherer, once a member of Thomason's Secretariat. Far in the remote past seem those days when we sate at the feet of Gamaliel, and learned the lore that we were to apply to the service of toiling millions whose whole welfare was to depend on the degree to which we could minister to them. It must needs be that offences should come; the matters were so complicated and so difficult; and the skill and knowledge of a handful of foreigners were so far from being fully adequate;
yet, while we had this mild wisdom to enlighten and guide us we ought not to have gone far wrong, or done much harm. Let us hope that it was so.

By the time when James Thomason—then only in his thirty-ninth year—obtained the post of Lieutenant-Governor of the North-West Provinces, a working theory of the administration of Hindustan had been completely established. Under the benevolent rule of the Marquess of Hastings, Mr. Holt Mackenzie had devised the too elaborate, but essentially true, machinery of Regulation VII. of 1822, founded on a just and masterly conception originally propounded by Sir Thomas Munro: whoever controlled the tenures and liabilities of the agrarian community held in his hand—so those great pioneers discovered—the mainspring of the country's welfare. Further inspired by Metcalfe, and brought to working order by the organising hand of Robert Bird, the famous "village-system" was ready for action. Brought up in these traditions, James Thomason, as Collector of Azimgarh, had already applied his strong and tenacious mind to a profound study of both liabilities and tenures. What wonder if his long and peaceful period of rule at Agra showed a somewhat exclusive regard for that subject, so that his whole occupations, the development of public works, and the provision for popular instruction, all came into fit places in a system of "Land Revenue"?

The brightest lights cast the blackest shadows; and it cannot be expected that this earnest and undeviating pursuit of one object—important as it was—should not sometimes disappoint friends and provoke cavil from opponents. Perhaps Sir R. Temple was right in abstaining from controversy; yet one could not but have gained by hearing from so qualified an expert some expression of opinion in regard to at least two of the subjects which Thomason disposed of in marked antagonism to much that was alleged at the time; and the more so, seeing that his course has not been altogether supported, subsequently, by what is called "the logic of events." These two subjects, as some readers will have anticipated, are: (1) the joint-responsibility of village communities; and (2) the expropriation of quasi-feudal landlords. To both our author makes brief reference; but his tone is that of unrestrained optimism and panegyric; so that an uninstructed reader would not know that the former principle was avowedly abandoned, before Thomason's time at Madras; while the latter had to be abandoned, in the times succeeding the
mutiny, in Audh. Moreover, not only was the principle of joint responsibility strongly opposed in the interest of the industrious and solvent coparcenors obliged to make good the default of spendthrifts, but the fixation of a demand for thirty years on assets that varied with the seasons was, of itself, dangerous. The sinister form of the usurer was substituted for Mr. Thomason's scare-crow, the Talukdar; it was surely better to collect from a capitalist landlord than to have to put pressure on a score of improvident peasants.

Another fault which some may be inclined to bring into their estimate of the book is the great—perhaps it will be generally called "the undue"—prominence given to Thomason's religious convictions. When we know that he was the son of an Evangelical Chaplain with a turn for proselytising; that he was trained in youth by Charles Simeon; and that, as Lieutenant-Governor, he never allowed his opinions to colour his official action, we have surely learned quite enough to complete the conception of his pure and upright character. His own words at the opening of the new buildings of the Benares College throw a sufficient light upon his earnest, but charitable piety:

"Human opinions," he said, in his latest public utterance, "are unhappily so irreconcileable that we cannot concur to consecrate this building by any one act of worship. The more necessary it is, then, that each man in his own breast should offer up his prayer . . . . that here morality might be rightly taught, and that here truth in all its majesty may prevail. This aspiration may have a different meaning," he added, as in a dignified Aside, "according to the wishes or belief of the person who forms it."

A man of this catholicity did not need to be held up in his more denominational aspects; nor will his memory as a "Ruler of India" derive any special glory from an enumeration of the occasions on which he read "Galatians," or of the devout ejaculations which he transcribed into his wife's note-book.

But we would not part from a work so full of profit with any word of bitterness. The accomplished author himself is only one of a band of excellent public servants who owed all, or a great part, of their official training to James Thomason. Many of these men Sir Richard has most deservedly recorded by name—such as the late Sir R. Montgomery, Lord Lawrence, Sir H. Davies; the still, happily, surviving Sir W. Muir, and Mr. R. N. Cust.
REVIEWS.

In the way of indirect influence, Thomason's calm and devoted spirit has acted still farther; and in spite of the controversial elements that attach to his policy, it may be fairly said that his settlement was a benevolent dream which has been largely realised. Wherever a community of industrious yeomanry, from the borders of Bihar to the Punjab frontier, enjoys the fruit of its labour in a peaceful village-home, wherever the peasant drives the bullocks of his well in the perfumed shade of the mango-grove, or the traveller pursues his unharmed way from station to station on the Grand Trunk Road, in each and all is visible the wise and well-applied forethought of James Thomason.

Such a career well deserved to be put on record, and no one was fitter for the task than an intelligently admiring disciple. May his book prove a monument to a good man's sacred memory, and an incitement to future rulers of India to go and do likewise.

H. G. KEENE.


Messrs. Allen & Co. have conferred a real benefit on the public by thus introducing to notice their admirable collection of recipes and dainty dishes from the East. Mrs. Johnson is a Silver and Bronze Medallist of at least one Exhibition, and holds also a Certificate of Merit from the Universal Cookery and Food Exhibition of 1891.

Among many old friends we notice chicken cutlets and "country captain"; but we miss the Kálá murghi, the spiced fowl of the Punjab.

The fresh chutnees seem worth trying, as many of them could easily be made in England, and might make interesting even the "dinner of herbs." Perhaps some of them might even banish strife from the feast of the "stalled ox," especially if served with such an excellent dish as the collared beef on page 54.

On the whole, the book appears to be excellent as far as it goes, and we recommend it not only to English house-keepers, but to all Anglo-Indians. It is always somewhat of a trial to young housewives on their first introduction to Indian house-keeping to know what to order where all seems so new and strange. They quickly
find in the trials of an Indian hot weather that though "no civilised man can do without dining," it is rather difficult to please his fastidious fancies. In such troublous times, Mrs. Johnson's little book may be a very welcome boon, and act as a charm against all household cares.

F. A. D.

A revised edition of the Paper of Information for Indian Students, under the title of "Handbook of Information for Indian Students," will be issued shortly. We expect to be able to announce its publication in the August Indian Magazine & Review. The London Publishers are Messrs. Archibald Constable & Co.
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MADAME PAPE CARPANTIER.

CHAPTER I.—HER CHILDHOOD AND YOUTH.

