The Annual Meeting of the National Indian Association was held in the Indian Conference Room of the Imperial Institute on June 15. The President of the Association, the Right Hon. Lord Hobhouse, who had fully intended to take the Chair, having been unexpectedly prevented from doing so by important public business, Sir James B. Lyall, G.C.I.E., late Lieutenant-Governor of the Punjab, kindly consented to take Lord Hobhouse's place. The meeting was well attended, and a Paper on "Pupils and Teachers in the Punjab" was read by Mrs. F. A. Steel, author of "From the Five Rivers," &c., which was listened to with great interest. We give it in full, as those of our readers in England who could not be present, and Mrs. Steel's many friends in the Punjab, will be glad to have the opportunity of learning the results of her careful observation of Punjab life, and her practical conclusions as to how best to promote progress in that part of India. The Paper was varied by many lively anecdotes, and was remarkable for its clear style and literary finish. The meeting began with a resolution for the adoption of the Report for 1893 of the National Indian Association, which, besides the report of the Central Committee, contains details respecting the work of several of the Indian Branches of the Association in the improvement of girls' schools, home classes, social intercourse, &c.

Sir Raymond West, K.C.I.E., proposed the adoption of the Report. In doing so he spoke approvingly of the very practical aims of the National Indian Association. Through want of means it had not been able to fill perhaps the whole sphere of activity suggested by its aspiring title,
but as many an individual, after discarding ambitious and unattainable aims, may find a wider sphere of usefulness in work of a limited but practical character, so this Association, taking up objects within possible reach, finds numberless opportunities of usefulness opening before it. Nothing is more important than to try to promote the welfare of the people of India by a sympathetic social communion between them and ourselves. Having to deal in that country with institutions different from our own, and having to establish in a degree new forms of law and government, necessarily founded in a great measure on our own, the steps we take are apt to become over-systematic and mechanical, so that, in the end, by the very necessities of progress and perfection in our administrative arrangements, some estrangement may take place between the two peoples. If we desire a real assimilation and interchange of influence, it is essential to endeavour to get at the ethical centre of Indian thought and feeling; and to induce the people of the East to assume the standpoints and the principles and preferences of the West. Such an ethical connexion is quite consistent with differences of race. In fact, varieties of national character ought to be a source of strength instead of a source of estrangement. The British Empire should become united not as a mere geographical conglomeration, but, as Burke pointed out, on a basis of common traditions, sentiments and desires. Institutions ought always to spring from an ethical source, as a natural out-growth from the moral convictions of a nation. In a great Empire they should be coupled with activities and influences which will draw the different peoples into a national spontaneous union of sympathy and mutual good offices. Now this Association lays down such aims for itself. There is thus within it a vital element of future progress. Its objects are: 1. To make the Indian people know England and its people, and to extend knowledge about India here; 2. To promote education and all the means of social progress; 3. To foster kindly intercourse amongst the members of the two communities. A common interest is here put forward in works of benevolence, duties, and pleasures. These aims are promoted by social intercourse, and by earnest working together for helping those whose untrained steps need guidance and support. Such Associations as this are all the better for maintaining an independent position. However willingly they may accept Government aid, they do most good in working side by side with Government as voluntary agencies.
impelled by a generous desire to further happiness, and adapting themselves with infinite flexibility to every opportunity of doing good. Sir Raymond West called attention to the slender funds of the Association, and said it was astonishing that so much was done on such small resources. He wished it could be pointed out both here and in India that means cannot be better spent than by contributing to an extension of its benevolent activity. The improvement of female education—the cultivation of women—one of the objects of the Association, is of immeasurable importance at the present time. This education is as yet only creeping along. There is an undoubted advance; but much requires to be done for it in the way of increase and direction. Medical work—especially in a country where millions among the women cannot even in sickness see a male practitioner—it is very important to encourage. Though the Association has not involved itself in debt, its work in these various lines cannot be extended without additional contributions. There has not been such a liberal measure of aid afforded by native beneficiaries as might fairly be expected; but England, the centre of the world's philanthropy, as well as of its energy and intelligence, was not to wait for others. She should here, as everywhere, be foremost in a great and good work, and nothing could be a brighter jewel in her historic crown than to have lightened the physical sufferings and raised and enlarged the moral and social being of the countless millions of India.

The adoption of the Report was seconded by Pundit Uma Sankar Misra, M.A., Senior Civil Judge at Nagpore.

PUPILS AND TEACHERS IN THE PUNJAB.

Some years ago I was asked by a young lady who had taken honours at one of our Universities what religion the Mahomedans possessed, and the memory of that question always returns when I have to speak about India, as a warning not to pre-suppose a knowledge of one hemisphere from another. So, as a rule, I find it safer to begin as the Scotch clergyman did when he set himself the task of explaining the phrase "walking circumspectly" to his congregation—

"My freens, in the beginning the world was made."

To-day, however, the case is different, and it would be sheer impertinence on my part to remind a meeting of the National Indian Association of the mere postulates of the position—to insist on the
fact that the world was made East as well as West—to point out the vast area which lies between Cape Cormorin and the Himalaya, between Beluchistan and the Malay Archipelago, or to catalogue the thousand and one races, and tribes, and castes which unite to form that delusive, because all too comprehensive phrase, the teeming millions of India—a phrase which has led to much misunderstanding in the past, and will do even more mischief in the future unless those who hold the reins learn to distinguish the different tempers and powers of the motley team which has been harnessed to the car of progress.

Yet even here, among those who presumably know something of all this, I feel bound, before beginning on my subject-matter, to put in a disclaimer. I know nothing of India; little even of the Punjáb, save in regard to the half dozen or so of districts where I lived off and on for three and twenty years, and where I still have friends among the people. Therefore, to generalise from the experiences I propose to give you this evening would be unsafe; yet not more unsafe than it is for one Indian race to generalise for another. Possibly this disclaimer may seem to some far-fetched, over-punctilious. Believe me it is not so. The Punjáb alone is as big as the British Isles, yet when I came down from Scotland a few days ago in order to read this paper, I left behind me an environment which would I am sure startle most of you—those, at any rate, who do not read the proceedings of the General Assembly of the Church of Scotland. Perhaps, to prove my point, you will allow me to read an extract from their Report on the Religious and Social condition of the people, regarding certain parishes in Aberdeenshire. "In this district a very small percentage appear to be members of any Christian Church. Most of the people are unbaptised, baptism being treated as an old wife's-fable. Morality is the bane of the district, and is not to be traced to the bothy system, nor to poverty, nor to low wages, nor to any lack of education. Thirty years ago a Commission appointed to enquire into this state of affairs put it down to the low moral standard which prevailed, and this cause is as operative now as it was then."

Now, is that not more like the Dark Continent than godly Scotland? And if this almost incredible difference exists between contiguous parishes in our midst, what right have we to presuppose uniformity of any kind in races over at the other side of the world?

So, in calling my paper Pupils and Teachers in the Punjáb, I mean merely such pupils and teachers as I have known, and if the conclusions I may seem to draw from the record of my personal experience differ from those of my audience, there is always comfort in the reflection that one experience is like a swallow—it is not a summary settlement of the question, even though, as someone has said, "One and the Truth make a majority."

Thus limited, my subject is still so vast that I shall begin by dividing it down the middle, and treating only of one half; that half, however, which in England is certainly the larger, and—as we
are told nowadays with an iteration which, perhaps, deserves its classical epithet—the better half. My pupils, then, will all be women, and I shall describe them and their environment without reference to our educational system, but simply with the intention of helping you to the only sound basis of all educational systems—a right conception of who our pupils are, and what things we have a right to teach them. For though the persistent conviction that we have a sort of universal right to teach underlies all philanthropy, it is at least conceivable that it may be an erroneous one; especially when through sheer ignorance we pre-suppose conditions which do not exist.

In no point is this ignorance more remarkable than in the all-embracing commiseration bestowed so indiscriminately by English on Indian women. “Poor things! They live shut up all their lives and never from birth to death see a tree grow, or a flower blossom.” Most of us who are interested in India know this remark. It comes largely from kind-hearted folk who are themselves shut out from all save a suburban back garden. And whenever I hear it my mind reverts to a very different environment. To a wide plain of golden wheat circled by a rim of golden sky. To the sparkle of sunlight on the mirror-set embroideries of full blue petticoats, and the yellow sheen of silk on the madder-red veils flung back boldly over the bare brown arms, as the Punjab peasant women labour in the fields beside the men. I remember once being stopped by a group of such peasant women as they were returning to cook the evening meal in their village. Stalwart and strong, ready of smile and jest, with great bundles of russet and gold millet stalks poised on their heads, their capable hands still grasping the sickle. One with a child astride her hip, another carrying a roll of embroidery at which she had been stitching as she watched the threshing floor.

“Ari mai!” they said to me; “Why doesn’t the Sirkar send for us women, and ask us of the crops, the oxen, the water? We work, and we know; and then are we not the mothers of the village?”

Not much of seclusion in that speech, was there? And it is so in nearly all the agricultural communities with which I am acquainted. Purdah is practically unknown, and the women are as free to come and go, secure of respect from the men, as any woman in England. Nay, taking class for class, more so; as I think most people will admit if they have practical knowledge of the language used in our haymaking and harvesting fields at home.

The fact being that the recognition of woman, as above all things the hearth-mother, the bringer of children, places her on a far higher pedestal than we Western nations are inclined to admit.

I remember being struck by this one night when by mischance I found myself stranded at a roadside station, fifty miles from home. I had expected to find my own dogcart awaiting me; as it was the choice lay between driving those fifty miles by myself in an akkha (country gig), or sleeping on a charpoy with a quilt and
pillow borrowed from the station master. Now I am, I confess it, a great admirer of the simplicity of native life, but I cannot away with its hard roly-poly bolsters. So I chose the ekkha, and set off behind a broad-faced, broad-bearded, broad-turbaned driver, who in the broad moonlight cast apprehensive glances at his novel fare, evidently unable, as it were, to grasp the mental position of a woman travelling alone at night without even drawing the curtains round her. He stood it for some time in silence, then solemnly got down and closed them himself. "The air is cold, mother," he remarked evasively; then climbed back again, and carried on a lively conversation with me for the rest of the journey, which I am sure he would not have done had I continued to offend his notions of propriety.

So far, then, as seclusion is concerned, we have nothing to teach our peasant pupil, except, perhaps, among the poorer classes of Mahomedans. Nor in regard to that other philanthropic cry against the marriage customs have we, as teachers, much scope for improvement, since the common sense of the people has declared against immature marriage; a fact which is written clear in the splendid physique of, for instance, the Jats of the Rohtak district, the Jutts of Gujranwala, Umritsir, and Lahore, and their brethren in Loodiana and Ferozepoor.

Regarding the latter an incident, as showing the strange persistency of racial characteristics consequent on the laws which in India govern mere sexual selection, may interest you. I was once asked by a head man to ride over to his village in order to make the acquaintance of his grandmother, the man himself being then a grandfather. The thought of seeing five generations attracted me, and I went. I shall not soon forget the sight, for my host had, with a pride pleasant to behold, gathered his whole family into the wide courtyard. In the centre sat the mother of all, wizened beyond belief, yet still long limbed and straight, and dressed in what I suspect was the remains of her trousseau. At any rate the bagle she wore was a marvel of fine work, seldom to be seen now-a-days even among the most deft of embroiderers. The yard was almost full of her descendants, but the most remarkable group was one of some twenty stalwart young fellows over six feet high.

"Well," I said, "and how many of you serve the Sirkar?" In truth they looked a regiment by themselves. They grinned and shook their heads; and then for the first time I heard how that Kunjeet Singh had a shibboleth by which he distinguished the Cis-Sutlej Sikhs from those in its upper douba's, and that he never enlisted a man who said puchis instead of punji when asked to count up to five and twenty. We have no such test, and yet not one of these fine young fellows thought of the profession of arms; it was not in the blood.

I have often been asked if I consider immature marriage responsible for the lack of fibre so conspicuous in some Indian races. Personally I do, and I think the people themselves acknowledge it in the efforts which the girls' parents undoubtedly
make to delay the consequences of marriage; indeed, the women are so well aware of the evil that they have in those parts with which I am acquainted a special epithet for the weakly children which are so often the result of such unions.

