Two functions have taken place in the month of May connected with institutions—one temporary, the other permanent—which have for several years been in active preparation. The first in order was the opening of the World's Fair, at Chicago, U.S.A., on May 1st; the second, the opening of the Imperial Institute, at Kensington, on May 10th. Both these national exhibitions have an interest for the people of India, and the newspapers in East and West have recorded very fully the pageants connected with their inauguration.

The Chicago World's Fair was opened by President Cleveland amid suitable ceremonies. The Duke of Veragua (a descendant of Christopher Columbus), who was present on the occasion, was enthusiastically received—for one object of the Exhibition is to celebrate the fourth centenary of the discovery of America. Representatives of various countries stood around the President, and 300 journalists reported for the newspapers of the world. A poem, based upon the incidents of the voyage of Columbus, was read; a large band played the Columbian March and Hymn; the Director-General of the Exhibition gave an address, describing its history, its cost, and its main features; and then President Cleveland rose in a storm of cheers, and with a few dignified sentences announced that the "vast Exposition" was open. As he concluded, he pressed a button, and thereupon the machinery in the various buildings started into motion; fountains began to play; the flags of all nations were suddenly unfurled; bells rang out merrily; salutes were fired; while the band
played the United States National Anthem. It is said that the grounds of the Exhibition occupy 700 acres, and that 400 buildings have been erected, which can accommodate 60,000 persons. Most countries of the world have contributed choice specimens of their productions and of their arts. Arrangements have also been made for conferences on a large scale upon subjects of religious, educational, and commercial interest. Numbers of visitors have begun to inspect the treasures of the Exhibition, and already several Indian gentlemen have arrived in England on their way to Chicago.

The Imperial Institute was opened in State, in London, on May 10th, by her Majesty the Queen-Empress. The weather was brilliant, and crowds assembled in the streets along which the processions passed, while stands containing seats for over 20,000 had been arranged opposite the building. The Indian Princes—H.H. the Raja of Kapurthala, H.H. the Maharaja of Bhownagger, and H.H. Sir Bhagwatsinghji, Thakore Saheb of Gondal—were warmly greeted, and the Colonial and Indian troops, which rode in front of the Queen's carriage, aroused much interest. Trumpets and drums announced her Majesty's entry of the building; the National Anthem was slowly performed as the procession moved up the Hall; and at 12:30 the ceremony began. H.R.H. the Prince of Wales read an address as President of the Imperial Institute, stating that the foundation stone had been laid in the fiftieth year of her Majesty's reign, and that, as a worthy memorial of that reign, it had been erected by contributions from all parts of the British Empire. The objects of the Institute were briefly indicated—viz., to illustrate the products and resources of the many countries composing the Empire, so that each land may understand and appreciate the capacities and wants of every other; to encourage friendly relations between all parts of the Queen's Dominions; to stimulate enterprise and commerce; and to increase scientific and technical knowledge. Her Majesty read, in a clear voice, the following reply:

"It is with great pleasure that I am here to inaugurate this building, and to receive the address which you, my dear son, have presented to me on behalf of the Governing Body of the Imperial Institute. This has been erected by your exertions and with the efforts of those around you, and with the aid of my people in every clime and country, as evidence of the unflagging loyalty of my subjects. I recognise this Institute as a fitting symbol of the unity of
the Empire, and it would be a matter of profound satis-
faction if this association of the many and diverse countries
under my rule should be the means of knitting them more
closely together. The Imperial Institute is intended to
promote this great purpose, and I now declare it open,
with an earnest prayer that it may never cease to flourish
as a lasting emblem of the unity and loyalty of my
Empire.” A march was played by the Orchestra, after
which H.R.H. the Prince of Wales, by command of the
Queen, declared the building to be open. A key was then
presented to her Majesty, and by turning it in the lock of
a table, the peal of bells in the tower (presented by an
Australian lady) began to ring. After some further
ceremonies, the Queen left the Hall, stopping on her
way to shake hands with the Indian Princes.

The Imperial Institute will contain large collections;
showing the arts and manufactures of India and the
Colonies, and it will form a meeting place for all who are
interested in the mutual understanding and in the progress
of the countries connected with the British Empire. Per-
manent and loan exhibitions will take place there, and
probably, as years go on, the wonder will be how London
can have ever got on without such a convenient institution
—such a centre of intercourse and of common interests.
We trust that both the great Fair at Chicago and the
Imperial Institute will each in its own way prove valuable
and helpful in promoting cosmopolitan prosperity and
friendly relations between the different countries and the
different continents of the world.
THE INDIAN MAGAZINE AND REVIEW.

THE WRECK OF THE SUSSEX INDIAMAN.

On the walls of the principal rooms of the India Office, and along its gloomy corridors, hang a goodly number of pictures, transferred thither, for the most part, from Leadenhall Street, when the doom of dissolution fell upon the Honorable East India Company. Some of these depict scenes of historical interest, such as the Battle of Kirkee, or the grant of the diwanî of Bengal to Lord Clive; others, again, are delineations of places under the dominion of the Company—as, for example, St. Helena and Tellicherry. But the majority are portraits. Behind the chair of the Secretary of State, Warren Hastings looks down upon the deliberations of the Council of India with a calm, quiet smile. On the opposite wall are seen Eyre Coote, his able but troublesome subordinate, and Cornwallis, his aristocratic successor. In another room stands Napoleon the Great, purple-robed and laurel-crowned. Clive, Stringer Lawrence, Lord Mornington—these and many other well-known names do we read upon the labels as we saunter through the various rooms.

Amongst these men of rank and station, these generals and administrators whose names are household words, looks out a figure which, by its very contrast, at once arouses curiosity. It is that of a man, evidently of the lower classes, dressed in a coarse grey coat over a blue sleeved waistcoat, red silk neck cloth, and corduroy breeches; his blue and white shirt is secured at the wrists by metal studs, and under his arm he carries his beaver and walking-stick. His black hair is closely cropped over a broad forehead; dark eyes look out from under well-marked eyebrows, and the aquiline nose and firm mouth give a resolute expression to the frank, open countenance. A label affixed to the picture vouchsafes the information that the portrait is that of “John Dean, of the East India Company’s ship Sussex, wrecked 1738.” But who was John Dean, and why this lasting memorial of him in such distinguished company?

This question—frequently asked of late in the revival of interest in these pictures caused by the measures taken for their repair and renovation—the present writer a short time since set himself to answer; and the tale of the sea
which came to light as the result of his researches seemed so characteristic of the British seaman in his best development—his pluck, his fertility of resource, his high-souled adherence to duty—as to merit an effort to rescue it from the oblivion into which it had fallen. The following brief summary of the story has therefore been made—partly from the India Office Records, partly from a scarce pamphlet preserved in the Guildhall Library containing John Dean's own narrative—and is laid before the reader in the hope that it may be not entirely without interest for him.

On the 17th March, 1738, the ship Sussex, in the East India Company's service, homeward bound from Canton with a cargo chiefly of china, found itself, in company with the Winchester, a little to the eastward of the Cape of Good Hope. About six in the evening, they met with a hard gale of wind, which so sorely buffeted the former vessel that by midnight both main and mizen masts had been cut away, and the carpenter reported 10 feet of water in the well. Next day, however, the weather moderated, the water was pumped down to a manageable quantity, and a new fore-sail was bent, which enabled the vessel to keep company with the Winchester. The crew no doubt expected that an effort would now be made to repair damages, and either continue the voyage, or seek the shelter of the nearest port; but their officers had for other measures in contemplation. The captain, Francis Gostlin, called the crew together and told them that it had been determined to abandon the ship and go on board the Winchester, with such effects as they could save. Doubtless to his surprise, he found that this decision by no means met with the unanimous approval of the crew, for "the said John Dean, with about thirty more, told the captain they would stay by the ship at all hazards, to carry her home, for it was a shame to leave such a ship." This manly reminder of his duty, however, had no effect upon the commander, who at once commenced arrangements for quitting the vessel. At seven o'clock the work of transference began, the captain and the supercargoes, as Dean grimly notes, being the first to leave the ship. The greater part of the crew (including many who had in the first instance promised to stand by Dean and his comrades) soon followed them, and at last only sixteen men were left on board the doomed vessel. And these had the further aggravation to see that not only were no pains taken to assist them in any way, and give them a chance of saving their own lives and their masters' ship, but that, on the
contrary, the deserters made no secret of their hope that the enterprise would fail, and did everything in their power to hasten the catastrophe. Before leaving, the captain, in impotent anger, committed the dastardly outrage of stoving in their one sound boat; the mate, to whom they appealed to give them their longitude, refused to do so; the sailors plundered right and left, and were joined in this by the crews of the Winchester's boats; and finally some men were sent on board to cut down and carry off the fore-sail. Flesh and blood could not stand this, and "John Dean did, with Edmund Cowell and John Norris, go up the fore-shrouds with spunge-staffs in their hands, and threatened to knock them down;" whereupon they desisted, and returned to the Winchester.

It must have been with some sinking of the heart that the sixteen brave men saw the Winchester sail away, and found themselves, without a single officer or person experienced in navigation, left tossing on the waste of waters in a ship heavily laden and almost totally disabled. However, they at once set to work to organise themselves, and to do what they could to repair the ship's damages. James Holland and Andrew White took the command, and it was agreed to run for Madagascar as the nearest available shelter. Two guns were hove from the starboard side, to ease the ship and cure her of her list; an additional sail was bent on the remaining mast, and soon the vessel was speeding along at a fair rate. Four days after the Winchester had left them they made Madagascar, and three days later they anchored in St. Augustine's Bay. A week was spent in putting the vessel to rights, and then some of the crew went on shore and opened up communications with the natives. A few days later the "captain" was carried to the king at Julcar, and was affably received. A day or two after his return the king made his appearance on board, bringing with him a Frenchman and a Portuguese who were anxious to return to Christendom. The sable potentate, who had prudently been told that the crew numbered thirty in all, soon noted the discrepancy, and enquired where the rest of the men were. He was informed that they were down below, sick. Part of the cargo was bartered for provisions, and six slaves, who were set to work during the day and chained up at night, were purchased for three barrels of powder. Three weeks thus passed. The ship had been got into a fairly serviceable state, and was once again fit to face the waves; and as the natives were beginning to
discover the smallness of the crew, and were growing proportionately bold and troublesome, it was determined to make sail for Mozambique. But first, "in hopes there to get some assistance, they wrote a letter for Johanna, which they left in the hands of the king of Bahar [sic], which they all signed in hopes some ship might fall in there, and be informed of their intentions of preserving the ship and cargo;" then, having turned the Portuguese on shore, "he being very troublesome," they trusted themselves once more to the deep.

