they got money. He considered that any attempt to bring about change by legislation would probably retard social progress; but young natives who had obtained English education may do much in the matter.

Mr. LALLA PIYARE LAL said he was fully alive to the evils resulting from the custom of early marriage, and to the mischief wrought to India, which was thereby kept from taking its place among the civilised nations of the present day. The custom interfered with the progress of India, socially, morally, and intellectually; but for all that he was not for adopting harsh measures to restrict it. To invite the help of Government to put these customs down would create a revolution in Indian society. Native customs were sanctioned by religion, and this was the case with child marriage. Ideas of reform were entertained by young men who had received English education, and the number of such were very small at present, compared with the number of conservative gentlemen who cherished these customs as they cherished anything dear to them. Therefore to propose to effect an alteration through the action of the Government would be to create a serious disturbance in that class of persons. To ask the Syndicates of Universities to prevent married students going up for examination would be to punish one man for the guilt of another, because the students were not responsible for the marriages having been performed. A consequence of such a step would be to retard the progress of education, which was slow enough already; for out of one hundred students ninety would be married when they went up for examination, and if they could not present themselves they would not go on with their studies. Attempts to put down such customs must come from within.

Mr. ROSHAN LAL said he should like to appeal to the feelings of those who had been victimised by the custom of early marriages. Not the least sad result of early marriages was the number and the condition of widows. It was not uncommon to marry children at the early age of five. If the boy died soon after the marriage, the girl saw the parents weeping and tearing their hair. The poor innocent child did not realise the calamity that had befallen her. According to custom, they were obliged to strip her of jewels; the poor thing, thinking she had committed some crime, would ask, "What have I done, that you strip me of all my jewels which you gave me

recently?" and her pitiable condition would move the stoniest heart. As time passed she realised the truth, and her condition was the most miserable one could imagine. She was not allowed to remain at her parents; she was obliged, when she came of age, to go to her mother-in-law, and she expected nothing but ill-treatment and cruelty. Believing the doctrine of the transmigration of souls, the mother-in-law reproaches the girl with being the cause of the death of her son, through her having done wrong in some past age; and the poor thing is so affected by these reproaches that she must wish that the earth would open and swallow her up! This was but a feeble statement of the truth of many a sad story, which would move all who could hear it to tears. He was only repeating what had been told him by those who had experienced these sufferings. Was it not the duty of the Government to stretch out a helping hand to those who were thus helpless and hopeless, whose voices were stifled within the walls of the zenana, where they were as birds in cages? These might well say that it would have been better had *suttee* been continued, because in that case they would have suffered only a few minutes torture; but now they were obliged to suffer through life a torture worse than death. There were those present who had witnessed this suffering, and who could confirm the truth of what he said. It was all very well to say that the interference of the Government would not lessen but would aggravate the evil; but the uneducated masses of the people of India might be said to be believers in the divine right of the king, or the wisdom of authority; and if legislation were proposed, and if it was found that it did not provoke the opposition of the enlightened men of the country, the people were perfectly ready to avail themselves of any plea for increasing the happiness of their children. The suffering widows could not understand how it was that they were governed by one of their own sex, who did not alter their condition. When *suttee* was abolished, it was not in the least authorised by the religious law; none the less it was looked upon as a divine institution, just as child marriage is. Lord William Bentinck knew it was his duty not to allow widows to suffer death; he was equal to the task, and abolished the custom; he left it to his successors to do away with the evil results which followed its abolition. It was reasonably hoped that the Government would take some measures to ameliorate

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the condition of widows. The people of India, as far as he was acquainted with their disposition, would not in the least oppose such a measure, because the ignorant masses practically believed in the divine right of the king, and the educated as a rule would sympathise with the object. The manner in which the people acquiesced in the abolition of *suttee* and of infanticide illustrated their confiding disposition in the divine right of the king or of the Government, and furnished reason for believing that they would readily acquiesce in the abolition of their bad social customs.

Mr. S. SARBADHICARY said that when he was at college there were a number of youths who were compelled to give up studies because their early marriage had deprived them of the means of continuing them. Pressure was put upon him by his parents to marry early, and to avoid that pressure he went to Calcutta, where he met with gentlemen who encouraged and assisted him. After that he left Bengal for the Punjab; there he maintained his position, and he was finally admitted into a Government School, and passed his examination. He condemned early marriages with all his heart; the custom of early marriage was one of the greatest drawbacks of India. There were many who on account of early marriage could not prosecute their studies as they ought to do. He wished something could be done in the way of prohibition. It was solely because he was not married that he was able to continue his studies under adverse circumstances, and to avail himself of the assistance of friends. There was a gentleman present (Dr. Leitner) to whom his thanks were due for the help he had received.

Surgeon-General BALFOUR called the attention of the meeting to the facts, in regard to widows in India, as shown by the census of 1881. There are nearly a million of widows and widowers in India, but far more widows than widowers; and one reason for this is, that Hindoos as a rule, and also Mahometans, object to the re-marrying of their widows. But another cause of the excess of widows arises from the Hindu practice of marrying infant girls to grown-up men, many of the men even far advanced in years. The census report shows that among the widowers and widows there were 24,000 boys and 78,000 girls under nine years of age; between ten and fourteen there were 75,000 boys and 207,000 girls; between fifteen and nineteen there were 131,000 males and

382,000 females. Altogether there were over 600,000 already widows who ought never to have been married. The publicity of these facts would assist in drawing attention to the subject. The population of British India, as shown by the census report, was 253,891,821; viz.: 129,941,851 males, and 123,949,970 females. The widowers were 5,691,937, and the widows 20,938,626. Up to the age of nineteen years the widowed state was as under:

0—9.		10—14.		15—19.	
Male.	Female.	Male.	Female.	Male.	Female.
24,773	78,976	75,296	207,388	131,875	382,736

Several of the gentlemen from India who have spoken have alluded to this infant marrying as a custom which the people have fallen into. No one has mentioned that it has been the result of the teaching by the brahmanical caste of a physiological doctrine, which, if honestly carried out, should induce them to have every widow re-married. Perhaps if these two points were made known to the people of India, the Hindus, at least, would cease to have infant marriages, and would encourage re-marriage. The aboriginal non-Aryan races have not followed the teaching of the Brahmans, and it is little creditable to Muhammadans that they should have imitated the Brahmans in this very objectionable practice.