But among most rural races it is rare for a girl to finally leave her father's house before the age of fifteen, no matter when the betrothal and so-called marriage has taken place; while among the Jâts of Rohtak I have over and over again seen fine well-grown young women of twenty still at home; the fact is their labour is so valuable that, as the district court records would show, the husband has very often, in despair, to sue for the possession of his wife.

Then it is not often that in village life a girl is absolutely unacquainted with her bridegroom.

The custom which prevails so widely of one village going to another as it were en bloc for its brides and vice versa, means that during the mother's frequent visits to her own home, the children of the one village become acquainted with those of the other; while in the case of Mahommedan peasants the bride and groom are as a rule cousins. In addition, as far as my own experience goes, I think that the parents exercise their right of choice on the whole considerately and wisely. Many things tend to make this far more likely than in a similar case at home. The cult of the rupee is—whatever people may say to the contrary—less absorbing in the East than the worship of the golden calf is in the West; partly because, thanks to our monometallists, the former is a vanishing quantity—a divine mystery with which, as Goethe says, it is wise not to meddle; but chiefly because, with his almost primeval simple tastes, money must mean less to a native of India than it does to a European; since once it is buried away a lakh of rupees equals a lack of them—no more, no less. And then the passion for permanency in the hearth and home largely influences the choice of young, healthy, and suitable spouses. Finally, the rather material view of the marriage bond current among the women insures a certain attention on the mother's part to the mutual consent of both parties.

Turning now to another ground of commiseration—one which to our western ideas seems the worst of all—the presence of other wives in the house, I have found it extraordinarily rare among our peasant pupils. The fact is, wives are expensive luxuries, and as they are almost sure to quarrel, unless they are provided with separate establishments, few men care to purchase a doubtful pleasure at the expense of sure discomfort. For all practical purposes the vast majority of the rural population, being poor, are monogamous, and in the few cases in which—through failure on the part of the first wife to bring children to the ancestral hearth—this is not the case, my experience goes to show that it is with her full consent and approval; so that the barren woman may indeed be said to become the mother of children. It is in the rare cases when both wives have families that unhappiness is the result.
Finally, I come to the crowning commiseration for enforced widowhood. It seems almost needless on my part to insist on the remembrance that this applies only to the Hindus, and that therefore we must at once strike off some thirteen millions, or considerably more than one half of the total population of the Punjab as unaffected by it; but the ignorance on this point is so wide-spread that I may be excused for mentioning that the celibacy of a young Mahommedan widow is considered to cast a great slur on her relations. Again, among the Jâts and kindred tribes, the custom of re-marriage to the husband's youngest brother is almost universal, and mitigates the position enormously—the more so because the term brother is apt to be elastic. Then the inheritance laws, joined to the value of all labour, make the position of a widow with children of considerable importance, while even that of a childless or virgin one is not nearly so hard as many people, generalising from down-country customs, are inclined to think. Of course they wear no ornaments, are debarred from many amusements, and as a rule eat but once a day—but it must not be forgotten that the very same exalted religious feeling which, in the Middle Ages, led hundreds of our women to take the vow of poverty, chastity, and obedience, supports a vast number of Hindu widows through the trial. And such ones are not treated as outcasts; on the contrary they are held in great reverence as holy women. I am not defending the system; any hard and fast rule made by the ascetic side of human nature for the general pleasure-loving mediocrity must bring hopeless, needless, useless suffering with it; and enforced widowhood is a contradiction in terms if we count a widowhood by those who are widows indeed. I am simply reporting a palliative which does very commonly exist, and I must say that when, as is very generally the case in Punjab rural communities, widowhood entails few disabilities save the loss of the right to form a new connexion, I fail to see that, practically, even the child-widow has a duller outlook on life than that ever increasing company of Western girls, who, under our present system, can never hope to be wives or mothers. They have, it is true, the off chance of a husband, which, even in these days of scorn, may be a consolation; on the other hand the Hindu widow has hers in the undying conviction of an indissoluble bond which, in many cases, leads to a sentimental exaltation of feeling only comparable, with us, to that of a woman who remains unmarried for the sake of a dead memory of love.

This, of course, touches simply on the prohibition of new ties; regarding the harshness, cruelty, and wicked suffering heaped into the widow's life down country, I have only this to say: It seems to me unwarrantable and utterly unwarranted by the religion of those who practise it.

I pass on to the civil rights of our peasant pupils. Here, I am afraid, the teacher and the taught must change places; since, in the eye of the law, woman in India, whether in rural or urban communities, has always had a more independent personality than she has been allowed in the West.
So far, then, as the social status of the peasant woman who is free to come and go is concerned, I honestly do not think that the West has much which it can claim to teach to the East. And so let us turn to the poverty and ignorance which, we are told, are so crushing and appalling. Poverty, says Emerson, consists in feeling poor; if this be so, I do not think the generality of small cultivators—what in Scotland we should call crofters—are so poor as the similar class at home; if only because their outside wants are fewer. The lack of money strikes keener when you have to buy bread than when you have to make it from short rations. As to whether those rations are shorter than they were in by-gone days is a question beyond my skill; but for many years I was in the habit as I went about with my husband in camp, of getting the older women to talk to me of their youth, of the fairs, and weddings, the clothes they wore, the food they had as children; and excepting the case of a few poor Mahommedan tribes of wretched cultivators, who, I expect, under any circumstances would have gone to the wall, I have been unable to trace any marked deterioration in the style of living; though in this indirect manner I had a good chance of reaching the truth. One thing was universally admitted, and that with gratitude—the greater number of jewels they possessed now-a-days and the perfect security with which they could be worn. And this, I think, is the case. I doubt, for instance, if in Runjeet Singh's time a Cis-Sutlej Sikh would have dared to show his wealth as one did when I was at Ferozepoor. He sent his hundred-fold crops raised by the new inundation canals to market in carts hasped with silver hoops, and with a new four-anna-bit inlaid on the top of each nail.

So much for the wives and daughters of the proprietors. Among those of the village servants who are paid largely in kind, poverty on the contrary has, I think, increased: partly owing to the foreign wheat trade, mostly to the equalisation of food supplies, due to increased facility of transportation, which results in the menial getting what is in the bond, and no more. It comes briefly to this: we have fewer famines, more semi-starvation. The balance of pure suffering, as it is apt to do, remaining stationary.

There remains, then, the ignorance. This is simply appalling. I could fill pages with incidents, laughable or tragic, arising from the quaint, absolutely causeless superstitions which make the lives of peasant women—and men, too, for the matter of that—one unending round of hopes and fears, dread and relief; since it must be a relief, for instance, to those who dislike thunderstorms, to know for certain that they can be averted by the seventh daughter of a seventh daughter standing on her head and kicking her heels in the air! or when doctors disagree to have a safe cure at hand in the feeding of sacred fishes with paper pellets made out of the written diagnosis of your complaint. There is a certain grim humour about both these remedies which appeals even to the educated mind.

Here, then, we have a vast field for improvement, though how we are to begin to plough it, still less to sow the seed, has ever been
a puzzle to me. Practically it is untouched, since all our female schools are in towns; for your village matron is conservative to the backbone, and I doubt if even a revolting daughter would have a chance against a really stalwart Punjabi mother-in-law. I remember an example of this in Muzaffargarh, a district noted for its dislike to education. A boys' school was started in a certain village by the usual bribes to the head men of illuminated certificates, or possibly the still more coveted honour of a cane-bottomed chair to sit in at the district durbar, and a remarkably nice young man in a black alpaca coat went out to take charge of it, full of zeal and high imaginings. He returned to head-quarters next day full of bruises. The old women of the village had solemnly beaten him to the boundaries with their slippers. So far as they were concerned the schoolmaster was welcome to be abroad; he certainly should not be at home amongst them.

Perhaps a beginning might be made by offering prizes at the village fair-time for proficiency in spinning, dairy work, cooking, and the preparation of simples. It is rather an opening of the siege by distant parallels; still I know of several cases in the West Highlands and Islands where the introduction of a churn thermometer has done more to shake the belief in witchcraft than the board school. For the A B C is not an Abracadabra; especially when the pupils leave the school long ere they reach words of five syllables.

There is still one more foundation for exotic commiseration in the low standard of personal comfort among the people. This seems to me as unwarrantable as the others, unless we hold that the gospel of evangelisation lies in luxury, and that the growth of moral and political freedom is coincident with a physical enslavement of the body. Hitherto, India has kept its simplicity, and with the example of our own society before us, I think we should hesitate before attempting to destroy it. Bryant & May's patent safety matches are better, no doubt, than flint and steel, but if the purchase of them limits leisure and makes man into a machine for the production of money, they may bring more light but they will not bring more sweetness into life. If it does nothing else, the lack of personal luxury softens the distinction between poverty and riches, which with us is so clear, and thus conduces to the greater content of the poor. At any rate, that content is not so marked among our own labouring classes that we can afford to disturb the primeval peace and simplicity of India with our restlessness and complexity.

Now for the town pupil. Even here, though the conditions approximate more closely to the general conception of woman's life in India, the first thing to be done is to divide the subject into two portions. That is to say, into the women who are affected by a more or less strict rule of seclusion, and the women who are not. I wish I could give you figures on this point, but I cannot. Nor can I judge by my own experience, for nothing has struck me more in India than the impossibility of determining whether the
purdah begins by right of birth. The rule varies even among
distinct classes in different towns, and in treating of the vexed
question of school dhoolies or palanquins for the private conveyance
of pupils from and to their homes, I have over and over been met
in my inspections by the claim of purdah, where from my own
experience I should neither have expected nor allowed it. The bigger
the city, as a rule, the stricter the seclusion. Of the three large
towns I know intimately, Delhi, Lahore, and Amritsar, the first shows
the Zenana system at its worst (so far as the Punjab is concerned)
owing to the large number of poor Mahomedans; the last, owing
to the great number of Sikhs, is curiously uneven in this respect,
many of the best quarters being comparatively free from it. Still
taking one with another—towns like Gujranwala, where, practically,
seclusion does not exist, and towns like Delhi, where it works
 grievous wrong—I believe I am well within the mark in saying
that one half of the women in towns claim no purdah whatever;
then comes the fringe of semi-seclusion, and then, finally, the
Zenana pur et simple. Of the upper portion of the latter system,
that is to say, of the well-to-do houses where the imprisonment is
lightened by a certain physical comfort, I know comparatively
little; for while in India I always confined my visits to those ladies
who would either send their daughters to my schools, or who were
themselves willing to return my courtesy. Even in the matter of
such medical aid as I could give, I always stipulated on the patient
coming to see me, unless too ill to do so; my reason being, briefly,
that the spur of personal pleasure or comfort is the strongest lever
we have against a system which, I believe, is responsible for an
incredible share of evil. I say the strongest lever, since active,
exotic interference is impossible, unwarrantable; there is, however,
a vast difference between that and passive acquiescence. To this
point, however, I will re-vert by-and-bye. Of course, during my
inspections for the purpose of settling Government grants in aid, I
have seen hundreds of Zenanas where mission work was going on,
but, as far as possible, I kept aloof from such work myself.
Personally, I consider it a waste of time and tissue to teach solitary
pupils in rich Zenanas, where the only influence we can bring to
bear on them is the doubtful panacea of the A B C; especially
when we can get more pupils than we can teach to come to our
schools. In the days when I first began to inspect, most pupils
were paid to learn, and I have over and over again examined girls
who, covered with jewels and gold, could yet not spare an anna for
a primer. And though these days are passing away, I still think
that the fault lies in too great an anxiety to secure pupils in this
class. Personally, I should never give either medical aid nor tuition
in a Zenana without an adequate fee, if only because it is bad policy
to cheapen the value of a good thing. I remember an instance of
this, tending to show once more that human nature is very much
the same all over the world. I was being pioneered through some
Zenanas by a very charming and clever English lady, and as I fol-
lowed her from house to house, my own more worldly temper rose
in arms against the extremely cavalier treatment to which she submitted. Young sparks dicing and cockfighting in the men's quarters, bare-headed, with nothing but a jeer as greeting, might be excused; but what could be said in extenuation of a lack of conventional courtesy in the women themselves? At last in a very rich house I struck, and it was indeed a lesson in the duty of dignity to see our hostess' face.

"Who is this new lady?" she asked, hurriedly; "I thought she also was of the mission."