For a time the weather favoured them, and all went well; but their good fortune was not to last. On the second day, "in the evening it was overcast, and at ten o'clock at night the ship unfortunately struck, and lost her rudder. The second stroke she stuck fast. Finding the ship aground, and no possibility of saving her, they cleared the long-boat, in order to hoist her out; but she, being stove before, wanted repair, and, having but few hands, and the sea breaking very high, could not venture. They then hoisted the pinnace off the booms, and let her hang alongside all night. They then got the Waggoner,* and found they were on the Bassas de India—that fatal shoal which had been the dread of voyagers since the Portuguese first ventured into the Indian seas. A few necessaries were put into the pinnace, and at six next morning nine of the crew—the remainder preferring to take their chances with the vessel—attempted to launch her. But at the critical moment the after-tackle refused to part, and she was left hanging at the mercy of the waves. One man clambered back into the ship; the rest were quickly washed out of the boat, and three of their number drowned. The remaining five, John Dean amongst them, after some time found themselves swept into shallow water, and presently their feet touched bottom. A little later, the wreck of the pinnace came drifting by, and they all swam out and got upon it, "although John Dean before this misfortune could never swim." A few boards that drifted from the wreck were caught and lashed across their wooden perch; and a passing bottle was secured, which proved to be half full of arrack. "At noon they saw the ship part, and at night they drove into shoal water," and landed on what seems to have been a barren sandy islet. With the usual handiness of sailors they at once set to work to make the best of the

* Sailing directions or charts, so called from the nautical compilations of Lucas Wagenaer, of Amsterdam.
situation. Fragments of the wreck were secured, and a new stern was soon patched on to the damaged pinnace. A piece of pork was found, and also a butt partly full of water. Thus equipped they launched their boat, and shaped their course for the land they had so recently left. Seventeen days passed, of the hardships of which Dean says little. At last the welcome land appeared in sight, and with thankful hearts they beached their boat, and stood once more on solid earth.

Into their adventures in Madagascar, want of space forbids us to enter at any length. They seem to have wandered from place to place, staying now here, now there, until they reached Moharbo,* where the “king of the country” resided. This monarch received them with great affability, assigned them habitations, and provided for their maintenance. But Fortune’s unkindness was yet to take another shape, and the comrades who had come safely through so many hardships had now to face an adversary with whom was no contending. Disease laid hold of them. James Holland died after a lingering illness, and a month later Stephen Wicks followed him. Eadnell and Dean, the two survivors—for the Frenchman, who had been their companion in the escape from the wreck, had shifted for himself, and died a little later at Moharbo—remained, for another five months or so, prostrate with sickness, with which the rude skill of their native friends was unable to cope. Suddenly came the tidings that some European vessels had reached Youngowl,† and the two exiles resolved to struggle down to Moharbo to ask the king’s permission to depart—for the natives, though treating them very well on the whole, kept them always in a kind of captivity. The effort proved too much for Eadnell, and he died upon the road. Dean reached the town in safety, but could not obtain the desired permission. After considerable delay, however, matters took a more favourable turn. Dean had managed to secure an interview with the officers of one of the ships—a French vessel—when they came up to Moharbo to arrange terms for trade; and although they did not openly espouse his cause, yet a hint that the captain took it ill that the Englishman should be detained against his will, roused the selfish fears of the king, and Dean at last obtained the boon he craved. After a few hasty

* Apparently Drury’s “Moherbo.”
† A port at the mouth of the river Youle (now known as the Manarivo), much frequented at the time by European traders.
farewells to his Malagasy friends, to whom he gave for presents the few trifles that remained to him, he at once set out for Youngowl, and did not rest until he stood safe within the walls of the French factory. Here a further pleasure awaited him, for he found that an English ship had arrived—the "Prince William," in the East India Company's service, bound for Bombay; and the captain, Thomas Langworth, was now on shore, ready to welcome and succour his unfortunate compatriot. At the conclusion of the interview, the captain offered to make arrangements for Dean to stay on shore with him while the vessel was in port; but the latter was still haunted by the fear that the natives would somehow contrive to "privately hustle him away," and begged to be allowed to go on board at once. Langworth good-humouredly complied, and Dean found himself once more safe under the British flag. "Great and inexpressible was his joy and satisfaction to find himself among so many of his countrymen, who all with pleasure welcomed him on board, and with true hearts rejoicing for his happy and miraculous delivery from so many and imminent dangers, that none but the Almighty God out of His infinite goodness and mercy towards mankind could have power to do. For which may His most glorious and blessed name be praised both now and evermore. Amen."

Thus ends John Dean's narrative. And now, leaving him speeding towards Bombay, let us look back to the Winchester and the recreant officers of the Sussex. The vessel reached St. Helena in safety on the 18th April, 1738,* and there, before proceeding on her voyage to England, landed part of the crew of the deserted vessel to await a later ship. On the 22nd June of the same year a letter from the supracargoes dated at St. Helena, gave the Court of Directors the first intimation of the abandonment of the Sussex. On the 5th of the following month, Captain Gostlin and the supracargoes presented themselves to "pay their respects to the Court," and were sharply questioned as to their reasons for quitting the ship. It is evident that their replies were not considered satisfactory, for on the 12th July and 16th August others were interrogated. On the 18th of the latter month the Court resolved that neither the captains, officers, nor seamen of the Winchester and Sussex should be again admitted into the Company's service except upon special report from the Committee of

* These particulars have been gathered from the records of the India Office, by the kind permission of the authorities.
Shipping that the person recommended had done his duty upon the occasion of quitting the Sussex; and seven months later it was decided that neither Captain Gostlin nor Captain Dove should under any circumstances be again employed.

Meanwhile nothing had been heard as to the fate of the deserted vessel. News travelled slowly in those days, and it was not until October, 1739, that any information came to hand. On the 17th of that month a letter from a Mr Harrison was read to the Court, stating that he had heard that "the Sussex with a few men on board was run ashore upon the head of Madagascar, it is thought near Port Dauphin, about latitude 25, and a great deal of the china saved." A week later a letter from Lisbon was communicated to the Directors, giving substantially the same account; the news had travelled from Mozambique to Goa, thence overland to Madras, and thence by private letter to the informant, who was just starting from St. Thomé for Lisbon. Soon after, no doubt, details were received officially from Fort St. George and Bombay, but the letters for this period are mostly missing from the India Office Records. In September 1740, the name of John Dean comes for the first time into prominence on the Court Minutes, for on the 17th of that month his "narrative and examination, dated at Bombay, 5th December, 1739," (probably the origin of the pamphlet to which we have already referred) was read to the assembled Court. Of the indignation which it must have excited, the official scribe of course says nothing; but two days later he makes the significant entry that a bill was ordered to be filed in Chancery against the captain of the Sussex. What the issue of the trial was we have been unable to discover; nor has the result come to light of a further action which the Company seems to have brought against Aynsworth, the principal supracargo. But, although one would have liked to know that their cruel and dastardly conduct met with a suitable reward, we are not concerned to follow the matter too closely. Once the story was known their credit was necessarily gone; and no doubt their infamy found in some way or other its fit punishment.

Let us turn to a pleasanter subject, and try to catch last glimpses of our friend John Dean. One such glimpse is afforded by a letter from the Company's Secretary, dated 29th April, 1741, addressed to the Admiralty, stating that "the famous John Dean, sole survivor of the sixteen brave men who stood by the ship Sussex when deserted by the
Captain and officers, was well on board the East India Company's ship Haeslingfield, homeward bound at the Cape of Good Hope in December last," and requesting that, as his evidence was of great importance to them, "and his welfare and personal appearance before them they have greatly at heart," measures should be taken to protect him from being seized by the press gangs, which, it being wartime, were ubiquitous and active. Of the trials of Gostlin and Aynsworth, at which Dean was no doubt an important witness, the records are silent; but that the Directors were pressing their actions in grim earnest is shewn by an entry on the minutes of the 28th November, 1740, resolving that the ship Onslow should be sent to Madagascar to search the Bassas da India for any remains of the wreck, and to enquire for, and if possible, procure the letter left with the "King of Babar," which was evidently needed to confirm Dean's narrative.*

It now remained for the Company to reward the brave sailor for his devotion to duty, and this they did with their wonted generosity. On the 16th November, 1743, it was resolved:

"That a pension of one hundred pounds a year be settled on John Dean during his life, to commence from Christmas next; and that fifty pounds a year be paid to his present wife in case she survive him; and that a warrant be made out to John Dean for fifty guineas for his present support."

Nor did they stop here. They determined to commemorate in some permanent form the action of Dean and his comrades, and at the same time to hold up their adherence to duty as an example to the other servants of the Company. And so Willem Verelst, one of a distinguished family of painters, Dutch in origin but English by adoption, was paid fifty guineas to paint "two originals and a copy" of a portrait of the survivor. One of the "originals" was, it would seem, presented to Dean himself; the other, with the copy, was hung on the walls of the India House, whence in due time the pair passed to the office of the Secretary of State for India.

This, then, is the history of the portrait of John Dean. How further fared the honest seaman himself, we have no

* It may be noted that in the portrait of Dean already referred to, he is represented as holding in his right hand a letter, the superscription of which appears to run "To the C[apt.?] of [Johanna?] or any other to whose hands there may come these." This is probably intended for the letter in question.
means of knowing. Perhaps he retired to his native Scarborough, to spend the rest of his days in quiet ease. Perhaps he elected to remain in London, in which case it is probable that some light employment was found for him, either at the India House itself, or in one of the Company's warehouses. But whatever the story of his later life, we may be sure that he was thenceforward a man of mark, and that his friends and associates, nay, even the casual caller, would often press "the famous John Dean" to tell once more the tale with which we have in these pages endeavoured to interest a later generation.

WILLIAM FOSTER.
Of all materials put in use by the ancient inhabitants of India, clay must, at a very remote period, have held a large place. The plains of India are bountifully supplied with clay, by the inundations of the great rivers, the Indus, and more particularly the Ganges, and the native potter found ready to his hand an unfailing supply of the material for his art. The discovery of the plastic nature of clay, and the facility with which it can be worked into any shape, is not above the capacity of the rude savage. There is abundant evidence that sun-dried bricks preceded the art of working vases; desiccated objects, however, have an ugly tendency of resolving themselves into their original mud; so that even in the most favoured countries, as Egypt for example, the state of the atmosphere will not allow crude clay to survive a single winter. The baking of it so as to produce an indestructible tenacity was an immense advance, and probably the result of accident rather than design.

The Hindus, unlike the Egyptians, Assyrians, and even the Romans, do not seem to have used bricks to impress upon them the names of their kings, or their governors, or the buildings for which they were intended, or as tablets for their public archives, their astronomical computations, their annals, their title deeds, and their religious dedications. This is much to be deplored, for had they done so we should not be left to grope in the dark with regard to the history of their early civilisation; but we should have detailed accounts of particular buildings, and the chief events connected with the various buildings of the vast peninsula.

The modelling in clay the forms of the physical world gave rise to the plastic art; and Hindu pantheism, better than any other religious creed, served to diffuse it throughout the Indian provinces. The invention of the potter's
wheel was an immense improvement upon the rude methods previously adopted in fashioning vessels by the hand alone. By the application of a circular table, laid horizontally, and revolving on a central pivot, on which the clay was put, all combinations of forms could be produced as the wheel spun round, and vases became symmetrical in their proportions, and true in their capacity. As with every invention respecting which nothing is known, that of the wheel has been ascribed to all the nations of antiquity. It is represented in full activity in Egypt as far back as 1400 B.C.; we find mention of it in the Scriptures (2 Samuel xvii. 28; Jeremiah xviii., 1—9); whilst vases with marks of the wheel upon them have been unearthed in Assyria; and we may safely conclude that fictile vessels for domestic or religious uses were made at an early period in India. There is evidence of a brisk intercourse and continual exchange of commodities having begun in remote times between the Hindus and the countries on the march of their frontiers. How eagerly sought was the exchange of manufactured articles on the one hand, and of raw products on the other, between the kings of Babylonia and Egypt, the letters lately discovered at Tell el Amarna sufficiently show. Shall we be deemed rash if we assume that the Hindus could not, and were not, behind other nationalities in this respect?

