MEDICAL AID FOR INDIAN WOMEN.

[As was to be expected, Mr. Dhingra's remarks on this important subject have called forth several replies, and we proceed to give four from well-qualified observers.]

REPLY I.—BY MRS. SCHARLIEB, M.D., B.S. Lond.

In talking with various friends—Indian as well as English—on the subject of Mr. Dhingra's letter, published in your issue for February, I find a general consensus of opinion that he is mistaken in his views on "Medical Aid to Indian Women."

I venture to point out that in the very beginning of his communication Mr. Dhingra gives away his case. He tells us that—"Leaving out of consideration women of the agricultural and working classes, who move about freely, and disregarding the microscopical minority formed by certain sections of the educated community, all are practically in the same boat from our standpoint: they must either seek the advice of lady doctors, or depend on a ridiculous doctoring device, which," he adds, "is synonymous with sham medical treatment."

Surely in this paragraph Mr. Dhingra puts into strong language the truth that lady doctors are needed for those Hindu and Mahommedan women who are not willing to undergo "sham medical treatment."

This necessity being granted, it is difficult to understand the rest of the article. Mr. Dhingra says the scheme originated by the Marchioness of Dufferin & Ava is
"merely a palliative," and that "its origin is essentially one of compromise." A little further on he speaks of the scheme as "an example of misdirected effort," and especially alludes to "the inefficiency of such medical aid." Mr. Dhingra does not explain how the scheme is palliative, nor in what way it is a compromise, but he does tell us that (in his opinion) women are unfit to follow the medical profession for "physical and physiological reasons;" also that "considering the practical knowledge of the average medical women in India, he "shrinks with horror from the thought of extensive employment of female doctors to meet an imaginary demand." He considers "such medical treatment worse than no medical treatment at all."

One is tempted to speculate on the condition of mind that can lead a writer to make, within a few lines, two propositions so contradictory as A and B. A. "They must either seek the advice of lady doctors, or depend on a ridiculous doctoring device." B. "The fact of there being no real need for the complicated device" (Lady Dufferin's scheme), and "one shrinks with horror from the thought of extensive employment of female doctors to meet an imaginary demand." The question of the fitness or unfitness of women for medical work is no longer sub judice. The experience of a quarter of a century, and records of the hospitals officered by women, both in England and India, prove that they are capable of sustained, careful, and successful work as physicians and surgeons. That this is a fact is acknowledged by the heads of the profession; by such men as Sir James Paget, Sir Henry Acland, Sir William Broadbent, and Mr. Treves.

With special reference to India, I would ask what better work is done by any man than was done by Mrs. Pechey Phipson, Miss Macdonald, and Miss Benson in Bombay, by Miss Staley in Calcutta and in Delhi, and Miss Pailthorpe in Benares; and among women trained in India—Mrs. Ganguli in Calcutta, and Miss Dissent at Ulwar? No doubt there may be inferior specimens among the women practitioners; probably all may not be equally gifted or equally well trained; but the average work done is good, not bad; and one would venture to submit that inequalities of intellect, education, and morale are as evident in a hundred male as in a hundred female practitioners.

Mr. Dhingra reproaches the medical women with leaving their natural duties of wife and mother; but he ought to know that in many instances these natural duties are happily combined with professional work, nor can he be
ignorant of the fact that all women have not the opportunity of marriage.

Again, Mr. Dhingra says that the efforts of the promoters of Lady Dufferin's scheme are "directed only to the opening of hospitals for women and equipping them with female doctors, in other words, providing female medical aid for the lower classes, who do not object to seeing male doctors." This, in Mr. Dhingra's opinion, "is not only futile, but harmful in the extreme, as it aims at restraining the freedom of those who, by virtue of being poor, move about freely." It is difficult to see how the provision of hospitals with women doctors interferes with the freedom of the poor, for no compulsion is exercised. The hospitals exist for those who choose to avail themselves of them, and neither rich nor poor are forced or entreated to enter. From my own experience at the Royal Victoria Hospital in Madras, I know that Brahmin women and Gosha Mahommedans are glad to avail themselves of the services of the medical women, and that these services are not rendered only to those who attend the hospital. Many women doctors in India have a large private practice, and visit the Hindu and Mahommedan women in their own homes.

It is impossible to point out all the mis-statements and false conclusions in Mr. Dhingra's letter, but one small paragraph needs notice. He says, "Turning to its injurious influence on the medical profession in India one finds oneself equally aghast. While strenuous efforts are being made to improve the tone and raise the standard of the profession, the 'Female Medical Aid System' aims at degrading its prestige and lowering its standard." This is a serious accusation! Any organisation which aims at lowering the standard of the medical profession would be a public danger and disgrace, but I think we need not fear that the promoters of Lady Dufferin's scheme have any such designs. They employ none but qualified women, they encourage their candidates to work for respectable degrees, and they offer scholarships to enable women who have qualified in India to come home and obtain a British qualification. The prestige of the profession has not hitherto suffered from the admission of women; and that we may uphold its standard, strengthen its ranks, and assist in its warfare against ignorance, disease, and sin, is our constant endeavour and prayer.
Reply II.—By Mrs. (Miriam S.) Knight.

The paper on Medical Aid for Indian Women from the pen of Mr. B. L. Dhingra, M.R.C.S., L.R.C.P., in the February issue of the Indian Magazine & Review, might well be left to refute itself, were it not that the absence of reply might be misconstrued; for it bristles with inconsistencies.

At the outset, Mr. Dhingra holds up to just ridicule the only mode in which the aid of medical men is permitted to his countrywomen, and appears to see the gruesome irony of the situation when, after the fatal ending to the farce of "sham medical treatment," "the chief consolation to her near ones seems to lie in the posthumous remark that 'she lived a noble life and died a noble death,' inasmuch as she claimed none of the rights of a human being—that is to say, suggested nothing that might be considered 'unwomanly,' and honourably did her duty of being useful to man."

From this opening it might be expected that the advent of the medical woman would be hailed by the writer with relief, if not gratitude.

But, no! Mr. Dhingra considers women unfit to follow the medical profession for physical and physiological reasons: "not," he says, "that there is any question about the intellectual capacities of women, for it has been clearly shown that they can comply with examinational tests, and can win the most coveted degree." Women may thank him for that admission—it is all that he grants them; and in granting it he demands that women, having intellects quite equal to the medical standard, shall be restricted to the labours of nursing and midwifery—which surely strain nerve and constitution as severely as those of the physician or surgeon.

Mr. Dhingra professes indebtedness to Lady Dufferin for having roused public attention to the question of the physical amelioration of the daughters of India; but there his indebtedness ends, for, in his opinion, her efforts were misdirected; nothing has been gained by the system she has devised; it is productive only of mischief.

These assertions are in no way substantiated. The system is said to be "harmful in the extreme, as it aims at restraining the freedom of those who, by virtue of being poor, move about freely," and are not averse to male doctors. Will Mr. Dhingra show what restraints are imposed—in what way the poor are prevented from seeking male
doctors if they prefer them? If they do not prefer them it would seem that the demand for medical women is not so imaginary as the writer asserts.

Mr. Dhingra appeals to his countrymen to prevent things going from bad to worse. But what practical suggestion has he to make? Women, he thinks, are worse than useless; they injure the patients and degrade the prestige of the profession, lowering its standard. What does he propose to substitute for this female medical aid, for which he says there is no real need? Does he even suggest to his countrymen to cast aside their prejudice against the admission of medical men to the inner apartments? Does he urge them to use their utmost influence with their countrywomen to induce them to avail themselves of what he deems the only valuable medical aid, that of men? Nothing of the kind. For practical purposes, the paper has no value. It leaves the question where it stood.

If Mr. Dhingra and his countrymen cannot persuade themselves to admit medical men to the inner apartments, common humanity would bid them promote the qualification of women to fill the vacant office of medical adviser.

It is quite true that the supply of medical women must long be unequal to the demand, since an efficient medical service is not to be made in a day. True patriotism, genuine humanity would promote, not hinder, the education of women for the medical profession in India.

Reply III.—By Chas. R. Francis, M.B., (formerly Officiating Principal of the Medical College, Calcutta).

Mr. B. L. Dhingra, M.R.C.S., L.R.C.P., has contributed to the Indian Magazine & Review for last month an article condemning the system of "Female Medical Aid" for the women of India, which has been recently introduced by the Countess of Dufferin. This attitude, on the part of an English-educated Indian medical man, towards a scheme which, it was supposed, would do away with a blot in our medical administration of the country, whilst it provided skilled medical aid for a large and most important section of the community to whom it had hitherto been practically denied, was, to say the least, unexpected and surprising; for, so far, every voice that had spoken had been in its favour; and the Queen of England had commended it. Mr. Dhingra raises the question whether Indian women are
suited to embrace the medical profession as a vocation. He thinks that, physically and physiologically, they are not. And yet he advocates their practising midwifery—as arduous a branch of the calling as any. If Indian women are capable of commanding troops and of leading them into action—ancient and modern history, and our own observation, testify to their capacity and energy in this direction—there can be no question of their physical ability to become lady doctors. In preference to their incurring the risk of suffering from the serious consequences of following the medical profession—though he does not say what these consequences are—Mr. Dhingra advocates their taking up teaching and nursing—pursuits, for the exercise of which Indian as well as English women are eminently well qualified. But these subjects have not been lost sight of—witness the existence and growth of Normal schools for teachers, and the training of nurses in the medical institutions founded by Lady Dufferin. The point of Mr. Dhingra's article seems to be that it is woman's mission—and all will admit the nobleness of it—to elevate man and be his companion, but that on no account is she to compete with him: that by so doing—by following the path of medicine and surgery—she is degrading the tone of the profession which he is endeavouring to raise. So far as India is concerned there can be no competition, as men doctors are not admitted into the zenanas except, as Mr. Dhingra has himself pointed out, to undertake a routine "sham medical treatment." Feeling the pulse and seeing the tongue of the patient in the best way they can without at the same time interviewing the latter—no questions must be asked—are the only means placed at their disposal for forming a diagnosis! A sufferer from a serious disease would naturally welcome, with open arms, one of her own sex to whom she could tell everything, and confidently expect relief. There is no competition in such a case. And if a lady midwife, Indian or English, may succour a sister in her hour of travail, why should not a lady doctor do the same in a case requiring surgical or medical skill? Mr. Dhingra admits that there is vital need of such succour. Who, then, is there to give it if not the female doctors who have been specially educated for the purpose? It is not very easy to follow Mr. Dhingra throughout the article, as, whilst endorsing the general sentiment that India is deeply indebted to Lady Dufferin for bringing to the front the necessity for reform amongst the women, he yet speaks of the "Female Medical Aid" scheme—the most natural as
being the most urgent kind of reform—as "a misdirected
effort" and "highly undesirable"; as merely a "palliative
system and one of compromise"; as meeting "an imaginary
demand"; as "one of those phantoms which, during their
happily brief existence, baffle the public mind—what does
this mean?—and carry everything before them"; "a compli-
ated device" for which there was no real need"; as forming
(—i.e., lady doctors—) an obstruction in the way of social
reform" &c., &c. It is difficult also to realise in what way
the system of "Female Medical Aid" is to impede the
progress of other social reforms. May not all proceed, each
on its own lines, pari passu? Mr. Dhingra seems to think
that, if the lady doctor system be persisted in, the national
energy will become exhausted, none being left for the
development of other reforms equally pressing. But, so
far, the calling has not been found so remunerative that a
rush to the medical colleges and schools for a professional
education may be expected. It may be urged that wives
and mothers should confine themselves to their household
duties, and leave widows, who have none, to take up those
of female doctors. The same argument, the widows' part
excepted, has been used in England (where society is
differently constituted, and where there is really no necessity
for women taking up the medical profession in its entirety,
either on philanthropic grounds or as a means of livelihood)
—with what success may be seen in the doors of medical
schools and of diploma-granting bodies being more and
more opened to them, and in the increasing number of lady
practitioners. In India there is a paramount necessity for
some women amongst the many millions in the country—
English ladies, however enthusiastic, are less suited to
undergo the wear and tear of a general practitioner's life in
the tropics; and, moreover, the indigenous element, so far
from being allowed to lie fallow, will, it is hoped, develop
and become the backbone of the system, whether widows
(for whom indeed there is a great opening) or others, to
be educated to carry an enlightening knowledge of the laws
of health into the zenanas, besides substituting genuine
relief for barbaric and even injurious remedies—the
outcome of superstition and the (so-called) evil eye. So
far as the agricultural and the (socially) inferior castes are
concerned, there is undoubtedly less need for female doctors,
as, for the most part, they are not unwilling to be seen by
men; but even they would welcome the advent of medical
aid supplied by doctors of their own sex, whom they would
probably consult earlier and more freely than they—many
of them—now do the dispensary medical officer. I venture to repeat here what I have suggested before—that, in training native girls, whether as nurses or as accoucheurs, those of the dāee, or midwife class, should be encouraged to come forward and learn our Western system.