We parted half an hour afterwards affectionately, conventionally, let us hope gracefully, calling down, in approved fashion, blessings on each other's head. They may have been unnecessary, but they did neither of us any harm; and that evening for the first time the lady in question sent round a small tray of sweets and flowers to her teacher, begging her to be sure and favour her again. Of these houses, then, in which seclusion has some solace, and where the masters represent, or should represent, the more educated classes, I will say nothing, but will turn at once to the opposite extremity of our subject, and speak of the lower class of the gad-about women who, even in a town, are practically as free from all seclusion as they would be in this country. From this class, both of Hindu and Mahomedans a very large percentage of our primary school pupils is drawn. Personally, I have found no difficulty in raising a roll to any extent by means of these weavers', butchers', Kashmiris', labourers', and green-grocers' girls. The difficulty to a thoughtful teacher being that by educating them you almost infallibly raise them above the level of their future husbands; and this tends to danger. It is to this fact that I attribute much of the disrepute and scandal which is apt to cling round such schools, and I think—considering that most pupils are betrothed before coming to be taught—that more care should be exercised in finding out whether tuition beyond a certain point is likely to conduce to happiness in the individual. At present we clutch on to a bright pupil regardless of the consequences to her.

"No! no!" said a stern mamma to me once. "If my daughter likes your book she will object to my husband."

That may seem a desirable consummation to the Ewig Weibliche of the West, but in the East it complicates matters considerably.

There is very little polygamy to be seen amongst this class owing to the pressure of poverty, but I think the marriage customs press harder on young girls than they do in any other class. Poverty again leads to the sale of daughters to unsuitable grooms, and the desire to ape the class above them to a thousand ceremonies and customs which have been invented by idle women in the Zenanas; for it must not be forgotten that it is the women themselves who are prime movers in all that is worst in such questions. No man dare interfere in the istri ā-chār, or woman's code, and that fact, to my mind, makes such attempts at control as the Age of Consent Bill perfectly futile. Such things cannot get behind the purdah, and the men know this. How else can we ex-
plain the lack of any definite utterance for or against the measure on the part of the many reforming bodies in India? The Congress had at least an appreciable excuse in the fact that its objects are political, but surely the Gao Rakshni-Sulha might have extended its mercy to children?

Be that as it may, childhood has fortunately the knack of appealing to the heart of most parents, and I have many pleasant recollections of the thousands of kindly happy mothers and daughters I have known in this class. Indeed, one of my chief difficulties lay at first in the indignation of the former if the latter did not receive a prize. I remember my teachers once declaring in a body that not a scholar would remain if I refused to comply with the universal custom of giving rewards to all indiscriminately. So I gave in, on one condition; that the prizes should go alternately, the first to the best scholar, the second to the greatest dunce, and so on, till about the equator a calm doldrum of consistent mediocrity would be reached. The suggestion, however, roused a perfect cyclone at the mothers' meeting we had to discuss the question, which after a while dropped; no one of that Society caring to face the risk of possessing, to paraphrase Carlyle, "the greatest fool in it."

Some of the pupils on the uppermost fringe of this class are singularly intelligent, especially if they are of the shopkeeper section. At the risk of being too anecdotal, I will give you an instance. One school became curiously popular, and I found myself hampered by a lack of teaching power, so, as an experiment, I gave out that any pupil who had passed the Lower Primary Standard might, if she pleased, pass in new pupils up to the Infant Standard; and that for each thoroughly well-grounded pupil I would present the teacher with, I think, eight annas—let us say sixpence, though I believe silver has gone up a fraction. They were cheap at the money I can assure you, as you would admit if you knew the difficulties of teaching the Sanskrit compound letters. A few days after this a small child, Dhun Devi by name—that is to say, the Goddess of Worldly Wealth—suddenly shot to the front in the infant class. Such an old, odd little mite! saying she was nine and looking six, the daughter of a widowed and very poor shopkeeper, who with his whole young family looked starved. Well, in three months that child was reading fluently, writing beautifully, and doing long division sums as if she liked them. And then one day the dear old stout Pundit—he is dead now, and the schools have lost a good friend—who had about the softest heart of any man I knew, stood before me in the blazing sunlight with little Dhun Devi clapping her slate to her thin little body, and the murder was out. It was strictly non-regulation, of course, but if the mem would only antedate the examination for Lower Primary five months in this particular case, little Dhun Devi was prepared to make endless sixpences for the support of her widowed father. And she did. I have seen her sitting in the gutter, often almost sneezing over her vehement efforts to din some terrible compound
of *skh*'s and *csh*'s into a girl twice her size. She even tried her hand on an aged widow, fired, as she was, with the ambition of speculating in A B C's. And here I may touch on what I think is a very general, though natural mistake. I mean the admission of grown up women into our schools. Apart from the fact that they import an undesirable atmosphere into them, I doubt if they are likely to be useful pupils—unless indeed we are content with mere book learning—for they are not likely to acquire new methods of thought or give up old prejudices. The past generation is past, and it is sheer waste of time to pity it. Yet there are exceptions. One occurs to me as a sort of pendant to the little Goddess-of-Worldly-Wealth earning sixpences in the gutter. This pupil of mine was also a teacher, but before my time, when the Koran used to be brought out on the sly, instead of openly, during school hours, and the old lady droned over it and whacked the children while her nephew, the preacher—the nominal master—conducted business over the way. Then came primers and slates, and an offensive person from over the black-water, who was not content even with the two show pupils who knew the third reader by heart. Old Haiyat Bibis' head shook more than ever, and the horn spectacles on her acquiline nose gave her an appearance of dull scorn. But as an excellent disciplinarian she still reigned supreme over conduct, until a doubt came to disturb her self-complacency. These children whom she was accustomed to whack were beginning to know more, much more than she did, and that was not to be tolerated. "If, by the power of the Lord they can read these things," she said, distastefully pointing to the primers, "Cannot I, who have committed the blessed Book to memory?" So she began. I can see her now as she used to sit, crouched up on her slate muttering prayers over a compound addition sum, her head and hands shaking with eagerness. I can see the anxious look behind the dimness of the big horn spectacles as she used to await my verdict; and half the street might have heard her cry of thanksgiving when that sum was right: "*Sobhan Ullah. Sobhan Ullah!*" Which, being interpreted, means Glory be to God.

I must not, however, detain you with such idle tales, though they have perhaps more real value than statistics; but there is one which when I began to write this paper, I resolved to introduce somewhere, and it will, I think, make a fitting conclusion to my experiences of that class of unsecluded women, merging on its upper fringe into the semi-secluded women, from which nearly all our pupils, in the scholastic sense of the word, are drawn, and which therefore I know best.

I happened to be in difficulties—about which, as Mr. Kipling would say, another story—but they were personal, yet not private difficulties, of which my scholars, in company with my world at large, were well aware. The world, as usual, passed by on the other side; but one day my scholars announced their intention of setting a watch for me. As I had never heard of such a thing before, very few of you are likely to have heard of it either, so I
will describe it. At sun-setting, about a hundred of them gathered with spinning wheels in the large open courtyard, all ages, all sizes. Babies of five and six, a rank and file of eager girls up to fourteen, a sprinkling of young mothers, not a few sad-faced widows; and there, supperless, they set themselves to the singing of Sanskrit hymns, and the picking, carding, spinning, and reeling of cotton. All through the long hot night from six in the evening, babies and all, wide awake singing hymns, until with the dawn I had to come and stand on the threshold and ask them what they were doing.

"We are birds in a cage," they sang back. "Singing for freedom, working for freedom. Has freedom come?"

They had taught me my couplet beforehand, so I knew my part.

"The dawn has come,
Freedom has come,
Fly away birds!
Fly away cares!"

What a noise they made trooping out helter-skelter into the street; each, as they passed me, laying the tribute of a spool of cotton yarn, in return for the bit of sugar cane from the piled basket at my feet. What a noise the women outside made as dozens of them I did not even know added their spools to the heap. They took them afterwards, dyed them, wove them into cloth, embroidered it, and I really don't know whether we all laughed most or cried most when I finally appeared at school in a dress made out of the result. That this was the cause of my difficulties disappearing they had no manner of doubt. I only know that I have that dress still, and that when I am in a bad temper I put it on.

Now this story is trivial in itself, but I tell it because it enables me to ask you a question which is not at all trivial. In how many Board Schools in England do you think that sort of thing would be possible? None! we are too wise for it. And yet have we not lost something by our wisdom? I think we have, and I think also that no civilisation or culture makes up for the loss. Marble is more durable, more polished, more accurate, more reliable, in every way more admirable, and yet, as the sculptor knows, there is often a charm in the clay which is untranslatable into the less plastic material. Cold steel has come between it and the Master's hand.

Now for a little summary of facts in figures. I dislike them myself because they are apt to be elusive or delusive; in other words, I either forget them altogether or remember them wrongly. Still, with reference to the common errors on which I have touched, it may be as well to mention that considerably under 1 per cent. of the men in the Punjáb are polygamists, and that there are 145 widows per mille against 102 per mille in France. Finally, that the whole of the women of the agricultural classes—
that is to say, one half of the total population—are practically un secluded, and that we have to add to this the very large contingent of town-women on whom the purdah has no hold, or only a very partial claim. Now this latter fact, reducing as it does the number of women under the influence of seclusion to, at the most liberal allowance, one quarter of the total, may seem to make the question of purdah a trivial one. To my mind it does not, for I consider seclusion to be directly responsible for every social evil in India. The result of closing the Book of Nature to children may be seen clearly enough in the highways and byways of our own large towns; and when all is said and done the next generation will find out that the long hours spent under scientific teaching in a board school have left them ignorant of the sermons in stones, the books in the running brooks, and the good that is in everything; but this result is intensified beyond belief, when in the idleness of the zenana the women find their chief amusement in, as it were, embroidering the one interest they have left in life—their own womanhood and motherhood. We are told that the custom of child marriage, which was certainly almost unknown among the Hindus four centuries ago, was forced on them by the unbridled license of Mahommedan conquerors. I do not believe it; if this were so, we should expect to find the custom more general in the great battle field where the Mahommedan hordes marched and countermarched, and among those races who, having to work in the fields and live in huts, were unprotected. It is exactly the converse. What I believe is that, partly from fear, partly from imitation of the conqueror, the Hindus adopted seclusion, and that this by degrees led to the istri-achår, or woman's tradition. At any rate, it is an undoubted fact that seclusion and child-marriage—in the full sense of the term—grew amongst them side by side.

This is not the place, nor have I time, to enter fully into the subject, and I only mention it in order to protest against the view which I know obtains among a very great number of those who are really acquainted with Indian problems. And that is briefly, that the zenana system offers many undoubted advantages, and that neither the men nor the women of the country are fitted for its abolition. This appears to me a sweeping accusation to make against that unsecluded three quarters of the population who lead to the full as virtuous, nay, in my experience far more virtuous lives than their secluded sisters. It is a sweeping accusation, indeed, to bring even against that quarter itself. What right have we to say they are not fitted for a privilege their fellow country women have honourably enjoyed from time immemorial? Briefly, I doubt the efficacy of any attempt to amend even the worst of the marriage customs until we get rid of their birth-place—the women's apartments. Hence they filter down, as fashionable novelties do all over the world, to be reproduced in coarser material by the lower classes. And this is why I have always deprecated and always shall deprecate any exotic sympathy with the sufferings of seclusion which will tend to prolong its life. Of course, physical suffering
is in these days held to be an unmitigated evil; but I myself see little to choose between a short sharp pain, or a less severe but more protracted one; and that much of the present suffering is due directly to the seclusion which we shall bolster up by relief, cannot, I think, be doubted.

As I said some time back, active interference is out of the question; but I do not think, for instance, that in affording medical relief we should respect to the very uttermost the laws which govern the purdah, and thus, as the theory runs, conceal the ultimate design on it which I suppose most of us have. Personally, I don't believe in fighting a good fight under a false flag.

It is not as if a resolute refusal to acknowledge purdah in our gratuitous philanthropy—for, of course, people can buy what they choose to pay for—would leave us either without pupils or teachers, patients or doctors. We could have more than we could possibly manage for years and years to come. In the meantime I would leave seclusion to the best teacher in the world—necessity.

I feel I ought to apologise for the discursive and personal character of these remarks; but when a question is vast it is hard not to be discursive; and when one has spent five-and-twenty years over a subject, one's treatment of it is apt to be personal. My best excuse is that even the simplest Indian problem is the outcome of many personalities, and—if I may be excused the play upon the word—needs a thousand I's if we are to see the innumerable facets which have been ground upon it by the conflicting pressure of many rights and many wrongs, many races and many religions.