On the other hand, the ancient Semites, like their kinsmen of Palestine, set no great store by the potter's art. They deemed the material too common; their love of the precious metals making them prefer gold and silver, and the scarcely less costly bronze for display or necessity. In India, whether owing to difference of race, with its large admixture of Turanian blood, than which none is more imitative or artistically endowed, or religious scruples which will not allow natives to use the same vessel or idol twice lest it should be defiled, the fact remains that no country in the world has so great a demand for earthen pots and pans of a common kind, but ever of pleasing shapes, and must have had for countless generations. So universal is the manufacture of earthenware at the present day that scarcely a hamlet is found without a kiln.

The desire of making terra-cotta less porous and better fitted for retaining liquids led to the invention of an impervious covering or glaze, consisting of opaque glasses or enamels, which in Egypt are as old as the 18th dynasty. The employment of copper with a little lead to produce a brilliant blue enamel was very early, both in Babylonia and
Assyria;* the use of tin for a white enamel, found on the encaustic tiles of Babylonia, Assyria, and Egypt, anticipated the rediscovery of it by Luca della Robbia in the fifteenth century.

To-day, native artists prepare enamels to be applied to terra-cotta precisely as did the Egyptians, Chaldaæans, and Persians, or, indeed, modern Europeans. In every instance the colouring materials were and are produced by oxides, which lend themselves to a number of combinations with glass. greens, blues, greys, and yellows may be obtained pure, or combined when graduated tints are required. A sub-oxide of copper and iron oxide will both produce red. Save in the matter of decoration which is more reticent, Indian fictiles bear great similarity to the Persian. There is evidence that the art of terra-cotta, or unglazed earthenware, was practised in India before the time of Manu; and the specimens of it which appear on ancient Buddhist and Hindu sculptures, resemble in every respect the countless pieces that are thrown on the rustic wheel, or sold in the bazaars of Bengal.

Among the fancy earthenware expressly made for exportation, betraying a certain effort to render them artistic, and therefore effective, should be mentioned that made at Travancore and Hyderabad; the red ware of Dinapur, the black and silver pottery of Azinghar and Surujgurrah, the bidri imitation of Patna and Surat; nor should the gilded pottery of Amroba and Rajputana, the blue fictile pieces of Sindh and the Punjab, or the pottery of Madura remain unnoticed. They are all enamelled except the last, which is partly pierced and unglazed. The earthenware that comes from Kota is painted. Of the Azinghar majolica it is impossible to speak in eulogistic terms. Like the greater proportion of the art products of Benares, and eastward of it, the shapes are ill conceived and feeble; they do not stand well. The fine black colour and good potting of this majolica serve but to accentuate affected and meaningless ornament.

* This does not apply to the Sargonid period, when a process akin to that of modern Japan was employed. Place records the fact that in the course of his excavations at Khorsabad, he found two blocks of colour, one of which was lapis-lazuli reduced to fine powder by artificial means, and evidently intended for use as a glaze or enamel upon pottery. This fine lapis-lazuli became incorporated with the body or paste, and produced a solid enamel of a very pure colour.—Ninive ii., p. 251, 252.
Of quite a different character is the turquoise pottery of Sindh. It possesses many charms. To beauty of shape are added beauty of form and exquisite colouring. As a rule the tints are few, but well chosen; two or three at most, and even these are but graduated tones of two, sometimes one, painted in a highly conventional manner—that is to say, laid on flat and without shading. But their decorative purpose is never for a moment lost sight of, and the treatment of the forms borrowed from the physical world is strictly conventional. No attempt is made to imitate the real colours of nature; all the artist is solicitous about is how best he can please the eye by introducing a little variety into his theme. Of this Sindh pottery, M. Drury Fortnum writes: "The turquoise blue painted on a paste beneath a glaze, which might have been unearthed in Egypt or Phoenicia—a small bottle painted in blue on white—is of the same blood and bone as the ancient wares of Thebes. But the tiles (encausted) are very important. They are in general character similar to, though not so carefully made, as the Persian tiles, which adorn the old mosques of Egypt and Syria, of Turkey and Persia. The colours used upon them are rich copper green, a golden brown, and dark and turquoise blue." These, it may be noticed, are precisely the colours found on the encaustic bricks excavated by Dieulafoy at Susa, which formerly adorned the palace of Artaxerxes.

The principal centres for encaustic tiles are found at Bulri and Saidpur. The introduction of glazed pottery into India is attributed by some to Ghengiz Khan, who is supposed to have brought it from China, 1212 A.D. But the excavations of Botta, Place, Sir H. Layard, at Khorsabad and Nimrud, and the more recent finds of Dieulafoy, already referred to, have brought to light glazed tiles produced by exactly the same processes as the Indian examples. And, if slight differences occur between the styles as to colour and manipulation, they are easily accounted for by individual and national taste.

The earliest instances of blue enamelled squares applied to surfaces occur on the jambs of an inner door of the Pyramid at Sikkara.

The action of Ghengiz-Khan may be interpreted: He was instrumental in reviving the art which long neglect had caused to fall in abeyance, and carrying it among the nations who professed Mohammedanism (1206—1227 A.D.), whose admiration for a mode of enrichment wherein brilliancy and softness of hues were happily combined in to
a harmonious whole, was genuine and sincere; admirably fitted also to the surroundings in which it was placed. Moreover, enamel could be applied equally well to small articles of luxury and personal ornaments of gold and silver, to artistic furniture, to pottery and glass, as well as the walls and coverings of enormous edifices. Hence it came to pass that they were as eager to learn the processes of an art, which more than any other, perhaps, requires long training and dexterity of hand, as the old Persians had been, under identical circumstances, when they had adopted it from their conquered subjects of Susiana and Chaldæa. Among the choicest specimens of this period, are the glazed tiles found in the mosques throughout India. Their style is that of the age to which they belong; they vary from turquoise blue of the Pathan period, 1193—1254 A.D., to the elaborate and florid make of the latter part of the Great Mogul dominion, 1556—1750 A.D. Local varieties of these bricks crop up here and there, wherever the Moslems held sway.

Examples of enamelled tiles from Gaur, the ancient Muhammadan capital of Bengal, are deposited in the South Kensington Museum. One point demands consideration. The oldest Gaur tiles exhibit none of the characteristics, diapers, stripes, and blues, which we are wont to associate with squares made under Moslim influence; their specific features being strictly allied to indigenous art. The inference therefore that enamelled pottery was made in India long before the conquest of Ghengiz-Khan is too strong to be resisted.

Of the value of encaustic squares as a means of decoration, none will dispute; but tiles have one great drawback. No matter the care taken in fixing them, time and the weather are sure to work their destruction by causing them to get loose, and break in the fall. We owe to some such accident (shall we say lucky?), the specimens that have found their way to the West.

As already stated, the glazed pottery of Sindh and the Punjab, is made on precisely the same lines as those that have been unearthed at Nimrud in Egypt, and Susa. The pieces are enamelled in turquoise blue of the utmost transparency, in deep purple, dark green or maroon. Sometimes (see illustration) lotus flowers, highly conventionalized, are sprinkled all over the surface, kept light on a dark ground; or reversing the system, dark on a light or white ground. As a rule, however, the native artist is as faithful to the honeysuckle or helix as he of
Assyria, and he sets it out in elegant patterns around the bowl or jug. The shapes are varied and uniformly good: bulb-shaped flasks with elongated necks, pear-shaped jugs, circular dishes and large bowls or tazze being among the number. Taken altogether, they hold their own against the fairest productions of other countries at the present hour.

---I. Gonino.

With regard to the system of manual training—"Sloyd" (sleight or deftness in handiwork)—of which an interesting exposition appears on another page, it is scarcely needful to point out that it has little or nothing in common with the methods that S.E.P.I.A. desires to perpetuate, or with those decorative handicrafts that our Society seeks to encourage. No doubt, Indian youths in every class must require, and will profit by the "sensory motor nerves" of their hands being cultivated, by way of balance to the corresponding organs of the brain usually disproportionally exercised; and this, as we understood Mr. Thornton, "Sloyd will do for Indian school-boys." Probably, that simple natural system may serve as introductory to the "technical education"—or, as we prefer to phrase it, industrial training—that is coming into vogue in the presidency towns of India; but both these relate to the mechanical and utilitarian arts which are outside the scope of our Society.

Yet there are two aspects under which the scientifically developed Swedish system of "Sloyd"—if we dare say so—may be regarded as having affinity with the methods and objects of S.E.P.I.A. For instance, the patient logical Swedish mind, in this peculiar application of manual dexterity, fathoms the subtle and universal principle of evolution. This is hereby applied to the individual; whereas—if we may take a liberty with the name of one of our Gurus—Sir George Birdwood teaches that the alternatively, instinctive and receptive growth of Indian decorative art has also followed the principle of evolution through the long course of silent persistent generations of Indian hereditary artisans. If this chance guess at truth be sound, then Indian handicraft art has secular sanction, and it is in accord with the essential immanent conditions of the universe.

Now, to descend to a more tangible analogy, let us take that remarkable scheme (handed round by Mr. Thornton the other day) showing the elements of this Swedish system in its duplicate, analytical and synthetical methods. Do
we not find in these some remarkable similarity to (another of our Gurus) Mr. C. Purdon Clarke's exposition of the traditionary grammar of Indian art, which he has traced in the designs of Kashmir shawls and Mirzapore carpets, as also in the formula on which Indian architects habitually work. There; lest we get out of our depth, we will stay in our theoring!

There is a certain needless obstacle in the way of one practical branch of Indian art works to which we desire to draw attention. Appended to the report in the Society of Arts Journal (May 5) of Sir Juland Danvers' paper on Indian Manufacture, and the debate thereon, is a note by Mr. E. J. Watherston, showing how the patronage of Indian silver-plate industry in this country is thwarted by the continued compulsory hall-marking embargo. As he points out, until this fad of "compulsion has been completely abolished, neither can India avail itself to the full of our market, nor can our home export trade expand to its utmost limit." As to the latter branch, the English silversmiths must look to it; but, for our own part, we must appeal to the Indian authorities to insist on the removal of this obstacle to the import of silver and gold plate, which, by tiresome delays and clumsy maltreatment under the Customs officials, renders the abolition of the duty almost nugatory as regards Indian plate work. It is high time this gratuitous nuisance were removed in the interest of Indian craftsmen, to say nothing of their patrons here.

In the same report are remarks by the Chairman, Sir Alexander Wilson, on the pernicious influences that have gone far to destroy the "old purity and value" of the Mirzapore carpet industry, worthy of serious attention. In this instance the degradation of that art, he says, is due, in great measure, to the ill-advised conditions imposed by European customers themselves. This, therefore, is one of these practical subjects that should engage the attention of all friends of the S.E.P.I.A.

W. M. W.

A FULL account of the loan collection of Indian Embroideries, kindly lent by the women of India, will be given in the July number; it is impossible to do so for June, as several articles have not yet been received from India.
REVIEWS.