I quite agree with Mr. Dhingra in the view that female medical practitioners should, when qualified, be located in districts with the people and customs of which they are familiar. This was—I am not sure if it still prevails—the Russian plan under which a female serf, when selected, was sent to a medical school to be trained for the duties of a midwife in her own district. To distribute qualified women from Great Britain haphazard over the country, as at one time proposed, would assuredly have led to failure and disappointment.

Mr. Dhingra's paper will, it is believed, call forth valuable expressions of opinions from Indian gentlemen and others, from whom we may expect to receive hints that must tend to help on the good work which, growing in popularity, will thus be placed on a thoroughly secure foundation in the appreciation and affections of the people.


To the February number of the Indian Magazine & Review Mr. Dhingra contributed an article on "Medical Aid to Indian Women." The subject is, no doubt, an important one, and deserving of careful consideration. That medical aid for Indian women is necessary is admitted even by Mr. Dhingra: the question in dispute is whether female medical aid is necessary or not.

At the beginning of the article, Mr. Dhingra premises that the question of female medical aid concerns chiefly the upper and middle classes of Hindus and Mahomedans. I fail to see why he limits the question to these sections of the community. To say that because women go about freely, following their usual avocations, they are not averse to male medical aid is absurd: the statement is certainly not borne out by experience. Any medical man in India will bear testimony to the fact that a large number of the cases that seek relief in "Hospitals for Women" (of course, under male doctors) are cases of advanced disease. If women of the lower classes do not object to seeing male
doctors, why is it that one meets with so many cases of this kind? The reason is not far to seek. A woman, in order to avoid a searching medical examination, puts up with the pain and inconvenience of the malady as long as possible; and it is only when these become unbearable that she submits to a medical examination by a person of the other sex. The two sorts of exposure, if I may so term them—the exposure in everyday life and that for medical examination—are different in their nature; and to argue, as Mr. Dhingra does, that because a woman does not mind the one—that is, goes about freely—she has no objection to submit to the other, is certainly unjustifiable.

I shall not pause to scrutinise the picture Mr. Dhingra has drawn of a male relation of a sick woman going to a doctor, describing the symptoms, and getting medicine for the ailing person, &c. Allowing, however, that he depicts approximately the true state of things, I maintain that it is as applicable to a woman of the lower class as to one of the higher. Mr. Dhingra then proceeds to exclude the educated class. I admit that an educated woman has less objection to a medical examination than her uneducated sister. But the reason lies in the fact that the educated woman perceives the futility of delay sooner than the uneducated. Being perfectly aware that some day or other she must go through the trial of a medical examination by a doctor of the opposite sex, she submits to what she considers the inevitable before the disease has made extensive ravages on her system. Even in this case, if she were given a choice between equally competent doctors of the two sexes, I have no doubt she would choose the one of her own sex.

The fact is, a woman knows that a doctor of her own sex can sympathise with her, and understand her better than a male doctor ever can; and this finds expression in the remark, so commonly heard in India, “Had you been a woman, you would know the position of women better,” &c. I am aware that there are some women in the most civilised countries who prefer male to female medical aid; but this distrust in their own sex is attributable to the existing prejudices as to the supposed inefficiency of women doctors. It is certainly rare to meet with such women in India, and therefore, for all practical purposes, these cases may be ignored as not affecting the general principle.

Mr. Dhingra’s chief attack centres on the system adopted in India to meet this demand for female medical aid.
1. Need.—It is evident from what I have said above that there is a real need, and therefore I need not go further into that question. In discussing this point, however, Mr. Dhingra says: "The efforts of the promoters of female medical aid are directed only to the opening of hospitals, &c., which are only useful for the lower classes." Curiously enough, he overlooks the fact that these female doctors can, and do, act as private practitioners, and in that capacity are useful to all classes of society alike. About "the restraining influence on their freedom" I shall speak later on.

2. Inefficiency of the System.—Mr. Dhingra, in this connexion, makes a dogmatic statement that women are unfit to follow the medical profession for physical and physiological reasons. I waded through all his paper to find one argument for this assertion, but to no avail. That women can comply with examination tests, can obtain the coveted degree, and in many instances beat men in fair competition, is, I take it, conclusive as regards their physiological capacities. Physically they may be weaker; but is that any reason why the medical profession should be closed against them?

The practical knowledge of the average medical woman in India does not satisfy Mr. Dhingra. If a woman learns the profession under equally competent teachers, and in many cases under the same teachers with men; if she complies with the same examination tests as men; why is she branded as incompetent? It seems Mr. Dhingra gives too much importance to his own sex. If there are incompetent medical women, why, there are incompetent men too!

3. The impossibility of finding a sufficient number of women fit to enter the medical profession.

This is a fact which we all deplore. The efforts of reformers are directed to removing the old prejudices, and giving women every facility to enter their noble profession, and in a few years I believe their efforts will be duly rewarded. Every reform has to pass first through the stage of apparent impossibility, and this reform is no exception to the rule.

Speaking about the private practice of women doctors, Mr. Dhingra says, "It all comes to this: unless she is a native of that part of the country where she is to work, a female doctor cannot be of any practical use to the native women." This objection is equally applicable to male doctors. A Ramshastri of Bombay will be equally unfit.
as a doctor to a woman of Dera Ghazi Khan. I shall not enter into any discussion about woman's duties, because that will lead us into the wider social problem. But even in the performance of the two duties, which Mr. Dhingra is charitable enough to allot to women, a knowledge of medicine is not undesirable.

4. The grievous injury which female medical help is doing, and will do, to social progress.

I cannot see how the female medical aid scheme obstructs the progress of social reform. Because a philanthropic people come forward to give the medical help which is so sorely needed in India, they are forsooth! called obstructionists!! If a medical man treats the symptoms of a disease and follows an expectant line of treatment, he may as well be charged with obstructing the natural progress of the case towards recovery. Let reformers try to find and remedy the root of the evil—but let them not, in their zeal for reform, outcry the efforts of those who are ameliorating the condition of their women.

Coming now to a few of the suggestions put forward by Mr. Dhingra, I find myself equally unable to agree. His grand proposal of education and general enlightenment, I have nothing to say against. But I do most emphatically protest if he intends to exclude medical education from his scheme.

Mr. Dhingra suggests that women should be taught midwifery work, but he exhorts them not to touch medicine and surgery. Such a remark from a layman one would pass over as ignorance, but coming as it does from a member of the profession it is difficult of explanation. If any branch of medicine requires a thorough knowledge of medicine and surgery it is the midwifery branch. No one can be a perfect accoucheur without a sound knowledge of medicine and surgery. These three branches go hand in hand, and it will be monstrous folly to separate one from the other two. Mr. Dhingra draws a hard and fast line, and says to the women doctors, “You shall go so far and no further.” It is unnecessary to remind him that such a course is impracticable. He regards every effort made to ameliorate the condition of woman as a revolution, and sticks to his old dogmas with as much pertinacity as an orthodox Hindu does to the old customs. He regards his profession as sacred, and any encroachment upon it by the other sex he views with suspicion. I wonder what would happen to his propaganda of general enlightenment if men from the arts,
sciences, and other branches of learning, were to repeat his cry and follow his example.

In conclusion, I earnestly request the educated Indians to take advantage of the situation and lend their helping hand to the promoters of the Female Medical Aid. Unless they stir in the matter, the profession will be monopolised by classes among whom there is less prejudice, or will fall into unworthy hands—a circumstance as disastrous to the national welfare as to the medical profession.

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SOIREE OF THE NATIONAL INDIAN ASSOCIATION.

On February 13th a Soirée of the N.I.A. was held in the East Conference Hall of the Imperial Institute, which was attended by over two hundred members and specially invited guests. Among those present were: Sir Alfred and Lady Lyall, Sir Steuart and Lady Bayley, Sir Arthur Havelock, the newly appointed Governor of Madras, and Lady Havelock, Mr. and Mrs. Carmichael, Mr. Thornton, C.S.I., Shrimant Sampatrao Gaikwad, Colonel and Mrs. Mackenzie, Mrs. Keatinge, Kumar Shri Lakhuba, Mr. and Mrs. Turkhud, Mr. Brandreth, Dr. and Mrs. Barclay Scriven, Professor and Mrs. Cavalier, Mr. and Mrs. Sheppard, Mr. Martin Wood, Mr. Knight, C.I.E., Mr. Pirie Duff and Miss Duff, Dewan Machra Das, Mr. F. J. Candy, Mr. and Mrs. Alfred Nundy, Mr. Alex. Rogers, Dr. and Miss O’Swald, Miss Toynbee, Munshi K. Prasada, Mr. and Mrs. Kelly, Mr. and Mrs. Arathoon, Mrs. Hall, Miss Bradley, Mr. Barrow, Mr. Geflowski, Mr. and Mrs. Hart Gordon, Miss Meadows Taylor, Moulvi Rafiuddin Ahmed, Mr. Thurston, Miss Beck, Mr. Irvine, Miss Eve, Mrs. and the Misses Gupta, Colonel Cornwallis Maude, Mr. and Miss Wigram, Mr. Ah Doe, and others of various nationalities—including a Japanese student, two Swedish ladies, two Americans, several Burmans, besides Hindus and Mussulmans from many different parts of India.

Miss Scriven played from Liszt and Chopin with excellent effect, Miss Helen Le Franc, whose cultivated voice gives good promise for her career, sang "La Dea del Lago" (Donizetti), and Madame Pheroze Langrana’s pieces—"A Summer Night" (Goring Thomas), "La Serenata" (Tosti), and "A Russian Gypsy Song"—were much applauded. An original sketch by Mr. R. K. Soralji entertained the audience, and General Bedford kindly gave a recitation from Rudyard Kipling. Miss Jamieson was also among the performers. The evening was considered very successful.
On Koylas Peak, beneath the budding Deodars, sat Mahadev and his spouse Parvati, on tiger skins, throwing the dice. The stake was a globe of gold. The fault in Mahadev's play was that he could not win the stake. Had he been able to do so at the churning of the ocean, the poison would not have lodged in his throat.

But Parvati was clever at winning the stake; in proof of which, witness her annual three days' worship on earth. However it might be with the dice, at weeping she was unrivalled, having superhuman capacity in that direction. Thus, if a high throw fell to Mahadev she roused the neighbourhood with her cries, and when a low number fell to herself she would cast at the three-eyed Mahadev a glance calculated to destroy the universe, so that though he got the winning throw, he appeared not to notice it, and lost the stake. This was the invariable result.

So Mahadev consented to bestow upon Parvati the golden ball, which she had no sooner obtained than she threw it down upon the earth: whereupon the five-faced god demanded with a frown, “Why have you thrown away my gift?”

Parvati replied, “Lord! your ball must certainly possess some wonderfully beneficent property. I have cast it down to benefit mankind.”

The god made answer, “Lady, no good can result from opposing the laws by which Prajapati, Vishnu and I have framed the universe. Prosperity can come only from obedience to these laws. A golden ball can serve no purpose. If it have any beneficent property, the laws being broken, it will injure mankind. At your suggestion I have endued it with a special quality. Sit here, and watch how it works.”

Kali Kanta Babu was a man of good position, in age about thirty-five, of a goodly presence. Some years earlier
he had contracted a second marriage, and he was now on his way to visit his wife, Kama Sundari, a girl about eighteen, now staying at her father's house. His father-in-law was a wealthy man, residing at a village on the banks of the Ganges.