The Chairman (Sir WILLIAM MUIR) said he could not agree with Mr. Lalmohun Ghose in thinking that external help was of no avail in advancing the settlement in India of the subject under discussion. Advice and sympathy would not be without their effect upon the people of India. The sympathy of America even had been brought to bear usefully upon this deeply important question. Not long ago a body of American ladies, who had heard of the evils resulting from the custom of infant marriage in India, sent a petition on the subject to the Queen, which petition was duly presented to Her Majesty by the Secretary of State. But what could the Queen do? He knew that Her Majesty felt most deeply the evils resulting from the system of early marriages in India; but a feeling of personal sympathy was a very different matter from the interposition of Government prohibition in respect of these infant marriages. The analogies which had been

quoted of Suttee and Infanticide were quite wide of the mark. In those cases there was absolute murder, and therefore there was every justification for putting down such horrid rites by the iron hand of the law. But Government interference in a matter like that of early marriages was quite a different thing. Was the Government to make it penal for children to be betrothed in their early years; and if so, what penalty could they enforce? In social customs people would not brook interference beyond a certain point, and therefore it would be impossible at present to bring in any law for that purpose. Nor were the usages of long centuries to be rudely set aside by the criminal law. Public opinion must precede any penal provisions; and the efforts of reformers should be set to moulding public opinion upon a wholesome type. There was one thing, however, which the law might do, and that was to stipulate that betrothals made in tender years by third parties should not be enforced as contracts demanding specific performance unless there was a ratification of the betrothal by the principal contracting parties after they had arrived at maturer years. He would mention one case as showing the harsh operation of the law as it might be construed at present. In the district of Bijnore measures had been introduced by Government to check the custom of infanticide. There was one tribe in the Bijnore district which had abandoned the custom of infanticide, and would have no dealings with another tribe which continued it. To mark their sense of abhorrence at the custom, they refused to give their daughters in marriage to this other tribe. It so happened, however, that several betrothals had already taken place, and an action was brought to enforce specific performance of one of these by the third parties to the contract. The judge who tried the case—a native judge, he believed—felt himself bound to uphold the contract. The decision was ultimately overruled by the Superior Court, but still it was very sad that there should be a possibility of a contract entered into by third parties on behalf of infants being enforced at law. It might be possible now to modify the law in the way of requiring a further ratification of such contracts before they could be enforced in Courts of Justice. Anyhow, these were very delicate matters for the Legislature, or for any Government, whether native or English, to interfere with. What the opponents of the custom

of infant marriages should do was to try and move public opinion. They should not content themselves with haranguing audiences in England, but should also let it be known throughout the length and breadth of India how strongly they reprobated the custom, and how firmly they held the opinion that infant marriages enforced in maturer years were incompatible with justice, propriety, and matrimonial happiness. It was to public opinion that they must look for the remedy, and in these days public opinion moved so rapidly in India that they need not be disheartened in their attempts to eradicate the custom, notwithstanding the fact that it had taken such deep root. He had lately seen a remarkable monthly paper called the *Social Reformer and Marriage Advertiser*, published at Lahore, from which it appeared that widow marriage was on the increase, and that practical efforts were being made to weaken the sway of hurtful customs. The Chairman concluded by saying that he did not think the suggestion which had been put forward to debar all students who married before the age of twenty-two from the benefits of college examinations was a practical one. The reform must come from within,—from the people themselves. It might be slow, but it need not on that account be the less sure. Sudden social changes involved serious risks to the moral well-being of the people. Let those who advocated the change set the example themselves, and show in their own households the excellency of it, and so the reform would take root and spread. And he trusted that the present meeting would tend in that direction.

The proceedings terminated with a vote of thanks to the Chairman, moved by Colonel R. M. MACDONALD, seconded by Dr. LEITNER, and carried unanimously.

REPORT OF THE INDIAN EDUCATION COMMISSION CRITICISED.

There are two sides to every question, and one aspect from which the Report of the Indian Education Commission can be viewed has been admirably stated by Sir Alexander Arbuthnot in the last number of this *Journal*. It is, how-

ever, only fair that another view should now be given, that it may be seen how different minds regard the same set of facts. Sir Alexander Arbuthnot has looked at the matter from a Departmental point of view, and has shown the great work which has been accomplished by the Education Department in India. He is perfectly accurate in his statements. If we survey the labours of the Department we shall be astonished at the vast educational machinery it has called into existence, the energy with which it has worked, the number of children it instructs, and the quality of the education it gives. There can be no question that the mass of the officers in the Education Department are thoroughly able and earnest men, who administer the education policy of the Indian Government with praiseworthy diligence. It is the system which they may be heroically striving to administer which is open to question. That system has had a fair trial, and has been found wanting, because it is unnecessarily expensive and denationalizing. The result of the Anglicized instruction given has been to raise a host of semi-educated men, who are diverted from the proper industries of their country; and there being no occupation for so numerous a class in the present undeveloped state of India, they all look to Government employ for the means of subsistence. Only a limited number can obtain Government appointments, and still fewer can get the posts they think their talents deserve; the inevitable consequence is a wide-spread feeling of dissatisfaction, even amounting to disaffection. This is not a matter for argument; it is notorious, and has been long deplored. It was a recognition of this unsatisfactory state of the education question which led to the formation of the very Commission the Report of which I am about to comment on.

It has been long seen that the only fitting remedy for the present unlooked-for state of things is a wide extension of primary and secondary education, and the deepening and improving of high education among those who are likely to make any real use of it. No one has ever dreamt of reducing or throwing any obstacle in the way of high education; but many who have seriously reflected on the present condition of India have recognized the urgent need of raising the mass of the people a little nearer to the level of the institutions by which they are governed. The only reason ever assigned for not doing so is the expense of carrying it out; hence, the

real problem before the mind of educationists is, not the object to be achieved, but the way to achieve it. It is a question of money. The country cannot be more highly taxed for this purpose, either by an honest increase of the general revenue, or by the eye-darkening expedient of a local cess. The most expensive and least practically important portion of the present system is the superintending agency. It is obvious that the only use of Directorships and Inspectorships is, to see that the sums of money granted are properly expended. If the zeal, capacity, and honesty of every instructor could be implicitly relied on, the whole of that expensive machinery could be done away with, and the funds devoted to its maintenance would be liberated. The problem which the Commission had to discuss was, *How to alter, improve, and cheapen the present system, with the view of extending education without increasing the burdens of the people.* The Report when examined from this stand-point is dismally unsatisfying; and it is not too much to say that the Commissioners seem to have failed to recognize the real gist of the matter submitted to their deliberations. Of their Report, in this respect, it may with truth be said that "the mountains have laboured" with the proverbial result. The little mouse has come forth, after two years of prodigious "boil and bubble, toil and trouble;" and although, like the frog in the fable, it endeavours to inflate itself to bovine proportions, its real insignificance is painfully apparent to any one accustomed to plunge beneath the surface of a flood of words to extract the grain of practical wisdom which the torrent covers.