There is no country in the world where social rank and dignity is held in greater honour than it is in India; and there is, probably, no other civilised country where the actually authenticated devolution of territorial and other titles can be traced back with certainty to so high an antiquity. Consequently, the first impression that occurs to one on looking into this handsome and elaborate work—which is a combination, for India, of the Almanach de Gotha and of Burke's Peerage—is one of astonishment that so obvious a need has not long ago been provided for, either by Government intervention or by private enterprise. The reason, however, is not very far to seek. In India, as in England and everywhere else, it must always be impossible for the Government to publish an official Peerage—for every entry in such a work would be binding on the Government, and would consequently be an infringement of the Sovereign's Prerogative. On the other hand, the magnitude of the task, its complexity, the vast distances and diversities of the realms whose Peerages are here given, and the enormous cost of collecting the information required, must have put it beyond the power of any but a very exceptional combination to accomplish what has been here done by private enterprise. Fortunately, the resources of Messrs. Macmillans have always proved themselves to be equal to any demand in this way that may be made on them; while Sir Roper Lethbridge—who was the official editor of the articles on the Feudatory States in the Imperial Gazetteer of India, and himself attached to the Indian Foreign Office as Press Commissioner of India—has evidently enjoyed, in a quiet unofficial way, all that official help and encouragement
REVIEWS.

without which this book could not have been written. The result of this lucky combination is in every way satisfactory to everyone interested in the affairs of India; and most of all to those whose tastes or avocations lead them to write much on Indian subjects. Already the whole Press of India—both the indigenous and the Anglo-Indian Press—have hailed the appearance of this greatly needed work of reference with acclamation. The Indian Spectator—that excellent Bombay paper founded by Mr. Malabari—says that the volume is “a literal jewab or response to its title.” The Times of India says that “it has been arranged with such masterly skill, and the information secured from thousands of different correspondents so well digested, that the richly got-up volume will be found invaluable to all desirous of obtaining information regarding the ruling Princes and aristocracy of the Indian Empire.” The Madras Times says: “There can be no two opinions as to the general high merit of the work, a merit which is greatly enhanced by the fact that Sir Roper Lethbridge has had, in many cases, to open up what may almost be termed virgin forest.” And similar testimony is borne by the rest of the Press.

To us here in England, the occasion of the presence of several illustrious Indian chiefs, at the opening of the Imperial Institute, might be fairly taken as an opportunity of testing the value of the “Golden Book of India” to the ordinary English publicist and the ordinary English reader. On looking out in the alphabetical arrangement, the headings “Bhaunagar,” “Kapurthala,” and “Gondal” respectively, we find very full and interesting accounts of the lives and family-history of each one of the three princes who loyally came to England to take part in this ceremony. Two pages of the “Golden Book,” together with a handsome engraving of his Highness's coat-of-arms, are devoted to “his Highness Mahárájá Sir Takhtsinghji Jaswatsinghji, G.C.S.I., Mahárájá of Bhaunagar,” and it is interesting to note that our fashionable contemporary, the Morning Post, referred to this account in its description of the princes at the ceremony. Similarly, under the heading of “Kapurthala, his Highness the Rájá of,” a full page is devoted to the life and family-history of the great Sikh chief, whose House, the Ahluwalia House, has borne such a distinguished part in Indian history. The exploits of his Highness's grandfather, the Rájá Sir Randhir Singh, G.C.S.I., and the brother of the latter, the brave Sardár Bikráma Singh Bahádur, C.S.I., during the Mutiny, are
duly here recounted. These valiant Sikh chiefs not only pacified their own district in the Punjaub, but they marched into Oudh, and "fought no less than six actions with the rebels, with conspicuous valour on the part alike of the Chief, his brother, and his followers." These and other incidents of the family-history may well be looked up with interest, now that the Rájá is our guest. And so, too, with the illustrious descent from "the renowned Krishna" of his Highness Thákur Saheb Sir Bhagwatsinghji Sagramji, K.C.I.E., Thákur Saheb of Gondal; two pages, with an engraving of the armorial bearings are devoted to the life and family-history of this chief.

Nor is the usefulness of the "Golden Book" on such an occasion as the opening of the Imperial Institute, confined to the great Feudatory Princes. In command of her Majesty's escort of Indian Cavalry we find the name of the "Woordie-Major Ahmad Khán, Khán Saheb," and on referring to "Ahmad Khán, Khán Saheb" in the alphabetical arrangement, we find that this gallant officer belongs to the 11th Bengal Cavalry, and received his title of "Khán Saheb" on the occasion of her Majesty's Jubilee in 1887.

Sir Roper Lethbridge asks for suggestions for the second edition, and we will offer him one. There is much need of a great extension of cross-references in his work, for it is absolutely out of the question that the general public, or at any rate the English public, can know which out of the many names or titles, is the leading name or title to be looked for in the alphabetical arrangement. For instance, on looking for the Rájá of Maimansingh, whose grievances were discussed the other day in Parliament, we find there is no entry under M., merely because the Rájá's officially recognised title is "the Rájá Surja Kant Acharji Bahádur, of Muktagáchi, Maimansingh, Bengal"; hence the entry is found under the letter S, whereas it would be an obvious convenience if a cross-reference to it were found under the heads both of Muktagáchi and of Maimansingh. And the same holds with regard to all or most of the territorial magnates within the Provinces of British India—whose territorial designations, which are in each case mentioned by Sir Roper Lethbridge, should also find a place in the alphabetical arrangement.

The work is admirably complete—one cannot discover a single case of the omission of any "Personage; titled or decorated." Of course, the details given in some cases are far more full than in others, partly owing to the wide social
REVIEWS.

295

differences, but also, doubtless, in some cases owing to the
difference in the fulness of information sent to the Editor.
We doubt not that for the next edition full details will be
sent in by each title-holder, and we hope that this may be
so, for the "Golden Book of India" so nearly attains per­
fection, both in its matter and in its appearance, as to fully
deserve this recognition from every one whose name
appears in it.

C. A. R. L.

CONVOCATION ADDRESSES OF THE UNIVERSITIES OF
BOMBAY AND MADRAS. Compiled by K. Subba
Rau. 1892.

MR. SUBBA RAU has acted advisedly in collecting in a
permanent form these valuable addresses; since, as he points
out in his preface, they furnish an authentic history of the
commencement and progress of Higher Education in the
Presidencies of Bombay and Madras. They were all
delivered by men of greater or less distinction, apparently
equally anxious to set a high ideal of life before their young
audiences.

The first of the Bombay addresses was delivered as far
back as 1862, by Sir H. B. E. Frere; the last by Lord
Harris in 1892. The first of the Madras addresses was
delivered even earlier—namely, in 1859, by Mr. E. B.
Powell; while the last was in 1892, by Mr. H. B. Grigg.
Extending thus over so long an interval of years, it is
natural that, while there is a certain amount of sameness
in the "counsels of perfection" delivered to the students, a
large variety of subjects should come under discussion,
increasing in number and importance almost with every
year. Thus, in his Bombay address for 1879, Mr. Gibbs
draws attention to the fact that while for the first ten years
(up to 1871) 176 degrees were conferred, in the eight
following the roll of graduates had increased to 571; while
the total number of students who presented themselves for
matriculation had increased from 4,567 to 12,931, and those
who succeeded in passing that test from 1,227 to 3,565. In
the earlier addresses the subject of Female Education was
hardly so much as noticed; in the later ones it gradually
grows to assume a position of paramount importance, and
in 1883 women were admitted to public examination before
the University of Bombay. In the Presidency of Madras
we are told that in the space of nineteen years "the female pupils had increased by about 40,000," and in 1883 "they exceeded by more than ten times the numbers at school in the official year 1863-64."

There are few greater incentives to future effort than the consciousness of past success. Mr. Subba Rau deserves the thanks of all those interested in the progress and development of the Bombay and Madras Universities for having compiled these addresses. In them the student will learn for himself how much has been effected in little over a quarter of a century, and may perhaps be inspired with the resolve that no effort of his shall be wanting to make the coming quarter of a century worthy of its predecessor.

Constance E. Plumptre.
NEW BOOKS RELATING TO INDIA.

OUR INDIAN PROTECTORATE: An Introduction to the Study of the Relations between the British Government and its Indian Feudatories. By C. L. Tupper, I.C.S. 16s. (Longmans.)

ANCIENT INDIA, 2000 B.C.—800 A.D. By Romesh Chunder Dutt, C.I.E. (Epochs of Ancient History.) 2s. 6d (Longmans.)


JAMES THOMASON AND THE BRITISH SETTLEMENT OF NORTH-WESTERN INDIA. By Sir Richard Temple, Bart., M.P., with Portrait. (Rulers of India Series.) 3s. 6d. (Longmans.)

IRRIGATION WORKS IN INDIA AND EGYPT. By R. B. Buckley. Royal 8vo. 63s. (E. & F. Spon.)

BURMA; with Special Reference to her Relations with China. By E. H. Harper, H.M. Consul, Kiungchow. (Rangoon Gazette Press.)

THE INFLUENCE OF BUDDHISM ON PRIMITIVE CHRISTIANITY. By Arthur Lillie. 2s. 6d. (Swan, Sonnenschein & Co.)

A BOOK OF WISE SAYINGS, selected largely from Eastern Sources. By W. A. Clouston. 2s. (Hutchinson.)

THE SIMPLE ADVENTURES OF A MEMSAHIB. By Sara Jeanette Duncan. Illustrated. 7s. 6d. (Chatto & Windus.)

THE ENGLISH BABY IN INDIA, AND HOW TO REAR IT. By Mrs. Howard Kingscote. 2s. 6d. (J. & A. Churchill.)

THE SILVER QUESTION IN THE UNITED STATES. By Professor F. W. Taussig. (Questions of the Day Series.) 2s. 6d. (Putnam & Sons.) (A very important question in relation to the Indian Exchanges.)
FAMILIES are expensive; apartments are less expensive than families if one has a knowledge of domestic economy, and boarding-houses are cheap enough for the advantages they bestow. A student can live in a family from two guineas upwards a week. In apartments the expenses are uncertain, as it depends upon what part of London he lives in, and upon what he orders for himself every day.

The "Guides" say that the most expensive lodgings are those in the neighbourhood of Piccadilly and Pall Mall, the West End of London—the rents being (only for the use of a bedroom) from 15s. to 25s. or 30s. a week. In Maida Vale, St. John's Wood, Bayswater, and Notting Hill, the use of a bedroom and a sitting-room can be had from £1 upwards. These last-mentioned places are a favourite resort of Indians. In the region of Bloomsbury, a very convenient part—a bedroom costs from 15s. a week. At Kennington, Clapham, and Brixton—rather far from the Inns of Court and Colleges—good accommodation can be had from 12s. to about 25s. a week. Hampstead is another convenient and healthy locality. Almost all suburbs on the Thames, especially Richmond, are expensive, but very healthy, quiet, and pleasant. The lowest terms in a fairly good boarding-house are, for an inconvenient garret, 25s. a week for board and lodging. One should take care not to go where the charges are low, for the simple reason—that low is low after all!

In regard to the cost of living, a small piece of information may be added here. Not comparing England of the present day to India of fifty years ago, but present with present, it will not be an exaggeration to assert that the expenses of a spendthrift in India are equal to the expenses of an economical student in England. Many people have no idea of this fact.