It has often been matter of astonishment that in England, where the system of the Kindergarten has been adopted with such ready acknowledgment of its beneficial effects upon the education of the people, so little should be known of Madame Pape Carpentier, whose heroic struggles to establish the method in France have rendered her name as popular amongst the highest authorities of science and literature in the country as that of Fröbel to the rest of Europe. But the task undertaken by Madame Pape Carpentier was a harder one than that which fell to the lot of any other propagator of the system throughout the world, inasmuch as the barriers to all innovation in the matter of educating the French people had first to be thrown down, old systems to be destroyed, and, above all, was there to be established opposition to the clerical authorities, to whom the whole direction of the primary education of the lower classes had been hitherto entrusted. The prospect of the terrible struggle to be incurred by hostility to the Church had alarmed the boldest among the male partisans of the cause. Villemain Cousin, Lamartine, had all shrunk from beginning the conflict, and Madame Pape Carpentier was left to carry on the war alone.

Her life had been one of trial. Inured to suffering, both moral and physical, from her earliest childhood, she was well prepared for the combat. Posthumous child of an officer of gendarmerie, who had been murdered by the Chouans four months previous to her birth, she entered the world surrounded by misery and privation, by sorrow and despair. Her mother never recovered the shock of her husband’s death, and the Chouan cry of “Vive le Roi!” with which the Chouans had fled after accomplishing their bloody deed could never be heard by Marie Carpentier in after life without producing a sudden shock to her nervous system, creating a violent fit of hysterical weeping and trembling, which seemed to shake her whole frame. The phenomenon was discussed lengthily by the medical
authorities of the day as tending to prove the influence of maternal emotion over the unborn child.

After the death of the father, the family were reduced to the greatest poverty. Left a widow, with four children to support, Madame Carpantier was reduced to become seamstress, working by the day, to obtain a living. The little town of La Flèche offered but scanty resources. The mother's health was delicate, and the care of the whole family devolved upon the eldest girl, who, at the time of the catastrophe above mentioned, was not more than eight years of age. The whole responsibility of the household was confided to this wondrous child, who scrubbed and cleaned and cooked for the whole family. But the fatality which had already deprived the stricken widow of the bread-winner was not yet accomplished. The good fairy of the household was taken as the second victim of the Fates, and the tragedy of her death is still remembered at La Flèche. During the removal of the humble goods belonging to Madame Carpantier from the comfortable home she had hitherto enjoyed to the sordid lodging she was destined henceforward to occupy, the child, who had been for some time the support and stay of the mother and her younger children, was indefatigable in her exertions to lessen the labour and anxiety of the others. During the whole day she had hurried from the old home to the new with the greatest activity. When evening drew near, and the obnoxious task was well-nigh completed—but one more journey remaining to be accomplished—the faithful little maiden, whose labour was ended, was about to return laden with the most precious souvenirs of the happy days of the gendarmerie, when the fatal discharge of the pistol left by her deceased father, and supposed to have been discharged, went off as she was placing it in the basket amongst the objects most valued by Madame Carpantier as relics of her deceased husband. The ball left in the pistol struck the poor child on the forehead, and she fell dead, still grasping the weapon that her mother had so strenuously urged her to bring in her own hand, lest it should be injured by the careless touch of a stranger!

It was immediately after this catastrophe, hurried into the world, perhaps, by the shock, that Marie was born, amid the spasmodic grief of the family, by whom the loss of the child manager was felt as a double infliction by reason of the poverty and privation of existence in the sordid lodging, which now replaced the cheerful airy apartments allotted to the officers at the Gendarmerie.
But the strong mind of the mother now came to the rescue of the stricken weakened body, and the addition to the family of the little Marie was accepted by her, not as an additional burden, but in the light of a blessing sent by Providence as a test of her resignation and piety.

Thus was ushered into existence the little babe, destined to help and support the family in affliction, and to become the founder of a system to be regarded one of these days as the greatest benefit conferred upon her country as national defence against the ignorance and superstition of the class entrusted with the education of its childhood.

The first instruction received by Marie was from the scanty resources offered by the Infant School (Salle d’Asile), at La Flèche. Here she was merely taught to read and write imperfectly. Nevertheless, she would often speak with a certain satisfaction of the time spent there, and the ignorance and servility of the unreasoning tyranny exercised by the Sisters over the little flock committed to their care. It was through memory of the slovenly teaching, the utter absence of all element of maternal solicitude concerning the development of character in the individual; the indiscriminate herding together of a group of children of different habits and diversified instincts, which gave her, child as she was, an insight into the utter worthlessness of the system pursued at the Salle d’Asile; and it was there that, all unconscious of her own impressions, she was seized with the idea of comparing the disorder and confusion of the class room—with its bare walls, its low ceiling and dingy stove, the dulness and monotony of the teaching of the Sisters, the wearisome repetition of the lessons and incomprehensible diction of the prayers—with the gentle ever-varying instruction of her mother: and it was when she had scarcely reached the first step beyond actual babyhood that the vague idea of reforming the monstrous abuses of the Salle d’Asile—should she live to become a woman—first took possession of her mind.

But at that time there seemed but little prospect of her ever being able to accomplish this dream of her early life. On leaving the poor school, she was set to work at her mother’s side, and expected to help in the toil of providing for the food and raiment of the family. The prospect was dreary enough; but Nature had endowed her with the precious gift of poetry, and the long weary hours spent in accomplishing the task assigned to her by Fortune were not wholly lost. The facility afforded by the silence and monotony of stitching, the endless seams of sheeting
required by the hospital and military school of La Flèche, were highly appreciated by the young poetess, who, while she plied the needle at her mother's side, managed to compose and commit to memory a whole volume of spirit-stirring verse, pronounced by Beranger, to whom the volume was afterwards presented, as amongst the most touching and original compositions in the language. No words can describe the yearning of that tender and gifted soul for emancipation from the bitter slavery to which she was condemned, in order to assist in furnishing the daily bread for the little household. The want of books was at that time the greatest privation suffered by Marie Car pantier. She possessed but one—the *Henriade* of Voltaire—in the perusal of which she spent the hours which should have been devoted to repose. Night after night would be passed in the study of the poem which, however neglected now-a-days, still possessed a charm of harmony which has never been surpassed. The first stanzas written by Marie were in memory of her father—inspired by her mother's enthusiastic description of his bravery and tenderness of soul. They were, read with admiration by the élite of society at La Flèche. A wave of pity overspread the literary circle of the little town, and it was agreed that the gifted Marie Car pantier should be drawn from the drudgery to which she had so cheerfully submitted, to occupy a place more worthy in the social scale. She had just attained her nineteenth year when the Municipal Council of La Flèche voted the establishment of a new Salle d'Asile in the town, and, to her utter amazement, appointed her to its direction. The appointment filled her with apprehension lest she should not be found equal to fulfilment of its duties. "I was ignorant," wrote she to a friend; "misfortune had rendered me timid; but I was impelled to accept the offer through consideration for my mother; although my dreams of a future existence spent with her in peace and contentment had been of a far different nature."