Let us see what has taken place. Twenty-two "wise men of the East" have been called together by the Indian Government to sit in judgment on the educational machinery of India, and to make suggestions for the wider spread of knowledge in that land "flowing with milk and honey." These Commissioners have had extraordinary powers conferred on them, in the exercise of which they have transferred their operations from place to place, and have summoned before themselves any whom they pleased to question and cross-question on all points connected with education. Two years of time have been spent upon the process, and a liberal purse has been freely indented upon. Now what has been produced in return for this labour and expense? Well; 716

pages of Report, and about 3,000 pages of evidence on which the Report is supposed to be founded. If the value were to be measured by bulk, there is some reason to be contented with the out-come, or, as miners would say, with the "output;" but if the standard of value is to be sought in the measure of improvement proposed, then we have good cause to express even angry discontent with the fragments of relief recommended by the Indian Education Commission.

The real pith of the Report, in a single sentence, is this, that higher education be handed over to the Universities, and lower education to Local Boards. In these recommendations I heartily concur with the Commissioners; and had they laid down these plain principles as a fundamental basis, and had they confined the rest of their Report to the practical details by which this wise policy could best be carried out, unstinted praise must have crowned their efforts. Unfortunately, however, the wisdom of giving increased power to the Universities, and of conferring a certain jurisdiction in elementary educational matters on Local Boards, seems to have been forced on unwilling ears, and was accepted only from the impossibility of ignoring the consentient demand of the evidence for something of the kind, and the desirability of suggesting some changes to justify the coming together of the Commission.

But these recommendations have this unpleasant consequence, that if higher education be handed over to the Universities and lower education to Local Committees, what becomes of the Education Department? "Othello's occupation's gone;" the Department has no longer a *raison d'être*, and should, as a corollary, cease to exist. But now comes the advantage of this "gift of words," these lengthy prosings, these sub-divisions, and arguments, and statements, and counter-statements, and exceptions, and limitations, and hopes, and fears, and details various and minute; all this niceness of discrimination and delicacy of manipulation is for the simple purpose of creating work for a Department the real use of which has passed away.

In truth it must be admitted that the constitution of the Commission did not favour any other result; and this is the only point to which I take exception in Sir Alexander Arbuthnot's paper. He is of opinion that "no exception can be taken to the composition of the Commission," whereas, to my conception, a more dexterously packed body could hardly

have been got together. Of the twenty-two gentlemen who composed it no less than *nine* are themselves officers of the Education Department; *five* others are Government officials, two of whom were formerly in that Department; while of the remaining *eight* quasi-independent members some were known supporters of things as they are, while others knew nothing at all on the subject. Thus it will be seen that the Department had at all times a good voting majority; there being fifteen or sixteen of the twenty-two who, from *esprit de corps* or natural inclination, might always be relied on to support Departmental ideas.

As it is given to few to be ambitious of self-effacement, the very constitution of the Commission saved the Department. With a candour which deserves commendation, the Commissioners tell us, on p. 317 of their Report, that four principal suggestions were pressed upon their notice by witnesses as the basis for real educational improvement. These four suggestions were—(1) that a Consulting Board be associated with the Director of Public Instruction in each province; (2) that a portion of the control in educational affairs be transferred to the Universities; (3) that a controlling power in such things be vested in District Boards; and (4) that the Provincial Directorships be abolished. It will be seen that in each case discontent with and distrust of the Education Department is openly expressed. The first suggestion is a proposal to watch the Department; the second and third suggest a curtailment of its influence; and the fourth boldly recommends its abolition. And this is how the Commissioners comment on these proposals:—

"Of these proposals the last two may be briefly dismissed. . . . . The transfer of control to local bodies is discussed [elsewhere]. The *proposal to abolish the Provincial Directorships found no support in the Commission, and was not even suggested as a matter for discussion.* In fact our recommendations are based on the explicit assumption that the office and independent position of the Provincial Directors will be maintained; and throughout our Report we have laid stress on the necessity of allowing the widest discretion to Local Governments, and of avoiding any attempt to centralize educational administration."

If this is not tantamount to the play of *Hamlet* with the part of "Hamlet" left out, I do not know what is. It is the Education Department, with its army of Inspectors, presided

over in each province by a Director, which now regulates and supervises all things connected with education, except the University courses. The Commission was at liberty to make any recommendation it pleased, and it found a concurrence of testimony as to the expensiveness and defectiveness of the Departmental system; and it received suggestions for the limitation or abolition of the Department's influence; but, instead of sitting in judgment on the evidence, a rule was laid down that the chief offender was to be beyond interference. The Directors and their administrative machinery were to be saved at all hazards; and so far from reducing the influence of the Department, the Commissioners propose to extend its operation by including in its grasp all the indigenous elementary schools which can be induced to accept a grant in aid of their resources.

The grave unfitness of the Department to regulate primary education may be demonstrated by one notable instance. The Commissioners themselves specially mention the Panjab, and this is what they say:—The Panjab is loud in complaints against the method of instruction in Departmental schools; there was formerly one school to every 1,700 people, there is now one to every 9,000; there was formerly a school in every village, there is now one recognized school in every 26½ villages; in 1869, 300 primary schools were abolished; there has been for years a gross abuse of the village cess; and, finally, the pithy statement, that in the Panjab mass education under the Department "has not succeeded." (p. 107.)

Such is a sketch of the handicraft of the body to whose operations the Commissioners recommend to be consigned all the indigenous primary schools which have recently been discovered to have secretly survived the wreck of former times.

For fear it might be thought that the Panjab is exceptional in this respect, I hasten to add that the Report before me, after stating what the Commissioners had ascertained to have formerly existed in Bengal, the North-West Provinces, the Panjab, and the Central Provinces, thus summarizes the facts:—

"Every large Hindu village possessed a school of its own, and the foundation of a system of national education had, *long previous to British rule*, been laid by the spontaneous efforts of Hindu and Mohammedan society." (p. 56.)