When choosing his abode, a student should be very
MODES OF LIVING IN ENGLAND.

particular—especially in this immense metropolis, where all sorts and conditions of men abound in numbers—as to what kind of people he goes to stay with; whether in apartments, boarding-houses, or families. As for families, nothing can be of greater service than the recommendations a student brings with him from India—which, if he do not, he ought to. No one can deny the importance of introduction in a foreign land. Although one learns a great deal more by working out his own way than by depending upon some one else, yet the want of a necessity is a difficulty in itself. But an independent way of doing things is to advertise for residence. Say, "A gentleman desires to enter a cheerful family. Home comforts wanted. References exchanged. Address to —— at ——." The Daily Telegraph is the best paper for this purpose. But here, again, the difficulty of references comes in.

The task of choosing a boarding house is a more difficult one still. One who is able to pay the charges can get into many; and this fact itself renders the choice difficult. But there are some houses where they do not willingly take Indians; others there are where they do not readily take foreigners. They do not take Indians, perhaps, for two reasons: the one is that their dusky colour destroys the charm of the fair society (and yet an Englishman may believe that he is above any kind of prejudice); the other is that some of my countrymen—though by no means a significant number—have (I blush to write) badly figured in the papers here. They do not like to take foreigners because John Bull does not particularly seem to care for an alien, if he can avoid him.

This shows that there are some houses where they are particular as to whom they receive; and therefore one may very often find a select society in a boarding house. Again, an independent way of choosing a boarding house is to get into any decent looking one in a fine locality; and if it be not good, to enquire of the lodgers if they can recommend one. And thus with a little trouble and experience, one can find a house which will little differ from what one wants: every thing good.

A foreigner, especially an Indian student, who wishes to combine observation and studies during his short stay in England, should bear in mind that it is not advisable to settle down in one particular place or part all the time he remains in England. I will advise him, in the words of the illustrious Lord Bacon, who very truly says, "Let him not stay long in one city or town; more or less as the place
deserveth, but not long; nay, when he stayeth in one city or town, let him change his lodging from one end and part of the town to another; which is a great adamant of acquaintance.”

In giving a short description of the life in families, let me clearly state here that I do not pretend to describe the family life of English people themselves. It will require a longer stay and greater experience. My effort is only to show what kind of life a foreigner enjoys in an English family, if he is once admitted into it.

True it is that *money makes the mare go,* and brings any comfort wanted; yet if there is any life that nears the life in our dear homes, it is the life in families here. When a stranger is *willingly* received in a family, they have the same regard for him as for any member of the family. Their guest is his guest, and his is theirs. They take as much interest in his affairs as he does in theirs. But it is advisable not to let the *interest* become inquisitiveness on either side, because this often results in sad unpleasantness; quite unforeseen. A combination of intimacy and reserve is highly appreciated by English people; in fact, it is one of their virtues. The members of a family are very agreeable to each other; sympathetic enough to double each others joys, and to divide sorrows. The not unfrequently sung *Bliss and Liberty* of a well regulated English family fall to the share of the stranger too. He, too, is taken into the happy family circle that sit round the pleasant fire and beguile the time by harmless family chat! In short, when admitted he does not long remain a stranger, but is looked upon as one of the members of the family—of course with that right and natural difference, the want of blood relationship.

It is said that there is great freedom in the life in apartments. Certainly, one can have his meals (and can only have them so) in his own room, because there is no common dining room, where all lodgers take their meals together, as in boarding houses. Every one orders his things in his own room, and the woman who keeps the house brings them there prepared at any time he likes. He may order anything he chooses, as opposed to boarding houses, where one boarder has the same meals, and has them at the same time as all others have. But all this I do not call freedom; I call it irregularity. As for freedom and liberty, they are found everywhere here. They exist in every slum of England. Nobody can dispute their universality when the motto of every English
boy seems to be "From life without freedom, oh! who would not fly?" And the stock phrase of everybody is: "Liberty, that sacred gift of Heaven, that glorious privilege of Britain!"

Truly speaking, there is no life in apartments, excepting the lodger's own. It is a life of seclusion, it is a life of solitude. It is a "society where none intrudes!" But there is a rapture in loneliness, too! When a student comes from his College or Common-Room, or from anywhere else, especially in the evening, and enters his cozy sanctum, he perceives that stillness prevails above everything else! The presence of the ruddy light, throwing brilliancy on every object in his study; the steady burning of the charming fire in the hearth under the well-decorated mantel-piece; the table ready for him to partake of the food wished for—all these greet him as the ever-faithful friends of his solitude, and impart such a solace to his mind that he forgets the fatigue of the whole day, and voluntarily bows his acknowledgment to them. He dines with a good appetite, and, by-and-bye, finds that the charm of his mute and inviting associates is ever increasing, and he cannot help observing, "I'll sit remote from worldly care, and muse." He takes his book, and finds that all society and life are centred in it. To be brief, if the book is his best friend, or rather if he is its best friend, I say there does not exist a happier abode than apartments in England!

Now a few words about the life in a boarding-house—a place where human nature is exhibited in its varied phases. It is a roof under which representatives (ladies and gentlemen) of different nations, of different climes, professing different religions and following different professions, are gathered together.

Such establishments are kept either by married ladies, by widows, or by elderly single ladies. Many of these ladies (if not subject to quick irritability of temper and excessive inclination to a business-like nature) try their best to please their boarders in every possible way, and to afford them home comforts. If a Mohammedan tells them that he does not take ham, bacon, or pork, they take particular care to avoid placing them before him. In like manner they comply with the request of a Hindoo, who does not care for beef in any shape. There is one thing to be remarked, and it is, that here weekly payments are made, and for the same reason the landladies produce their bills on the day when each week ends. It is advisable that this bill
should be immediately paid, because otherwise the consequences become most unpleasant. However, I think it is but just that the landlady should be paid in time for the comforts she gives.

There is one thing worthy of notice: the hours of meals, the variety of food, and the construction of houses are, more or less, the same all over England. This shows that the mode of living (under similar circumstances) is the same in one corner of England as in the other, and it further denotes the uniformity of taste and of nature of the English people, which, I believe, goes a great way to form a sympathetic nation.

There are three meals every day: breakfast, luncheon, dinner, and in many houses afternoon tea. The breakfast is served, as a rule, between 8 and 10; the luncheon, between 1 and 2 p.m.; and the dinner at about 7 in the evening. On Sunday the dinner is served in the afternoon at about 2 o'clock, when, as a rule, a delicious joint of "good old English beef" is the main dish; and in the evening, the supper, at about 9.

The kitchen is almost always (except in flats—in our language *Mansila*, where generally every flat has a kitchen to itself), underneath the house, what may be termed an underground kitchen. The dining room, furnished with modern facilities, is on the ground floor. The drawing-room, where the taste and the decorative genius of the landlady are well exhibited, is on the first floor. It is a matter of regret that in the majority of these houses there are no bathrooms. A sponge bath can be brought in the bed room, but this mode of taking a bath does not come, I am sure, up to the Indian standard of cleanliness. In many of these houses—besides the cook, who is seldom or never seen by the boarders—there is a man servant, and always a parlour-maid.

Among the members of such establishments (boarding houses) there exists a perfect equality of rights. They are, generally, very sociable and agreeable to each other. There is no ill feeling among them; neither does there exist that tie of affection—be it strong or weak—which is to be found among the members of a family. Every one is a master of himself or herself, and can do as he or she likes, only care should be taken that nothing which is a disgrace to the company is done. I must confess here that the few boarding houses I went to were very satisfactory, and the people praiseworthy.

The conversation at the dinner in the evening is often
most enjoyable, and hence worth describing. Of all the topics of conversation those of religion and party politics are most exciting; but the former is received with a feeling of greater tolerance than the latter by members of the house. At about 7 o'clock a bell rings—a sign for the boarders to gather in the dining room for dinner. On entering the first objects to be seen are the landlady, ready at the top of the table to welcome her boarders, and to receive from them the compliments of the evening; the parlour-maid standing on one side of the table, clad in her best, with a neat white apron and a pretty muslin cap; and the boy-servant, dressed in his evening suit (a similar kind of thing to what gentlemen wear in a ball room), standing on the other side of the table. Well, the dinner is served and they begin it, and with it the conversation. Now, it should be marked how it turns from one subject to another.

Perhaps a German gentleman, having some connexion with the commercial world, gives the party all the city news. He complains (in correct, but continental English) of the fearful depression of trade, referring at the same time to the wonderful speech of Lord Salisbury which he had read on the subject. He then draws the attention of the table to the marvellous change that has come over the Stock Exchange, meanwhile referring (with a touch of jealousy) to the prospering trade of the publishers. This last remark gives a chance to a French gentleman to take part in the conversation. He agrees with his continental friend, and says (in English equally good) that he has given a French grammar for publication to Messrs. Macmillan & Co., and that they seem to have much work at hand. Another gentleman, an Englishman, perhaps belonging to the literary circle of Society, perhaps himself a graduate of some University, remarks that many books are coming out, and especially novels; but adds that that is not a reason why the publishers should be in a good condition. He says that everybody seems to become a novelist. He turns round and addresses himself to an Indian gentleman, who is rather quiet, but all attention, asking whether he has read the latest novel of Rudyard Kipling. Our countryman answers in the affirmative, but adds that by the criticisms he had read on the book he finds that people erroneously and unfortunately look upon this work of fiction not as fiction, but as an historical and ethnological description of a country. He says that he does not care for a book which tends to prejudice the minds of its readers against a nation.
At this last remark a lady abruptly takes up the subject with her characteristic authority, and says that she "will not have Rudyard Kipling run down like that." He is "a beautiful writer, very entertaining." And, finding herself in her element, she introduces the subject of novels at large. Now, another lady, perhaps waiting for the subject she much cares for, speaks about some of the dramatised novels; and this leads the company into the theatrical world. She asks them whether they have seen "Ivanhoe" played in London; and whether they had noticed how successfully John Hare plays the part of the doctor at the Garrick Theatre; and how the part of Cardinal Wolsey suits Henry Irving in "Henry VIII."

This last stage of conversation induces a Norwegian gentleman to boast of the best dramatist his country possesses—"in the whole of Europe," as he puts it, which touches the national pride of many present there. (I must not forget to mention that all this time the landlady goes on adding every now and then, "I should think so," or "I should not think so," as a matter of policy.) The literary Englishman, not being used to hear his nation thought behind any other, comes forward with flashing eyes, and tries to impress upon the company the lofty-mindedness of Tennyson, and remarks with what delicacy of thought and charm of language Tennyson has written "Becket." He mentions the names of Dryden, Otway, and many eminent English writers, and shuts the mouths of many, for some time at least, when he takes the name of that king of dramatists—Shakspeare. The Frenchman cannot bear this, and says, in his characteristic excited manner, that the writers of his country are no less persons than Tennyson or any other writer as regards loftiness of mind, pureness of thought, and charm of style. He asks whether they have ever read the very renowned authors of France—Béranger, Victor Hugo, or Pierre Corneille, Molière, or the well-known dramatist, Racine. The German gentleman, being jealous of his hostile neighbour, as he calls the Frenchman, introduces the great and ablest writers of his country, and most emphatically (and loudly, too) compels them not to ignore the great mind that his land has produced—Goethe. A Cyprus gentleman, sitting, perhaps, in one corner of the table, brings in (in his commanding voice) the immortal names of those poets and writers that Greece produced in her palmy days, and further adds, with great emphasis, that, despite the progress of thought and civilisation, the famous writers of his mother-land remain
unrivalled up to the present day. The quiet Indian gentleman, being excited by this time, tries to remind the dinner party—the excited dinner party—of the names (if they do know them at all) of the unquestioned Shakespeare of Asia, the great Sâdi; of the well-known Kalidas, the dramatist; of Abul Fazl, the philosopher of the enlightened and glorious reign of the Emperor Akbar; and of the modern and powerful poet, Hali, whose every word rouses even a deep slumberer.