After a month passed at the Salle d'Asile of Le Mans in order to acquire the routine of the duties she was about to fulfil, she returned to La Flèche filled with hope and gratitude. She had found the path that Nature had destined her to follow, completely in accordance with her taste and the aspirations of her ambition; an office in which she would be led to observe—to think and act according to her own sense of right—upon the nature of childhood, and direct it according to her own will. The senti-
ment of duty by which she was actuated was sustained by
the great faith in the ultimate success of the scheme she
had in view, and enabled her to bear the great strain upon
her physical powers. She owned to her friends that she
entered on her new career with sadness rather than with
joy: the memory of all she had suffered in childhood at the
Salle d'Asile made her shudder—a thought of the suffering
she might be compelled to inflict upon others, filled her with
dismay. But after awhile, when she became convinced that
the whole secret of the management of children consisted
in obtaining their confidence and love, she felt her
vocation clearly set before her, and then accepted her
career, not merely with hope and courage, but with delight,
and became convinced, moreover, that the theory of the
moral perversity often attributed to children by the teacher,
is the result of the narrow mind and sour disposition of the
instructor, to whom the task is irritating and wearisome.

In a few weeks after taking possession of her post, we
find Marie Carpantier accepted as an authority in the town,
having brought a new light into the administration of the
educational department of the municipal government.
The inhabitants of the place regarded her with favour,
the authorities even ventured to express their approbation
of the reforms she had introduced. The clergy alone
remained silent. A rumour had got abroad amongst that
body that Marie Carpantier had given expression to certain
opinions in opposition to the doctrine of implicit belief
in the infallibility of the Pope, and she was regarded by
the priesthood as a freethinker. Thus was laid the
foundation of the secret persecution by the Church which
pursued her through her whole career, and prevented the
development of the noble ideas she had entertained—of
beginning in early childhood the work of truth and purifi-
cation, to which she had devoted her whole heart and soul

Chapter II.—Her Poetical Ambition.

It was at this period of her career, amid the irrita-
tion produced by opposition, that Marie Carpantier was
destined to find the consolation and support derived from
the satisfaction of that amour propre—which lies at the
bottom of every poet's soul—helping her to bear with the
professional disappointments she was doomed to undergo.
This comfort was awarded her by the little knot of friends
to whom she had confided that the secret desire of her heart
had ever been to be allowed the leisure and repose necessary for the cultivation of her taste for poetry, which had been compressed, but not wholly crushed, by the active life she was compelled to lead. These kind friends in their zeal to endow the obscure little town of La Flèche with a muse of its own, who would rival Mme. Tastu in heroic verse, and Madame Desbordes Valmore in her odes and sonnets, despatched, in 1839, the crude productions to the Scientific and Literary Congress of Paris, by whom, in spite of the inexperience displayed in the composition of these *Préludes*, as the author modestly termed the collection, the verses were not only applauded, but voted a crown of honour to the young poetess amid unanimous applause.

The fame of this flattering verdict spread through the province; Mlle. Carpantier was hailed as the genius who was to confer celebrity upon La Flèche; and the volume of *Les Préludes* was published by Perrotin, the friend and compere of the great Beranger—at that moment at the height of his popularity. It appeared, moreover, under the patronage of another poet equally popular, though in a different line to that taken by the great song writer. The name of Madame Tastu was sufficient to draw attention to the little volume, but not sufficient to ensure the approbation of the public, to whom the somewhat rough, uneven versification of the novice contrasted too forcibly with the highly-finished style and smooth diction of the patroness. Lamartine was the first to address a compliment to the young writer of the *Préludes*: “None but a born poet,” says he, “could have succeeded so well in writing with the depth and lightness, each in its degree so characteristic of the poetic instinct. Continue, Mademoiselle, to give us these songs of your soul, and all the world will learn to appreciate with me the grace and beauty of your style.”

Beranger was less expansive, however. He writes that while admiring Mlle. Carpantier’s aptitude—he advises her strongly to cultivate the harmony and rhythm of her verse, and to study diligently under advice of Mme. Tastu, in order to acquire the melody in which the latter was so accomplished. His counsel was most temperate and judicious. “We all err at first in publishing too soon. Take my advice, Mademoiselle, and rock these infant efforts on your knees before you give them to the public. Verses are like certain fruits which only ripen for some time after being gathered.” Mme. Tastu herself, in spite of her great
love for the young poetess, advised her in the same strain as Beranger, reminding her of Chateaubriand, who was compelled by his intimate friend, Fontanes the great critic, to put aside his romance of *Atala*, for two years, under frequent correction, before delivering it to the public. “The work must be written all over again,” said the inexorable judge. “I cannot improve it, I have done my best,” said Chateaubriand in despair. “You have,” returned Fontanes, “but you must do better still,” was all the consolation offered. And Chateaubriand did “do better still,” and in comparing his perfected work with the first efforts wondered how he could have dared to hope for success in its crude unfinished state. “And so I hope, dear Marie,” adds Madame Tastu in conclusion, “that you will follow Chateaubriand’s example, and refrain from reaping your grain while it is yet green. Remember the golden harvest which lies before you.” Casimir Bonjour adds his somewhat fulsome praise to the work of “the gifted muse of La Flèche,” but at the same time tempers his eulogy with serious counsel to cease writing for the public. “You have obtained the only success obtainable now-a-days in the matter of poetry. You have made your name familiar to all whom poetry is delight—none others care for the poet’s art. Many qualities foreign to its cultivation are required in our times—such as party spirit, love of scandal, personal influence, or the savage instincts of literary ambition. You have acquired a modest degree of fame instead of the great glory for which you no doubt sighed, and this is according to the rules of justice. What is good and glitters not, can never hope to compete with the tawdry tinsel with which the public eye has so long been dazzled.”

The strong good sense and habit of serious thought by which Marie Carpentier had been guided all her life, told her at once that the very meagre *succès d’estime* doled out to her by the past masters of her art—afforded no encouragement to reliance on poetry as a means of obtaining a living; and she abandoned its pursuit at once, and, looking her difficulties in the face, accepted the obscurity of her life, and found consolation in the duties imposed upon her by the necessity of providing independence for herself and a home for her mother, to whom she was always devotedly attached.
LIFE AT THE ELPHINSTONE COLLEGE
(STUDENTS' QUARTERS).

The new Elphinstone College Students' Quarters at Bombay are situated on the Wodehouse Road. The length of the building is from north to south. On its west, just facing it, is the lovely green and extensive plot of ground called the "Cooperage." On its east is an array of grand buildings, including the Apollo Hotel. The situation of the building is pleasant. The gigantic and splendid Elphinstone College is only about three minutes' walk, while the Apollo Bunder and the Wodehouse Bridge are also very near. Standing on the bridge one can obtain a pleasing view of the sea, which is at the distance of only a few yards, and thus the student, passing over the bridge for his customary walk, can note how—

"The blackening main is edged with white."

and can watch—

"The curled white of the coming wave
Glass'd in the slippery sand before it breaks."