The Napoleonic *Nous avons changé tout cela* might, with bitter irony, be written over the Education Department; for even in the most favoured districts there now exists but one recognized school to every five villages, and in the worst, as we have seen, one school to 26½ villages.

The ready comment of the uninformed will be, "Ah! but these indigenous schools are worthless; it is only those of the Department which give any real education." Well, the Commissioners are good enough to give us their opinion on this point also, and this is what they say:—

"The instruction given in all classes of Hindu indigenous schools is so far practical that the Brahmans, and other high or literary castes, are taught the subjects which will qualify them either for the service of their religion, or for their future civil positions. The lower classes obtain such an instruction in elementary subjects of practical utility as is designed to qualify them for their several occupations in life, and serves also to protect them against unfair dealing. In particular, the study of mental arithmetic is carried to a high pitch of excellence." (p. 57.)

Would not any Inspector of Schools in England be much pleased to make a similar report on the elementary schools of his district? Let me go further, and ask whether there is a single Inspector of Schools in England who would venture to assert that in his district "the study of mental arithmetic is carried to a high pitch of excellence." And yet it is these very indigenous schools which the Commissioners wish to see placed under the control of those who would root up the system which produces such good results, and would replace it by one that is alien to the wishes of the people, that represses the subjects they love, and which is hopelessly inferior from even a merely instructional point of view!

But I have said that it is recommended that primary schools be placed under Local Boards, and the foregoing remarks may be thought to conflict with that statement; it is, therefore, needful to explain that the real duties prescribed for Local Boards are to raise money and to spend it, in certain ways, on certain schools, by direction of the Department. Executive functions alone will be theirs, the *dei majores* will continue to be the Provincial Directors and their assistants. Thus the Department simply shunts from its own shoulders the real duties and the ever unpleasant monetary

arrangements, but retains the power of meddlesome interference with those who provide the funds and do the work. It is precisely this meddlesomeness which would ruin the national character of indigenous schools, and destroy the last chance of education ever becoming self-supporting in India. If the schools were simply left alone, they might live on in obscurity until awakening conscience returned to them the rent-free grants of land of which our early settlement officers stripped them. The system of money-payments for imparting knowledge is thoroughly repugnant to Hindu sentiment; the best and really conscientious men will not discredit themselves by receiving it. Knowledge is held to be too sacred a thing to barter for pelf; and, in deference to this opinion, the rulers whom the British superseded gave small patches of rent-free land in perpetuity to village instructors, on the proceeds of which, aided by voluntary presents, the schools were maintained in which education was given to all gratuitously. Arrangements should be made for the re-assigning plots of land for school purposes. Grants-in-aid could be given from general funds as part of the voluntary presents, which the most scrupulous could receive without loss of dignity. The revival of this ancient system is the reform really needed. It would win the gratitude of the people, it would be almost costless, it would admit of indefinite expansion, and it would be a really national, and probably in the end self-supporting, system.

Instead of frankly acknowledging the expensive mistake already committed, and abolishing the machinery which has wrought it, the Commission recommend that the last remnants of the national system shall be swept away by bringing under Anglicizing regulation the village schools which yet survive. The recommendations on indigenous and primary schools to which I particularly refer are those numbered 3, 4, 5, 6, 9, 10, 11, 14, 15, 32, and 36. It is impossible to quote them here at length; but to any one who refers to them it will be evident that the work reserved for the Department is of a purely obstructive and interfering character, from the reckless exercise of which every check is to be removed by allotting the task of providing the money and carrying out the details of the work to other bodies. It is certainly very dexterous to shunt one's duties on to others, while retaining the chief control oneself; but it requires something worse than dexterity to recommend, as the Commissioners do, "(16.) That the first charge on provincial funds assigned for primary education be the cost of its direction and inspection, and the provision of adequate normal schools." On p. 333 the Government is recommended to increase the inspecting staff, and to raise the pay of the officials; while p. 311 shows the necessity for reducing the period of service qualifying for pension.

When it is thus seen that, with respect to primary education, the decision of the Commissioners is to incite the Education Department to interfere with indigenous schools; to make the pay of its officers a first charge on local funds; to increase the number of its officers; to raise their pay, and to grant them earlier pensions; it will hardly be credited that the very existence of the Commission itself was due to the accumulating evidence of the grave unfitness of the Education Department for the work with which it is already entrusted. The rewards of success are to be conferred on that which is demonstrated to be a failure; and the burdensomeness of an administration which has been proved to cost *fifteen times* as much as the superior native method is to be materially increased, and to be made a first charge on the funds which should pay the real workers.

It is also to be observed that several vernacular newspapers have violently denounced the Report of the Commission, and have expressed a hope that Government will never adopt the Report in its present form. Gopinâth Sadâshiv, the author of a new book on the *Regeneration of India*, with more decorum, but no less plainly, asserts that "What we want in our present state of education is a number of schools, and a staff of efficient teachers, and *less of the costly supervision.*" It is thus clear that a number of Indians disapprove of the recommendations of the Commission.

Sir Alexander Arbuthnot looks at the present state of education in India apparently from Madras experience, without seeming to recognize the fact that there are two distinct systems in India, the one purely Departmental, the other based on a recognition of indigenous methods of instruction. It is the latter which is current throughout the Madras Presidency; and experience has there proved it to be far more beneficial than the Anglicizing method in vogue elsewhere. It is with the hope of bringing the Madras system

still further into harmony with indigenous methods, and extending it to the whole of India, that I now write. The comparison between the two methods is most instructive, and adds the crowning proof of satisfactory experience to the views I advocate. The Departmental system is in operation throughout Bombay, the North-West Provinces, the Panjab, the Central Provinces, Coorg, and the Assigned Districts of Haidarabad. The combined population of these districts is just under 100 millions. On the other hand, the system based on encouraging indigenous schools prevails in Madras, Bengal, and Assam; the combined population of which places is 105 millions. Thus the populations of the two areas are almost equal; but the results of the two systems are strikingly different. In the former area the total number of children under instruction in Departmental, Aided, and Unaided Schools combined, is 807,801; in the latter area, the number amounts to 1,476,807. Thus in populations almost equal the system which aids indigenous schools educates nearly twice the number of children as that which is conducted on Anglicizing principles.