Well, this moment—the close of the dinner—is so exciting that every one forgets the origin of the conversation, and they all enter pell-mell into red-hot contention. The dinner is over, but not the conversation. In fact, it no longer remains conversation, but becomes an aggregate of post prandial speeches. The ladies—the gems of the society—quickly slip to the drawing room, and the gentlemen retire to the smoking room. They begin it there again, but on a different basis altogether. The national feeling being heated to the maximum point, they now enter the most complicated and zigzag path of politics, and try their best to decide the fate of every country in about half an hour. Not only the politics and government of one country are discussed and compared, but the politics and governments of all countries. The Frenchman and the German, the representatives of the well-known and mutually hostile nations on the continent, stand at daggers drawn at each other, and try their utmost to run down each other's government (and only a few minutes ago they were as good friends as friends could be; and they will be good friends after this excited moment is over; perhaps they will exchange cigarettes and go to a café together). The Frenchman turns round to his "dear friend John Bull," and remarks that the government of his (John Bull's) dependencies is not half so good as that of his own, and that the people under the sway of England are not so happy as those under that of France. To all these assertions the Englishman gives a sharp little reply, and only hopes that his impulsive friend from the other side of the channel is well aware of the fearful oscillations of his (the Frenchman's) own home government. Now an American gentleman characteristically runs down his strong neighbour, the Englishman, by irrelevently remarking that the cries of India—a country for the possession of which proud England is envied on all sides—which not only reach England and the continent, but cross the ocean and go to his country, too, are proofs enough to show the inability
of John Bull to manage the affairs of that country to the satisfaction of her people. He now begins with a tedious speech to prove the much doubted superiority of America over England; but at the same time he is well aware that mighty England is the only powerful rival America has to keep pace with, and whom she is afraid of. The Cyprus gentleman, a fellow subject of John Bull, not only wonders, but says that it seems a miracle to him how John Bull keeps the teeming millions of India under his thumb. He turns round and gives a cutting smile to his friend the Indian, and very tauntingly remarks that he (the Indian) is far behind him in politics, and does not know himself and his own value. To this the Indian calmly but firmly replies that India needs a period of perfect tranquillity, and that a time will come when matters will peaceably run their natural course. He most emphatically adds that peace is his policy. The Englishman, seeing that the conversation is taking a wrong course—one he never meant that it should—condemns the whole jabbering (lighting his beloved cigar) by his utter silence, and often leaves the room. He knows he is powerful and mighty! Well, the whole excitement gradually gets cooled down, and they all become as friendly as they ever were.

I have attempted to give a rough idea, as a result of my poor observation, of boarding houses in England; and I wish we had houses similar to these in India. Such establishments we have not. The social contact of people of different religions, professions and types does not exist up to this standard in India. Not even the great centres of education and business that India can boast of, pretend to possess them. Students coming from the interior of India to these centres live in apartments, by no means to be compared with the apartments here, because such do not exist there, or in families. But, unfortunately, a Hindu lives in a Hindu quarter, a Mohammadan in a Mohammadan. They enter families that profess the same religion as they themselves. Where are the ties and affections that tend to make a sympathetic nation? Where is the social equality that brings happiness and freedom to individuals of society? I can with great confidence predict that if such establishments are introduced in India the pernicious Hindu caste system will before long be only a memory of the past. And I do not see any reason why they cannot be introduced into India, when Hindus, Mohammadans, Parsees—in fact, Indians of every description live here in the same house and dine at the same table.
Would not such establishments in India bring us closer? Should we not know more of each other? Frankly speaking, I for my part have known more of my country and have become better acquainted with my countrymen in England than I did while in India.

London. A. M. K. D.
THE COMPARISON OF ASIATIC LANGUAGES.

A paper on this subject was read on the 17th April before the Victoria Institute by Major Conder, R.E., &c., well known for his long labours in connexion with the antiquities of Palestine. The paper was elaborate and learned, and I trust a brief account of its purport may prove of interest to the readers of this Magazine, in connexion with a proposal I have laid before the Secretary of the Institute, which will be noticed presently, to endeavour to obtain the co-operation of Anglo-Indians and Native philologists in furthering the important object of tracing, as far back as possible, the languages of the world, and especially that of the Aryans, towards their original source or sources; if not, to use Major Conder's words, to get at the very foundations of the speech of man as a whole.

Major Conder truly lays down that it is not among modern savages that we can expect to find in recognisable condition the original languages of the world; but that, if scholars are correct in classing the languages of America with the Turanian family of speech in Asia, and in suggesting an ultimate connexion between Semitic and African speech, the latter (as regards Kaffir languages at least) being also connected with that of Australia, it would follow that in considering the most ancient languages of Asia we might be able to get at the very foundation of the speech of man as a whole. The paper deals with the three main historic groups of the Mongolic, Aryan, and Semitic languages. The races among whom the earliest civilisation is found — the Akkadians, the Babylonians, and the Egyptians—possessed the art of writing so early that the disintegration of language proceeded among them much more slowly than among illiterate savages. The language of the Akkadians can be traced to probably 3,000 or 4,000 B.C. (Major Conder says 2,500 at least), while monumental samples of Egyptian art are equally ancient. The Aryans were the last to appear on the historic scene, yet in Asia Minor our knowledge dates back through Phrygian to 800 B.C., and through Persia to 500 B.C.;
whilst Max Müller refers the oldest hymns of the Vedas to 1,500 B.C.

Comparative study of later historic languages is thus, in the case of the three main historic groups, checked and assisted by the existence of monumental texts of an antiquity equal to that of most of the prehistoric remains found in other parts of the world. The question now to be raised is whether we are not able to institute a comparison on safe principles between the ultimate forms of these main divisions. An enquiry of this kind has often been attempted in a fragmentary manner, and remarkable results have been noted. Egyptian has been seen to present similarities to both Aryan and Semitic speech.* Chinese has been said to be comparable with both Mongolic and Aryan languages in some of its words: in fact, the origin of Chinese writing has been traced by Mr. St. Chad Boscawen, the Assyriologist, to the incursion into China of the hundred Bāk tribes, of Akkadian or Assyrian origin. Various other similarities between all three groups have been traced by different scholars; and, to illustrate my proposal that it would be advisable to enlist the services of Indian philologists in the pursuit of the same line of research, let me add but two examples culled from modern Indian Vernaculars. A Sarp (or harp, pronounced “surrup” or “hurrup,” s and h being constantly interchangeable, as in Sanscrit) is a snake in Gujarāti and in Welsh, and is the root of serpens in Latin, as well as Sap in Hindustāni. Istu is the word for fire in modern Mahrātī as well as in Assyrian.

May we not, then, be led to suspect, as Major Conder says, that some real connexion does exist, binding together languages which, however different in structure, were once spoken in parts of Asia not far distant from each other? I would go further, and ask whether there may not be a possibility of one common origin for the languages of the three groups, and possibly the older Turanian, used, in some region as yet undetermined, by one common stock that overflowed into or out of the valleys of the Nile, the Euphrates, and the Ganges.

The proposal laid before the Secretary of the Victoria Institute is that copies of Major Conder’s paper should be

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* To add to this, it may be pointed out that Aleph (or “a”), the first letter of our European alphabets, was represented in hieroglyphics in the rude form of a reed of the Nile (Å), in Cuneiform Assyrian by (Y), and in modern Arabic by (I), a resemblance too close to have been accidental.
distributed, through the Royal Asiatic Society and its Branches, to philologists in India, and others in England conversant with the modern vernaculars in the former country, to ask for their comments and any further information on the subject they may feel disposed to give, so that, on receipt of answers, they might be collated, and any further steps considered advisable might be taken by the Institute to promote the desirable object in view—viz., the comparison of Asiatic languages.

A. Rogers.
THE SWEDISH EDUCATIONAL SYSTEM
OF SLOYD.

On May 15th, a meeting of the National Indian Association was held at 16 Grenville Place, S.W. (by the kind permission of Mrs. David Carmichael), at which a lecture was given on the Swedish system of Manual Training called Sloyd, by Mr. J. S. Thornton, Hon. Secretary of the Sloyd Association. The chair was taken by General Godfrey Pearse, C.B. The Chairman introduced the lecturer as one well qualified to describe the Sloyd system, the effects of which, if introduced into the schools of the future, would be to promote accuracy and nimbleness of hand, and thus to give perfection to all manual work. He pointed out that the system originated in Scandinavia, and was already beginning to take root throughout Europe, though in England it was at present very little known. Specimens of Sloyd work in wood were placed on the table for illustration.

Mr. Thornton, the lecturer, first explained that Sloyd is no part of technical education, but an important part of general education, and that it is as necessary for the prince as for the peasant—for girls as for boys. He then proceeded to state its aims. The system comes from Sweden, and its originator, Mr. Salomons, has established a training institution for teachers at Nääs, a place about an hour's journey from Gothenburg. The word Sloyd (in Swedish Slojd) is akin to our sleight of hand. The Swedish adjective means handy, clever, dexterous, skilful. In Sweden it is applied to any useful handiwork—whether in metal, wood, or cardboard—which is not used for trade purposes. But its special meaning has supplanted the more general one—that is, Sloyd now implies work taught for the special purpose of training the eye, the hand, and the physical powers. Thus it is educational rather than utilitarian. At the same time it does admirably prepare for technical work, and for school carpentry. All its arrangements are conducted in a workman-like way, so that a boy who is trained in Sloyd will do better when he goes into trade than he would otherwise do. But the end
in view is the development of the child, not the turning out of the work.

It may be asked, Why will not ordinary carpentry do instead? Mr. Thornton detailed his own experiences as a schoolmaster. He was able to obtain the help of a worthy carpenter for his pupils. But then he heard of Sloyd, and sent two of his teachers to acquire it. He found that these teachers proved better suited to his purpose than the mere workman. And soon after, on visiting Naas himself, he realised much more the value of the system for school needs, because of its being so admirably thought out and arranged at a minimum of expense. One way in which it is parted off from other systems is by its free adoption of rounded forms. Another point is that, in other forms of manual training, you begin at once with five or six tools, but here you begin with a knife only.