The bandstand, the Colaba, and Churchgate Stations are also very near to the building. From the Wodehouse Bridge to the Marine Lines Station is one of the students' favourite walks.

The Quarters are meant for the Mofussil students who join the Elphinstone College. To the Students' Quarters are attached a paid Superintendent, a doctor (who is supposed to visit the students every week, and, in case of necessity, oftener), and a staff of servants. There are seventy-eight rooms in the building, and each resident student has a compartment of a large room 10 x 9 feet. Partitions divide the rooms, but the students do not like this, as they are open at the top and a little at the bottom. In the east of the building are the kitchens, the servants' quarters, and a small garden, tastefully laid out by the present Superintendent. As regards furniture, each student is given a bedstead, a table, and a chair. For board, ten or twelve students form a club, and engage their own cooks and servants. The club arrangement proves
a great annoyance to students. Each member of a club
in turn becomes manager for a month. This in itself is a
trouble, because every day the manager has to give money
to the cook for daily expenses, to keep a proper account,
and, what is worst of all, he has to contend with the
roguery of the cooks. Again, the students have to undergo
great difficulties when a cook or other servant runs away.
I think my readers will be able to realise the difficulties
the students have to undergo when I describe to them what
my club members and I had to suffer when our cook ran
away. In the morning one of the club members asked the
cook to do something. The cook refused, and he went
away. For the whole day it was raining very hard. Any­
how, we must have another cook. So two of us had to go
out in the pouring rain to a place where Brahmins, who are
out of employment, sit and beg. These people are very
indifferent about service, because as long as they do not
get a situation to their liking they maintain themselves by
begging. As a class they are very insolent. We had to
wander for about two hours from place to place in search
of a proper man. After great trouble we succeeded in
getting one, and we thought ourselves very fortunate. I
can never forget this dreadful bother about cooks. When
we returned to the residency we were wet through, and
quite tired. But just imagine our chagrin when the man,
after so much trouble, left us after two days. We had to
undergo the same trouble over again. I think the best
way to remedy this would be that the Government should
manage for the board and residence of the students, and
should charge each student so much a month. The club
plan is a bitter drop in the otherwise sweet cup of a resident
student's life. Students live at Colleges to study, and not
to manage petty affairs with cooks and servants.

The advantages of the Quarters are indeed very great.
Students from all parts of the Presidency are brought to­
gether. They talk about the manners and customs of their
respective communities, exchange ideas, and often contract
friendships which last through the troubles and turmoils
of life. Here one can see students of different castes
and creeds, mixing together and forming an harmonious
whole. The students pass the beginning of each term very
pleasantly, but the latter part of the second term is rather
trying for them. The first term lasts from November till
April, while the second term begins in June, and ends in
September. After the college is closed in September,
many students remain at the quarters to study hard, because
the University examinations come off in November. Visits to the students' quarters during the months of August, September, and October, would show that that is the busiest time of the year. You can see students at their desks from morning till evening, with occasional respite. During these months, light is visible in some of the rooms as early as 3 or 4 o'clock in the morning. Some students rise very early, while others read till a late hour at night.

The Superintendent's notices, the Bhaiya (watchman), and the table under the staircase with its newspapers, are familiar objects to the students. At intervals one can see the Bhaiya going from room to room with a notice from the Superintendent, either for the room-rent, or requesting the students to make 'less noise,' or 'not to spoil the beauty of the garden,' or for some such matters. The Bhaiya has to keep watch, and for that purpose he must stay up the whole night. At about 9 p.m. one might see the Bhaiya yawning by the side of his lantern, while many students come and ask him to wake them up at a particular time in the morning. Early in the morning, between 3 and 4, the sleepy Bhaiya hurriedly gets up after his stolen naps. Those who have asked him the previous night to wake them up, hear his sometimes unwelcome knock at the doors at the right time.

There is an early competition among students for plucking roses and other fragrant flowers, from the small but elegant garden. Before the morning work is begun, they go to the garden to see if they can get any flowers. Sometimes the flowers have been plucked by those who read till late, but generally the early risers are rewarded.

In the College building there is a Reading-room for all students, but, for the convenience of the resident students, the newspapers are first sent to the Quarters, whence they are taken to the College Reading-room at 10 o'clock. A bench and one or two tables are placed under the staircase, and every morning you can see students gathering there to read the papers. On the faces of those who are waiting you can read impatience to learn the result of an interesting cricket match, or the proceedings of the Corporation or of the Syndicate. No one who has stayed in the Quarters can ever forget the usual scene at about 10 a.m. at the bath-rooms. While some students are bathing, others stand outside the rooms waiting to get their turn. An endless amount of joking, fun, and laughter goes on at this time. In the evening you can see the students going to take their usual walk, in groups of two and three, by the
sea-side, where they can watch the gradually increasing disc of the sun slowly sinking below the horizon. Some go to play cricket on the "Cooperage," or at the College Gymkhana. In the evening, at about seven, you can see students sitting in the garden, and talking about examinations, examiners, the work they have to do, &c. At about eight lights are seen in almost every room, and the students are at their desks. Oh! no student can ever forget one of the greatest nuisances of the Quarters, and that is the mosquitos. Not only do they hinder a hard-worked student from sound sleep, but they also disturb him while actually at work. In almost every room a mosquito curtain is to be seen over the bed. Students adopt all sorts of devices in order to escape from these small but dreaded insects. On a moonlight night some students walk on the "Cooperage," or on the sea-side, discussing some subject, or, it may be, talking of their respective homes. A cricket match of the Residency Team is quite an exciting event. These matches are played on the "Cooperage," and on such an eventful day rows of students, sitting under a tree, loudly applaud their party.

In the midst of hard work and examination anxieties, students do not forget discussions, jokes, fun, and mischief, which are characteristic of almost all of them. Some jokes may be better than others, but anything which makes one laugh is good. "After all," says Dryden, "it is a good thing to laugh at any rate; and if a straw can tickle a man it is an instrument of happiness." Wit, moreover, has solved many difficulties, and decided many controversies. A certain poet has said:

"Ridicule shall frequently prevail,
And cut the knot where graver reasons fail."

On a Sunday morning some students go to a certain room to read what they call the "Residency Gazette." This used to be written on foolscap paper by two or three students, and it formed a harmless source of merriment for some time. It contained a great variety of fun. I sincerely wish that what simply began in joke may end in a useful and well managed quarterly, and that the Elphinstone College may boast of a magazine, as the Deccan College does already.

Before concluding, I must say that though cricket and Atapata (an Indian game) are common among the students, not enough attention is paid to physical training. In England most students know how to swim, to play cricket,
football, &c.; but at the resident quarters of the Elphinstone College the majority of the students know nothing about these forms of exercise. Owing to this their bodies are not strong enough to brave the mental strain, and sometimes disastrous consequences happen. In after life they painfully feel what Longfellow has said: "Life without health is a burden." I hope that the students will learn to appreciate the value of exercise in the open air, and not to think the time spent in physical training wasted.