After such a statement as the foregoing of the way in which the Commissioners propose to remedy the admitted defects of our present system of education, I would ask, Am I justified or not in expressing grave dissatisfaction with the Report they have issued?

FREDERIC PINCOTT.

SOCIAL AND PHILANTHROPIC INSTITUTIONS IN THE WEST.

VI.—THE STRANGERS' HOME FOR ASIATICS, AFRICANS, AND SOUTH SEA ISLANDERS.

No lot in life is so sad as that of the man cast upon the shore of a strange land. If he has any valuables about him, he becomes generally an object of plunder; if he be penniless, he has the chance of starving. The danger is aggravated when the poor fellow is ignorant of the languages and customs of the people in whose midst he has fallen—perhaps a mariner, who has been paid off and turned out of his vessel; perhaps a domestic servant, who has been paid up his wages and suddenly discharged by a thoughtless employer.

To the port of London come vessels from every part of the world, and many hundreds land at the Docks under most unfavourable circumstances. Dissipation and profligacy, robbery and murder, have been the features in many a sad case.

Twenty-six years ago it was determined to start a Home for such strangers in the West India Dock Road, Limehouse, E.—a very long way off from civilised London, but there was no choice as to situation. It must necessarily be situated near the port, where crews were unshipped and shipped. Large sums were contributed, and a comfortable home erected. One worthy old soldier, Colonel R. M. Hughes, devoted himself for twenty years to this particular work, and it is mainly to his unselfish and untiring labours that the institution owes its success. The total number registered in 1882 amounted to 525; of whom 160 were natives of India, and 25 of the Malay Archipelago.

It must be remembered that the inmates of this Home are not supported gratuitously; on the contrary, they readily pay for the accommodation offered. The advantage which they obtain is respectability, comfort, and security from their own inherent weaknesses and the predatory attacks of the neighbourhood. Sometimes in bad seasons a loss is incurred; but when they are shipped they readily, from their advances, pay up all their scores. Some arrive quite destitute, having been cleared out by crimps.

Good order is maintained. Many old boarders reappear year after year, and they know the rules of the house, and exercise a controlling power over new-comers. The Home has an educational and moralising influence over its inmates. Cases of intemperance are fewer than before. One excellent feature is the "Deposit account." Inmates are invited to entrust to the Manager their cash and valuables, and it is startling to read that £2,000 passes through the Deposit account in the course of a year! We can measure the nature of the blessing conferred by this statement. The strangers feel that they have an honest friend to whom they can entrust their savings; and, having nothing about their persons to be robbed, they are safer from violence or fraud in a very indifferent neighbourhood. The deposit is drawn upon week by week for their decent support, and the surplus made over to them when they leave.

The number of languages spoken by the inmates is twenty-five. There are great varieties of colour, religion, custom, and appearance; but there are no distinctions of rank; and, as a general rule, women are not admitted. Special arrangements are made for ayahs and Indian female servants in another Home. The class for whom the Home is designed are not likely to travel with female relations. Perhaps one reason for the

harmony which prevails in the motley crew is the absence of that sex, who, whether intentionally or not, generally get men into trouble.

The institution is managed by an Honorary Secretary and a resident salaried Superintendent. The Committee of Management consists to a great degree of retired servants, civil and military, of Her Majesty in British India. There is not much to do, as the machine works smoothly and just pays its way. Once a year an annual meeting is held, and a detachment of the Committee start on the long journey to Limehouse to inspect the buildings, hear the report, and listen to the usual speeches. This year, Field-Marshal Lord Napier of Magdala presided, and two native gentlemen took part in the proceedings, and moved resolutions.

The income of 1882 was £2,305, and the expenditure £2,158. Of this amount, £400 was received in donations, £448 in subscriptions, and more than £1,000 was paid by the inmates for their board and lodging. It is obvious that the expense of the management must be paid from other sources, and so far the institution is a charity.

And it is a charity which natives of India who visit England under more favourable circumstances, for pleasure or education, should take an interest in; and the object of these lines is to bring the subject to their notice. The people of India have at all times been famous for their kindness and consideration to their poorer brethren. Their charity does not always assume the European form, but still it is charity; and the provision for their poor countrymen stranded in a strange country is worthy of their support. A beginning has been made this year, as two native gentlemen took a part in the annual meeting; and next year it may be hoped that a larger number will attend.

If the natives of India desire to rank on an equality with the people of England—and they justly may desire to do so—they must come forward and take a part in associations to alleviate suffering, such as hospitals; and protect the unwary and friendless, such as this Home for Strangers.

May 16th, 1884. ROBERT CUST.

REVIEW.

THE EXPANSION OF ENGLAND. Two Courses of Lectures. By J. R. SEELEY, M.A. London: Macmillan.

THIS book consists of "Two Courses of Lectures," the first of which deals generally with the whole subject, the second being devoted particularly to our great Indian dependency. To readers of this *Journal* the second portion will naturally be of greater interest; and it is to this, therefore, that I shall confine my remarks.

The object Professor Seeley has in writing this book, and his general method of treating his subject, is best shown by the following extract from the first chapter of his Second Course of Lectures:—

"The main reason why I have chosen this subject is that it illustrates better than any other subject my view of the connection between history and politics. The ultimate object of all my teaching here is to establish this fundamental connexion, to show that politics and history are only different aspects of the same study. There is a vulgar view of politics, which sinks them into a mere struggle of interests and parties; and there is a foppish kind of history which aims only at literary display, which produces delightful books hovering between poetry and prose. These perversions, according to me, come from an unnatural divorce between two subjects which belong to each other. Politics are vulgar when they are not liberalized by history, and history fades into mere literature when it loses sight of its relation to practical politics. In order to show this clearly it has seemed to me a good plan to select a topic which belongs most evidently to history and politics at once. Such a topic pre-eminently is Greater Britain. What can be more plainly political than the questions —What ought to be done with India? What ought to be done with our Colonies? But they are questions which need the aid of history. . . . We cannot suppose ourselves able to form a judgment, for example, about Indian affairs without some special study, because we cannot help seeing that the Indian races are far removed from ourselves in all physical, intellectual, and moral conditions. Here then we see how politics merge into history. But I am even more anxious to show you by this example how history merges into politics. . . . I show you mighty events in the future, events of which, as future, we know as yet nothing but that they must come and that they must be mighty. These events are some further development in the relation of England . . . to India. . . . Shall we discover some satisfactory way of governing India, some *modus vivendi* for two such extreme opposites as a ruling race of Englishmen in a country which they cannot colonise, and a vast population of Asiatics with immemorial Asiatic traditions and ways of life? . . . History ought surely in some degree, if it is worth anything, to anticipate the

lessons of time. We shall all, no doubt, be wise after the event; we study history that we may be wise before the event."