Mrs. Steel's paper having been read, the Chairman proposed a vote of thanks to her for her charming lecture, the facts of which, as far as his knowledge went, were perfectly accurate and to be relied upon. Sir James Lyall added that Mrs. Steel was one of the few English ladies in India who had found time to devote themselves to making acquaintance with the women of that country, and in forwarding female education. Much of the progress in this line of late years in the Punjab was due to the initiative of Mrs. Steel, where her name will long be remembered with gratitude. Mr. Gopal Singh seconded the vote of thanks, expressing the pleasure with which he had listened to the paper. It not only showed much power of thought and of expression, but contained excellent advice to those connected with the spread of education.

The meeting closed with a vote of thanks to the Chairman, proposed by Mr. T. H. Thornton, C.S.I.
WE must congratulate the India Office, or perhaps we ought to say the Indian Government, on a remarkably lucid and interesting Blue Book. Parliament has decreed that an annual statement exhibiting the moral and material progress and condition of India shall be prepared from the multifarious provincial and departmental reports which, in a fortnightly stream, inundate the shelves of the India Office. The expectation was probably that the requisite literary ability for the task would be readily supplied by the Office. It is odd that the Department should be always compelled to look outside its walls for a competent editor or compiler, but we cannot find fault either with their appreciation of the necessities of the situation or with their choice, for Mr. J. A. Baines, C.S.I., has done his work right well. Mr. Baines had previously held the post of Census Commissioner, and had turned out an excellent report on the results of the Indian Census for 1891. The same literary capacity and skill are observable in the present Report. He is particularly to be commended for his industry and research in going beyond the official Administration Reports, a source of information which, as a rule, is rather slavishly adhered to in the annual Blue Books presented to Parliament. These Administration Reports are mere provincial compilations, made up by piecing together the various reports of the heads of departments, and the skill with which these are put together depends much on the taste and ability of the particular secretarial officer who may be entrusted with the task of editing. Hence omissions are not unfrequent, and oftener than not the Administration Report is a mere bald recital of numerical statistics. Mr. Baines has avoided this besetting blemish of official literature, and has cleverly utilised his census experience in showing how the primary elements of number and space enter into the consideration of the work of each administrative branch. A suggestive
passage, for instance, is that in the financial chapter, where the agricultural calling of two-thirds of the population, the comparatively recent recognition of professions and commerce, the uncertainty of the rainfall, and the present as compared with the former political conditions, including the upheaval and suppression of the Mutiny, are all synthetically considered in their bearing on the finances of the country. This will show that the author has brightened even the driest subject by intelligent and philosophic treatment. The general tone of the Report is, indeed, rather metaphysical than historical, but as a medium of instruction no fault can be found with Mr. Baines' volume on this score. If one may be permitted to suggest a deficiency, it would be in respect of the citation of references. The statements made by Mr. Baines are numerous, and, so far as we have tested them, trustworthy, but the reading public will want something more. It will naturally require to know what are the detailed reports, the technical handbooks, and whose is the personal authority for each and any statement in which it may be specially interested, and in mention of these Mr. Baines is more discursive than precise. There is, however, a valuable concluding chapter on the condition of the people—a topic which is usually dealt with parenthetically and in a subordinate fashion in previous reports, but which Mr. Baines has, in our opinion, very properly kept to the last, as the goal or crown of his tale of progress. From what we have said it will be apparent that the author has largely drawn on his own extensive acquaintance with Indian economics as authority for his statements—a course which may render after comparison a matter of difficulty, though it is undoubtedly an advantage to gauge the matured opinions of an officer of experience. Mr. Baines has well discharged his trust in the production of the best Blue Book that the Department has turned out for the last twenty years.

HINDI CLASSICS: RAGHUVANSA, MEGHADUTA, KUMĀRA-SAMBHAVA, and RITU-SANHĀRA. Translated from the Sanskrit of Kalidāsa into Hindi verse by LĀLA SĪTĀ RĀM, B.A. Allahabad: Indian Press, 1893.

The steady progress of Hindi towards a national character has just been marked by the completion of a series of trans-
lations, or rather, modernisations, of several of the old and famous poems of Kalidāsa into the great vernacular of India. Up to the present time only two of the series has before appeared in Hindi, and of these only one is in verse. Raja Lachman Singh prepared a fine translation of the *Meghaduta*, in both verse and prose, in 1882; and in 1878 the same scholarly writer published a prose comment on the *Raghuwansa*, which was really a translation of the whole, verse by verse. The ripe scholarship of the learned Rājā will preserve the foremost place which his works hold in Hindi literature. They are, however, only the anticipations of the series now before the public, which have been brought out by a young scholar of Oudh, named Sītā Rām, with the object of modernising the old poems of Kalidāsa, and rendering their beauties accessible to Indians of the present day who may be unable to read the ancient language. Mr. Sītā Rām has performed his task very well, his verses read smoothly, and he gives the sense of the original with much accuracy and care. He has acted wisely in reviving and bringing home to the appreciation of his countrymen the noble sentiments and vigorously poetic ideas of India’s ancient bard. This is a more useful task than that of original composition; unless upon some topic which really deserves the dignity of verse.

The *Raghuwansa* is really a history of the predecessors and successors of Rāma in the sovereignty of Oudh, and necessarily relates the doings of the great hero himself. The *Meghadūta* is a charming poem, the theme of which is the banishment of a disobedient Yaksha, who in the forest of his exile yearns to convey a message to his wife. In his grief he addresses a passing cloud, and implores it to convey the message to his love; and for this reason it is named the *Megha-dūta*, or “Cloud Messenger.” The *Kumāra-sambhava* relates the birth of the war-god. It recounts the circumstances of the mythological union of Umā, the daughter of the mountains, with the god Siva. The *Ritu-sañhāra* is a poem describing the face of nature during the various seasons in India. It is a remarkable poem, from the terseness of its verses, the love of nature, and amazing familiarity with natural objects which it displays, and the descriptions of Indian scenery of which it consists. It is conceived in the spirit of Thomson’s *Seasons*; but is much more condensed and more boldly poetic.

F. P.
REVIEWS.

Scientific Husbandry.


An Urdu treatise of considerable merit has just been published at Meerut, by a zamindar named Pyare Lal. It is not the first time that he has appeared in print, and it seems to be his intention to supply his compatriots with a really good set of semi-scientific manuals on the best methods of increasing the output of their fields. It is a very worthy motive, and the book before us shows that the author knows the right way to give effect to his intentions. He supplies descriptions of all kinds of trees, shrubs, and plants grown both for ornamental and commercial purposes, and gives the proper times for planting, pruning, grafting, &c., &c., and is careful to add the scientific names as well as those in common use. The book is written in very plain Urdu, no doubt with the intention of making the volume widely useful, and there are illustrations on almost every page. There are also indexes drawn up in tabular form, giving the native and scientific names, the height, method of planting, original home, and peculiarities of each plant. It is the first book of the kind which has appeared in India, and it shows very clearly that Indians are now making serious efforts to improve their condition.

F. P.
ALCOHOL NO TONIC.

I am glad that Dr. Francis has taken notice of my remark on alcohol, as it enables me to explain my meaning still further. I am not so unscientific as to suppose that alcohol contains flesh-forming ingredients. A very wise Teacher, who took alcohol, has informed us that "Man does not live by bread alone." There is the spiritual and intellectual side of being, besides the merely animal portion. I regard alcohol as simply a stimulant, which temporarily quickens the circulation of the blood, and excites the passions. No scientific studies have shaken these matters of common observation. What deserves consideration, though it receives none, is whether these qualities of alcohol are useful, useless, or injurious. The word "passion" need not cause alarm, for every emotion of heart and mind is a passion—whether it be love, acquisitiveness, parsimony, study, or abstention. It is only when emotion is carried to an extreme, that the passion becomes objectionable. As a stimulant, alcohol quickens the circulation, and as a large proportion of the blood passes through the brain, the functions of that organ are urged into activity. This explains the common fact that the first effect of alcohol is to make the imbiber nimble-witted. This is an effect which I deem beneficial to a nation. It is the exciting of the mind temporarily beyond its ordinary capability; and it has given rise to great thoughts, discoveries, and brilliant results of the highest value to the country which gave them birth. What has been achieved by all the advanced nations of the world has been done under the effect of alcohol; and the nation has yet to be found which has done anything else than decline in greatness and ability without alcohol. This is an aspect of the question which never engages the attention of those who write on the subject. The results of excess or abstention on individuals, or the abstention of two or three millions of people for two or three decades, in the midst of a population numbering tens of millions, is no test of the effect of permanent abstention on a whole nation. It must be remembered that the entire population consumed large quantities of alcohol for thousands of
years, as far back as history reaches, and therefore every soul now living inherits an over-stimulated and alcoholic brain, which would require the whole population to abstain for two or three generations before the brain-power of the nation could contract to its natural degree of torpidity. This intellectual subsidence has been witnessed in China, India, and in Muhammadan countries generally; and this has nothing to do with animal vigour, which depends on food and climate. Dr. Francis thinks of the body, while I am speaking of the mental faculties. My words were "strength of character," not "strength of body." The injury of alcohol is from excess and adulteration; but excess is injurious from whatever cause it may arise, and the injury (both mental and physical) caused by adulteration cannot fairly be charged to alcohol. Over-walking and over-eating are injurious, and so are mountain climbing, rowing, racing, cricket playing, football, and the scores of frivolities which divert too much attention from the serious work of life, besides over-tasking the body. All these things, like alcohol, are beneficial in moderation, but injurious in excess. They are all stimulants, and of all it may be said that excessive indulgence injures and shortens the life of the individual; while the nation, as a whole, is carried forward and forward by succeeding waves of humanity, ever pressing on to take the places of those who fall by their excesses. It is the temporary mental stimulus of alcohol, and the temporary physical stimulus of athletics, which is beneficial and nationally invigorating; it is excess only which over-reaches itself and destroys the individual who indulges in it. The serious question is what will be the effect on a nation after the intellectual stimulus has ceased for a hundred years or more. As regards the injury wrought by alcoholic excess, we must remember that it is in all cases impossible to enjoy any advantage without its accompanying disadvantage. The benefit of athletics is not secured without a painfully large percentage of broken bones, ruptured blood vessels, hernia, &c., &c.; enterprising trade cannot be carried on without bankruptcies and alarming swindles; good government cannot be maintained without high taxes; civilisation is bought at the expense of personal liberty, disease, individual weakness, &c.; and it is unreasonable to expect that the advantages of increased mental activity can be gained without a certain amount of disadvantage from occasional excess.

Frederic Pincott.
NOTE ON THE COIN KORI.

In course of the notice in our May number of Mrs. Griffith’s interesting book on the “Native Rulers of India,” the following passage occurs: “It is amazing to find that the Vazir of Junaghar gave ‘150,000 crores’ for the erection of a school, when it is remembered that that sum represents £150,000,000 sterling. What is probably meant is ‘rupees,’ not ‘crores’; but even a lakh and a-half of rupees would be a large sum for a school. Such mistakes as these disfigure an otherwise good book.”

But this latter guess was, in itself, a misapprehension—for rupees were not in question. The coins mistaken in the transcription from Mrs. Griffith’s book are the Koris, the unit standard coin of the Kutch State, which are also current in Kattiavar. The Kori is of silver, in size and value equal to about five annas—or say, one quarter of the British Indian rupee; thus, making the Vazir Baha-ud-Din’s donation for the school about equal to Rs. 38,000, which is more in proportion than either of the sums as guessed at above. The word Koris was used in the official printed Report, but by accident the misprint crores was overlooked.

It may be added here that at the Mint of H.H. the Rao of Kutch, gold “Mohurs” are struck which are the equivalent of one hundred Koris, and half Mohurs for fifty. These are finely executed with Persian inscriptions. Mr. E. J. Rapson, in the Oriental Branch of the British Museum coin department, will readily show these fine gold coins of Kutch and explain their exact value.

W. M. W.
NEW BOOKS RELATING TO INDIA.

EARL AMHERST, AND THE BRITISH ADVANCE EASTWARD TO BURMA. By T. W. R. Ritchie and Mrs. Richmond Ritchie. (Rulers of India Series.) 2s. 6d. (Clarendon Press.)


INDIA. By Sir John Strachey, G.C.S.I. New and revised edition. 6s. (Kegan Paul & Co.)