A student who has stayed at the quarters for some time generally carries away with him pleasant recollections, and one can imagine him saying:—

"Trials are over, the term is done,
With all its glory and toil and fun;
And boyhood's a dream of the past for me!"

C. H. SETALVAD.
TO THE EDITOR OF THE INDIAN MAGAZINE AND REVIEW.

MY DEAR FRIEND,—When Mrs. Brander visited the Dajirai Dharmasāla long ago, she asked me to send her some account of the Home which I have formed for Hindu widows; you also wanted information as to its work and aim, so I send you this account.

My first object was to have a room reserved for Hindu women in the Industrial School my husband wanted to build;—but God willed it otherwise, and when I was left a widow myself, I decided to have some fitting institution in my beloved Chief's memory, and founded this Home for Widows—a class he always pitied—on the first anniversary of his death, in May 1886. First, I must tell you the class of widows I try to help. If I can find them, I prefer high caste women—Rājputs and Brahmins; yet the Dharmasāla is open to all Hindu widows, though I would not receive a girl who would ever think of re-marriage, or an old woman long widowed, as she for many years must have arranged her life.

My chief aim is to help the desolate, the lonely, and the unhappy widows; those girls who are a burden on their relations, and who, coming to the Dharmasāla, find a home, occupation, and friends amongst the girls already there. They all wear the same kind of clothes: white, with dark blue borders, with or without jackets and skirts, just as their caste allows. These are given to them, and a Brahmin widow cooks for them. A matron is in charge of the Dharmasāla, who is responsible to me for their comfort.

The widows are taught embroidery, and the money they make by their work is their own: sometimes they send it to their relations, and some is made into jewellery for themselves if they so wish. About once a month, if their relations ask them, they are allowed to go to see them for the day, but must be back at sunset—someone from the Dharmasāla escorting them to and from their homes. Their women relations are also allowed to visit them, or to go to the Dharmasāla for the day if the girls are ill, and they wish to nurse them; but they cannot stay after six o'clock, when
the door of the outer wall of the Dharmasāla is locked. The embroidery they do is all in silk (dyed and spun in Kathiawar) on different stuffs, for curtains, table cloths, and such things, and all from Indian designs. Everything is Indian, except the art serges and plush used for some of the curtains and cloths when dungaree is not thought good enough; the dungaree is made and dyed in Vizagapatam.

Often the work has been sent to different exhibitions and prizes obtained for it, to the great delight of the workers, and a good deal has been sent to England for friends who were interested in my Dharmasāla, and who sent orders for the poor widows; also orders are received from other people resident in India who want pretty work done for themselves or other friends. The patterns are traced from all kinds of Indian designs, and they can work any pattern from outlines alone very cleverly.

Two girls do various kinds of knitting, and can make rugs in wool. These girls were taught knitting as little children in a school. The work is shown to me every day, and I choose the colours and patterns—unless, of course, it is a special order.

At first, when the Dharmasāla was opened—no more than six years ago—none of the women could do anything, and they had no idea of doing anything; it was simply a refuge to the first three widows with whom the Dharmasāla started; but they soon learnt to work, and now do it beautifully, taking so much interest in it. As yet, they have only learnt embroidery; but I am thinking of having the younger ones taught reading and writing; it would be a help to them if in the future they wanted to help others.

At present there are only nine widows in the Dharmasāla, although at one time there were thirteen; two died some months ago from fever—they had always been delicate; one woman left on account of her son's marriage, and a Brahmin widow also left, having come quite unexpectedly into some property, which she would have lost had she not gone to live with her daughter-in-law.

One poor girl was brought to the Dharmasāla by her old parents, with whom she had been away ever since she lost her husband, who was a naick in the 2nd Regiment M.N.I. Her husband's relations being in the regiment, and she, Mullammah, having no interest in the outside world, she would not travel with them, and so lost her husband's property. Only a few weeks after she was taken into the Dharmasāla, her father, who was very old, died, and the shock of his death killed her mother the
same day, so the poor girl is left quite alone in the world.

A Panda Brahmin widow, who is now in the Dharmasāla, is nearly as desolate. Her husband was a schoolmaster in Vizagapatam, drawing a very good salary, but after his death she had only her jewels and an invalid son, a little child. She sold all her jewels for food and quack medicine for the poor boy, which only made him worse. At the time she was taken into the Dharmasāla she was living with her old mother and brother; she used to help them with any money she made by work, and the boy was sent to the hospital and got to look quite strong again. A few months afterwards the brother met with an accident and died suddenly, and the old mother died also after a painful illness, so there is no one really left to look after the child, as he is not allowed to be in the Dharmasāla. The poor woman makes the best of it, and is really more cheerful than when she first came; then she looked utterly miserable.

Another girl—Najgumma—of the Weaver caste, was married according to custom when only seven years old to a police constable. She is the daughter of a Sepoy, and was born at Hyderabad, and speaks several languages. She lost her husband in the Rampa disturbances, and was brought to the Dharmasāla by her friends when it was first founded. She first learnt plain sewing. In 1888 she had a slight attack of paralysis, which has left her hands rather crooked; notwithstanding this deformity she has learnt the embroidery done at the Dharmasāla, and works very well, though she is not one of the best workers.

Venkammah and Pāpayamma, the first a Telugu and the latter a Rājput, were both taught knitting and sewing in a Missionary School. When quite young they were taken away to be married, and went their different ways. Venkammah followed her husband about—he was a Sepoy—and after his death came back to Vizagapatam to live with her only brother. After his death she came into the Dharmasāla, and soon remembered what she had learnt as a child. She does the silk embroidery as well as knitting, for which she has twice received prizes. Pāpayamma is the only daughter of Narainraj, and wife of Venkataraj, who were both farmers at Vizianagram. She was left a widow at 21—in 1887; but both her husband’s people and her own being very fond of her, they did not like to part with her, and they would not let her come at first into the Dharmasāla. About 1888, at the end of the year,
her brother got a peon's place at Vizagapatam. She persuaded her relations to come here too, and with their consent was taken into the Dharmasāla. Appalanarsiah, another Telugu girl, was left a widow when only 20, and lost her small baby boy only three months before. Her husband was a Mokhasadar, with an income of Rs. 700 a year arising from land, which land he had given her on his death. This poor girl was ill for months with grief for the loss of husband and child, and nearly went out of her mind once in her worst moments. She had given the grant of her land to her step-brother, who had been good to the child, and as she could not bear to live any longer in the same spot, she came away to Vizagapatam, where one of her brothers is a constable, and was then brought into the Dharmasāla. She is one of the best workers, and has grown very fond of the other girls, and seems more happy, though her illness has left her very delicate. All these stories are very pitiable, and I must not make them any longer. My prayer is that the blessing of the Almighty may attend my humble effort in helping my unhappy sisters and countrywomen.—Yours,

Shri Soorea Bagh, Vizagapatam,
April 1893.