There are two ways of looking at manual training: as training a workman, or training a man. Sloyd concerns itself with mental and moral as well as physical development. 1. With the right sort of teacher, it leads the pupil to a taste for work in general. The schoolmaster's model boy is not always the one who has most force of character. The active restless boy often turns out the best in the end; but he needs an outlet for his activity, and this is supplied by Sloyd. 2. It also inspires him with a respect for bodily labour. The school has a one-sided prejudice for intellectual work, and thus some boys are led to occupy themselves in a way that does not suit their nature. In these days, and under the present conditions of society, all honourable labour ought to be held in respect. 3. Sloyd develops independence and self-reliance. 4. It trains in habits of order, neatness, and accuracy. 5. It leads children to practice attention, industry, and perseverance; if they do not pay attention they will cut their fingers or spoil their materials. 6. It trains the eye—that is no doubt also effected by drawing; but drawing deals only with two dimensions, while Sloyd deals with three. 7. Sloyd tends to the development of all the physical nature. Many ailments are traceable to the usual school work—loss of appetite, headaches, weakness, &c.; while Sloyd corrects these tendencies by the healthy action which it involves. 8. It promotes manual dexterity, and mental power. The deftness of our muscular movements depends on the motor centres of the nerves, which centres are directed by the will, and there seems to be an intimate connexion between the
brain and the motor centres that govern the hand. Thus manual capacity increases intellectual power. If the growing period in a child is allowed to pass unimproved, the whole being suffers, and growth is said to be most active from the fourth to the fifteenth year. The teacher's aim, then, in Sloyd instruction is mental no less than physical development. It has been noticed that men clever in thought have often been also clever in some kind of manual work, and a child will learn to read more easily if its hands have first received some training. The aim in Sloyd is not mere acquirement, so much as development of faculty.

How is this aim to be attained? The teacher must attain it in the same way as in any other school-work—by arousing the pupil's interest in what he does. As someone has remarked, he may teach "in any way but the tiresome way." Mr. Thornton enumerated several rules to be observed, and he illustrated these by the specimens on the table. The order should be very graduated. The first objects are simple—such as garden sticks, pencils, &c. Usefulness has also to be considered, so that the child may recognise the very things that he has about him in his home. It is well not to begin with long preparatory exercises, the use of which the child cannot perceive, but to start at once with something which he can see to be useful, though it is easy to make. The child, too, should not be allowed to be discouraged, but should have work adapted to its capacities. The series should progress from the easy to the more difficult, and should be arranged in a pleasing variety. About fifty models have been planned, and the first ones are made by one or two sorts of action with the tool. By degrees new exercises are added, and before the whole course is gone through the child will have learnt eighty-eight elementary actions. While to the child the model only is interesting, the teacher thinks of the exercises, and tries to develop the child's patience and skill. No doubt the system demands more attention, for it may be called a logical organism, and, as Herr Salomons says, it will hold good for all classes of people in all times. Mr. Thornton showed at the end of his lecture the progressive models, which included brackets, spoons, frames, pegs, shuttles, &c., made chiefly in birch-wood or deal.

The Chairman expressed the thanks of the meeting to Mr. Thornton for his interesting Paper, and also to Mrs. David Carmichael for her kind hospitality. Mr. Budrudin Tyabji then proposed a vote of thanks to the Chairman, and the meeting closed.
THE EID-UL-FITR FESTIVAL IN ENGLAND.

On Tuesday, the 18th of April, under the auspices of the Anjuman-i-Islam, London, the Eid-ul-Fitr Festival was celebrated by the Moslems of different countries and of different occupations resident in the British Isles, at the Mosque in Woking. The following noteworthy gentlemen were present on the occasion:—

Hafiz Mohammed Effendi (the Imam of the Turkish Embassy); Haji Abdur Rahman (an Indian merchant); Mohammed Hashim (a Turkish merchant from Turkey in Asia); Mohammed Abdul (an Egyptian gentleman—a traveller). The rest were students for the Bar, Civil Service, Civil Engineering, Medicine, and other different lines. The number of the gentlemen who attended the Nimaz was 35, and about 10 arrived a little later than the time fixed for the Nimaz, as these latter gentlemen had to undertake a long journey to reach Woking.

The service was ably conducted by the Imam Sahib at about 11.30 a.m., and both Shias and Sunnis unanimously followed him—news which ought to gladden every Moslem's heart, and the hearts of those who admire the teachings of Mohammad (Peace be upon him!), and are well-wishers of Islam. This news—as far as my knowledge goes—beats the record since this sectarian curse has fallen upon the Islamic nation. It seems as if the Moslems may look to some brighter days in future.

We have to offer an explanation to our readers as to why we had so small a number of attendants when there are several hundreds of Moslems resident in London from different parts of the world—viz., Morocco, Egypt, Turkey in Europe and Asia, Russia, Persia, Afghanistan, China, Burmah, &c., &c. There are two reasons which we can offer: the first is, that we could not obtain all the addresses of our co-religionists; and the second (which, it must be acknowledged, is much to our discredit) is that we could not inform a good many as to the exact date. The arrangement that the managing Committee of the Anjuman-i-Islam had made, though a very fine one, was too difficult to be carried out, as its execution depended upon the arrival of the wire from the Turkish Embassy,
which reached us only on the eve of the festival. This, as may be imagined, gave us very little time to inform all the members who live in different parts of London. The reason why we made this arrangement was because we thought that when the moon appeared in Turkey or Arabia the Embassy would receive a telegram, and would inform us accordingly; and that thus we should not again miss the honour of being led in the Nimaz (divine service) by the learned Imam Hafiz Mohammad Effendi.

We heard that on the following day a great many of the gentlemen who had not been present on the previous day met together and had the service by themselves. This shows that the zeal among the Moslems is not altogether dead. It is to be hoped that the arrangements will be different in future, and will prove more successful.

We have the pleasure to inform our readers, also, that after the Nimaz we had a feast in the Eastern style, cooked by an Indian Mosolman *chef*. It was a great success indeed, and we have to thank him for his able services.

After the dinner we held a very homely (informal) meeting, when toasts were proposed. The first toast was that of Sultan Abdul Hamid Khan, the Commander of the Faithful and the Guardian of the Kaaba. This toast was proposed by one of our eminent members of the Anjuman, and was responded to by Hafiz Mohammad Effendi. Several other toasts followed of minor importance.

In conclusion, we all prayed that the Sultan and the Shah of Persia should be friends—nay, like brothers—as was taught by our great prophet, Mohammad. Both the Shias and Sunnis joined in the prayer.

And lastly, we must thank our friend Rai Tej Narain Bahadoor of Bhagulpur, India, for the kindness which he showed in allowing his *chef* to spend the day with us. It seems that the social bond of friendship between the two peoples—viz., the Hindoos and the Mosolmans, is getting wider and stronger.

SYED M. YOUNUS-AL-MUSAWI,
Hon. Secretary, Anjuman-i-Islam, London.

P.S.—We must not forget to express our thanks to his Excellency, Emin Effendi, of the Turkish Embassy, who—although we understand he is a Christian—had kindly sent his name and subscription for the Festival. We shall consider his subscription as a donation towards the Anjuman.

S. M. Y.
CHARADES.

BY SIR JOHN SHAW LEFEVRE.

*He.* My first is Thou, and only Thou,
   The idol of my soul!
I know not one so fair as Thou,
   Not even in my whole.

*She.* Thy words are sweet and full of wit,
   But in my second they are writ;
The winds and waves will them efface,
   Nor leave behind a single trace.

[Answers to Charade in the *I. M. & R.* for May.]

I.

Since Cain was cursed for fierce blood thirst
Men have cut men's lives shorter:
By spear and sword, by knotted cord,
By winged shaft, by deadly draught,
   By Murder and Manslaughter.

The word bisect, and Man reject,
   Doth violence diminish?
Not so, the change brings wider range:
Fishes and birds, and flocks and herds,—
   Slaughter their lives may finish.

Doctors dispute how to define
Twixt man and brute: where draw the line,
   What difference to go after.
Thumbs, toes, speech, reason, cookery, dress;
All these in part may brutes possess,
   But none possess Man's Laughter.
CHARADES.

II.

*Manslaughter* is the word, I say;
    It is an ugly word,
And it does make men shudder
    Whenever it is heard.

But now divide it into two,
    Of letters three and nine,
Creation brute you will include—
    *Slaughter* may be of kine.

Divide it into two again
    Of letters four and eight,
In *man's* and *laughter* you will get
    Of merriment the height.

*Manslaughter*, therefore, is the word,
    Again I beg to say,
If right, insert this in the book,
    If not, pray say me nay.

C. N. Thakor.
THE LATE MR. SORABJEE SHAPOORJEE BENGALLEE.

The death, on April 4th, of Mr. Sorabjee Shapoorjee Bengallee, C.I.E., has been a great loss to Bombay, where he took part in a large number of useful public movements. He was highly esteemed in his commercial relations for his honour and integrity. He was connected with the Bombay Press, and wrote much on subjects relating to the interests of the Parsee community, and he liberally devoted money and time to the furtherance of education for girls. One of the founders of the Parsee Girls' Schools' Association, he presented to it, a few years ago, a new school-house, built by him at the cost of nearly Rs. 75,000, in memory of his mother, and known as the "Bai Bhicajee Shapoorjee Bengallee School." The cause of medical aid for the women of India also owes much to Mr. S. S. Bengallee, who, it will be remembered, joined Mr. Kittredge in organising a fund for securing the services of two English medical women for Bombay, from which movement followed the erection, by the late Mr. P. H. Cama, of the Cama Hospital.

A large public meeting was held on April 17th in the Town Hall, Bombay, presided over by Sir Jamsetjee Jejeebhoy, Bart., in order to arrange for perpetuating the memory of Mr. Sorabjee S. Bengallee. It was very representative, and the various speakers referred to the many lines of active usefulness in which that gentleman had energetically worked. The following extract from the speech of Mr. Kittredge will interest our readers:

He had known Mr. Sorabjee for thirty years, but it was only ten years ago that their relations became intimate. It was in 1882 that he went to Mr. Sorabjee with his scheme for making female medical advice available to the women of Bombay. Mr. Bengallee entered heartily into the project, and most fortunately too, for he (Mr. Kittredge) doubted if there was any other person who could have enabled him to bring the scheme to a successful issue. As he went with him from house to house among the wealthier of their friends, he recognised the commanding influence he had gained over all they called upon. It was difficult now, when
medical women were available in every important town in the whole country, to realise that only ten years ago, not only was there not a single lady doctor in this Presidency, but there were only one or two in India with medical certificates, and those were connected with the Missionary Societies. The impression he (the speaker) gained in their interviews with their subscribers was that hardly one of them believed the scheme would ever amount to anything, but their great confidence in Mr. Sorabjee led them to give them their money. The Hospital for women on the Cruickshank Road was an institution of which Bombay might well be proud. It was the first Hospital in this country for women under the sole charge of their own sex. But that building they owed to Mr. Sorabjee, for it was the trust that Mr. Cama had in him which led him to offer the lakh of rupees for this purpose: it was Mr. Sorabjee's influence which led Mr. Cama to increase the sum to one lakh and sixty-six thousand as required by Government; and it was Mr. Sorabjee's persistency and tact, which after long and weary negotiations, obtained from Government the grant of the land on which the hospital was built. That the crying want of female medical advice in India must have been supplied before many years he did not doubt; but no one knew for how many years it would have been delayed had it not been for the small pioneer force here in Bombay, with Mr. Sorabjee as one of its most important leaders, which penetrated the enemy's country and cleared the way for the larger undertaking under more distinguished leadership which had spread over the whole country. And India must not forget its debt to Mr. Sorabjee in this great boon to her people.