RAILWAY POLICY IN INDIA. By Horace Bell, M.I.C.E., with Maps and Plans. 12s. net. (John Murray.)

INDIAN RAILWAY COMPANIES, 1894. A Handbook for Officials, Stockbrokers, and Investors. 1s. (Effingham Wilson.)

PAPERS RELATING TO THE QUESTION OF HOLDING SIMULTANEOUS EXAMINATIONS IN INDIA AND ENGLAND FOR THE INDIAN CIVIL SERVICE. 11d. (Eyre & Spottiswoode.)

INDIA IN NINE CHAPTERS. By A. M. Richards. 1s. (Roxburge Press.)

THE GREAT CLOSED LAND: a Plea for Tibet. By Annie W. Marston. 1s. 6d. (Partridge.)

THREE LECTURES ON THE VEDANTIC PHILOSOPHY. By F. Max Müller. 5s. (Longmans;)


FROM THE FRONTIER. By F. Boyle. 3s. 6d. (Chapman & Hall.)

THE POTTER'S THUMB. By Flora Annie Steel. 3 vols. 31s. 6d. (Hutchinson.)

A QUEER ASSORTMENT: a Series of Queer Sketches and Notes by the Way. By A. Harvey James. (Thacker & Co.)

A DESCRIPTIVE CATALOGUE OF THE PAINTINGS, STATUES, AND FRAMED PRINTS IN THE INDIA OFFICE. By W. Foster, B.A. 1s. (Eyre & Spottiswoode.)

THE REDEMPTION OF THE BRAHMAN. By Richard Garbe. (Chicago.)

SOCIETY FOR THE ENCOURAGEMENT AND PRESERVATION OF INDIAN ART.

A large and influential meeting of the Society was held on Monday, June 18th, in the Imperial Institute. Sir James Linton, P.R.I., was in the chair. The Chairman's address is given in full.

Excellent speeches were made, and much interest was aroused in the aims and objects of the Society. Mr. Beachcroft, L.C.C., in moving the adoption of the Report, gave the impressions gathered by him on a recent tour in India; he was ably seconded by Sir Charles Turner, K.C.I.E. A vote of thanks was proposed to the office-bearers by Mr. Fawcett, and acknowledged by Lieutenant-General Pearse, C.B. A vote of thanks was proposed to the Imperial Institute authorities by Mr. Corbet. Sir George Birdwood, K.C.I.E., on behalf of the Society, thanked Sir James Linton for so kindly presiding on the occasion.

As a full account of the proceedings, with the various speeches, will be published in the Report, more need not here be said, except that the meeting was a highly successful one, and gratifying to the most enthusiastic supporters of the Society. Among those present were Sir Steuart and Lady Bayley, Lady Lyall, General Sir Martin Dillon, Colonel and Mrs. Parry Nisbet, Mrs. Sutherland Orr, Mrs. G. F. Sheppard, Mrs. Robt. Austen, Miss Manning, Mr. David Carmichael, Mrs. Wyllie, Miss Rogerson, Miss Jones, Mrs. Wm. Dobson, Dr. Alex. Bowie, Mr. and Mrs. Hutchinson, the Misses Browne, Mrs. Crackenthorpe, Lady Morris, Mr. and Mrs. J. P. Watson, Mr. Purdon Clarke, Mr. Budrudeen Tyabji, Mr. and Mrs. Abbas Tyabji, Mrs. Hall, Mr. T. H. Thornton, C.S.I., Mr., Mrs. and Miss Martin Wood, Miss Sutcliffe, Miss Billington (late Lady Commissioner in India for the Daily Graphic), Dr. S. A. Kapadia, and many others.

A small but highly interesting exhibition of Indian silks from Bengal, kindly lent to the Society by Mr. Wardle, President of the British Silk Association, was displayed in the Indian Conference Room, where also was shown brass
and copper repoussé ware, from the School of Art, Madras, with trays of damascened silver, known as Koftgari work.

It will be remembered that three months ago the Hon. Secretary sent out an appeal to the corresponding members in Northern India, soliciting contributions towards a fund of Rs. 1,000 (one thousand rupees), needed to start a class for figured silk weaving in Berhampoor.

It is gratifying to be able to state here that the Hon. Secretary's letter met with a hearty response from the Maharajah of Meywar, who sent a donation for Rs. 300, for the formation of this class. We earnestly hope that other chiefs in India will follow the good example set by the Maharajah of Meywar, and that the old Dubraj may soon be set to work with his young pupils, and so save the secrets of the art at present confined to his brain alone from extinction.

**Sir James Linton's Address.**

Ladies and Gentlemen,—When Mrs. Carmichael was good enough to ask me to undertake to address you to-day on the subject of the work of the Society, I, being more used to the silence of the studio than to the echoes of a public platform, felt a certain amount of diffidence in accepting the office. Without, however, claiming any great historical knowledge, or even any great technical knowledge of the industrial arts of India, I cannot help having—as all thinking men must have—convictions as to the tendencies so likely to prove disastrous to the native arts of that great country. Therefore, as a member of this Society, I felt that it was my duty to do what I could to further its interests.

Now, ladies and gentlemen, the subject on which I shall here dwell almost entirely is one which I know has been presented to you before: but as, in my humble opinion, it presents the *crux* of the whole question of the existence of such a society as this, I shall, even in spite of being considered as travelling over a beaten road, again make it the dominant idea of my very brief address.

We have heard and seen a great deal of the endeavours to foster and encourage Art in India, and most of us belonging to this Society have witnessed the results that in the majority of cases have shown the disaster of an undue influence on the national characteristics of a great nation, for no art can be truly great which loses that which is common to itself. If I were asked personally to give my
advice as to what should be done to benefit the arts of
India, or the arts of any Oriental nation, I should say
most distinctly the best policy to pursue is that of non-
intervention, except to preserve its national characteristics.
Now, what have we in this country done towards fostering
the industrial arts of India? I have had some little ex-
perience of the methods that have been pursued, methods
that, to me, seem simply grotesque; and I am sure that,
if they were more widely known, they would meet with
the just derision of all who take interest in the welfare of
those arts. Allow me to give you one case as an example.
A friend of mine who occupies an important post in India
was commissioned to purchase in this country—in London
—works of art, pictures, which were to be attached to the
School of Art in the city from which he came. These
were pictures by members of our modern European schools,
and they were to be shown as examples worthy to be
studied and emulated by the students of that School of
Art. Now those pictures, being chiefly landscapes, were
distinctly representative of the atmospheric influence, and
surroundings and physical features of England and
Scotland. Fancy putting these before the inhabitants of a
country like India—for, although I have never visited it, I
can judge by analogy, that is, by my knowledge of
Southern Italy, which contains, I believe, many of the
climatic characteristics of India—fancy, I say, putting
before them as subjects for emulation a kind of art so un-
sympathetic, so outside all the character of the Art which
we have seen coming from the East, and expect anything
from a study of those works but disaster to native art;
because they are put before them as the highest emanations
of art, and they are accepted as the result of a long course
of civilisation undergone by a dominant race.

The result of such teachings will be that, instead of
fostering the native arts of India—arts that are part of the
people themselves—we shall be growing, or, rather, en-
couraging a race of inferior imitators of a foreign school.
I take it that one of the objects—in fact, I think I am
right in saying one of the chief objects of this Society—is
to use all its power to prevent results such as these, and
the Society should vigorously protest against such a mis-
application of the liberality of the governing bodies of that
country and of its citizens, because no art can flourish and
no art can ever be great that is not essentially national in
its characteristics.

As an illustration of the argument that I am en-
deavouring to put before you I will quote a short extract from a very earnest, perhaps the most earnest literary student of Art that has ever lived—certainly the most eloquent—and that is John Ruskin. He says:

"It is a fact more universally acknowledged than enforced or acted upon, that all great painters, of whatever school, have been great only in their rendering of what they have seen and felt from early childhood, and that the greatest among them have been the most frank in acknowledging this their inability to treat anything successfully but that with which they have been familiar. The Madonna of Raffaelle was born on the Urbino mountains, Ghirlandajo's is a Florentine, Bellini's a Venetian; there is not the slightest effort on the part of any of these great men to paint her as a Jewess. It is not the place here to insist farther on a point so simple and so universally demonstrable. Expression, character, types of countenance, costume, colour and accessories, are with all great painters whatsoever those of their native land; and that frankly and entirely without the slightest attempt at modification, and that no man ever painted, or ever will paint well, anything but what he has early and long seen, early and long felt, and early and long loved.

"All artists who have attempted to assume, or in their weakness have been affected by, the national peculiarities of other times and countries, have instantly, whatever their original power, fallen to third-rate rank, or fallen altogether, and have invariably lost their birthright and blessing—lost their power over the human heart, lost all capabilities of teaching or benefiting others."

Then he goes on to say "not a law this, but a necessity, from the intense hold on their country of the affections of all truly great men."

I have quoted these words to again impress a truth that must strike us all—a truth that cannot be too often urged—that no art can by any possibility benefit humanity that is not absolutely and entirely the outcome and the result of that nation's own individuality, the strongest force—the only force—that can originate and carry through to the end a truly great art impulse.

I should further like to call your attention to the fact that the quotation I have just read was an illustration more particularly of the evil influences that exist in European countries, of the desire of one nation to go beyond the due admiration of the art of another, and so lose its own individuality in its efforts to acquire what it deems to be
the superior art of the country whose spirit it desires to emulate. If this is, as we of the art world know it to be, a great evil—an evil that has led to the destruction of several great national schools of art—how much greater must that evil be, when it is used as a means to eradicate the characteristics of a nation whose whole standard, owing to racial differences, is so diverse as that between this country and India. There is only one universal language in art, one that is common to us all, whether we live North or South, East or West, and that is the language of colour. But when it comes to form, the racial distinctions are so great, that it is impossible that the standard of one can also be the standard of the other. Is it not absurd, therefore, for us Europeans, because we believe our forms, such as had their most exquisite outcome in that great art, the art of Greece, because we feel and know according to our lights, that ours is the highest of all standards of forms, that we should insist that what is right for us is right for all, and should try, nay, more than try, should do our utmost to pervert other nations, notwithstanding their racial differences to our views on that subject?

It is to prevent as much as possible the disasters of the past owing to this course having been pursued that this Society for the Encouragement and Preservation of Indian Art has been formed, and I think that one of the most important duties of the Society is to persistently dis­countenance by all means in its power, any admixture of European Art, whether in thought or execution, as far as form is concerned from being held up as a pattern to the students of the industrial arts of India. Wherever such mongrel art appears, in whatever form, however well executed, this Society should at once enter its strong protest against such a perversion of the Art instincts of so great a race as that of our Indian brethren.

Of course, I am quite aware, as I stated at the beginning of this brief address, that the view I have ventured to put before you is not a novel one, as we have direct evidence of its application in the very able and exhaustive papers that have been written from time to time by my good friend Sir George Birdwood. I must here take the opportunity of congratulating our Society on the fact of its possessing, as a member, one who has so fearlessly advocated the just claims of the great Art of past times of the country he loves so well.

Reverting for a moment to one part of my subject in which I stated that colour is the one universal language, it
is a very extraordinary fact, and one with which all collectors of Art are intimately acquainted, that if you have, for instance, a fine Indian carpet, a fine Persian rug, a fine Majolica pot, a fine piece of Oriental Nankeen blue, a fine by picture Tintoret or Terburg, a fine landscape by David Cox, a fine portrait by Reynolds, and so on, you may shuffle them as you would a pack of cards, and wherever you placed them together they are always in harmony. This shows that the love of the human race for colour is universal, and I do not know any passage in which this has been more beautifully put or more strongly expressed than by a short paragraph from Sir George's able and very interesting monograph on the Oriental manufacture of sumptuary carpets, which has just been written for the Austrian Government. Sir George, in the early part of his monograph, says, "The Parsees of twenty-five and thirty years ago used to frequent the Victoria Gardens in Bombay simply to 'eat the air,' that is, to take a good healthy walk there, and the Hindus to sniff the most healthy scented blooms, which they would crush between their fingers and apply, like snuff, to their noses. But when a true Iranian sauntered through in flowing robes of blue, red edged and high hat of sheepskin, 'black glossy curled, the fleece of Karacul,' he would stand awhile, and meditate over every flower in his path, and always as in a vision; and when at last the vision was fulfilled, and his ideal flower found, he would spread his mat or carpet before it, and sit before it till the going down of the sun, and then arise and pray before it, and refold his mat or carpet and go home; the next night, and night after night, until that bright particular flower faded away, he would return to it, bringing his friends with him in ever-increasing number, and sit and sing, and play the guitar or lute before it, and anon they would all arise together and pray before it, and often after prayers still sit on, sipping sherbet and talking the most shocking and hilarious scandal, late into the moonlight; and so again and again, evening after evening, until the beauteous flower died satiated of worship. Some evenings, by way of a grand finale, the whole company would suddenly rise up as one man before the bright consummate flower, and serenade it with an ode from Hafiz, and rolling up their carpets depart into the silence of the outer night."

