

greatly affected the crowds remaining on the quay.

ASIA.

India.—Mr. Meenatchi Iyer, Secretary to the Maharaja of Mysore, now on a visit to Australia, delivered himself as follows to a press representative there regarding British rule in India: "The development under it has been something tremendous. Even our worst radicals, though they complain in the streets, admit, when fairly faced with the question, that they would not wish to see the British out of India. We will abuse them, they say, but we want them to stop here. In fact, India has got so used to peaceful, just, impartial rule, that it terrifies the people to think of any other control. The military tax is severe, but it must fall either upon us or the British taxpayer, and it is, after all, money well spent. There can only be one change in India—the triumph of a greater power than England; and if that came in my day, I should, with many others, go to England and settle there."

—According to the decennial report on the material and moral progress of India in every department of the Government, there is a tendency to incorporate the native element more largely and upon more liberal terms. At the close of 1891 there were in India proper 765 civil charges held by the "Services," including 73 Indians. Apart from this controlling service, the general administration comprised 2588 officers, all of whom were natives except 139, and of these only 35 were Europeans not domiciled in India. Out of 114,150 civil appointments carrying an annual salary of 1000 rupees and over, 97 per cent are held by natives.

—The Hindu meal is a simple affair. Every high-caste Hindu is a vegetarian. Your vegetarians here include so many animal substances that our people stand aghast when they are mentioned. Your vegetarians eat eggs, oftentimes fish,

perhaps grease and lard, perhaps soups and broths of doubtful composition. In India the touch of egg and lard and fish would be almost as contaminating as beef itself. Vegetarianism simply means butter, milk, sugar, flour, rice, pulse, and herbs. Every one has not the means to buy all this, so the food that is generally eaten is some unleavened white bread and stewed pulse, or some rice with curried vegetables. In Bengal (I do not know under what precedents) the people generally eat fish; but in the upper provinces, or in Bombay and Madras, where Hinduism is more strict, fish is quite as forbidden as meat. During the day the Hindu generally takes an hour's siesta. He gets up at four o'clock in the morning, and goes to bed from nine to ten o'clock. He works all the time that he is awake, works on week days and on Sundays, week in and week out. He has no Sabbath. And as a rest from his incessant labor he enjoys an hour's rest during the hottest part of the day.—*Mozoomdar*.

—Bishop Thoburn reports that the salaries of Methodist native preachers vary, according to gifts and station, from \$30 to \$100, and he sends out a stirring appeal for \$10,000, so that 100 more may be at once set to work.

—The Bishop of Lahore calls his the Mohammedan diocese of India, and in his opinion, though the Mohammedan problem is formidable, it is far from hopeless. Of the 18 native clergymen in the diocese, no fewer than 8 are converts from Mohammedanism. As many converts are gathered from among Mohammedans as from the Hindus and Sikhs. In addition, as he judges, it is in India that the conflict with Mohammedanism must take place. The Church seeks there "no favor," but it has—what cannot be had in Persia and other lands—"a fair field."

—For a long time the Christians of India have been waiting and hoping for entrance into Afghanistan, which has been fully as sharply closed as Thibet