Kali Kanta, fastening his boat to the Ghat, set out on foot for the house of his father-in-law, attended by his servant, Rama, bearing his portmanteau. Kali Kanta Babu noticed a golden ball lying in the path. Picking it up in astonishment, he found it was indeed of fine gold. Much pleased, he handed it to his servant, saying, "I see this is golden; some one must have lost it. If it is inquired for I will produce it, otherwise, I will take it home with me. For the present, keep it carefully."

In order to conceal the ball in his dress, Rama put down the portmanteau, then taking the golden thing from his master's hand he hid it in his garments. But Rama did not again place the portmanteau on his head. Kali Kanta took it up and placed it on his own head. Rama went on in front, the Babu followed with his load. Presently Rama called out "Hi, you Rama!"

Babu. "What do you wish, Sir?"

Rama. "You are an ill-mannered fellow. Take care that you are guilty of no rudeness in my father-in-law's house. They are gentlefolk."

Babu. "Could I possibly commit any rudeness in your presence?"

In Koylas, Parvati was saying, "My lord! I can't understand this at all. What is this property in your golden ball?"

Mahadev answered, "Its property is exchange of mental personality. If I were to place this ball in Nandi's hand he would think 'I am Mahadev,' and would take me to be Nandi. I should think myself Nandi and fancy Nandi to be Mahadev. Rama thinks, 'I am Kali Kanta Babu,' and takes the Babu to be the servant Rama. Kali Kanta thinks, 'I am Rama Khansama,' and fancies Rama to be Kali Kanta Babu."

When Kali Kanta Babu arrived at the house, his father-in-law was in the inner apartments. But the confusion began outside. The gatekeeper, Ram Din Panre, said, "Hi, Khansamaji, don't sit there, come and sit with us." Whereupon Rama replied angrily, "Go, go you rustic fellow, mind your own business."
The gatekeeper took down the portmanteau from the head of Kali Kanta Babu, who said, "Do not insult the Babu in that manner. He will become angry and go away."

The gatekeeper was acquainted with the son-in-law, but not with the servant, so when he heard Kali Kanta Babu speak thus he thought, "Since the son-in-law speaks of this person as 'Babu,' he must be some great man in disguise." In this faith he addressed Rama humbly, with joined hands, entreating pardon for his fault. To which Rama answered, "Well, well, send some tobacco."

Udbhab Khansama was an ancient servant of the father-in-law's household. He brought a handsomely mounted huka prepared for use, which Rama, reclining among the cushions, began to smoke. Kali Kanta, seeking the servants' rooms, enjoyed his modest hubble-bubble. Greatly amazed, Udbhab exclaimed, "What is this, Sir? why do you do thus?" Kali Kanta replied, "How can I smoke in his presence?"

Udbhab going to the inner apartments, said to his master: "The Jamai Babu (son-in-law) has arrived, Sir, and a gentleman in disguise has come with him. The Jamai Babu honours him so highly that he will not even smoke before him."

The head of the house, Nil Ratan Babu, came out in haste. Kali Kanta, seeing him, prostrated himself in the distance and moved away. Rama, coming forward, took a pinch of dust from Nil Ratan Babu's feet, and they mutually embraced. Nil Ratan thought "The companion is certainly a well-bred man, but why does the son-in-law act so strangely?"

Nil Ratan Babu sat down to address the usual welcoming inquiries to his visitor, but could make nothing at all of his replies. Meantime, lunch having been prepared in the inner apartments, a female attendant appeared to call the son-in-law to partake of it. Kali Kanta said, "Good gracious! How can I take food before the Babu has eaten? Let him be served first, then my turn will come; I will eat in your mess, Ma Thakurun."

The maid servant, hearing herself addressed in this respectful manner, thought to herself, "The Jamai Babu takes me for one of the family! Why should he not? I come of respectable people and show it in my looks. He sees all sorts and can distinguish, not like the stupid people
in this house, who don't know a gentlewoman when they see one." So, greatly pleased, the maid, Bindi, went inside and reported that the Jamai Babu's scruple was admirable, that it would not be suitable for him to eat until his companion had eaten, that the friend should be served first.

The mistress thought, "This is some stranger, so let him be served outside, and the son-in-law in the inner apartments." Rama, seeing preparations for his lunch in the outer apartments, was much incensed, thinking "What a strange proceeding is this."

In the meantime the maid called Kali Kanta to lunch. All was ready within, but Kali Kanta, standing in the courtyard, said, "Why should I go in? Give me a little pulse and treacle in my hand to eat here."

The sister-in-law said, "What a lot of funny ways you have learned."

Distressed, Kali Kanta replied, "Why do you make fun of me? Am I a fit object for your sport?"

An elder lady said, "Why an object of sport to us? Go to her who has the right to jest with you." And taking his hand, stumbling as she went, she pulled him into the room.

Kali Kanta's wife, Kama Sundari, was standing there. Kali Kanta, taking her to be the wife of his master, prostrated himself before her. At this, Kama Sundari's lovely face broke into smiles. "What game is this?" she asked. "What new jest have you learned?"

Troubled by these words, Kali Kanta said, "Oh! why will you speak to me thus? I am your servant, you are my lord."

"You are servant, I am master? not for to-day or tomorrow only—so long as I live that relation shall continue. Now eat your lunch."

Kali Kanta. "If anyone has represented me to you in that light he has lied. Humbly I beg of you, as my preceptress, to let me go."

Jest-loving Kama Sundari thought this was indeed a new sort of game. She said, "Dearer than life, I begin to see that you have learned some fine jokes this time," and taking his two hands, she again pulled him towards the seat.

No sooner had she caught him by the hand than he, thinking all was over with him, shouted out, "Help! help! I am done for! she is killing me!"

The frightened family came running at these cries. Kama Sundari, at the sight of her mother, sister, and aunt,
released her husband's hands, and he, seizing this opportunity, with a long breath, escaped.

The mistress asked her daughter, "What is the matter, Kami? Why has the son-in-law gone in this way? Did you strike him?"

Amazed and wounded to the heart, Kama Sundari answered, "I strike him! why should I strike him—with so evil a fate as mine?" Gradually her voice was lost in sobs. "My evil destiny—some wretch has destroyed me—has bewitched him." These cries attracted a crowd around her. They said, "Yes, you must have struck him, else why should he call out so piteously?" And they called her names—"sinful one," "witch," "ogress," &c., scolding her. The innocent Kama Sundari, thus reproached, went weeping to her room, closed the door, and laid herself down on her bed.

Meantime, Kali Kanta, coming out, saw that a great commotion had arisen. Nil Ratan Babu himself, the gate keeper, and Udbhab, were all belabouring Rama wherever they chanced to find him. Amid the shower of slaps and cuffs raining upon him, Rama kept saying, "Let me go, I never heard of a son-in-law being beaten so; it does not matter to me, but do you want to make your daughter a widow?"

Near by stood Taranga, the maid servant, laughing. She was accustomed to go to the son-in-law's house, and told her master that she recognised the man as being the Babu's servant, Rama. Kali Kanta Babu, seeing the beating going on, paced the courtyard like one distraught, crying, "How dreadful! they are beating the Babu!"

At this, Nil Ratan Babu, yet more enraged, said to Rama, "You, fellow! what have you given the son-in-law to eat to madden him? Beat the rascal with a shoe!"

At this command, as rain follows rain in August, so on the guiltless Rama fell the rain of blows. In the pain of the beating, the ball hidden in his garments fell to the ground. The maid, Taranga, picking it up, offered it to her master, saying, "This good-for-nothing fellow is a thief! See, Sir, he has stolen a golden ball." "Let me see it," said Nil Ratan Babu, taking it from her. Then, letting Rama go, he stood aside, opened the pleated fold of his upper garment, and cast it over his head (like a woman's veil), while Taranga, letting her sari fall from her head, tucked it up like a man's, and was about to beat Rama with the slipper, when Udbhab said to her, "You, woman, why are you again mixing yourself up with this?"

Taranga. "Whom are you calling woman?"
Udbhab. "You!"

Taranga. "You mock at me!" and, with the slipper in her hand, she struck Udbhab. He, greatly incensed, but unwilling to strike a woman, looked towards his master, saying, "See, Sir, the impudence of this woman, she is striking me with a shoe!"

But the master, pulling his veil a little more over his face, with a merry smile, said, sweetly, "Yes, he is striking you; but do not be angry. He is the master, and may do so."

Whereat Udbhab, yet more incensed, replied, "How is she my master? She is a servant, I also am a servant. How can you talk like this? I am your servant; how can I be hers? I don't serve on those terms."

Again, smiling merrily, the master said, in the same gentle voice, "What curious fancies we see in old men! My servant! how can you be that?"

Speechless with amazement, Udbhab thought, "Have we got into a lunatic neighbourhood to-day?" And in his surprise he let go Rama, and remained standing.

At this moment, Gobordhan Ghosh, keeper of the household cows, came up—he was Taranga's husband. He was astonished at Taranga's condition and behaviour, also she took no notice of him: while, on the other hand, the master of the house, seeing Gobordhan, again drew the veil off his face and stood aside. Looking sideways at Gobordhan, he whispered, "Don't mix yourself up in that."

Gobordhan, witnessing Taranga's conduct, became enraged; the master's words did not reach his ear. He went to seize Taranga by the hair, "Vile woman!" he exclaimed; "have you no shame?" Seeing him coming, Taranga said, "Gobordhan! are you also out of your senses? go and feed the cows!"

At this Gobordhan seized her by the hair, and began to abuse her roundly, whereupon Nil Ratan Babu exclaimed, "Heavens! that ill-fated wretch is murdering the master."

Taranga, also becoming furious, said, "Do you dare to touch the person of your master?" and began to strike Gobordhan.

Then the uproar became general. At the sound of it the neighbours, Ram Mukherji, Gobind Chatterji, &c., came up to see what was going on. Ram Mukherji, seeing a golden ball lying about, took it up and gave it to Gobind Chatterji, saying, "See, Sir, what is this?"
In Koylas, Parvati now said, "Oh, my lord! take back your golden ball, only see! Gobind Chatterji has gone into old Ram Mukherji's inner apartments, and taking the old man's old wife to be his own young wife is addressing sportful speeches to her; and Ram Mukherji's scandalised maid servants are beating the intruder with a broom. Meanwhile, old Ram Mukherji, fancying himself the youthful Gobind Chatterji, has gone to Gobind's inner rooms, and is singing songs to Gobind's wife. Should that ball remain a moment longer in the world there will be confusion in every house. Therefore take it back."

Mahadev answered, "Oh, mountain born! what is the fault in my ball? Is this a new condition of things on earth? Do you not constantly observe the old setting the young in order, the young doing the same by the old? The master behaving like the servant, the servant in his master's seat? Do you never see a man behaving like a woman, or a woman like a man? All these things are constantly happening on the earth, but no one seems to see how ludicrous it is. I have for once made it evident to the senses of all. Now, I take back the ball. At my wish each shall return to his own nature, and no one shall remember what has occurred."

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MR. ROGERS ON GUJARAT.

On the 28th January, an able paper on this province was read before the East India Association by Mr. A. Rogers, late member of Council in Bombay. Few provinces in India possess greater interest to the student of history, the antiquarian, or the philosophic enquirer, and it is no easy matter to treat of so vast a subject within the limits of a short lecture. But Mr. Rogers found space for remarks on the physical aspect of the country, its geology, rivers, size, and population; for a graphic survey of its history during the last 600 years, and for a sketch of its revenue administration past and present. On this latter subject, Mr. Rogers is eminently qualified to speak with authority, having been connected with that department during the whole of his service, as Settlement Officer in Gujarát, Collector of more than one of its Districts, and Commissioner of the Northern Division. After explaining the former
revenue systems, and the various land tenures, he thus summed up the results of the present system in the introduction of which he himself took a distinguished part.

The introduction of the Bombay Revenue Survey in 1850 and subsequently, put an end to all uncertainty, and fixed cash rents on every accurately measured field and portion of a field throughout the country. It is laid down by law that the value of all improvements in land, such as the conversion of unirrigated into irrigated land, the turning of ordinary dry-crop into rice, &c., by the construction of wells or tanks or lifts from streams, is the rayat's own heritable and transferable property, as the land is, subject to the payment of a rent fixed for thirty years, and then variable only on account of a general rise in prices, and the improvement of markets in consequence of the expenditure of public capital.