Thus writes Sir George Birdwood, and every word he applies to his subject is of universal application. In no country in the world, for instance, is the worship and love of flowers more earnest and more sincere than in this
country of ours, and in no country has it a more civilising influence.

The real secret of that love is that it is a representative of the universal language, namely, colour, which is common to all, whether civilised or uncivilised. It is not that harm will be done to Oriental Art through European influence, or that harm will be done to European art through Oriental influence. No harm can come from that intercourse except the evil which proceeds from the racial difference which exist, which always has existed, and which always will exist with regard to the representation of form.

The standard of one nation can never be by any possibility the standard of any but itself, and the moment you interfere with that unalterable law, that moment you begin to destroy the one characteristic that the Almighty Himself has planted and raised up as a mark of the peculiar civilisation of the country in which it has its being.

"The Ethiop Gods have Ethiop lips,
  Bronze cheeks, and woolly hair;
The Grecian Gods are like the Greeks,
  As keen-eyed, cold, and fair."

Art has many messages which the Almighty has placed in its hands. It has messages that appeal to the surface instincts of man, and it has also messages which appeal to his deepest depths. It is in its highest form undemonstrable from a scientific point of view, and it is this undemonstrability which is part of its divinity.

I shall conclude my brief address with another quotation from Mr. Ruskin, one of the most beautiful passages in English prose, and one which is of universal application. Although put into the mouth of the great landscape painter Turner, and in the work in which it appears applicable to art, yet I am sure it will strike you by the universality of its direction. Turner, in this apostrophe, is supposed to be appealing to a general audience, and he speaks thus:

"I cannot gather the sunbeams out of the east, or I would make them tell you what I have seen; but read this, and interpret this, and let us remember together. I cannot gather the gloom out of the night sky, or I would make that teach you what I have seen; but read this, and interpret this, and let us feel together. And if you have not that within you which I can summon to my aid, if you have not the sun in your spirit and the passion in your heart, which my words may waken, though they be indistinct and swift, leave me; for I will give you no patient mockery, no
laborious insult of that glorious nature, whose I am and whom I serve. Let other servants imitate the voice and the gesture of their master, while they forget his message. Hear that message from me; but remember that the teaching of Divine truth must still be a mystery."

New members since last list published: Miss Sorabji, of Ahmedabad; Miss Cornelia Sorabji, Bombay; Miss L. Sorabji, Poona.

New members since general meeting: Mr. and Mrs. Beachcroft; Val Prinsep, Esq., R.A.; Lieutenant-General Sir Martin Dillon, K.C.B.; Sir James Linton, P.R.I.; Mrs. T. Hall.

The Marchioness of Lansdowne distributed the prizes and certificates, on June 26th, of the Students of the London School of Medicine for Women. A large number of friends of the Institution assembled on the occasion, including several Indian ladies and gentlemen. Mrs. Garrett Anderson, M.D., read out the long list of successful candidates, and encouraging speeches were made by the Vicar of St. Pancras and Mr. G. F. Sheppard. Miss Bonnerjee and Rukhmabai were among those who had gained certificates. The number of Students is now increasing so much that a fund has been started for a new building, contributions towards which will be very helpful.
LITERATURE IN INDIA.

At the present moment a good deal of interest attaches to the Report on the publications issued and registered in the several provinces of British India in 1892, which has recently reached this country. The provincial statements or reviews are very unequal in point of ability and importance, but some noteworthy remarks are to be found in the Report of the Registrar of Native publications in Bombay. Here the number of new publications, though formidable in the aggregate, is small when the multiplicity of tongues spoken in the Presidency is taken into account. This circumstance narrows down the circulation in that Presidency of books, which is further hindered by the general backwardness of education throughout India. Few books have an edition of more than a thousand copies, and it is doubtful whether all these copies are sold. Again, there is a want of vigour and variety in the literature, very few writers venturing beyond the beaten paths of early and widow marriages, love intrigues, praises of deities, legendary lore, &c. Vernacular literature is neglected, and has to depend mainly on writers of third and fourth-rate capacity, while the number of graduates in the Medical, Engineering, Agricultural, Law, and Science faculties of the University that have contributed anything to the annual stock of vernacular literature is almost nil—and this in a country where technical literature is a crying want. The Registrar suggests that University honours and degrees should be conferred conditionally on the writing of good vernacular books by the candidates in their respective lines.

The Bengal Librarian does not indulge in any general reflections, but records the appearance of some notable publications, among them an Assamese novel, which is the first that has ever been published in that language. An excellent history of the Punjab was received during the year by Sayed Muhammad Latiff, Fellow of the Punjab University. The successive waves of invasion to which the Punjab has been subject, from the time of the Aryans down to the Barakzais, invest the annals of the province with special interest, and it is noteworthy that during the last thirty years the historical literature of the Punjab has
developed in a way that that of Bengal cannot pretend to have done. The lesson taught by the present work is that the invasion of the English has alone conducted to the happiness of the people. It is all the more significant, therefore, that the author enters an apology for the notorious Nana Sahib, who, he says, was neither cruel nor disposed to take up arms against the English. The blame is laid on his relations and his Muhammadan adviser. It is strange to learn that school literature is in a very unsatisfactory condition in Bengal, the market being flooded with worthless, and, in many instances, mischievous books. There is a Central Text-Book Committee, which does its best to reject bad books; but it cannot put a stop to their circulation, nor can it encourage really capable men to write school books. The profit of school books depends on canvassing the school managers, and this is an undertaking that good men are averse from. The complaint is one serious enough, in our opinion, to merit Parliamentary notice.

Babu Bankim Chandra is the author of an important work from the Hindu stand-point—i.e., an attempt to divest the character of Krishna from a cloud of misconception, which later additions to the Mahabharata have thrown around it. Another remarkable work, called Samajik Prabandha, by Babu Bhúdev Mukharji, is a defence of the social system of India, and an effort to demonstrate that the Western theories of social and political organisations are either fallacious or do not apply to his country. The people of India, he says, are by nature peaceful, and their religious and social theories based on Naiskarma (duty for duty's sake) have made them still more peaceful, and it is preposterous to think that such a society should disappear or be absorbed in another, simply because hardier nations have, by sheer dint of physical, power obtained mastery over it. The author asks his countrymen to follow their Shāstras with a spirit of devotion, and not to imbibe the selfishness, worldliness, and utilitarianism of modern Europe.
OBITUARY.

MR. BRIAN HOUGHTON HODGSON.

Last week the most venerable figure of the old Company's Civil Service passed away. Brian Houghton Hodgson, diplomatist, scholar, and man of science died on Wednesday, May 30, in his 95th year. More than half a century has elapsed since he retired from a distinguished public position to devote himself to the unrequited labour of Indian research. Born on February 1, 1800, he entered the Indian Civil Service in 1818, and won by his brilliant talents the position of Secretary to the Nepal Embassy before he was 21. At the age of 33 he was permanently appointed as the British representative, or Resident, in Nepal—a post which he retained until his retirement, after 25 years' service, in 1843. The next 15 years he devoted, with a brief interval, to completing his researches in India. Since his return to England, in 1858, he has held a unique position—first as an original worker, and latterly as a beloved and venerated master, among Oriental scholars.

Burnouf well described Brian Hodgson as the "founder of the true study of Buddhism." To him the world still owes the materials for a knowledge of the great proselytising faith which was the one civilising influence in Central Asia. As early as 1824 the ardent young student announced the discovery of the ancient Buddhist Scriptures in Nepal. At his own expense he had over 400 manuscripts copied in his Himalayan retreat and distributed to the learned societies of Europe. In 1835 the Grand Lama of Tibet, stirred by Hodgson's splendid example, presented to him complete copies of the two great cyclopædias of the Northern Buddhist literature and religion, the Kahgyur and Stangyur, printed in 1731 on fine Tibetan paper. Each set comprised 334 volumes, and Hodgson, with his usual munificence, gave one to the Asiatic Society of Bengal, the other to the East India Company. They are unique in Europe. The Russian Government lately paid £2,000 for a copy of one-half the series. At the same time he was amassing an unrivalled collection of Himalayan plants and animals. To the British Museum alone he presented more than
10,000 zoological specimens (which have attained the honours of separate catalogues), and there is scarcely a natural museum in Europe which has not some token of his splendid munificence.

A bare enumeration of his writings during the 70 years of labour, since his discoveries in 1824, would occupy a column of the Times. Philology and Buddhism formed the staple work of his life; but he published 123 articles on zoological subjects alone. Every mark of distinction which the learned societies of Europe could give was showered upon him. The last thirty years of his life he spent in a delightful home in Gloucestershire. In spite of bad accidents, he hunted with two packs of hounds till between 60 and 70. He was a man of a noble presence and of singular refinement of face. The marble busts of him in the Royal Asiatic Society and in the Asiatic Society of Bengal are among the handsomest in their possession. Five years ago, when Oxford conferred on him the too tardy degree of D.C.L., at the age of 89, the whole Sheldonian rang with welcome to the beautiful white-haired scholar who had come forth from a bygone world. —Times.
THE STATUS OF MUSLIM WOMEN AND INDO-EUROPEAN MARRIAGES.

English people derive much of their knowledge of social customs in India from the writings and speeches of European travellers and missionaries. Now, the accounts given by some of these are greatly exaggerated, and certain of the stories are not genuine. I have heard, seen, and read a good deal respecting the status of Muslim women, and what I have found is that many of the accounts are damaging and entirely misleading. A reader of an unprejudiced mind and lover of truth can easily get hold of proper travels and books to study for the purpose of learning the real position of Muslim women, and then there will be no difficulty to judge their actual status, which is in many ways not inferior to that of European women. I admit that the former are not so well educated as the latter, but this kind of superiority does not imply that the standard of morality or of happiness among Eastern women is lower than that of their European sisters. I maintain just the opposite, in spite of the outcry of some missionaries and globe trotters. Sad indeed it is to find that English people, whatever their calling may be, do not speak with some reserve of a great social and religious reformer who is held in the highest respect and veneration by about sixty millions of Her Majesty the Queen’s faithful subjects in that great Empire from which Her Majesty derives the title of Empress. It were well if they had the good sense not to offend their religious feelings by the unnecessary use of vituperation.

Again, it is painful when we in our short stay in this land hear on platforms or read in Reports partly ridiculous and partly most disgusting stories concerning our customs and ways of life in the East, which represent that our system is a curse, and that the state of our women under it is very bad. The fact is that such accounts are inaccurate and harmful, belonging to such classes of people as servants and such like. If one were to give a sketch of English life in the East End, or of servants, to our people in India, and then to attribute the facts to the better class, would English
people here or in India rejoice to hear or to read such stories? I certainly think not. It is too mean to tell a tale which is tried in a Police Court, and then say to any audience or write in a journal that such is the custom and mode of life of such and such a nation. Neither virtue nor vice is the property of any race or creed, and this is found to be law all over the world.

As regards seclusion, Europeans are apt to talk much about it; but what do they mean? Do they imagine that this system was not in existence before Islam was preached? If their knowledge reaches only so far, history shows us that they are greatly mistaken. Some call us half-civilised on account of this very custom, and yet civilisation comes from the East. Well, our opponents forget or rather ignore the fact that women in Europe used to be forbidden to appear in public, and that they were commanded to keep silence, and to obey their husbands; not only that, but they were ordered to do such work as cooking and spinning, &c., and above all they were directed to remain in seclusion. If they went out they were to be dressed like the Muslim in the East, from head to foot. In reading the history of Spain (once the leading power in Europe) one finds that in the fourteenth century women were the subjects of great violence. The position of females in Mexico and in Russia is open to the same criticisms as in the case of Easterns. The system of seclusion of women among Muslims is not a new thing, but a survival of an old practice. It was familiar to the Persians and to the Athenians. Strangers are prohibited to visit a Muslim household, not because the women are considered unworthy of confidence, but on account of the sacredness of the law and custom.