Note by Ed. I. M. & R.—The lady who has written these particulars of the Dharmasāla, or Home for the reception of poor Hindu widows of the upper classes, which she has so charitably established, is the elder daughter of Rajah Gode Nārāyana Gajapati Rao, Madras, and widow of the late Rajah of Wadhwan, Kathiawar.
NOTES ON EDUCATION IN INDIA.

REPORT OF THE ADMINISTRATION OF PUDUKOTA (1891-92).

The Report by the Dewan, and the Government Order of the Madras Government upon it, show that the affairs of this State have been satisfactorily conducted during the last year. The town of Pudukota has received attention in regard to sanitary improvements, and the enlargement of a great tank, which had been delayed from want of funds, has been carried out. When completed, this tank will afford to the eastern part of the town an ample supply of pure water. Many other tanks have been repaired, and roads have been extended. Education has progressed, the number of schools having increased, and the number of pupils rose from 4,200 to 4,674 boys, and from 280 to 346 girls. It is stated that the teachers of the Vernacular Schools are improving in method and discipline. In H.H. the Raja's College, physical exercises are insisted on, except in the case of boys who are not strong enough to practise them. The result is that the regular students make perceptible improvement in physique. Some of the girls in the Sirkar Girls' School learn to play the vina and the violin, and are very interested in singing. They also practice the exercises known as Kolattum, so-called from the Kolattum Feast. H.H. the young Raja makes good progress with his studies under Mr. Crossley, his English tutor, and he is particularly fond of painting. He is apt at taking portraits. Mr. Crossley remarks: "His tastes are not scholastic, but they are catholic, and I cannot be too thankful that while sport of all kinds is so congenial to him, yet he, at the same time, has talents that enable him to spend time profitably when it is impossible for him to be actively employed."

TRAVANCORE.

We have received from Miss Donnelly, Lady Superintendent of the Sirkar Girls' School at Trevandrum, the annual report of the school, which was read at the Annual Prize Distribution held last November. His Highness the
Maharaja of Travancore presided on the occasion, and Mr. Grigg, the Resident, was present, as well as a good number of visitors. The report states that the number of girls was on the increase, having risen to 120 from 94; but that, owing to an unusual amount of prevalence of small-pox and cholera, the attendance had been low. The school is temporarily carried on in a Government building—for the school-house, which had been used for thirty years, was burnt down in April 1892. The greater part of the school furniture and apparatus was quite destroyed in the disastrous fire, though many sympathising friends (said the Lady Superintendent) "hurried to the conflagration from all quarters, forcing their way into the burning building at great personal risk, and dragging out whatever it was possible for them to lay their hands upon and save. Early next morning it was quite touching to see the tears shed by so many of the pupils, as they gazed with awe and consternation depicted on their countenances, at the remains of the charred and burnt building. What had once been their school-house, where they were leading such a busy, happy child-life—where they used to have such fun and merry games in recreation hours—was now put an end to for ever in that spot."

The report states that the pupils come from all classes of the community and share the benefits and advantages of the school with a spirit of good fellowship, regardless of wealth and position, which is very creditable to all. Partly because of this commingling, the young native girls show great quickness and facility in expressing themselves in English, even in the infant classes. "With regard to this speaking of English by Indian people in every-day life, I was much struck (continues Miss Donnelly) during my recent travels in Mysore last January, to observe the extent to which it is used in ordinary conversation among the natives of that State, much more so than in Tinnevelly, Madras, or Bungalow, which are British territory."

Three pupils went up for the Madras Matriculation, but, owing to ill-health, two failed. One of the junior school teachers, Miss E. Rodriguez, also appeared in the examination, and she passed well, taking Malayalam, the vernacular at Travancore, as her optional language instead of French or Latin. Some changes have been made by the Education Department of Madras as to school examinations, so that the teaching will include more practical subjects than formerly, as, cookery.

The infant school class appears to be managed with
sympathy and care. The ordinary lessons are varied by object lessons, referring especially to animals, for the youngest children, and by some of the Kindergarten occupations. In the junior classes, some natural product of the country is often chosen by the teachers.

"Sometimes the parents of children have come to me to ask, what is the meaning and use of an object lesson—to them I say, it is no waste of time—they form the chief means of cultivating the observing powers of children. The aim of the lesson is not so much to store the mind with facts regarding external objects, as to train the child's observation. It is the training that is gained by object lessons that gives them their special value; the facts are of secondary importance. How often have I found when questioning an advanced class of girls who have never had the benefit of object lessons, about such a common domestic animal as the cow—which they all have seen—as to the kind of teeth it has, and why? and the points of difference between its, and the horse's hoof—few have been able to give a correct answer, showing plainly they had never learnt to observe such ordinary things. The faculty of observation if well developed in the beginning, will produce good results in the power acquired of expressing oneself fluently and correctly on any subject or object under observation."

Drawing is the most popular subject of the school curriculum throughout the school. "That all children have an innate craving for pictures, and picture drawing, no one will deny who has witnessed the grotesque attempts of young children to draw the likeness of man and animals. At this lesson the attention of all is marked. It serves as such an interesting variety from the ordinary subjects of school instruction, and is in itself a powerful agent to raise the tone of a school. When the usual routine of hard tasks is gone through, all turn to drawing in the afternoon, for the relief of the strain which the work of the day has imposed on them." Two prizes, given by H.H. the Maharaja, were awarded for a picture of Travancore butterflies, and for one of insect life and wild grasses, respectively. A music prize was also given by the Maharaja, and Mr. Grigg gave prizes for needlework.

We wish much success to Miss Donnelly in her well-considered efforts. She seems to be ably seconded by her assistants—and this is usually the case, when the head of a school has wise and definite aims, and seeks to imbue all the teachers with her own principles.
CHARADE.

I'm the sweetest of notes in an Orchestra heard,
And yet in an Orchestra never have been;
I'm a bird of bright plumage, yet less like a Bird
No object in nature was ever yet seen!
Touching Earth I expire, in Water I die,
In the Air I lose life—yet I run, swim, and fly;
Darkness destroys me; in light is my death;
You can't keep me alive without stopping my breath.
If this thing can't be guessed by a boy or a man,
By a girl or a woman it certainly can.

[We shall not be able to give an answer to the above unless it can be supplied by the ingenuity of any of our readers.—Ed. I. M. & R.]

[Answer to Charade in the I. M. & R. for June.]

'Tis not thy lips of rosy hue,
'Tis not the glitter of thy brow,
'Tis not the charms that gird thee round,
'Tis first—'tis last—'tis only Thou.

And yet for me hath love no joy;
For loving heart and faithful hand
Thou carest not—my sighs are vain,
My prayers are written in the Sand.

But still my heart shall e'er beat true,
To thee, my love, and only thee,
One in a Thousand, evermore,
Thou shalt be all in all to me.

Rev. W. Leeming.
FAMILIES v. BOARDING-HOUSES.