The Bombay Revenue Survey has now stood the test of experience in many cases beyond the first guaranteed settlement of thirty years, and the increased rents at the revision now taking effect are cheerfully agreed to, for the country is increasingly prosperous. The lowering of assessments carried out at the first settlement has been fully made up by the greater area since brought under the plough, and the largely enhanced saleable value in the market. The country has been, and is being, opened up by the construction of ordinary roads and railways, that afford facilities for the transport and export of agricultural produce, the result being that in most parts, at all events of British Gujarat, waste land for the extension of cultivation is not procurable. All this can be amply proved by statistics.

The sketch is an able one. The survey system rests on the foundation that the land-tax shall absorb only a moderate percentage of the profits of the cultivation, and as Sir Richard Temple wrote, "it constitutes the most laborious of all the tasks essayed by the British in India."

Time did not allow Mr. Rogers to tell his audience of the magnificent buildings in Ahmedabad, recalling the sovereigns who ruled there while the Plantagenets and Tudors were reigning here; of the still more ancient commerce of Broach; the manufactures of Cambay; the cotton industry of Sourashtra; or of the factories of the several European nations, Portuguese, French, Dutch, and English who contended for sovereignty in the East. Each subject would need a lecture to itself.

The vast size of the province is seldom realised. Including Kattiavar and Baroda, its area is as large as that of England and Wales, and its population equal to that of Scotland, Wales, and Ireland together.

But to descend for a moment to more commonplace matters, let us inquire what Gujarát is, not to the historian or
philologist, but to the Anglo-Indian whose lot is cast there in these days of ours. It is often said that the best climate in India is bad, and Gujarát has not the credit of possessing the best. There are few countries more generally abused, but mostly by those who have never served there. It is hot, certainly. No other term would truthfully apply to a district where, not unfrequently, before the rains, the temperature exceeds 100° at sunset. There is a story about Gujarát men being recognised as such in Poona because they stood in an October sun to keep themselves warm! It is equally true that the moist, muggy heat of the monsoon in Gujarát is distinctly unpleasant; but the climate even there is far better than that which our troops en route to Coomassie are at this time enduring. The Standard of to-day tells of English walking-sticks "twisting and curling up with the heat," and of postage-stamps refusing to be stuck on an envelope; and certainly clothes in Gujarát do not "get mouldy in a single night unless wrapped in waterproof." The hot weather is severe but healthy, and if the monsoon is trying, there is the grand cold weather to look forward to, and where, in India or elsewhere, is there a more perfect time? Where, again (at any rate in the Western or Southern Presidencies), is there such sport as Gujarát affords? And this is a really important factor in Indian life. But for the healthy exercise and pleasurable excitement it affords, many a man would soon become enervated and depressed by the constant work and anxiety of his office. And to the district officer especially, opportunities for field sports are most valuable. He thus becomes familiar with the wilder parts of his charge, which, otherwise, he would find little inducement to visit.

But I must not exceed the space given me, or I should like to ask where work itself is more interesting, or what people are more appreciative of it, more sensible of kindness and sympathy? In other parts of India there may be more glitter, more electro-plate, smarter equipages, and more elaborate social functions, but in no part of the country is there more good fellowship, more open hospitality, and more genuine manliness than in Mr. Rogers' old province.

G. F. S.
Oriental Christmas Cards.

Can any of our friends, especially our “corresponding members” in India, see their way to carry further towards some practical form the suggestions embodied in the following paragraph? We find it in the Indian Spectator’s news-letter (January 19).

Speaking of Christmas once more, in spite of the crowd of disasters and fatalities, as to which our daily papers spare us nothing in the telling, the tide of domestic joy has flowed smoothly along in many happy homes, the pantomimes and other public amusements are in full swing, while the pleasant vanities of Christmas and New-Year cards have abounded as much as ever. It is in respect of these only that a certain suggestion is offered; for there may be in it the germ of a new industry for India, small in money value, it is true, but affording a bright link with this country. That is, why should not India send, for this purpose, pictures from the ever-varied scenery of the great peninsula, of the several races, in characteristic costume, or devices in decorative art, these being suited with fragments of “Indian wisdom” and couplets from your inexhaustible epics? Though these might have little or no affinity to our Western legends, yet such devices from the Orient world would serve to brighten the dark days of our Northern clime, and be welcomed as a refreshing relief from the monotony of our present series of these annual vanities. This is a suggestion quite in the rough; but if properly worked out by some inventive mind of an artistic turn, on your side, much might be made of it.

Here, then, is a proposal which may possibly be turned to account of Indian decorative art; but we must confess it is not easy to say which class of artisans would be ready to take it up. Then who is there, either here or in India, who would be willing to take the trouble to explain to the illiterate, though artistic craftsman what would be expected of him, in order that he should seize on such new opening for his hereditary skill in this novel adaptation thereof to meet European taste? And yet the quotation above does offer a programme sufficiently varied to enable our friends to select from it those portions that they may see to be really feasible
and promising—though we must ask them to be careful to stick to our conservative principles, and not, in their natural eagerness to promote "a new industry for India" beguile themselves or the "untutored Indian" into flashy or vain devices. For instance, let them take heed that a snare may lurk in that tempting proposal to embellish Christmas and New Year's cards with pictures of Indian scenery. These would belong to the domain of Fine Art; and if its influential patrons in India see their way to follow up this promising vein of artistic industrial exploitation, it is not for us to raise any objection. Only let them see to it that these attractive Oriental cards for Western greetings shall be really artistic, not gaudy or garish. There is, by the way, one branch of Indian art, not mentioned in the quotation, which, by its very conditions, would be safe from abuse in being adapted for these vanities of the West, and which is one that our members might do well to encourage—that is, selections from the choicest examples of Indian architecture and mural decorations. Many of these, if faithfully executed—as witness some of the windows and smaller doorways or arches in Mr. E. Lord Week's *Harper* papers—would be welcome to the receptive eye of the West as genuine examples of Oriental art. And whether these examples were taken from Moslem palace or mosque, or from Hindu temples, either Brahminal or Jain, each would lend itself for those lines of "Indian wisdom" referred to in the quotation, which would attract the thought and literary taste of the Western world. But in case this hint towards utilising the architectural glories of India should be taken up by some too eager commercial exploiter, let us give such one word of caution—namely, do leave the Taj severely alone, the Taj Mahal is too much with us, late and early: it has been depictured to the death.

As to that other suggestion in the news-letter towards utilising these fancy cards of seasonable welcome and social amenity—that is, to depict in them examples of the races and costumes which afford such an infinite variety of picturesque effect in every province of this great peninsula—these could be done by many Indian decorating artisans, besides those conventional miniature painters of Delhi and Agra. If such types were accompanied with brief indication of the province or race, the curiosity as well as the taste of the Western world would be met. Perhaps the item in the news-writer's hints which comes nearest to the objects and domain of S.E.P.I.A., is that which proposes to use as ornamentation for these cards those geometrical
or strictly conventional devices of Indian art, which are of traditional, and, so to speak, immemorial acceptance. These are least liable to be tainted with European degeneracy or extravagance, and could be devised in almost infinite variety of form and colour from the *shilpa shastra* that are the hereditary arcana of every artisan’s caste. No doubt, even in this strictly indigenous branch of art there would be danger that the chromolithograph fiend might thrust his paw into the new industry; but it would be the business of our Society, its Indian members and local authorities, to preserve and certify the genuineness of the artisans’ handiwork.

HAND-LOOM WEAVERS—considered as the class so often referred to in the recent heated controversies about the Indian cotton duties—are not specially clients of ours. But as a patient, decaying, though still struggling class of indigenous artisans, we are constrained to put in a word on their behalf. We do this seeing that Lancashire and Bombay alike are filling the air with angry complaints because, it being impossible to “excise” every cottager’s loom, these rural weavers, under operation of the revised cotton duty tariff, will be “protected” to the extent of 3½ per cent! Well, and what then? Surely the giant power-loom industry, with its far-reaching steam-arm, need not grudge this crumb of one-twenty-eighth part, just 3.15 pies to the rupee, which, in the scuffle between the millions of India and Lancashire, has fallen from its world-wide table into reach of the poor industrious hand-loom weaver of India. He has been squeezed out of one district after another; and, where he still survives, the men of steam and iron are pressing him hard; it is unworthy of them to grudge him this day of grace, which, by a curious chance, the fiscal perplexities of Indian finance have thrown in his way. “Protection” is, of course, a mortal sin; except, equally of course, in the estimation of those powerful classes who can entrench themselves behind its embankments, as is the case with the manufacturers of the United States and our own colonials in Canada, Australia, and the Cape. But, if there be any case in which that sin may be regarded as venial, it is surely in that of the Indian hand-loom weavers: for, let us remind the clamant millowners, alike of Lancashire and India, it is not the hand-loom weavers who “load” their cloth with
sizing and "china clay," or who need, as in the latter case, to be bribed by allowing those materials of sham and sophistication to come in "duty free." No; the up-country weaver and his ancient loom may be a clumsy pair, but they do, at least, turn out honest stuff—rough, but genuine cotton cloth, that will wear out half-a-dozen cloths of the highly-sized Manchester piece-goods. So far, then, in the interest of honest work, we shall not fret about the beggarly bit of "protection" that has come like a windfall to keep the ramshackle old shuttles going merrily in thousands of hamlets a few years longer. Then, too, as the ancient designs and the hand-stamped indelible dyes can only be produced in connexion with the village hand-loom, we welcome this quarter anna in the rupee as a sort of god-send on behalf of S.E.P.I.A. clients.

[Note.—The above suggestion about Indian Christmas cards is not new, as it has already been acted upon, though not so widely as might be wished. Temples and other picturesque buildings, river scenes, bazaars, native carts, and groups of figures illustrating daily avocations are frequently represented, and these cards are often sent to friends in England at the New Year.—Ed. I. M. & R.]

Class I. Certificates of the Society have been awarded for work done in 1895, in furtherance of its aims, to—

Mr. R. Chisholme, for excellence of design and colour in pottery, made under his supervision at the School of Art, Madras, and exhibited at the Empire of India Exhibition.

Mr. Harold Hartley, for advancing the objects of the S.E.P.I.A. in the Empire of India Exhibition.

Mr. E. Nicholl, of the Municipal Artisans' School, Amritsar, for valuable assistance and hearty co-operation in the Society's work at the Empire of India Exhibition.

Mr. F. H. Andrews, for valuable assistance and hearty co-operation in the work of the Society in the Empire of India Exhibition.

Class II. Certificates have been awarded to the undermentioned art workers:—

Ramrao Corday & Sons, Poona, for excellence of design and good workmanship in silver tea caddy.
Haji Mahomed, for silver salver, and specimens of damascened work.
Nawab Din, for tray made of gold and silver, and shield.
Jan Mahomed, for design of lotah—Koftgari work.
Nazir Mahomed, beautiful design and workmanship of shield, &c., in Koftgari.
Karim Illahi, for beautiful shield—Koftgari work.
Mahomed Baksh, of Sialkote, for shield—Koftgari work.
Sharif Din, for excellence of design in gold and silver shield.
Gopal Singh, of Amritsar, for carved window.
Ramji Dass, of Hissar, for good wood carving.
Somnath Bhudar, of Kolhapoor, for excellence of carving.
Pala Singh, of Lahore, for a beautifully carved chair.
Ivory carvers of Trivandrum, for fineness and delicacy of carving.
Suraj Din, of Tinzbur, for well turned and lacquered vases.
Dubraj Dass, of Berhampoor for figured weaving.
Mritzunjoy, of Berhampoor, for evenness and excellence of silk weaving.
G. Kehrer, of the Basle Mission Establishment, Calicut, for excellence of weaving in table linen.
Master weaver, for carpet made in Ellore.
Takoordass, of Madras, for white and gold embroideries and muslin embroideries.
Kishen Chand, of Delhi, for shawls, and gold and silver embroideries.
Runchorlal Bakariwala, of Ahmedabad, for kincob weaving.

A letter, in the name of the President and Council, was sent to H.H. the Thakur of Bhownagar on the lamented death of his father, the late Maharajah, who was a Vice-President of the S.E.P.I.A., asking the young Thakur to allow his name to be retained instead, and expressing a hope that he would take an interest in the arts and industries of his State.

Sir George Birdwood, K.C.I.E., has resigned membership of the S.E.P.I.A.