On our *pardah* system I may quote here a few words from the work of that noble lady, who was so intimate with our women during her useful stay in India—I am alluding, of course, to the wide-world known Marchioness of Dufferin. The passage runs thus: "The impression I carried away from my visit to harems were invariably pleasant ones. I have nowhere seen women more sympathetic, more full of grace and dignity, more courteous or more successful in the art of giving a really cordial reception to a stranger than those met behind the *pardah*. . . . I consider that under the present condition of Eastern life, the Zenana system offers many undoubted advantages." It may be added that all women in India are not excluded from the public gaze. The lower classes go about openly
in public, and the custom is relaxed in the case of ruling princesses.

Again, I have heard English people say that we do not respect our women as much as English people do. We deny this accusation in toto, and I venture to say that such people are totally unaware of our customs and religion. We maintain that our women receive far more respect and reverence than their Western sisters. According to Islam: "At the feet of the mother lieth Paradise." This at once proves the high position the Muslim mother occupies, and yet the British public is ignorant of the fact. In short, I need not go any further to show that we pay the highest respect to our women. How unfortunate it is that we should be so badly misrepresented by English travellers and missionaries. It is neither honest nor just to create a prejudice against all Muslims by relating such stories as they often tell.

Another point in connexion with the same subject is polygamy. This topic reminds me of an incident which took place on a public occasion some two years ago. A clergyman came up to me, and we had a pleasant conversation until he suddenly plunged into the discussion, to my great surprise, of what is called polygamy. I paid great attention to his arguments, for I am always ready to learn something new. On being told that polygamy was immoral, and, therefore, the Muslim nation must be immoral too (excellent logic!), I asked him what he thought of the Jewish nation, and of the German reformers of the 16th century (as pointed out by Hallam), and of Charlemagne, who had several wives. As soon as I had finished, the gentleman said, "I suppose you belong to the Mohammadan community?" I told him that I had the honour to represent that community, and then and there the subject dropped. Strange it seems that a gentleman of that culture should be wanting in knowledge of Eastern religions and customs. Similar observations are made on public platforms by persons who are reckoned to be most honest and pious. To say that a Musalman can marry one, two, three or four, or as many wives as he wishes, is a direct suppression of truth. The doctrine of Islam on this subject is clear; the Koran declares that a man may have two, three, or four, not more; but there is a condition which must also be stated along with the above words, otherwise the half truth is worse than none; the vital condition, without which the above words in italics are of no consequence, is that he must deal equitably with all— if he cannot do this he shall marry
only one. By reading history one finds that there was no limit of the number of wives that a Jew or a Zoroastrian might marry, and the same practice was found among the Christians at the time of Justinian. As regards Muslim polygamists, Mr. Justice Ameer Ali, C.S.I., says that more than 95 per cent. of the Musalmans in India are monogamists. Colonel Macgregor goes farther; according to his testimony there are quite 98 per cent. monogamists in Persia. At St. James’s Hall on the 30th ult. the Bishop of Lahore went still further, and stated emphatically that according to the Indian census Muslim polygamists are only 1 per cent. These different high authorities are sufficient for my purpose to prove the absurdity of the statement made by so many Europeans that a Muslim can marry as many wives as he chooses, and so forth.

The position of a Muslim married woman is socially more secure and legally protected against arbitrary violence to person or property than that of an Englishwoman, whose disabilities, until the last few years, were a disgrace to Western civilisation. So much for the status of Muslim women.

I have now something to add as to the effects of marriages between Indians and English. My object is to inform, or rather to warn, the public here against the danger of this fast growing evil. Some men come over to England for commercial purposes, or to see the fountain head of the great Empire, but most have the object of carrying on their studies. Everyone professes to be a gentleman—if not a Nawab, a Rajah, a Pandit, or a Mauvi; but if anyone examines into this matter, one finds that this is not always the case. Of course there are a good many real Nawabs and Pandits residing in this country; but if a man is wealthy, it does not necessarily mean that he is a Rajah or even a gentleman, in the true sense of the word. In the dominions of H.H. the Nizam, telers (who make and sell oil) very often are rich; does it indicate their noble birth? I leave the question to my readers to answer. Once I was dining with my countrymen at the Holborn Restaurant, where there were Muslims as well as Hindus, and I remember a Musalman's repeating a few lines from a Sanskrit poem, but a Hindu, who called himself a Pandit, could not make head or tail of the Sanskrit quotation. Being called upon to translate it, he simply could not do so; and I have found in England several persons who have absolutely no right to call themselves members of the gentry of India. The reason why I have mentioned this is that English
people should know the true state of things before letting their daughters and sisters marry Indians. Whether or not a native of India should marry a native of England does not come within the scope of my article to discuss; but so much I may say with certainty, that such unions are most unpopular, and have not turned out to be happy. There are exceptions, though very rare ones, to this rule. Some of the reasons unfavourable to such a proceeding may be summed up under two heads. First, the customs and manners, thoughts and religious ideas of the two races are vastly different from one another.

Secondly; if Indians happen to be members of respectable families, the English, on the other hand, may not be, and vice versa.

It is not impossible to overcome the difficulties under the first head, although primâ facie the weight of evidence against it is overwhelming.

The second point requires a little explanation. As I have already pointed out, everyone who comes from the East is not a man of good birth. Suppose a man of this class manages to mix freely in good English families, and being well off can afford this and that, and after a certain period he takes a fancy to a charming young lady, and she is willing to become his wife. In such a case, supposing the parents give their consent, their daughter's fate is doomed for her natural life. The chief fault here lies on the side of the parents, whose sole duty it is to enquire in every possible way concerning the young man. I do not, for a moment, acquit the young man of his dishonesty in representing himself to be what he is not; but at the same time, I do not see why the parents should be blind if they wish their daughter's happiness.

Well, when the two become husband and wife, and go out to India, she is sure to meet there somebody who will supply her with all the facts relating to the man whom she loves, and then, naturally, her sorrow becomes intense, and it increases when she finds that she is cut off from every one of her own race. Indians do not have much intercourse with such a couple, knowing what he is, and taking for granted that the wife must be also of the same class as her husband. Englishwomen here, who have never been in the East, have not the remotest idea of Indian life, and therefore they do not realise the gravity of the question. The men, for their own reasons, do not give a correct sketch of the whole matter, fearing the consequences, which might be adverse to their wishes.
The other case is, where an Indian comes from a very respectable family, and takes up his abode in an ordinary boarding-house, or lives in lodgings. It is often here that the love story, or rather love tragedy, takes its root.

Some marry their landlady's daughter, and others propose to an Englishwoman who happens to be residing in the same house. Suppose the proposal is accepted, the result of such a union is simply dreadful, for the very reason that Anglo-Indians will despise both husband and wife, and Indian relatives and friends will keep aloof as much as they can from the newly married couple, on account of the man's having married a woman below his dignity, and having thus disgraced his family.

I may be permitted to add that a Musalman, in marrying a Jewess or Christian, does not act against his religion, because the sacred book declares that "a Muslim may marry a virtuous woman who is a believer of Scriptures—i.e., Tauract and Injeel—Old and New Testaments respectively.

In short, in both cases nothing but trouble is in store for them. It may be doubted if English readers can wholly realise the cruelty of which both parties are the victims. It is true that in the case of both contracting parties being of the same standing in society, the bitter feeling will be relaxed. And it would be monstrous, of course, to imagine that all marriages between Indians and English women are bound to turn out badly; but I fear the chances are in favour of degradation, remorse, and misery. The number of Indians is increasing, and perceiving this danger, I believe the venerable Sir Syed Ahmad referred to it nearly two years ago, in the speech delivered by him at Delhi. The passage is tantamount to this: that we (Indians) do not send our young men to get married to Englishwomen, and to create an unpleasant feeling between the two nations; our object in sending them to England is to cultivate friendship with the people of that country, and to improve their minds, and to enable them to benefit by Western education, &c. This was, to my mind, a direct denunciation of the bad policy adopted by some young men.

As a warning to English people, I repeat once more that the Englishwoman who marries an Indian must expect, in most cases, to be absolutely cut off, on her arrival in India, from those of her own race; in a word, the afflictions and miseries of her existence in the East will be increased, perhaps, a hundredfold. By writing on this subject I am only doing my duty for the benefit of both nations.

London, June 2nd. 

Syed A. M. Shiah.
PUZZLES.

Every line of the following verses is taken from a different (English or American) poet. We give the names of these poets alphabetically. The puzzle consists in distributing the right line to each one.

Addison. Davenant, Sir W. Rochester.
Byron. Johnson, Dr. Southwell.
Cowper. Pope. Willis.
Crabbe. Prior. Young.
Dana. Quarles, Francis.
Daniel. Raleigh, Sir W.

LINES ON LIFE.

1. Why all this toil for triumphs of an hour? Life's a short summer—man a flower;
3. By turns we catch the vital breath, and die— The cradle and the tomb, alas! so nigh!
5. To be is better far than not to be, Though all man's life may seem a tragedy;
7. But light cares speak when mighty griefs are dumb. The bottom is but shallow whence they come.
9. Your fate is but the common fate of all; Unmingled joys here to no man befall.
11. Nature to each allots his proper sphere, Fortune makes folly her peculiar care.
13. Custom does often reason over-rule, And throw a cruel sunshine o'er a fool.
15. Live well! how long or short, permit to Heaven; They who forgive most shall be most forgiven.
17. Then keep each passion down, however dear, Thou pendulum betwixt a smile and tear!
19. Her sensual snares let faithless pleasure lay, With craft and skill, to ruin and betray.
21. Soar not too high to fall, but stoop to rise; We masters grow of all that we despise.
23. O then renounce that impious self-esteem!
Riches have wings, and grandeur is a dream!
25. Think not ambition wise, because 'tis brave;
The paths of glory lead but to the grave.
27. What is ambition? 'Tis a glorious cheat,
Only destruction to the brave and great.
29. What's all the gaudy glitter of a crown?
The way to bliss lies not on beds of down.
31. How long we live, not years but actions tell;
That man lives twice that lives the first life well.
33. The trust that's given guard, and to yourself be just,
For live we how we may, yet die we must.

II.

A snail was climbing up a wall 20 feet high. It climbed five feet every day, and fell back four every night. How many days would it take in reaching the top of the wall?

ANSWERS TO LAST MONTH'S PUZZLES.

I.

While I was coursing on the forest grounds,
Up starts a hare before my two greyhounds;
The dogs, being light of foot, did fairly run
Unto her fifteen rods just twenty-one;
The distance that she started up before
Was four-score fifteen rods, just and no more.
I pray you, Scholar, unto me declare,
How far they ran before they caught the hare!

The dogs' 66½ halves compare
With 47½ halves of the hare,
Thus, when poor Pussy's course is run,
The dogs by 95 wholes have won.
So must it be, unless I've blundered,
Their course is 65½ halves plus 300.
My rhyme is rather slipshod, you perceive,
But Tennyson's my model pray believe.*

A. ROGERS.

* In his song of the Balaclava Charge.
2.

1. For the distance the dogs ran put \( x \).
2. The distance the hare ran will be \( x - 95 \) rods.
3. Thus as 21 is to 15, so is \( x \) to \( x - 95 \).

\[ 21 : 15 :: x : x - 95. \]

4. Multiply the two extremes together, and the two means together, and we have an equation, thus—

\[ 21x - 1995 = 15x \]

5. \( 21x = 15x + 1995 \)
6. \( 21x - 15x = 1995 \)
7. \( 6x = 1995 \)
8. \( x = 332\frac{1}{2} \)

Distance run by the dogs, 332\frac{1}{2} rods.
Distance (95 less) run by the hare, 237\frac{1}{2} rods.
As 21 is to 15 so is 332\frac{1}{2} to 237\frac{1}{2}.

II.

All pronounce me to be a wondrous piece of mechanism; yet few perhaps have numbered up the strange medley of things which help to make my whole: I have a large box and two lids; two musical instruments, three established measures, and many little articles that the carpenter cannot do without. Then I have always about me a couple of eatable fishes, and a great number of a smaller species; also two lofty trees, two fine flowers, and the fruit of an indigenous plant; a handsome stag, two playful young animals, and some of a less tame kind. I have besides two halls, a number of weather-cocks, two caps, two useful weapons of warfare, two students, and half a score of Spanish gentlemen to attend upon me.