The relationship of England to India is far more difficult of treatment, Professor Seeley considers, than that of England to her colonies; for as the author points out:—

"Two races could hardly be more alien from each other than the English and the Hindus. Comparative philology has indeed discovered one link that had never been suspected before. The language of the prevalent race of India is indeed of the same family as our own language; but in every other respect there is extreme alienation. Their traditions do not touch ours at any point. Their religion is further removed from our own even than Mohammedanism. . . . England is separated from India by one of the strongest barriers that nature could set up between the two countries. Nature has made the colonisation of India by Englishmen impossible by giving her a climate in which, as a rule, English children cannot grow up."

Gradually and in recent times a great trade between India and England has sprung up; but beyond this Professor Seeley finds it difficult to see what other great advantages we reap from it; "so that we ask ourselves in some perplexity, what made us take the trouble of acquiring it." Yet he has no sympathy with those politicians who not only doubt our wisdom in acquiring India, but who would urge us, now that we have acquired it, to break with it altogether.

"Those who watch India most impartially see that a vast transformation goes on there, but sometimes it produces a painful impression upon them; they see much destroyed, bad things and good things together; sometimes they doubt whether they see many good things called into existence. But they see one enormous improvement, under which we may fairly hope that all other improvements are potentially included; they see anarchy and plunder brought to an end, and something like the *immensa majestas Romanae pacis* established among two hundred and fifty millions of human beings.

"Another thing almost all observers see, and that is, that the experiment must go forward, and that we cannot leave it unfinished if we would. For here, too, the great uniting forces of the age are at work; England and India are drawn every year, for good or for evil, more closely together. Not, indeed, that disuniting forces might not easily spring up, not that our rule itself may not possibly be calling out forces which may ultimately tend to disruption, nor yet that the Empire is altogether free from the danger of a sudden catastrophe; but for the present we are driven both by necessity and duty to a closer union. Already we should ourselves suffer greatly from disruption, and the longer the union lasts the more important it will become to us. Meanwhile the same is true, in an infinitely greater degree, of India itself. The transformation we are making there may cause us some misgivings; but though we may be led conceivably to wish that it had never been begun, nothing could ever convince us that it ought to be broken off in the middle.

"Altogether I hope that our long course of meditation upon the expansion of England may have led you to feel that there is something fantastic in all those notions of abandoning the colonies or abandoning India which are so freely broached among us. Have we really so much power over the march of events as we suppose? Can we cancel the growth of centuries for a whim, or because, when we throw a hasty glance at it, it does not suit our fancies? The lapse of time and the force of life 'which working strongly binds' limit our freedom more than we know, and even when we are not conscious of it at all."

It is the manner in which the author deals with his subject that makes *The Expansion of England* a book certainly worthy of attention. The actual amount of information, so far as details are concerned, is small. There are few readers of a *Journal* such as this, I imagine, who are not familiar with the subjects touched upon in four out of the eight Lectures devoted to India; viz., "The Indian Empire," "How we Conquered India," "How we Govern India," and "Phases in the Conquest of India."

CONSTANCE PLUMPTRE.

LIFE IN A HINDU HOME.

To an Englishman who has never been to India an account of the every-day life of Hindus in one of the largest towns in Western India may not prove uninteresting. Unfortunately the wide gulf that exists between us and those who rule over us has usually prevented every Englishman in India from studying Hindu manners and customs. The reason is not far to seek. Prejudices on the one hand and the caste system on the other have kept the races apart. It should, however, be stated here that what is true of one part of India may not apply to other parts. The Purdah system, which prevails in many parts, does

not exist among Hindus of Western India. Hindu ladies in Bombay walk in the streets just as ladies do in the streets of London. The caste system in Bombay is not so exacting as it is in other parts of India; indeed, some castes are so advanced that they respect any Hindu gentleman who has visited England. English readers of this *Journal* may perhaps not be aware that the caste system did not exist in ancient India. There is no mention made of it in the Vedas, the sacred writings of the Hindus. It is a creation of comparatively recent times.

I shall begin by giving a description of a Hindu house in Bombay. I cannot mention the exact length and breadth of an ordinary Hindu house as no two houses are alike; they do not present so uniform an appearance as the houses in London do. Suffice it to say that some of them are of the same height as the houses in Russell square or other London squares. The first thing that a visitor sees is the verandah, where chairs and benches are kept. After the verandah comes the little square-covered court, on the right-hand side of which is a little room in the occupation of some member of the family. We then come to a large hall. This hall is by far the most important room, and I shall have to speak about it further on. Having inspected this hall, we come to a smaller hall, in one part of which are kept the *penates* or household gods, which it is the duty of the family priest to take care of. Then comes the kitchen. It should be noticed that a Hindu kitchen is always very clean, and the ladies of the house take great delight in keeping it so. Here are seen various things, such as brass plates, vegetables and other necessities of life. Behind the kitchen, but at some distance from it, are the bathing rooms, the fresh-water well and a large garden. Between the garden and the bath-rooms is a stand painted white, and in the centre of this stand is a plant called the tulsi plant. The botanical name of it is *ocymum sanctum*. This plant is sacred to the god Krishna. On the first floor over the court is the reception room, which is fitted up partly after European and partly after Oriental fashion. There are chairs and tables, cushions and drawings. The other parts of the house do not contain anything worth mentioning.

So much for the house. I shall now relate what happens during the day. Let us suppose that it is a bright summer morning in the month of May, when the weather is very warm. It is customary with Hindus to take a bath every morning. After this Hindu ladies go round the *chunam* stand with the plant *ocymum sanctum* in it. They go round it a certain number of times, burn camphor near the plant and pray. At eight o'clock comes the family priest. It is his duty to take care of the *penates* or household gods referred to above. He receives a

small sum for this and is respected if he happens to be a clever person, but is not much cared for if he is insufficiently acquainted with the sacred writings of the Hindus. He washes the gods, which are generally placed on a mahogany stand. After washing them he applies the red paste and rice to their foreheads, decorates them with flowers and places them in order on the mahogany stand. Having performed his duties, he takes leave of the family. This priest acts as the officiating priest at the time of marriages, and is present when deaths take place in the family. It is on these occasions that he finds an opportunity for making money, and his income therefore is very large.