Mr. Vincent Robinson, C.I.E., has retired from the Executive Committee.

Dr. Alex Bowie has accepted a seat on the Executive Committee of the Society.
By the death of Lord Leighton, the S.E.P.I.A. loses a patron whom it will be difficult to replace. Lord Leighton took a sincere interest in all the undertakings of the Society, and kept himself informed of its movements from time to time. The following extracts from a letter dated May 11, 1891, which was read at the first annual meeting, come with that power and significance which cling to things that have the "touch of a vanished hand," and words that have been uttered by a voice whose sound is for ever still.

"Holland Park Road,

"May 11th 1891.

"Dear Mrs. Carmichael,—I learn with great satisfaction, from your letter and the documents which accompany it, that the efforts of your society are meeting with favour in India, and promise to bear definite fruit. Action on the spot is what you want, not merely theoretic expressions of sympathy here in England. How entirely I go with you in your desire to see the Industrial Arts of the East preserved in their vernacular purity and sincerity I need not repeat. Sincerity of expression is not only the distinctive essential charm of a national art, but it is indeed the true element of life in it. If the artistic utterance of a people—if I may use the expression—is to remain delightful, and to retain its vital principle and power of development, it must be kept pure of foreign jargon; and it must further be kept so pure by the consciousness of those whose expression and utterance it is, that it is beautiful, and beautiful in proportion to its sincerity. . . .—Believe me, yours truly,

Frederick Leighton."

A beautiful wreath, composed of arums, white tulips, and lilies of the valley, was sent in the name of the President, Vice-Presidents, and members of the Council, as the last tribute to one, whose memory must remain honoured for all time in the hearts of those who were privileged to know him.
BISHOP HEBER: Poet and Chief Missionary to the East
Second Lord Bishop of Calcutta. 1783—1826. By
George Smith, C.I.E., L.L.D. (John Murray.)

BISHOP HEBER's narrative of his journey through India
and Ceylon was published nearly seventy years ago, in
2 vols., 4to. It has since appeared in various cheaper
editions, and is well known to all who are interested in
India and in missionary enterprise in that land. In the
present volume, Dr. Smith gives us the story of his early
life, and of his English career, which was strikingly
characterised by those qualities of mind and heart which
have left their mark for all time on his Indian Bishopric.
A zealous patriot, in the best sense of the word, a liberal
Churchman, Catholic in his sympathies, earnest in his
Master's work, a poet of no mean order, a voluminous writer
and essayist, an ardent lover of nature, and, above all, a
lover of his fellow men, Heber's English life was one
continued course of useful activity.

Reginald Heber was born in April 1783, in the parish
of Malpas, in Cheshire. His father, also Reginald Heber,
was "the stately squire and zealous parish priest of
Hodnet."

"From the first dawning of intelligence, and all through the
forty-three years of his life as child, youth and man, as student,
pastor and bishop, Heber showed the same 'gracious' character
and mental activity, redeemed from priggishness and vanity by a
humble fear of God, and a joyous delight in whatsoever things are
lovely and of good report."

He was an omniverous reader, gifted with a splendid
memory, a poet, and an artist. At the age of fifteen he was
sent to a training school at Neasden, where he become the
companion of John Thornton—a friendship which lasted
through his life. In his eighteenth year, Heber went to
Oxford, where he gained great popularity by his classical
scholarship and literary gifts, his generous bearing and
clever talk. Here he gained the prize for his poem
"Palestine," which, wrote Christopher North in Blackwood,
has been placed, by the judgment of the world, "at the very
head of the poetry on divine subjects of this age." It was
during the long vacation that Heber formed the beginning of an affectionate friendship with Charlotte Dod, daughter of his father's friend, the Squire of Edge; and in subsequent years, almost up to his sudden death, Miss Dod was the sisterly correspondent to whom he loved to pour forth his confidence. His letters to this lady form an important part of this memoir.

Early in 1804, his father died. Having taken his B.A. degree, Heber was elected one of the fifty fellows of All Souls. "He was now fully equipped for his life-work, and the Rectory of Hodnet was ready for him; but, with his friend Thornton, he resolved to make such a tour of Europe and the East as was possible at that time. It was the year of Austerlitz and Jena (1805—1806). He could not enter France, or, indeed, Southern Europe; but the Scandinavian countries, Russia with the Crimea, Hungary, Austria, and the greater part of Germany were open to him; and to these he gave nearly the whole of the twenty-second year of his life."

Next year (1807) Reginald Heber was ordained, and was instituted by his brother to the Rectory of Hodnet. In 1809, he married Amelia Shipley, daughter of the Dean of St. Asaph. His devotion to the duties of his large parish became more intense, every moment of a busy life was occupied. In 1822, Heber was elected to the preachership of Lincoln's Inn, necessitating occasional residence in London, where, of course, he enjoyed the society of many eminent men in religious, literary, and fashionable circles. In Chapter V. a remarkable instance is given of his aptitude in composition. On Whit Sunday, 1819, his father-in-law, the Dean of St. Asaph, was to preach the missionary sermon in the parish church of Wrexham. "On the Saturday, when preparing for the services, the Dean asked his son-in-law to write something for them to sing in the morning. . . . The almost immediate result was the composition, as if by an inspiration, of what is still the greatest hymn in the chief missionary language of the race"—"From Greenland's icy mountains." Heber composed fifty-seven hymns, "of which thirty still hold the front rank of popular approval and use."

From his early years Heber was an earnest supporter of the Church Missionary Society, the Bible Society, and the Christian Knowledge Society—and this at a time when the bishops and clergy, as a rule, were comparatively indifferent to missions. It is not remarkable, therefore, that, on the death of Bishop Middleton, the appointment to
the Bishopric of Calcutta should have been offered to him, or that, in his enthusiasm for missionary work, he should have accepted it. On the 16th June 1823, in the flower of his life and the fulness of his powers, at the age of forty, Reginald Heber went forth the chief missionary of the Church of England to the East. He arrived in Calcutta on the 10th October 1823, and took up his residence in Fort William, in the Government House of Clive, where he received the clergy of his diocese.

"The nine years of Bishop Middleton's episcopate were passed in an unhappy struggle with the Company and the civil authorities to be allowed to do in the East as the Primate of the historic Church of England did, or at least any bishop within the province of Canterbury. . . . The primary object for which he came out (writes his reverend biographer) was to govern an established Christian Church, and he conceived that his situation and authority would have undergone no essential change, even if the design of spreading the Gospel among the Hindoos had been abandoned by all parties without exception. Hence he was uniformly anxious to keep the duties of the clergy and those of the missionaries separate from each other."

Bishop Heber "was exactly the opposite, alike in the wise and Christian spirit which he showed to the civil authorities, the Catholicity with which he welcomed the co-operation of Dissenters, and the frank enthusiasm which led him from the first to magnify his office by proclaiming himself the chief missionary." And this is the keynote to his Indian career.

In April 1824, he records a great dinner and evening party, "at which were present the Governor and Lady Amherst, and nearly all our acquaintances in Calcutta. To the latter I also asked several of the wealthy natives, who were much pleased with the attention; being, in fact, one which no European of high station in Calcutta had previously paid to any of them." Speaking to these gentlemen of the introduction of women into society as an ancient Hindoo custom, Radakant Deb observed, "It is quite true we did not use to shut up our women till the times of the Mussulmans. But before we could give them the same liberty as the Europeans they must be better educated."

Heber's letters to Miss Dod contain vivid accounts of Calcutta and its environs, and of the people and schools he visited—for there were village schools even in those early days.

"You may guess (he writes) the feelings with which I have entered these huts, on seeing ninety or a hundred poor little naked urchins seated on the ground like little tadpoles, writing their letters in the
sand, or their copies on banana leaves, one after another stepping out to read, either in English or Bengalee, the history of Joseph, or the good Samaritan, proud of showing their knowledge to the Lord Padre Sahib."

In another paragraph, Heber gives the following facts as to the state of education in Calcutta:

"Two years ago, no woman in India could either read or write; now, in Calcutta and the neighbourhood, there are twenty-three female schools carried on by a Mrs. Wilson, the wife of a missionary, who visits them all by turns, two or three times a day, and finds from thirty to fifty little girls in each school, some of whom have actually taught their mothers to read and write also. . . . Similar exertions are making at Burdwan; and, in general, a change appears to have taken place in the native mind, of which the oldest residents in India were the slowest to believe the possibility."

It was not until the 15th June, after many months of incessant work, that the Bishop began the first visitation of his great diocese. He travelled by boat to Dacca, which place he did not reach till the 4th July. His friend and domestic chaplain was Mr. Stow, who unhappily died from fever at Dacca.

Space will not allow of our following the Bishop through his adventurous and toilsome journey to the principal towns in the North-west, to Simla, Rohilcund, and Bombay, where his wife and daughter joined him; to "Ceylon's Isle," where they sighed in vain for the "spicy breezes," but earnestly pursued his great work; returning to Calcutta on the 21st October.

On the 30th January 1826, Heber began his second visitation tour, leaving his wife and children in Calcutta. On the 3rd April, after a day's work of the most exhausting and exciting nature in the heat of April, in the station of Trichinopoly, the Bishop, after resting a few minutes, entered the bath—a large building separated from the house, with water seven feet deep. Half-an-hour passed without a sound, when his servant, alarmed, opened the door, and saw the body of his master under the water. All attempts to restore animation were in vain. The first shock of the cold water, acting on a nervous system weakened by over-work and fever, caused a blood-vessel to burst on the brain.

Such was the tragic ending of a noble life of work and self-sacrifice, and in the largest sense it may be said that "his works follow him."

JAS. B. KNIGHT.
NEW BOOKS RELATING TO INDIA.

Life of Francis Xavier, Apostle of the Indies. By Mary Hall M'CLean. 6s. net. K. Paul & Co.

The Imitation of S'ankara: being a Collection of Texts bearing on the Advaita. By Manilal N. Dvivedi. 5s. net. George Redway.

The Marvellous Adventures of Sir John Maundeville, Knight. Edited and profusely Illustrated by Arthur Layard. 6s. A. Constable & Co.

Barlaam and Josaphat: English Lives of Buddha. Edited and reduced by Joseph Jacobs. 8s. 6d. net. (David Nutt.) [Deals with the strange story of the canonization of Buddha as a saint of the Church of Rome.]


The Burman: His Life and Notions. By Shway Yoe, Subject of the Great Queen. 12s. 6d. Macmillan.

Brenda's Experiment: a Novel. By H. M. Greenhow. 2s. 6d. (Jarrold & Son.) [A Tale of the time of the Mutiny. The "Experiment" consists in an English girl marrying a Mohammadan gentleman.]


A Practical Hindustani Grammar. Compiled by Lieut.-Col. A. O. Green. Part I, 8s. 6d.; Part II, 7s. 6d. Henry Frowde.

Indian Railway Companies. Compiled by E. W. Montgomery. 1s. Mathieson & Sons.

The Divinations of Kala Persad. By Heaton Hill. Ward & Lock.
INDIAN PEASANT SETTLEMENTS, AND HOW TO FORM THEM.

The Madras Government, in the beginning of 1894, issued the following suggestions with regard to a proposed endeavour to settle the pauper population of India on waste lands, in order, if possible, to provide for the maintenance of the 40 millions who were believed to be within danger of chronic want:

If societies of philanthropic individuals could be found to take up the scheme, and to provide for the outfit and keep of the immigrants until they became self-supporting and able to stand by themselves, there would be some prospect of success. Left to themselves, there would be great danger of the immigrants, or most of them, falling back into the rank of day labourers. If the experiment could be tried, under (the) favourable conditions above indicated, the Government would readily do all in its power to further the scheme. . . . The Government will be prepared to consider favourably any well-matured plan of operations which may be submitted, . . . and the Collector should also place himself in communication with any missionary societies or philanthropic associations which may be likely to initiate any project of the kind.

All collectors of Land Revenue were accordingly directed to afford all possible assistance in the furtherance of such schemes.

Accepting this challenge, Mr. Commissioner Tucker, of the Salvation Army, has formulated a scheme for the establishment of peasant settlements on waste lands, the proposed settlers being drawn from localities in which it is assumed that a large percentage of the annual mortality is due to insufficiency of food, caused by excessive pressure of population on the soil.