Answer.—The human body.
It still remains to discover the subordinate meanings.

III.

We have not found the solution of the double acrostic of Mr. V. Padmanabha Aiyar. The first word may be Milton. We shall repeat it when we receive the answer.
The following paragraph from the last Report of the Director of Public Instruction in Bombay is interesting, both on account of the official testimony it bears to the value of the labours of the National Indian Association in the promotion of female education, and also on account of the figures it gives for the different parts of the Bombay Presidency. The cities mentioned are the capitals of the four divisions into which the Presidency is divided. The paragraph runs as follows:—

The total number of pupils in girls' schools in the Central Division is 11,125, of whom 292 are little boys, leaving a total of 10,833 girls. Adding to this number the girls in boys' schools—viz., 4,348, we obtain the total of 15,181, against 14,456 of last year, being a net increase of 715. Mr. Kirkham adds the following remarks: "Girls' schools flourish best in large centres, and by the courtesy of my brother Inspectors, I am able to submit the following comparative table of the number of girls at school in the Island of Bombay and at the head-quarters of the four educational divisions of the Presidency:—

<table>
<thead>
<tr>
<th>City</th>
<th>Population</th>
<th>Number of Girls of School-going Age</th>
<th>Number of Girls on Rolls</th>
<th>Percent of Girls Attending to Number of School-going Age</th>
</tr>
</thead>
<tbody>
<tr>
<td>Poona</td>
<td>118,790</td>
<td>8,909</td>
<td>773  1,262  104    2,139</td>
<td>24.0</td>
</tr>
<tr>
<td>Ahmedabad</td>
<td>144,451</td>
<td>10,833</td>
<td>70   911  301     1,282</td>
<td>11.8</td>
</tr>
<tr>
<td>Dharwar</td>
<td>52,595</td>
<td>3,944</td>
<td>345  43     —      388</td>
<td>9.8</td>
</tr>
<tr>
<td>Hyderabad</td>
<td>54,569</td>
<td>4,092</td>
<td>352  266    —      618</td>
<td>15.1</td>
</tr>
<tr>
<td>Bombay</td>
<td>821,764</td>
<td>61,632</td>
<td>974  2,451  1,691  5,116</td>
<td>8.3</td>
</tr>
</tbody>
</table>

The comparative figures given above are creditable to
the Poona Municipal administration. I also attribute the large attendance in Poona to the stimulus and encouragement of the Poona Branch of the National Indian Association and to the zeal and success of the Missionary and other Societies which have devoted themselves to the work. The girls' schools of these Societies are a most valuable auxiliary to the work of the Department and of the Municipality, not only in their direct results, but in the indirect influence they exercise on our schools."

A MEMORIAL TO THE GAEKWAR.

A PRIVATE meeting was lately held in London by all the students from the Baroda State with the object of considering how to acknowledge the liberal aid given by H.H. the Maharaja Gaekwar towards enabling these students to pursue their studies in Europe. Shrimant Sampatrao Gaikwad took the chair, and he was appointed President and Treasurer of a Committee for carrying out the proposed scheme. He spoke as follows:

Before making to you a suggestion as to the form which the memorial should take, I wish to give a brief outline of what H.H. the Maharaja Gaekwar of Baroda has done to promote the happiness of his subjects. He has sought their material prosperity by encouraging thrift, and improving the communications of the country; he has endeavoured to alleviate their misfortunes by providing hospitals for the sick; while schools and public libraries witness to his care for their mental progress, a care which we wish especially to commemorate to-day. His unceasing zeal and his desire to benefit his subjects to the utmost of his power, irrespective of caste, creed, or colour, have entailed much anxiety and heavy work, and his health has suffered somewhat under the burden, which we all regret. It is a rare gift of fortune for us to be blessed with a Sovereign whose virtues, both public and private, are known to all. The greatest benefit, after all, which a man can bestow on his fellow men is to show them the example of a virtuous life. He who exhibits self-denial in order to benefit others encourages good deeds, and by his very example reproves the selfish and corrupt. I may be allowed to think that his Highness
has a claim to our gratitude and admiration as one who thus exhibits how a high position and large opportunities may be honourably and beneficially employed. Not selfish pleasure, as exhibited in gorgeous ceremonials, meant to flatter pride; or, worse still, sought in dissipation and sensual pleasure, but the comforting of those in sorrow, the protecting the weak, the generous encouragement of all forms of good—these have been the aim of our Maharaja, and these each one of us, according to his power, may make his own. The pursuit of such objects brings the highest and truest pleasure to man, but where pleasure is sought in its lower forms virtue perishes, and, in the end, disappointment, pain, ruin, punish the voluptuary. I now wish to lay before you the suggested form of the memorial we desire to raise in acknowledgment of the generous support and aid given by his Highness to students who seek to advance their education by study in European countries. It is proposed that a Clock Tower should be placed in the city of Baroda. The clock will remind all of the value of time; the tower, of eminence and permanency of the results of all true learning and study. A tablet will be fixed on the tower commemorating its purpose, and bearing the names of those who raise it. With this suggestion I entirely agree, and hope that it will commend itself to your approval.
The following Honours were announced in connexion with Her Majesty’s Birthday:

Order of the Star of India.

To be Knight Commander.—Major-General O. Newmarch, Military Secretary at the India Office.

To be Companions.—The Hon. A. Trevor, Member of Council of the Governor of Bombay; Major-General R. Pemberton.

Order of the Indian Empire.

To be Companions.—Colonel Thomas Hungerford Holdich, Royal Engineers, Superintendent, Survey Department; His Highness Mir Hasan Ali Khan; Colonel Frank William Chatterton, Commandant Administrative Battalion, Calcutta Volunteers, and Honorary Aide-de-Camp to the Viceroy of India; George Abraham Grierson, Esq., Indian Civil Service; Francis Joseph Edward Spring, Esq., Joint Secretary to Government, Public Works Department, Railway Branch, Bombay; Edwin Welsh Kellner, Esq., Accountant-General, Punjab; Major Ivor Macivor, Indian Staff Corps; Cowasjee Dinshaw, Esq., of Aden; Thomas Blaney, Esq., President of the Municipal Corporation, Bombay; Graham Anderson, Esq.; Tikka Raghanath Singh, of Bashahr; Rao Bahadur Sri Ram Bhikaji Jatar.

Lord Lansdowne has expressed, through the Punjab Government, the gratification it has given him to hear of the liberality of the Nawab of Bahawalpore in founding scholarships in his name for orphans and other poor Mahomedans connected with the Anjuman Himayat-i-Islamia, Lahore, and also his obligations to His Highness for the kindly feeling which has induced him to connect his name with the scholarships.

The Honourable P. Ramanathen, C.M.G., has been appointed Acting Attorney-General of Ceylon, and he thus becomes a member of the Executive Government of the island.

A company has been formed for establishing a glass manufactury in India. Mr. Bhaskar Vinayak Rajwade has specially studied the manufacture of glass in Europe and America, with the view of developing this industry also in his own country, and he
has ascertained that in the N.W.P., especially in the neighbourhood of Muttra, river sand and other suitable materials for its manufacture can be obtained. Mr. Rajwade has entered into arrangements with the new company, making over to them a valuable concession from H.H. the Maharaja of Ulwar for quarrying, &c., and agreeing to give his services on certain conditions for five years. It is proposed to erect the manufactory at Muttra, where it can easily be placed in connexion with the railway systems of India. The title of the company is the Rajwade Glass Manufactory Limited.

A correspondent of the _Bombay Gazette_ writes: "Bengal has just lost a truly good man and a ripe scholar in Babu Bhudeb Mookerji, C.I.E., who died at his family house at Chinsurah last week. He was one of the most distinguished natives of India who have ever entered the Education Department, and had for many years held the senior graded appointment in that service. He was once selected to officiate as the Director of Public Instruction. Babu Bhudeb Mookerji was an entirely self-made man, and his early life was passed amidst struggles and difficulties. He depended on his stipend for the expenses of his education, and he began life in the humble capacity of the second teacher of the Calcutta Madresseh. He was made soon after head-teacher of the Calcutta Normal School, from which position he was again advanced to an Assistant Inspectorship of Schools. He became a full Inspector of Schools in 1864. He is known as the author of several well-known moral text-books. He had bequeathed a lakh and sixty-thousand of his hard-earned fortune for the purposes of an endowment to disseminate Sanscrit education. The Babu, who had almost reached the age of seventy, was held in great respect and esteem all over India."

Mr. V. Bhashyam Iyengar, of Madras, has been appointed a member of the Viceroy’s Council.

A contribution of £10 has been made by Maung Shwè Pè, K.S.M., Burma, to the National Indian Association for the kind attention (of the Superintendence Committee) to his son, Maung Tun Win, who is now in England studying for the Bar.
PERSONAL INTELLIGENCE. 387

In the recent Examinations of the University of Cambridge Sultan Ahmad Khan and Tulsidas Jeysinghbai Desai (both of Christ's College) passed the Law Tripos, Part II. in Class III.; and Nanabhoy M. C. Captain (St. John's), and — Meherjee (Downing) were allowed the Ordinary Degree.

In the Historical Tripos, Aftab Ahmad Khan (Christ's) passed in Class III.

In the Natural Sciences Tripos, Miss S. A. Bonnerjee (Newnham), passed in Class II.

In the Previous Examination, Part I., S. P. Dastur (St. John's) passed in Class I.; Goculdas Hemchand Geria (Emmanuel), passed in Class III.; Syed Hasan (Trinity Hall) and Sheikh Shamsuddin (Christ's) passed in Class IV. In Part II., K. M. Ghulam Sadiq and Sundar Dass (Christ's) passed in Class III., and — Mody (Trinity Hall), in Class IV.

An Exhibition of £20 a year has been awarded by Christ's College to K. R. Menon in Natural Sciences.

— Chatterjee (King's) has passed the Inter-Collegiate Examination in History in Class I.

Miss Florence Hope Dissent has obtained the M.D. of the University of Brussels, "with distinction."

The following have been called to the Bar: Lincoln's Inn—Syed Abdul Majid Shah; Gokalbhai Bapaji Desai; Daulat Ram Mulchand Seth, Senior Scholar of Ayerst Hall, Cambridge; Chunilal Bhalabhai Desai. Inner Temple—Syed Ahmed Shere; Daniel Moung Po Dan, King's College, London. Middle Temple—Kirpal Singh; Barzore Jamshedji Dalal, Exeter College, Oxford; Yusuf Ali Yakubali Jamadar, B.A., Bombay University; Syed Alay Hasan; Iradut Ullah, Allahabad University; Asad Ali Khan; Satish Ranjan Das. Gray's Inn—Sheikh Meeran Buksh; Fida Mohamed Khan, Oxford.

At the Levée held at St. James's Palace on June 4th, the following had the honour of being presented to H.R.H. the Prince
of Wales, by the Political Aide-de-Camp to the Secretary of State:—
Dewan Ram Saran Dass, Abdullah Ibn Khan Bahadur Yusuf Ali, Lala Duni Chand, Mr. Mohamed Wahiduddin Ahmad, Mr. Mahomed Abdul Kabir, Mr. Hormuz Minocher Dadina. Sheikh Asghar Ali, Mr. Iradut Ullah, Sahibzada Sultan Ahmad Khan, Sahibzada Aftab Ahmad Khan, Lala Thooma Mull, of the Punjab, Mr. Sorabji Naoroji Cooper, Mr. Cowasji Dinshaw, C.I.E. of Aden, Mr. P. C. Sén, Mr. Richard Kaikhusro Sorabji.

Arrivals—Mr. Budruddin Tyabji; Mr. & Mrs. Abbas Tyabji; the Hon. E. Sankara Nair, from Madras; Lala Thooma Mull, from Kapurthala; Mr. Pestonji H. Chichgar; Mr. B. L. Gupta, B.C.S., & Mrs. Gupta and family; Mr. Krishna Menon, from the College of Agriculture, Madras; Moung Rai Phaw, from Rangoon; Mr. J. G. Madgarkar.

Departures—Sahibzada Sultan Ahmad Khan; Sahibzada Aftab Ahmad Khan; Mr. M. M. Bhownaggree, C.I.E.; Mr. Kirpal Singh; Mr. Fasihuddin; Mr. — Tarachand.

We acknowledge with thanks: Report on the Administration of Travancore for 1892-93; Report on Forest Administration in the Jeypore State; Proceedings of the Representative Assembly of the Province of Mysore.