Mrs. Pechey Phipson also referred in her speech to the great help given by Mr. S. S. Bengallee to the medical movement, and she dwelt on his unwearied kindness, and the variety of his philanthropic labours.

On the following day, a meeting of representative women was held at the house of Mrs. Pechey Phipson, to consider the question of raising a fund for a special memorial from the women of Bombay. Miss S. Manockjee Cursetjee moved the first resolution, and in doing so she said that Mr. Sorabjee S. Bengallee, by bringing out lady doctors of knowledge and repute to Bombay, by his influential help in getting the Medical College opened to women, as well as by other philanthropic acts, had shown himself an excellent friend to women, and she hoped that every class would join in supporting the memorial. Mrs. Grattan Geary seconded the motion. It was then proposed by Mrs. Rustom R. R. Cama, and seconded by Mrs. Fakrjee M. Patel, that a Ladies' Committee should be formed, and that H.E. Lady Harris should be asked to
be Patroness. By another resolution, proposed by Miss Annie Walke, seconded by Mrs. Dinshawjee J. Parakh, and supported by Miss Budrudin Tyabji, it was decided to send a suitable letter of condolence to the family of the late Mr. S. S. Bengallee.

Among the letters read at the public meeting from several friends who were unable to attend, the following from the Hon. Mr. Birdwood summarises well the general feeling:

"The late Mr. Sorabjee Shapoorjee Bengallee was not only a distinguished citizen to whom the people of Bombay owe a deep debt of gratitude for good and earnest work done on their behalf during a long life, but personally a man of high and noble character, exercising the best possible influence on all around him. His death is a public loss. It is only right that his memory should be perpetuated worthily."

It has been decided that some gold and silver medals, with a portrait and inscription, shall be presented annually, in his memory, to the pupils of the Bai Bhicajee Sorabjee Bengallee Girls' School.
TO THE EDITOR OF THE INDIAN MAGAZINE AND REVIEW.

WITH reference to query by C. Hersev at page 269 of your No. 269, for May 1893.

The way to discover details regarding Col. Andrew Hearsey is by seeking it at the India Office, London, and from the Administrator General, Calcutta. I do not find his name in the Military Calendar of Sir J. Philippart.

Geo. G. Pearse, General.

TO THE EDITOR OF THE INDIAN MAGAZINE AND REVIEW.

Is it right to charge abstainers from spirituous liquors for that which they do not drink? To some of us who never touch wine, and that from conviction and long habit, it seems as unjust for the cost of our dinner to include a charge for wine, as it would be to charge us for a dinner we had neither ordered nor eaten. Custom may account for this thought not having occurred to the authorities; every Englishman drinking wine, it was, of course, just for each diner to pay for his share. To Indian students the custom has an odd, not to say an ill, aspect. Some of us think that something of more value than the few shillings paid for wine unwished-for and undrunk is to be considered in this matter. Left to their own choice and habits, Indian students would probably maintain those habits of sobriety which are praised in England and are essential in India. Wine paid for has, of necessity, a special power of appearing to be wine that should be drunk. Too many of our Indian
students have, in England, acquired a habit of taking wine which they could not shake off in India, and that which is in England moderation, is in our warmer climate excess. Hence ability and educational gifts acquired at considerable cost have been lost to India, and the right desire of Englishmen for natives of India to attain a greater degree of learning has been thwarted—for one such case is sufficient to make several Indian families view with dislike any proposal of their sons to seek education in England. Could the authorities contrive some plan whereby each diner should pay only for what he consumes? It may seem to them a small thing, but I know from experience, extending over some years, that it has led to men drinking wine with such results as have been named above, and therefore it becomes a matter of real importance.

**AN INDIAN LAW STUDENT.**
In pursuance of a notice issued by Rao Bahadur S. Seshayya, B.A., Municipal Chairman, and Mr. V. Krishna Aiyar, B.A., B.L., High Court Vakil, a public meeting was held in the Porter Town Hall, on Wednesday the 19th October 1892. Mrs. F. H. Hamnett was in the chair.

It was proposed by Mr. S. Seshayya and seconded by Mr. J. H. Stone and supported by Messrs. F. H. Hamnett, Rao Bahadur Appu Sastriar and V. Duraisami Aiyar, and carried unanimously:—

"That a Branch of the National Indian Association be started in the town of Kumbakonam, and be designated the Kumbakonam Branch of the National Indian Association, with the object of encouraging female education and providing home education for grown up girl pupils in Kumbakonam."

It was pointed out, in the course of the debate, that although a good number of Girls' Schools existed in the town, the education that was imparted in them was but elementary, as very few girls would stay in them beyond the age of ten and none beyond twelve; that if no provision was made for taking the girls that leave the school at so early an age, higher in their studies, the little they learnt would soon be forgotten, thus defeating the object for which the schools were started and maintained. At a small cost to individuals and by the co-operation of a number of men, funds could be easily raised for the appointment of lady tutors who might visit private houses; and by grouping together in one place half-a-dozen pupils of any one locality, two hours' useful instruction a day might be easily given them, and so about twenty pupils could be taught by one tutor. The Association, it was also pointed out, might do useful work by encouraging by means of prizes and other incentives, the pupils of the existing girls' schools, and the countenance given by the Association to the higher education of girls might induce the parents to let their children stay on longer at school than now. It was also suggested that the Association might arrange for periodical meetings of girls in some convenient place, lessons on interesting subjects being given to them by the lecturers of the College and the High Schools of the town. A very useful work, it was obvious, lay before the Association to be started.

By the second resolution, proposed by Mr. Seshayya and seconded by Mr. V. Krishna Aiyar, and carried unanimously, that certain rules of the Association were adopted—among which were the following:—

"That ordinary members of the Association pay a donation of Re 1. and a quarterly subscription of Re. 1 in advance. That
those who pay Rs. 20 in advance be regarded as life members. That on the approval of the Managing Committee any person be admitted as an ordinary or life-member of the Association on payment of the subscription as afore specified."

The following gentlemen and ladies were requested to become office-bearers of the Association:

**President:** Mrs. F. H. Hamnett.  
**Vice-Presidents:** Mrs. J. H. Stone and Messrs. P. Tambisami Mudaliar and S. Seshayya, B.A.

**Secretaries:** Miss P. Sellammal and M. R. Ry. B. Hanumanta Rau, B.A.  
**Treasurer:** M. R. Ry. A. C. Narayanasawmi Aiyer Avergal.

That the seven office-bearers and the following gentlemen be requested to constitute themselves into a Managing Committee of the Association:


It was proposed by Mr. Seshayya and carried unanimously that the kind offer of Miss Carr to become a life-member and Honorary Secretary of the Association be thankfully accepted.

After a vote of thanks to the Lady-President, the meeting was dissolved.

Mrs. Hamnett has now gone to Tinnevelly, Mr. Hamnett having been appointed Judge there, but she promises to keep up her interest in the Kumbakonam Society.
The foundation stone of a new Maternity Hospital for Parsi women was lately laid at Bombay by Her Excellency Lady Harris.

Mrs. Pechey-Phipson presided, on April 29th, at the annual prize distribution to the pupils of the Goculdas Tejpal Girls' School, at Bombay. Many Parsi and Hindu ladies, as well as English, responded to the invitations issued for the occasion by Mrs. Govardhandas Gokuldas Tejpal. A few Mahommedan ladies were also present. The School was taken up in 1869 by the Trustees of the Goculdas Tejpal Charities, and notwithstanding the difficulties which it had to encounter in its first years, owing to the objections made by Hindus to the education of girls, it now has more than 100 scholars. Latterly women have superseded the men teachers, and in consequence parents do not withdraw their children so early from school. The report read by Mrs. Goverdhandas Goculdas Tejpal, stated that fifteen years ago it required great persuasion for girls to be allowed to continue in the school after ten years of age, but that now there are thirty-two over ten, and three of fifteen and upwards. Several members of the Ladies' Branch of the National Indian Association have visited the school at different times, and they received the thanks of the School Committee for the interest that they had shown. Mrs. Pechey-Phipson, after distributing the prizes, gave an interesting address. She expressed her satisfaction in meeting so many Hindu ladies approving of the education of girls, and urged that each should try and persuade other parents to send their daughters to school. However little anyone could do, that little would be fruitful in regard to the future, for every girl that received education would wish in turn that her own children should have the same advantages. Referring to the date 1869, when the school began to be managed by the Goculdas Tejpal Charities, Mrs. Pechey-Phipson said that that year was a memorable one to her, as she had then joined four friends in trying to get medical education opened to women, and that after a few years their aim was accomplished, sooner even than they had hoped. She spoke of the hindrance to education caused by the custom of early marriages, and also of some of the objections made to education for girls, pointing out that there had always been and still are learned Punditas among the Hindus. In conclusion Mrs. Pechey-Phipson spoke of the importance of cultivating the thinking powers rather than mere memory.

Mr. P. V. Ramaswami Raju, B.A., Barrister-at-Law, Madras, has written a Sanskrit poem of 25,000 stanzas, with an English translation, on the origin and rise of the British Empire.
The *Indian Spectator* gives a letter from Bhai Bakhtawar Singh, stating that on the marriage of his daughter to the eldest son of Rai Bahadur Ganga Ram, Executive Engineer, Lahore, which was performed with “the strict observance of Vedic rites,” “there were no dances, no fireworks, no paper flower show, in short, no extravagances (fazal kharchi) of any sort whatever. The sum of Rs. 800 was set aside by the Rai Bahadur for charitable purposes.

Pandit Shyamji Krishnavarma has been appointed, by the Maharana of Oodeypore, a member of the Meywar Council, and Director of the Heir Apparent’s education. By the advice of Sir M. Monier-Williams, the Pandit came to England to study at Oxford, where he took his degree in 1879. He paid a second visit to England a few years later, accompanied by his wife, and was then called to the Bar. On his return to India he was appointed Dewan in the State of Rutlam.

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**PERSONAL INTELLIGENCE.**

The following Students were called to the Bar on April 26th. *Lincoln’s Inn*: Kamalanabha Rama Chandra, University of Madras. *Gray’s Inn*: Hira Lal Kumar, Bengal.

Nowroji Merwanji Tarachand, Grant Medical College, Bombay, has been admitted a Licentiate of the Royal College of Physicians.

**Arrivals.**—H.H. the Thakore Saheb of Gondal, with the Rani Saheb; H.H. the Thakore Saheb of Morvi and Suite; H.H. the Raja Saheb of Kapurthala and Suite; Sardar Mân Singh; Mr. D. R. Shah; Mr. Anant Ram; Mr. M. M. Doshi; Mr. T. M. Doshi; Mr. Haji Yusuf; Dr. R. N. Khory; Mr. A. Dharamsey; Mr. Bavamia Abamia Shaikh, from Kathiawar; Mr. Ghazanfar Ali Khan, Mr. Salim Uddin and his brother, from Calcutta; Mr. Asghar Ali, from Behar; Mr. F. R. Vicajee, from Bombay; Mr. Romesh Chunder Dutt, C.I.E., B.C.S.; Dr. George Nundy, from Hyderabad; Mr. Lakshmi Narain; Mr. B. Nagarkar; Mr. S. Abbas; Mr. Shamsuddin.

**Departure.**—Mr. Mahmoud-ul-Huq.