It is now nine o'clock, and there is a great bustle in the family. It is time for the gentlemen to go to office. After bathing a Hindu puts on silk garments, applies the red paste to his forehead and mutters his usual prayer. This prayer is full of meaning; it is a kind of supplication to the Supreme Ruler of the Universe. When he has finished this he takes his meals. Hindus do not sit at table, but squat on the ground on a square piece of wood, and the meals are served in a brass plate. Before commencing to dine the Hindu takes some water on the palm of his right-hand and spreads it in a single line round the plate. After this he takes a little rice from the plate and arranges it in a line on the right-hand side of the plate, within the watery line; this is an offering to the gods. The meal generally consists of vegetables, rice, fish and meat. When it is over the gentlemen go to their respective avocations. The head of the family perhaps holds a responsible situation under the British Government, while the junior members are Students of Arts Colleges. When the gentlemen have taken their meal the ladies follow them. Among Hindus gentlemen always take their meals first. Ladies and gentlemen, as a rule, never dine together.

Rich families generally employ cooks, but these cook rice and vegetables only. It devolves on the ladies of the family to cook fish and meat, so much of the time of the ladies is occupied daily in cooking. By the time the meals of all are over it is afternoon, and this part of the day is spent by the ladies in meeting each other and talking. At this hour the ladies from neighbouring houses assemble in the large hall which I have mentioned above, and the conversation begins. Among the ladies that have assembled we will suppose is the wife of a certain Hindu gentleman, who has sent his son to England to take honours in an examination. One of the ladies, who is jealous of the position which her friend's son may attain, makes the following remark: "Why, friend Seeta Bai, what induced you to send your son to such a distant country as *Velayet?*"

[*Velayet* means one's native country, and an Englishman is said to go to Velayet when he goes to England. This word is often used in Bombay when anyone wants to speak about England.] This lady goes on to say: "What did you send him there for? Have not men risen to eminence without going to England? What is the use of greatness when it is to be obtained by such separations?" The mother of the gentleman who is in England smiles and says that she could not help it. Another lady who may be present remarks that it is quite necessary to go to England in order to obtain excellence in any line. She adds that the people of England are very nice, and that Indians are treated kindly in that country. The conversation over, the ladies take leave of their friends and return to their homes. Some like needlework very much, and have much proficiency in it.

The management of children generally falls to the lot of servants, who are especially employed for that purpose. It should be mentioned that children are not considered a nuisance among Hindus. The writer of this article has had the opportunity of seeing more than a dozen children in one family, and they were all liked.

At six in the evening the gentlemen come back from their offices. The more pious and devout of these sit before the gods and begin to pray, but in the evening the gods are not washed. Then at eight commence the evening meals. They consist of wheaten bread, milk, fish and vegetables, but no meat is used. The gentlemen then talk about the leading subjects in the daily newspapers, other gentlemen go about visiting. Among Hindus evening is the visiting time. Ladies have certain games in the evening, one of them is very similar to the English draughts. Generally ladies do not play cards, but gentlemen have a game which is very much like the English whist. Some of them are also very clever chess players.

I have thus tried to give an account of the daily life of a portion of the Hindu community in Western India. The patriarchal system of living continues to this very day among Hindus. In the opinion of the writer it has many disadvantages. There is one thing, however, for which this system deserves to be praised. When a Hindu is ill he has so many persons to look after and take care of him that he for a time forgets that he is really ill. But, comparatively speaking, there are few advantages, and this system is not liked by many Hindus themselves. Hindu men and women of the present day are quite different from Hindus of ancient India. In ancient times the women were highly educated and were well acquainted with Sanskrit literature. Foreign invasions, however, did not tend to encourage female education or the study of sciences.

I am exceedingly glad to say that the British Government is doing everything in its power to help female education in India, and the countless millions of India are deeply grateful for all that the British Government is doing for the good of that country.

AN INDIAN TRAVELLER.

SHORNALATA: A TALE OF HINDU LIFE.

BY TARAK NATH GANGULI.

Translated for this Journal by Mrs. J. B. KNIGHT.

(Continued from page 165.)

[For the assistance of the reader the names of the principal characters in the following chapters are subjoined.]

Sasibhusan, the elder brother.
Pramada, his wife.
Bipin, their son.
Kamini, their daughter.
Bidhubhusan, the younger brother.
Gopal, his son.
Shyama, the female servant.
Nilkamal, a strolling fiddler.
Biprodas Chakravarti, a rich resident of Burdwan.
Shornalata, his daughter.
Hem Chandra, his son.

CHAPTER XXXIV.

UNEXPRESSED LOVE.

Gopal on leaving Hem Chandra and Biprodas had gone to the Boitakhana. Whom did he find there? Shornalata. Why had she come thither? At dawn, Shornalata, seeing Hem and Gopal in the verandah of the central hall had looked about for her father. Shortly after she saw that he also had gone into the same verandah. She felt sure that he would remain there some time, so she went on to the Boitakhana, peeped in, and, finding it vacant, entered with a beating heart, promising herself to make no noise. But how many things lay around to tempt her to break this promise! In going she stumbled over a chair; trying to save the chair a book fell from the table. The book was *Meghnad Badha* (*The Slaughter of Meghnad**). Turning to the blank leaf at the beginning she found the name Gopal Chandra Chatterjee. Shornalata put the book gently down on the table and went to the shelves on which were some of Gopal's clothes, those that had been given to him by Biprodas at the

* *The Slaughter of Meghnad*, a fine poem by Michael Mudu Sudan Datta.