With all the advantages so well mentioned by Mr. Dehlavi in the last number of the Indian Magazine & Review with regard to living in a boarding-house, I would advise my young Indian friends not to be inmates of a boarding-house. First, because gambling, to a certain extent, is prevalent in all boarding-houses, whether low or high. Secondly, because you thus come into contact with all sorts of people whom you would like sometimes to avoid. If we examine all the sad cases of Indian students, we shall at once find that they had been inmates of either boarding-houses or lodging-houses, and had come to grief, in the first, on account of bad company and freedom of action; and, in the second, on account of total independence. Both freedom of action and independence are very good things in themselves, but they have proved very disastrous in the case of Indian students, because an Indian student is not so free and independent in India as an English student at home. He has been used to the control and guidance of his parents and guardians; and, besides, he had not so much money at his disposal in India as he has in England. All these circumstances, coupled with bad company, do conspire to ruin inexperienced young students, and very often have done so.

Moreover, a student's chief aim is study, and a boarding-house is not the place for study. Whilst he is engaged in his study there should be perfect calmness, and nothing to attract away his attention from his books. In a boarding-house you can hardly find any place meeting such requirements except the bedroom, where no one would like to pass away his whole time. In a lodging-house you have all these conveniences; but, as I said, you are too independent, besides being solitary.

Bearing in mind all these disadvantages, as well as guided by the past experience of those who have succumbed to their evil influences, those who can afford to live in families should try to avoid both boarding-houses and lodging-houses. It is true that the living in a private family is a little dearer than the living in a boarding-
house; but, if you are somewhat economical, you can manage to live in a private family within the same amount. Living in a lodging-house is, I think, not in any way cheaper than the living in a family.

The advantages of living in a family are so well described by Mr. Dehlavi that I need not recapitulate them. He has, however, omitted to mention one point, and that is that you can study as quietly and calmly, without any disturbance to distract your mind, as in a lodging-house; and when you have had your full day's work, you can pleasantly and most advantageously, from an educational point of view, spend your leisure hours in the family party.

True it is that an Indian student, when he has landed in London, does not know what to do or where to go, if there be no one to meet him at the station. Under these circumstances it would be best for him to go to the Hon. Secretary of the National Indian Association, who is always ready to guide any Indian Student with her valuable advice, and recommend him to some good family to take him in; but he ought to make a point of bringing with him some recommendations from persons who are known in India.

AN INDIAN LAW STUDENT.
The Punjab Association held a large Conversazione on May 5th in the Shalimar Gardens, Lahore, at which an address was presented by the Council to Sir Dennis Fitzpatrick, K.C.S.I., the Lieutenant-Governor, who has kindly consented to become President of the Association. The address was read by Mr. Madan Gopal, one of the Hon. Secretaries. It gave an account of the founding of the Punjab Association in 1886, as a Corresponding Branch of the National Indian Association, under the patronage of their Royal Highnesses the Duke and Duchess of Connaught, and also of its aims. A society for promoting female education, called the Siksha Sabha, had been formed at Lahore, in 1863, by the influence of Sir Robert Montgomery, and this was merged in the new Association—the aims of which were more comprehensive. The two chief objects of the Punjab Association are: first, the encouragement of social intercourse between Europeans and Indians by means of occasional entertainments, &c.; and, secondly, the advancement of education for girls. The latter aim is carried out chiefly by a Ladies' Committee (of which Miss Fitzpatrick has accepted the office of President) in connexion with the Victoria School and its nine branch Schools, including altogether over 500 girls. Miss Francis, the Government Inspectress, had lately given a good report of these Schools, which are under the superintendence of Miss M. Bose. The Punjab Magazine, published monthly in English and in Urdu, helps to popularise the objects of the Association, and discusses social and educational questions. The address expressed the thanks of the members to Sir Dennis Fitzpatrick for agreeing to fill the post vacated on the retirement of Sir James Lyall. The Lieutenant-Governor, in replying, assured the members of the warm interest that he took in the objects of the Association. He wished that there could be the same amount of social intercourse between the European and Native communities at Lahore as he had found in the Dominions of the Nizam. Without blaming or criticising anybody, he felt that the barriers at present existing did make such intercourse more difficult in the Punjab than in England or at Hyderabad. With regard to female education, he had himself taken part in the movement referred to in the address, "under the auspices of his old friend and revered master, Sir Robert Montgomery." The movement had prospered from time to time, but its success must always depend upon themselves, the members of the native community. They would, however, always have the countenance and support of the Government and the sympathy of the European community, as well as the more
material aid permissible under the grant-in-aid rules. He ended by wishing all success to the Association. Diplomas of Fellowship were presented to several gentlemen, and some excellent music was performed by the band. All the arrangements were carried out very satisfactorily by the two Secretaries, Mr. Gordon Walker and Mr. Madan Gopal.

We regret to have to record the death of General S. Black, C.S.I., who had been for several years one of the Secretaries of the Punjab Association. He died on the voyage home, having left India in failing health. The news reached Lahore on May 13th, and at a meeting of the Punjab Association held on that day, a resolution of deep regret was passed on the motion of Dr. Simé, Director of Public Instruction, seconded by Mr. Mackworth Young. General Black was highly esteemed and respected throughout the Punjab. His loss will be seriously felt at the Aitchison Chief College, of which he had been the Principal since its opening a few years ago.

The Society founded in Rajputana by the late Colonel Walter—known as the Walterkrit Rajputra Hitkarini Sabha—has published its annual report, which gives an encouraging account of the influence of the Society upon unadvisable social customs, such as extravagant expenses at marriages and funerals, and the custom of early marriage. The rules as to lessening of expense at social ceremonies have been very generally observed, but those in regard to age at marriage—that the bridegroom should not be under eighteen, and the bride not less than fourteen—have been less strictly adhered to, especially in certain States. The influence of the Sabha, on the whole, has been very satisfactory, as all the principal castes have adopted rules restricting the sums spent at marriages and funerals.