Before proceeding to discuss the details of Mr. Tucker’s scheme (which is, of course, dictated by the most praiseworthy and philanthropic motives), it will be advisable to explode the partial fallacy contained in the assumption that insufficiency of food is brought about by the pressure of population on the soil. In the richest district in Gujarât, Nariád, there is an average of from \( \frac{1}{2} \) to 1 acre of cultivated land per head: the soil is good, and high
farming has to be resorted to for the cultivators to make a living out of the small area at their disposal, the very fact of the scarcity of land forcing the people to extra exertion, and thus keeping them in prosperous condition. It might, to a certain extent, be the case in districts like some parts of the Dakhan (Deccan), where the soil was naturally too poor to respond to the cultivators' efforts on the occasion of failing monsoons, if other means of eking out a livelihood were not attainable, such, for instance, as employment in the mills of Bombay and other large towns, in order to reach which ample railway communication has been established; but it is clear to any one who has lived long in the country, that the heavy mortality is due, not so much to insufficiency of food as to the insanitary condition in which the people live, and the impossibility in most cases of obtaining skilled medical assistance. "Insufficiency of food" is, for the most part, the parrot-cry of grievance-mongers, who make use of the statistics of mortality for their own purposes.

Mr. Tucker proposes to ask Government and the Native States for 50,000 acres of land, in suitable blocks of from 500 to 5,000 or more acres, free of taxes, i.e., land revenue demands, for five years. Such areas might possibly be found in Native States, and in the Madras Presidency, where a large proportion of the land revenue appears to be collected by means of evictions (there were in eleven years 830,000 to 840,000 of these), but in the Bombay Presidency such areas of waste could not be obtained. On the 50,000 acres it is calculated that 10,000 families can be settled, at the rate of five acres per family; and although it is proposed to begin with half that number, Mr. Tucker's estimates are based on the settlement of the whole. To commence operations, break up land, sink wells, buy cattle, and settle the first colonists (5,000), it is estimated that £50,000, at the rate of £10 per family, would be required. This it is proposed to raise—

(a) Partly in donations;
(b) Partly in loans from private sources, bearing interest at 5 per cent., and repayable within a given term of years;
(c) Partly in loans from Government under the Takávi, or agricultural loan law.

A few philanthropic individuals might give a few pounds towards (a), and the Government might or might not feel disposed to advance money under the Takávi law, but this would depend greatly on the general state of Indian
INDIAN PEASANT SETTLEMENTS.

finances. Contributions under (b) could not be hoped for unless the land were mortgaged as security for repayment, and to do this would plunge the colonies into difficulties ab initio.

There would be connected with each colony an agency for acquiring, in smaller or larger pieces, waste land in or near over-populated towns and villages, where it is assumed needlessly large reserves of cultivable land often exist. Passing over the fact that it is just in such situations that culturable land does not lie waste, as it is of too great value close to the market that such towns or villages would afford for the disposal of agricultural produce, especially cattle fodder, Mr. Tucker's remark that such tracts would be cultivated by means of the labour of the adjoining villages, thus saving all preliminary outlay for houses, wells, support of colonists, &c., is in direct contradiction to the central idea of the whole scheme—viz., the establishment of separate colonies to be drawn from over-populated districts.

Then comes a village loan agency, to combat what is termed the great curse of the usurious money-lender. The object of this is to procure loans on easy terms, by acting (1) as the go-between for Government in obtaining for the depressed classes loans under the Takávi law. For this purpose the agency would be superfluous, if not mischievous, for the terms on which Takávi loans can be obtained from any Mamlutdar's or Tehsildar's station are laid down by law, and are available at any time through a visit to that station. Any complication in the matter, such as having another go-between, however honest and willing he might be, would be much to be deprecated. (2) As the agents for banks, firms, philanthropists and others who might be desirous of investing sums of money in this way at a fair rate of interest. This is now done out of their capital by the village money-lenders themselves, without whom, as their bankers and pawnbrokers, nine out of every ten of the agriculturists would at once sink to the level of day-labourers—and, it may be said in passing, without great advantage to themselves in many cases. If the rates of interest charged by these money-lenders were compared with those charged in Europe by pawnbrokers, who correspond with the former much more nearly than bankers in the European acceptation of the term, the village usurers in India would not be found to be such a curse to the country as Mr. Tucker and others equally ignorant of the transactions between debtors and creditors in India are in the habit of assuming. (3) The co-operative village-loan
system referred to under this head is unknown to the present writer, but co-operation of any kind in India would as a rule be impracticable, in consequence of the mutual distrust of each other common amongst natives. Mr. Tucker's next proposal is that agricultural schools should be established in villages instead of sweeping the children into the towns. This grievance is entirely imaginary, for schools, supported by local funds, already exist in village centres in all convenient localities, and will be multiplied by degrees as funds accumulate and the country appears to require them.

Mr. Tucker next proceeds in his report to produce a balance sheet, according to estimates based on careful inquiries from reliable sources, to prove that such a scheme, if conducted with ordinary care and on a sufficiently large scale, could be made to pay its way and reproduce itself. Now, statistics based on such figures may be made to prove anything; and one has only to point to the item of value of produce of land, given for the same area of 2,500 acres at Rs. 50,000 in the first year, at 125,000 in the second, at 150,000 in the third, 200,000 in the fourth, 200,000 in the fifth, and 225,000 in the sixth, to show how loosely these have been estimated. Bullocks fit for agriculture could hardly be purchased for Rs. 20 each, as estimated. The climax is probably reached when credit is taken in the fifth and sixth years for interest on loans of Rs. 75,000 in the fourth and fifth years, and of Rs. 90,000 in the sixth, to the Land Mortgage Agency over and above other profits, and for balance in hand, being value of food and seed reserved from previous year, in sums rising from Rs. 50,000 in the second to Rs. 68,750 in the sixth year. At the same time the cost of maintenance of families is debited for the first four years respectively at 30,000, 36,000, 42,000 and 42,000, notwithstanding that from the second year, at all events, their food and seed-grain would be produced by the colonists themselves. In short, the whole of the estimates are fanciful and thoroughly unreliable, and colonies founded in consequence of a belief in their accuracy are certainly foredoomed to failure.

Probably the only sure way to found such agricultural colonies with a prospect of success would be to promise sufficient rent-free land, with the hereditary position of headship (Patel, Lambardar, Mukhi, or other title) to any respectable man establishing such colonies in suitable localities, with freedom from land tax for a certain number of years, and Takávi advances for the purposes of building
houses, making wells, and the purchase of cattle and agricultural implements. At the same time, let it be clearly understood that no attempts at proselytising shall be made in connexion with the colonies. The bare rumours of such attempts would nip the whole scheme in the bud, and it is for this reason that their ostentatious foundation under the auspices of the Salvation Army would render the idea futile from its inception.

A. Rogers.

In May 1894, a meeting of students from Baroda was held in London, for the purpose of forming a scheme whereby they might testify their gratitude to his Highness the Maharaja Gaikwar of Baroda for the liberal aid he had given them in order that they might study in Europe. It was considered that a clock tower, built in Baroda to commemorate that liberality, would be the most suitable form their acknowledgment of the generosity of his Highness could take. We have now the pleasure of informing our readers that the sum of Rs. 8,000 has been collected, and his Highness the Gaikwar has graciously consented to allow the proposed tower to be called by his name. Plans of the tower will be submitted by the Dewan to H.H., and when they have received his approval the construction will be at once begun. A clock has been forwarded from London having four dials, the diameter of each of which measures 6 feet. The figures indicating the hours are in the Marathi character, so that even the native labourer may know the time of day as he passes the tower.
AMONGST the multitude of tiger stories, many of which are either untrue or grossly exaggerated, we venture to think that the experience of S—B—is not only unique, but is also more gruesome than even most of these sensational narratives usually are. Its truth has been confirmed from many reliable sources.

S—B—was, not many years ago, and we believe still is, the manager of a tea-garden in Assam, where a man-eating tiger was in the habit of carrying off the estate coolies for his dinner, finding them a much easier prey to dispose of than either bullock or deer.

At last, emboldened no doubt by unhindered success in carrying off his victims, he took to entering the manager's bungalow at night, and, seizing a sleeping coolie from the verandah, would walk off with him to his lair in the jungle.

Many devices had been resorted to for the tiger's destruction, the bodies of his victims being poisoned, traps of various kinds laid, &c., but such is the innate cunning of these terrible scourges of humanity in India, that he escaped them all.

Indeed, whilst the man-eater becomes more fearless of man than the ordinary tiger, his cunning seems to increase in an inverse ratio; and so terrible at last is the dread he inspires, that whole districts are often depopulated, the people preferring to abandon their homes to being haunted night and day by the fear of the terrible foe, who is ever present to their terrified imagination, lying in wait for them in the nearest cover.

The uncertainty of his movements, too, adds to the strain—for having killed and devoured a victim in one village one night, he will repeat the same twenty miles off the next.

Having failed therefore in their plans to circumvent the brute, B—and several of his planter friends determined to sit up at night for him in the verandah, and, if possible, shoot him.

Covering themselves with native blankets, they waited with rifles ready, hour after hour, in the darkness, with
every sense alert to detect the stealthy approach of the dreaded foe.

At last one of them, L——, rose, and entered the bungalow to get something which he required, and whilst inside, hearing a tremendous scuffling and shouting in the verandah, he rushed out to find it empty; but the voice of B—— reached him from the tea-garden, shouting, “Help, help, for God's sake, help! the tiger's got me!"

Fixing the bayonet on his loaded rifle, L—— ran to the spot where he heard his friend's voice, and there he found the unfortunate B—— being led along by the tiger, which had his hand in its mouth; whilst he was walking by its side!

Rushing up to the brute, L—— plunged the bayonet into its side, firing the rifle simultaneously.

The tiger fell, releasing B——, who, with L——, made for the bungalow. Before they could reach it however, the monster overtook them, and again seized poor B—— by the shoulder and neck, wounding him terribly. It was, mercifully, the brute's expiring effort, for it dropped dead before it could kill B——.

It then transpired that the tiger had stolen in upon the watchers like a shadow, and had seized the nearest one, B——, by the hand which he had raised to defend himself, and had commenced to drag him away. In his agony, he rose to his feet, and after descending the steps of the bungalow, was actually being led off to be devoured, when L—— came to his aid, and by his courage and presence of mind rescued him from an awful death.

The other watchers and servants, utterly panic-stricken, had made for the nearest door, and tumbled over each other in their headlong flight from the dread man-eater; and had not L—— been both cool and courageous, B—— would certainly have been added to the already long list of the tiger's victims.

After being ill for many months, he recovered to tell the tale of his awful experience of being led away to be eaten.

F. W. MAJOR.
A Durbar of the Northern Shan Chiefs was lately held at Mandalay. Sir Frederick Fryer, the Chief Commissioner, distributed a number of Honours, the most noticeable being a C.I.E. to the Theebaw Sawbwa, whose sons stayed in England not long ago. His Honour spoke in the highest terms of the good work done by this Sawbwa, who was one of the first Shan Chiefs to render submission to the British, and has since endeavoured, by all the means in his power, to ameliorate the condition of his people and develop the resources of the State. To his well-directed zeal the State and its dependencies owe their growing prosperity, freedom from financial embarrassment, and their daily increasing security from crime and violence. Sir Frederick Fryer proceeded to say that the Theebaw Sawbwa was not alone in deserving praise; amongst those specially selected for thanks being the Chief of South Hsenwi and his trusted Minister, another Chief, and the Chief of North Hsenwi, who was absent from ill-health. The Commissioner made an encouraging speech, in the course of which he said that the Government would not interfere directly with the internal administration of the States, but that order would be maintained by the Chiefs themselves, oppression hindered, and justice impartially administered. He urged the Chiefs to discourage inordinate gambling, "the curse of the Shan race." Referring to the Mandalay-Salween railway, his Honour said that its construction would be the most important event in the history of these States.

Colonel Woodthorpe, C.B., R.E., in his recent lecture at the Society of Arts on the Shan Hills, to which we referred last month, gave interesting information about the customs of the Shans. Crimes theoretically punishable by death are murder, dacoity, theft of valuable property; but under ancient custom, every offence may be expiated by a money payment unless, in case of murder, the murdered man's relatives demand blood for blood. The price of an ordinary man or woman's life is Rs. 300: of a woman's body Rs. 80 (claimed in cases of adultery). A chief or high official is worth more, and in each case the death penalty is usually imposed. In cases of culprits who cannot pay, or whose relations cannot pay, death is looked upon as a fitting punishment even for petty thefts. No great fuss is made over marriages. "The ceremony varies from the simple arrangement of taking each other's word for it, to feasts lasting several days among wealthy people. Even here, though, the actual ceremony is a minor feature in the proceedings. The usual form among Western Shans is for the couple to eat rice together out of the same dish in the presence of their relatives and
the village elders. The bridegroom then declares that he marries the lady, and will support her. Among the Lü there is more of a ceremony. The hands of bride and bridegroom are tied together with a piece of string after they have eaten together, and an old man pronounces them duly married. The Hkous throw rice-balls at each other and the couple during the ceremony. The newly-married couple go to their house, and split betel-nuts are distributed among the relatives of the bride, who give money as a return present. Divorce is readily obtainable, but, except among young people of low rank, is comparatively rare. A man can have more than one wife if he can afford it. In case of divorce the property is divided according to the laws of Menu. The applicant for the divorce (when the desire is not mutual), or the person through whose fault the divorce is applied for, always loses considerably in the division. Shans bury their dead; priests and chiefs are burnt." Though very superstitious, the Shans are, Colonel Woodthorpe pointed out, ashamed somewhat of worshipping "nats" (spirits). "Buddhism gets more corrupt the further East one goes, and nat worship gains in strength. Buffalo are openly sacrificed to the nats east of the Salween, a thing rarely seen in the West. Certain nats are only appeased by human sacrifice. The guardian spirit of one of the Salween ferries claims a victim every year—preferably a Chinaman. The nat saves trouble by capsizing a boat and securing his victim. The ferry is then safe for the rest of the year. Shans still believe in the efficacy of human sacrifice to procure a good harvest. The manner nowadays is to poison someone at the State festival held generally from March to May." It is some satisfaction to learn that the practice is disownened by the chiefs, and that it is probably dying out. Colonel Woodthorpe expressed the opinion that sufficient expert exploration has not been done to improve the communications and to develop the resources of the country. The climate of the Shan States is, he said, generally good in the cold weather. The nights are cold till April, and the heat, though great in the valleys, is seldom so oppressive as at Mandalay or Rangoon. Good hill stations for troops could easily be found.
OBITUARY.

His Highness Takhtsingjee, Maharaja of Bhownagar (one of the most important States as regards revenue and population in Western India), died somewhat suddenly on January 29 last. The death of the Maharaja will be regretted by all who were attracted to him during his visit to England in 1893. He was one of the finest and most brilliant figures at the opening of the Imperial Institute by the Queen. Of commanding and handsome presence, of finished manners and winning affability, he seemed to be the ideal Eastern Prince. He was then only in his thirty-sixth year, and everyone expected him to have a long reign. Young as he was, he had for twenty years ruled Bhownagar, which is a native tributary State of the first class in the agency of Kathiawar; and he had so ruled as to win for himself the reputation of being amongst the most able and energetic of the native Indian princes. His administration was marked by many reforms, the last of which was the introduction of an advisory State Council. Schools, hospitals, courts of justice, railways, palaces, and markets testified to the courage and enlightenment of his government. He was profuse in his expenditure, not only within but outside the State. The Northbrook Indian Club owed to his munificence a gift of £10,000, and the Imperial Institute had received large donations from him. He died at the capital of his State, after two days' fever and bronchitis. His successor is his eldest son—Bhowsingjee, now in his nineteenth year. The late Maharaja was born in 1858, and was the son of H.H. Sir Jaswant Singjee, a very intelligent and energetic Prince, who died in 1871. The Maharaja Takhtsingjee being then a minor, the State was placed under the joint management of a British officer and the Dewan. After being carefully educated at the Raj Kumar College, the Maharaja made his first appearance in public at the Delhi Durbar, in 1877, and the following year he was installed as ruler of the Bhownagar State.—From St. James's Budget.
OBITUARY.

MRS. ELIZABETH WOODROW, long time a member of the N.I. Association, and serving on its Council, died, after a short illness, at Brentwood, on Feb. 3, to the great regret of all who knew her. Though well advanced in age, Mrs. Woodrow maintained to the last a remarkably brisk and lively disposition, was always ready to sympathise with good objects, and enter into the interests and cares of her friends. She was the widow of Professor Henry Woodrow, who will be remembered by many of our friends from the Bengal side as one of the earliest and most energetic of the Directors of Public Instruction in that province. One who, in his early career, was associated with that Director, and esteemed him very highly, thus writes, on seeing mention of the death of the widow: "So good Mrs. Woodrow has gone to join her amiable, painstaking, and conscientious partner." It is well thus to keep green the memory of the just.

W. M. W.

Bai Cooverbai, widow of the late Merwanjee N. Bhownaggree, died on Feb. 6, at Bombay, at the age of sixty-five. In her early life and up to the decease of her husband, she was a notable figure in the society of her own community. A woman of the purest Parsee descent, of singular intelligence and mental ability, and of great personal attractions, she was from early life a prominent advocate of native female education according to European ideas, and devoted herself to its propagation among her own people. She was deeply read in Persian and Gujarati poetry, taking a remarkable delight in the reading aloud of the writings of the best-known poets. She trained up both her children, a daughter and a son, in accordance with her own advanced plans, the former having been the late Avabai Bhownaggree, whose romantic monument is to be seen in the Eastern Corridor of the Imperial Institute, and the latter being Mr. M. M. Bhownaggree, C.I.E., the present M.P. for North-East Bethnal Green. Though long before her death she had disappeared from the public view of her community, it is but due to her memory to recall and place on record her past services, which, rendered at a fortunate moment, yielded practical and beneficent results far beyond her own most sanguine expectations. Her son's success as a Parliamentary candidate was a source of great pride to her.—From the *Times*. 
DR. REINHOLD ROST, C.I.E.—Dr. Rost has not long survived his retirement from the India Office. He died, very suddenly, on Feb. 7, at Canterbury, whether he had gone on duties connected with St. Augustine's College. He had just completed the seventy-fourth year of his age.

Reinhold Rost was born in 1822 at a little manufacturing town in the Duchy of Saxe-Altenberg, where his father was a Lutheran minister, holding the office of Archdeacon. After being educated at the Gymnasium in the capital of his native state, he proceeded to the neighbouring University of Jena, where he graduated as Ph.D. in 1847. Having already determined to devote himself to oriental studies, he came at once to England, the great storehouse of Sanskrit MSS. His first post was that of Oriental lecturer at the missionary college at Canterbury, with which he remained associated till the last. For a short time he acted as Secretary to the Royal Asiatic Society; and in 1869 he was nominated Librarian to the India Office, in succession to Dr. Fitzedward Hall, who survives him. This is one of the few posts in England that may be regarded as an endowment for oriental research. The official duties are not heavy; but the collection of MSS. is one of the largest in the world, and their custodian is necessarily brought into contact with students of all countries. In addition, he acts as adviser in philological matters to the Secretary of State for India, who still dispenses some of that literary patronage in which the old Company was so profuse.

Dr. Rost will long be remembered as the ideal librarian to the India Office. If he left it to others to catalogue and edit the MSS., this was not through incapacity for either task, but because he thought himself better employed in placing his materials and his knowledge at their disposal. Though primarily a Sanskritist, he had to consider the claims of Arabic and Persian, of Pali, Burmese, and Sinhalese, of Tibetan and Malay, and of countless vernaculars. Of all those languages we have mentioned, he possessed a competent knowledge; and he had further to give his attention to questions relating to archaeology, ethnology, and Indian history. In brief, Dr. Rost elected to turn himself into an oriental encyclopaedia, which no one ever consulted in vain. Through his initiative, MSS. were lent freely to foreign scholars; and it is hardly too much to say that on the continent he was regarded as the steward of oriental knowledge in England, to whom every
one appealed for assistance and advice. This feeling was strongly expressed in a testimonial presented to him in 1892, when it was rumoured that he was to be retired compulsorily from his post. Frenchmen joined with Germans in testifying to the kindness and impartiality which he had always displayed towards fellow-students. The Government allowed him one year more of office, and of work, but he was superannuated—sorely against the grain—in 1893.

Dr. Rost wrote little under his own name. His first publication was, we believe, an essay on the Hindu sources of Burmese law (1850), and he also compiled a catalogue of the palm-leaf MSS. in the Imperial Library at St. Petersburg. He was content to be known as the editor of H. H. Wilson’s Selected Works, of Brian Hodgson’s Collected Papers, and of four volumes of Miscellanies relating to Indo-China. In conjunction with Nicholas Trübner, he planned and edited a series of “Simplified Grammars”; and for some time he conducted *Trübner’s Oriental Record*, now continued by Luzac & Co. But his modesty did not deprive him of all public recognition. Edinburgh made him LL.D., and Oxford conferred on him the rarer distinction of honorary M.A. He was an honorary or corresponding member of many learned societies, on the Continent and in the East. Prussia, Russia, and Sweden gave him decorations; and our own Government appointed him Companion of the Indian Empire in 1888.

 (*Academy.*) J. S. C.

**MR. CHESTER MACNAGHTEN**, Principal of the Rajkumar or Chiefs’ College at Rajkot, in Kathiawar, Bombay Presidency, who died there at his post on Feb. 10, was a son of the late Mr. Elliot Macnaghten, formerly director of the East India Company, and afterwards member of the Council of India. Mr. Chester Macnaghten, after taking his degree at Cambridge, went to India as tutor to the Maharaja of Darbhanga, Bengal, which office he filled from 1866 to 1870, when he was transferred to Bombay as principal of the newly-established college for the education of the sons of the Kathiawar chiefs at Rajkot. This appointment Mr. Macnaghten filled from 1870 to the date of his death with the greatest zeal and
devotion, and with marked success. His amiable character attracted the warm affection of his Indian pupils, and his constant intercourse with them, both in their games and in their studies, had a most beneficial effect on their development. Many of his earlier charges are now ruling chiefs, and justify the pains bestowed on their education by their high tone and administrative capacity as compared with the previous generation. The late Maharaja of Bhownuggar was one of these earlier pupils.—*Times*.

**SIR CHARLES U. AITCHISON, K.C.S.I., C.I.E., hon. LL.D. Edin., hon. M.A. Oxon.,** died on Feb. 18th, after a long and painful illness, at his residence in Oxford. We take from the *Times* some extracts in his career. He gained a high place among the 20 successful candidates (out of 112) in the first competition for the Indian Civil Service in 1855. Arrived at Calcutta, he passed well in Eastern languages and law, and was soon afterwards appointed to Lahore as personal assistant to Mr. Thornton, when Sir John Lawrence administered the Punjab. In 1859 Lord Canning summoned him to Calcutta to become Foreign Under-Secretary, and he greatly helped to re-organise the Foreign Office. He also had to accompany the Viceroy in his progression over Northern India after the Mutiny. After acting as Commissioner of Lahore for a short time, Sir Charles Aitchison became Sir John Lawrence's Foreign Secretary, and, "for the next eight years, he was the trusted adviser and personal friend of the successive Vicerois—Lord Mayo and Lord Northbrook—in carrying out the Lawrence policy, alike within the Empire and towards the native Powers of Central Asia." Subsequently he was appointed Lieutenant-Governor of the Punjab.

"In this important position he endeared himself to all by his sympathetic regard for native rights and his knowledge of the people and their natural rulers, by the righteousness of his administration, and by his relations with his officers. Though succeeding to a provincial Treasury, impoverished to meet Imperial expenditure, he never stinted the grants required for the education of the people. . . . He was the first to seat a native Judge on the Bench of the Chief Court, as had long been
successfully done in the other High Courts of India. He won the affection of the native chiefs, and in the intimacy of private friendship with some of them he led them to a nobler ideal and a higher life. His whole administration was to every class a moral and intellectual force, recognised by even those who differed from him. Notably was this seen in his influence as head, under the Viceroy, of that picked little army the Punjab Frontier Force before he was constrained to make it over to the Commander-in-Chief. The Aitchison College, for the instruction of the sons of the chiefs, and the Lady Aitchison Hospital for Women will long be the visible and beneficent memorials of his administration. . . . In the history of the growth and the consolidation of our Indian Empire his name must ever be associated with that of Lord Lawrence all through the eventful period from 1856 to 1889."