A very interesting meeting was lately held at Jamnagar, in Kathiawar, consisting entirely of ladies, to express appreciation of the services rendered during fifteen years by Mrs. M'Clelland to the cause of female education. Mr. and Mrs. M'Clelland were leaving Jamnagar for a six months' visit to England. In 1878 there was only one Girls' School (with 125 girls) in the State, while this year there are three, containing 800 pupils. H.H. the Jam Saheb and his enlightened Dewan, Mr. Maganlalbhai, have well seconded Mrs. M'Clelland's efforts, and the expenditure is now Rs. 3000 instead of, as formerly, Rs. 300. Mrs. Pechey Phipson, who was visiting Mrs. M'Clelland, was one of the guests at the meeting, which took place in the central hall of one of the Girls' Schools. The wife of the Diwan Saheb made a short address in Gujarati on behalf of those assembled, and other ladies followed, expressing their sincere recognition of the help that Mrs. M'Clelland had for so many years given to education, and regret at parting with her.
A correspondent of the Madras Mail writes as follows about a lecture to Indian ladies at Madras—one of a series which the Hindu Social Reform Association intend to organize: "The first lecture on 'A Trip to England,' illustrated by a magic lantern, to the lady members of the families of the members and sympathisers of the Hindu Social Reform Association, was delivered by Miss Annie Shunmugam, at the Maharaja of Vizianagram's Girls' School, Triplicane, on the 13th inst. There were present twenty-eight ladies and nine children. The lecturer showed views of the Houses of Parliament, Westminster Abbey, the Albert Memorial, Trafalgar Square, the Tower of London, St. Paul's Cathedral, Osborne House, Windsor Castle, the Duke of Connaught, and the Empress of India. Mrs. Brander wrote the following in the book of the Association: 'The lecture and display of the pictures lasted for an hour. All appeared to follow it with interest, and at the end said that they had enjoyed it very much, and felt as if they had paid a visit to England. One took notes; six said they should write down all that they could remember of the lecture.' After the lecture, some pictures of poor children playing in the streets of London were shown from Mrs. Stanley's 'London Street Arabs,' and a conversation regarding the lectures was held. Some ladies said they would like to hear more of England, also something of needlework. One said that knowledge of nursing the sick was very important. With the distribution of flowers, the meeting came to a close at 5.30."

When the first Judges of the late Supreme Court of Calcutta first set foot in India, the Chief Justice, as he contemplated the bare legs and feet of the multitude who crowded to witness their advent, exclaimed to his colleague, "See, brother, the wretched victims of tyranny. The Crown Court was not surely established before it was needed. I trust it will not have been in operation six months before we shall see all these poor creatures comfortably clothed in shoes and stockings." More than a century has passed, and still the multitude rejoice in the luxury of bare feet, with a stand-pipe at every hundred yards or so where they can bathe and cool them—a luxury which we, clad in leather, often envy them. But the educated classes—the Sircar on Rs. 20 a month, the schoolboy—all wear socks and patent leather shoes. And a "sign of the times" may be found in the announcement of "The Oriental Hosiery Company Limited," with a capital of Rs. 2,00,000, an advertisement of which appears in the Calcutta papers. The Board of Directors is composed of well-known influential Bengali gentlemen, and the prospectus states that "experiments have been made and found that stockings, &c., exactly like those imported into this country, can be made here at a cheaper cost." This is a healthy sign of the times, and we wish the enterprise every success.

We learn, with pleasure, that a large majority of Indian Students the English Bar, resident in London, having memorialised
the Council of Legal Education in regard to introducing Hindu and Mahommedan Law as one of the subjects to be selected at the option of the law-student, three of the four Inns of Court have assented to the Council's acceding to the request in the memorial. On receiving assent of the only remaining Inn, Hindu and Mahommedan Law will, at no distant date, form part of the present curriculum of studies for call to the English Bar.

PERSONAL INTELLIGENCE.

The University of Cambridge conferred upon H.H. the Maharaja of Bhavnagar, G.C.S.I. (June 14), the Honorary Degree of Doctor of Law (LL.D.).

As the result of the Examination held at Lincoln's Inn Hall at the end of May, the Council of Legal Education awarded Pass Certificates to the following Indian gentlemen: Inner Temple—Bomonji Ratanji Bomonji, Framroz Muncherji Dadina, and Abdula Rahimtula Sayani. Middle Temple.—Kamalkrishna Shelley Bonnerjee, Syed Motahhar Hussain, Syed Nehal Hussain, Sardar Abdul Rahman Khan, and Arjan Singh. Gray's Inn.—Hakim Aminuddin, and Ernest P. Ghosh. A Certificate of Honour was awarded to Manmohan Lal Agarwala, Inner Temple.

The following passed in Roman Law: Middle Temple.—Syed Sharfuddin Ahmad, Syud Mahomed Bilgrami, Satish Ranjan Das, Nand Kishore Kacker, Syed Humayon Mirza, and Goonee Lal Shaw. Lincoln's Inn.—Nanaji Sidram Sinde.

In the Mathematical Tripos, University of Cambridge, Devendra Nath Mallik, St. Peter's College, passed in Class II. Division 2. In the Moral Sciences Tripos, P. K. Nambyar, St. John's College, passed in Class III. Division 1. In the Law Tripos, Part I., Sahebzada Sultan Ahmad Khan and Tulsi das Jeyingbai, both of Christ's College, passed in Class III. In the Law Tripos, Part II., F. X. D. Souza, St. John's College, passed in Class I. In the Previous Examination, Part I., S. Asghar Ali, Christ's College, passed in the Second Class; R. S. Powvala and N. N. Saher, both of St. Catherine's College, in the Third Class. In the Previous Examination, Part II., D. U. Parekh, Non-Collegiate, passed in the Second Class; G. R. Geria, Non-Collegiate, in the Third Class. In the Fourth Class. In the Additional Subjects (Mechanics) — Ram, Non-Collegiate, passed in the Second Class.

At St. John's College, Cambridge, A. K. Cama and F. X. D'Souza have been elected to foundation scholarships.

Nowroji Merwanji Tarachand, Grant Medical College, Bombay, and Middlesex Hospital, and Runchhoddas Purmananddas Vorah, Grant Medical College, Bombay, have been admitted Licentiates of the Royal College of Physicians of London.

At the Levee, held on May 29th, by H. R. H. the Prince of Wales, at St. James's Palace, on behalf of her Majesty, the following presentations were made: Arjan Singh Arora, Sayyid Zaheeruddin Ahmad, B.A., Framjee R. Vicajee, Major Nahal Singh, A.D.C. to H. H. the Raja of Kapurthala; Captain Sundar Singh, A.D.C. to H. H. the Raja of Kapurthala; and Jehangirshah E. Kohiyar (all by the Political A.D.C. to the Secretary of State); and (by Sir Dighton Probyn, K. C. B.) Ressaldar and Woordie Major Ahmed Khan, Khan Sahib, 11th P. W. O. Bengal Lancers, on appointment as Native Orderly Officer to H. R. H. the Prince of Wales.

Arrivals.—The Raja of Bobbili and suite, Mr. Duni Chand, Mr. Dhanraj Shah, Mr. Mahomed Siddique, Mr. Mahomed Mahmud, Mr. Syed Ali Ausat, Mr. S. Gholam Syedain, Mr. Raoji Motabhai Patel, Mr. Jehangir Rustomjee Vakharia, and Mr. P. C. Mozoomdar.

Departures. — Mr. Hakim Aminuddin, Mr. Todar Mull Bhandari, Pandit Mul Raj, Mr. D. N. Mallik, Mr. Khelafat Hussain, Sardar Abdul Rahman Khan, and Mr. F. R. Vicajee.

We regret to have to announce the death, on June 22nd, at St. Thomas' Home, London, of Mr. Jehangirshaw Erakshaw Kohiyar, Assistant Secretary to the Bombay Government, aged 43.