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**LORD SANDHURST** laid the foundation stone some weeks ago of the Hiranand Academy of Hyderabad, Sind. The Municipality has granted a large plot of land for the building. The School may be looked upon as a memorial not only of the late Mr. Hiranand, but also of his brother, the late Mr. Navalrao, who helped to establish it. Lord Sandhurst said that the institution marked a new era in the educational development of the province, and he regretted that its founder did not live to see the success of his efforts.

On Saturday evening, the 8th February, a very largely-attended concert was given at the Brinsmead Rooms, Wigmore Street, in honour of the departure of Mr. A. M. K. Dehlavi, Barrister-at-Law, for India, after a successful career in England. During his five years' stay in this country, Mr. Dehlavi has contributed some very striking articles to the Pall Mall Magazine and other well-known reviews, and has otherwise utilised his time to the best of his ability.

Mr. Asghar-Ali, B.A., I.C.S., in his opening speech said that, while they had some statesmen, several politicians, and many lawyers in India—in fact, sometimes too many,—there was still a very wide field for literary talent. He hoped that Mr. Dehlavi would fulfil the very great promise that his literary endeavours had given in this country.

Mr. M. A. Jinnah followed in feeling terms, and Mr. Roy paid tribute to his high character, on behalf of his Hindu friends, amongst whom he was as popular as amongst his own co-religionists. Mr. Dehlavi, in response, spoke with warm appreciation of English life as he found it, and expressed his determination to use, as far as possible, for the benefit of his country, the experience he has acquired here.

The concert which finished the evening was a pronounced success—thanks to Mr. Dehlavi's friends, English and Indian, who organised it. The English songs and recitations were highly appreciated. But the items which caused the greatest delight and amusement, especially in the English part of the audience, were the Hindustani and Punjabi songs and recitations. One English lady sang a Persian song, and another gave a Persian recitation in perfect accent, astonishing even those who are well versed in that language.

On the Sunday following, a cordial vote of thanks, proposed by Mr. M. A. Ghani and seconded by Maulvie Rafiud-din Ahmad, was passed at a general meeting of the Anjuman-i-Islam, London, to Mr. Dehlavi for his past services to that Society.
PUZZLES.

DOUBLE ACROSTIC.

1. Mysterious word, where letter of Greek birth
   Joins with a senseless chip from Baptist's hymn
   To name the measures which throughout the earth
   Supply to music frame and bone and limb.

2. Jacob a ladder saw 'twixt earth and heaven,
   On which bright forms passed freely to and fro.
   And to this ladder, with its stages seven,
   Rising and falling, is the virtue given
   To marshal sounds that set the soul aglow.

   Are they the self-same thing, these two?
   That, guessers, I will leave to you.

1. Of many kinds, elastic every one.
2. Good for a single journey round the sun.
3. Most people use it for their first oration.
4. A cone of flowers in inverted station.
5. Bears did it to small children forty-two.
   Sown in the wheat to spoil the harvest due.

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ENIGMAS.

BY SIR JOHN SHAW-LEFEVRE.

I often am my whole, and then
My mind doth wander to and fro
Midst memories of things and men
   Of long ago!

My first you were in pride of youth
I well remember—now, forsooth,
You're stout and broad, and have been so
   Since long ago!
Our George the 4th, he was my second
And he both stout and broad was reckoned.
Of him, I have not much to say,
You'll find it all in Thackeray.
Perhaps he suited well his day
Of long ago!

ANSWERS TO PUZZLES OF LAST MONTH.

ENIGMAS.

BY SIR JOHN SHAW-LEFEVRE.

I.
The Ball begins sparkling with youth and grace,
Joy and my First are seen in every face;
The dancers are my Next, and blooming bright,
My Whole may deck some fair one for the night;
And she perchance may wake next morn cast down and jaded,
To find my Whole with all her hopes are faded.

Solution.—Nose; Gay; Nosegay.

II.

I.

My First is brief, and wig, and gown:
Arranged all in my Second;
My Second, too, in Irish town
No miracle is reckoned.

II.

My Whole on high and sea-girt plains
Recall the time of yore,
In memory of heroes slain,
Defenders of our shore.

Solution.—Bar; Row; Barrow.
Haji Takaria Haji Ahmed Patel, a Cutchi merchant of Bombay, has offered two lakhs for establishing a Home for orphans of the Muhammadan community; and as he wished the scheme to be carried out in his lifetime, the institution was, a few weeks ago, formally opened by Lord Sandhurst in a house to be used temporarily. Mr. Takaria has also promised a further donation of Rs. 50,000, for founding a scholarship in the Bombay University for Muhammadan boys.

The annual prize distribution at the Sanskrit College, Calcutta, was presided over by Dr. Mahendra Lal Sarkar, in the absence, from indisposition, of Sir Alfred Croft. This College was founded in 1824, and it has 265 students on the rolls. The late Principal (M. M. Mahesa Chandra Nyayaratua, C.I.E.) having retired last year, the Professor of Sanskrit in the Presidency College (Babu Nilmair Mukerji Nyayalaukar, M.A.) was appointed in his place. Pundit Iswar Chandra Vidyasagar was once Principal, and the President referred to his exertions in collecting MSS. and having them carefully transcribed. In the Pundit's efforts to promote widow-marriage, "when the whole host of Bengal Pundits were in arms against him, he fought single-handed, making unstinted use of the rich stock of MSS. that he had made." Dr. Cowell was the Pundit's successor. Of him, Dr. M. L. Sarkar spoke in touching terms as his "preceptor and patron," who left India thirty years ago, but from Cambridge still evinces a keen interest in the progress of the College.

In connexion with the above ceremony, we quote as follows from the Athenæum of Feb. 1: "Professor Cowell, of Cambridge, who has just completed his 70th year, was presented on his birthday with his portrait, which has been painted at the cost of fifty-six of his old pupils and others who in maturer years have continued to work with him at any of the numerous languages—Sanskrit, Persian, Pali, Old Welsh, to say nothing of Italian and Spanish—in which the veteran Professor is thoroughly versed. The portrait is the work of Mr. C. E. Brock, who has painted portraits of several Cambridge men, including the Master of St. John's, Dr. Jebb, and Dr. Sandys. It will be placed in the hall of Corpus Christi College." The presentation was made by the Master of Christ's College on behalf of the subscribers. Professor Cowell made an admirable reply, which ended with a characteristic Sanskrit 'Sloka'
of his own composition. The translation, also by the Professor, may be appended:

'High on his rock the lonely scholar stands—
'A mountain pine that spreads no sheltering shade:
'Rather grow old amid fresh student bands,
'A banyan with its native colonnade.'

Miss Pratt, Assistant Surgeon in the Lady Lyall Hospital, Agra, and Miss DeSouza at Amritsar, respectively, have been awarded the Queen Empress and Dufferin scholarships of £50 each for two years, given by the United Kingdom Branch of the Dufferin Fund to ladies who proceed home to gain full degrees in medicine.

The Hindu Patriot states that the anniversary of the Kambuliatiola Boys' Reading Club, Calcutta, was this time held (on Jan. 10) at the Star Theatre, which was lent for the occasion. An address was given by Sir Alexander Miller; Mr. Woodburn in the chair. Sir Alexander took Education as his subject, and he especially dwelt on the importance of a good general training before professional or technical studies are entered upon. He considered it a grave mistake to take up a special line very early. A boy should learn what will test his mental energy—something which may be described as mental calisthenics—and thus he will be fitted later to undertake, with well-prepared faculties, the practical work of his life. The lecturer was strongly in favour of the study of classical languages as giving the most effective training of mental faculties. Mr. Justice Guru Das Bannerji, in proposing a vote of thanks, expressed his thorough agreement with Sir Alexander Miller's view that technical or professional training should be deferred until the student has made some progress in general education. Not to do so would be to prevent his mind from reaching its full development.

A very successful Purdah party was given at Government House, Bombay, on January 20, by Lady Sandhurst, in connexion with the National Indian Association and the Ladies' Work Guild. Visitors began to arrive at 4.30. They were received by her Excellency, and were soon agreeably employed in inspecting the work prepared by the Guild for the various Hospitals and Homes, and in listening to the Governor's Band, which played in a tent not far off. The support given by Lady Sandhurst will prove very encouraging. Among the ladies present were Mrs. Arnott, Mrs. Candy, Mrs. Ranade, Mrs. Cuffe, Mrs. Budrudin Tyabji, Lady Jehanghir, Mrs. Birdwood, Mrs. M. Barbhaya, Mrs. Sassoon, Mrs. Kirstey, Mrs. P. Munguldas Nathooobhoy, Mrs. Owen, Mrs. Uloth, Mrs. Hasan Ali, Mrs. K. Cama, Mrs. K. M. Patel, Begum Mumtaz Khan Khan, Mrs. Horbury, Mrs. Childs, Mrs. Ali Tyabji, Mrs. Chitty, Mrs. Ali Rogay, Mrs. Oonwalla, Mrs. Geary,
PERSONAL INTELLIGENCE.

Mrs. Phipson, Mrs. Slater, Mrs. Earle, Mrs. Dimmock, Miss Cumrudin Tyabji, Mrs. Amiruddin Tyabji, Mrs. Bland, Mrs. Bowen, Mrs. Nanabhai, Mrs. D. Dadysett, Mrs. S. D. Dubash, Mrs. O'Callaghan, Miss D. E. Wadia, and many others.

Miss Cornelia Sorabji, B.A., has passed the first LL.B. Examination of the Bombay University with First Class Honours.

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PERSONAL INTELLIGENCE.

As the result of the Examinations for the Indian Medical Service held at London and Netley, C. R. Bakhle stood third, with 4,994 marks, and K. V. Kukday ninth, with 4,427 marks. C. R. Bakhle, besides taking such a good place, gained the Herbert Prize of £20, the Montefiore Prize of 20 guineas, the Prize in Pathology presented by Surgeon-Major-General Hooper, and the de Chaumont Prize in Hygiene. The prizes were distributed at the Royal Hospital, Netley, on February 3, by Sir Redvers H. Buller, V.C., Adjutant-General of the Forces.

G. F. Sealy, L.M. and S. (Bombay), of St. Bartholomew's Hospital, has passed the M.R.C.S. Examination, part of the Examination of the English Conjoint Diploma.

The degree of Master of Arts has been conferred on Mr. Jogodesh Chandra Bose, B.Sc., London, Professor Presidency College, Calcutta, by the University of Cambridge, in recognition of his recent scientific researches.

We regret to find that the list of certain subjects recently passed for the Bar by law students was not correctly indicated in the last Magazine. It ought to have been as follows:—**Roman Law only**: Lincoln's Inn—Hardeo Salai Agarwala, Syed Mohammad Amir, Noshirvan Burjorjee Behramjee, Kunwar Udaya Vir Singha Raghubansi, Bawa Dhanwant Singh, Bulwant Singh, and Har Bhajan Singh. Middle Temple—Mohammed Ibrahím and Vasudeo Ramkrishna Pandit. **Constitutional Law and Legal History**: Lincoln's Inn—Jotindra Nath Dutt, Taherali Mohamed Ali Kajiji, Syed Ali Karim, Sheikh Shamsuddin, and Richard Kaik-

Shadi Lal, of Balliol College, Oxford, has been recommended for election to the Boden Sanskrit Scholarship, 1896.

D. B. Behramjee has passed the L.R.C.P. (London) Examination towards the Conjoint Diplomas.

**Arrivals**: Nawab Wali-ud-din Saheb Khan, son of the Prime Minister to the Nizam, and his tutor, Moulvi A. H. Sharar; Mr. Mahboob Sultan; Mr. Bhalubhai Patel; Mr. Jeshingbhai Patel; Mr. B. P. Khusla; Haji Abdul Kadir.

**Departures**: Mr. A. M. K. Dehlavi; Mr. C. R. Bhakle, Indian Medical Service; Mr. K. V. Kukday, Indian Medical Service.

We regret that in the Contents of the *February* Magazine we omitted to note the Sonnet by Mr. C. A. Kelly on Lord Cornwallis.

We acknowledge with thanks the Report of the Director of Public Instruction in the Bombay Presidency for 1894-95; and the Report of Public Instruction in the Punjab 1894-95.