festival. Gopal had worn them to go to the immersion of Durga. Hem Chandra had also worn new clothes on that occasion, but his sister did not recall the fact. Gopal's upper garment had fallen on the ground, Shorna took it up with care, and cast it about her own person, saying, "That is how he wears it." As she uttered these words she heard the sound of steps at the outer door of the Boitakhana. Startled, she turned and saw Gopal! Blushing from throat to ear, she threw down the garment and fled to the inner rooms, she could not stop to put it in its place. Gopal said, "What is it, Shornalata?" but she was no longer there. He put the garment away, then flung himself face downwards on the cushions of the taktaposh to think. These were his thoughts, interspersed with heavy sighs, "Are you as the dwarf trying to reach the moon? despair is useless, it never helped any one. It is of no use expressing my wishes to any one, they would only think me a fool. Without money it is useless to live, if I had money now I should not need despair. The poets say money is the root of all evil, but why then did they write books? and why did they fret because their books did not sell? The world is full of deceit, people do not speak their real thoughts; why should they? Since one is called a fool for speaking one's thoughts it is better to be silent. If Shornalata's father had not willed her so much money I might have hoped one day to coax him to give her to me, but the will closes that path. I don't want money, the will might be reversed so far as I am concerned, but because I don't care for money is that any reason Shorna should be willing to let it go? Can she love me as I love her? That is not possible. I am a poor man's son, why should the rich care for me? Since the day I told her my condition she has not spoken with me; she never calls me, if I come where she is she instantly goes away. If she does not think of me, why should I die thinking of her? what is the use of thinking? After two or three days more I shall go, perhaps I shall not see her again in this life. Let it go; I won't think of her." He took up a book and began to read, but it was useless; he read a few sentences and his mind wandered; he found he knew nothing of what he had read, not a letter did he take in. Vexed, he threw down the book and took up another, with the same result; yet more vexed, he put the book aside and sat down to write letters. He wrote the date at the top of a sheet, then began to think whom he should address; he rejected one name after another, and then resolved to write to his father; tore off the sheet on which he had written the English date, and began to write in Bengali, but on reading it over found many mistakes. Correcting them defaced the sheet, so he tore it up. Another attempt proving

no more successful, he tore up the second sheet and lay down again.

Hem Chandra, after seeking hither and thither, came into the Boitakhana. "What!" he exclaimed, "you were here all the time, and did not answer my call!"

"Have you called me?"

"Called till my throat is ready to burst. Come, let us go and bathe."

"Have you fixed the day for going to Calcutta?"

"Not yet. Father will look at the almanack and choose a day."

Gopal half uttered the name Shornalata; he wanted to ask what had been determined as to her marriage, but not being able to articulate the name he remained silent. Fortunately Hem's mind was turned in another direction; he had not noticed Gopal's attempt to speak.

They bathed, breakfasted and laid down to rest.

CHAPTER XXXV.

We have told the reader that Bidhubhusan after placing Gopal in Calcutta went with a Deputy-Collector to Dacca. This Deputy-Collector Babu was fond of music and singing. He employed Bidhu in clerk's work during the day. Bidhu was not very expert at such work, but soon became so, and in the evening gave the Babu some instruction in music. Whatever he could spare from his salary after meeting his own expenses he sent to Gopal.

One day as Bidhu was purchasing cloth in the bazaar he heard a great uproar in the street. All in the shop went out to see what was the matter, and Bidhu with them. They saw approaching a man of tall figure and black complexion, followed by a troop of boys throwing dust upon him, and calling out, "Baccha Hanuman!"

Bidhu at once identified the man as Nilkamal, though neither in countenance nor in figure was he the same. His hair was long, his beard reached his breast, his eyes were inflamed, his frame emaciated. He came on followed by the screaming lads. At intervals he turned round to strike them, when they would fall back, only to return to the charge a moment later. As Bidhubhusan came up Nilkamal was about to strike him, but on seeing his face, exclaimed, "Dada Thakur! I did not know you. They are tormenting me so, I do not know strangers from friends. I am ready to die."

"What has happened? when did you come here?"

From behind the cry continued, "Baccha Hanuman! Baccha

Hanuman!" With these words in his ears Nilkamal could not reply to Bidhubhusan's questions, he said, "First save me, Dada Thakur, afterwards I will tell you all."

Bidhubhusan tried to drive the boys away, but as fast as they retreated on one side they came up on another. Annoyed, he seized Nilkamal by the hand and drew him into the shop. Unable to follow, the boys departed. Bidhu took Nilkamal to a separate room. As they rested Nilkamal said, "Where have you come from, Dada Thakur?"

"I asked you where you came from. You were engaged in a profitable business, why did you give it up?"

"Dada Thakur, if it is not in one's destiny the greatest happiness cannot last long. From your house I went to my home, that was the beginning of the disturbance. From that time wherever I have been it has followed me. Dada Thakur, since you forbade it I have not once sung that song, I never speak of it, still people will not let me alone."

Bidhu understood that Nilkamal alluded to the Lily song. He made no remark, and the other continued, "Tell me, Dada Thakur, where I can go to be safe?"

"Why do you get angry over it, Nilkamal? it is for that reason that they go on."

"Dada Thakur, I often say that to myself, but when I hear those words I lose my senses and become mad."

Of the truth of Nilkamal's words there could be no doubt; looking in his face Bidu perceived that it was indeed so. They remained till evening in the room attached to the shop, then Bidhu said, "Come home to my dwelling, we will eat and sleep there."

"Dada Thakur, I cannot furnish any food."

"What do you say?"

"This is the third day I have neither eaten nor drank."

Noticing his weak voice, Bidhu said, "Remain here, and I will bring you some food." But Nilkamal said, "No, no;" and by the light of the moon Bidhu saw that his eyes wore a frightful appearance. By dint of much coaxing he succeeded in getting Nilkamal to his own house, and leaving him in the outer room, went to get some food. On his return he found the room empty, Nilkamal was gone, and though Bidhu searched everywhere no trace of him was to be found.

Bidhubhusan had never known such comfort as he had enjoyed since entering the employ of the Deputy Babu.

It is now necessary to see how Sasibhusan was getting on in his grand house. Ram Sunder Babu's machinations had begun to take effect. The Kortri (the wife of the Zemindar) sent in a

petition, and the magistrate came down to make personal inquiries. He found the Babu seated on the floor of the Boitakhana. In front of him were some clerks writing. Because he heard that the magistrate was coming the Babu was trying to do some work this evening. His eyes were inflamed, so also the end of his nose, he could not speak clearly. He kept the fan going, but could not keep the flies from his face.

Seeing the Babu's condition, the magistrate was speechless, but after a while he asked a few questions. The Babu could not give a single answer out of his own mouth, he could only speak as Sasibhusan dictated. The magistrate saw clearly that all the power was in the hands of Sasibhusan. He therefore gave orders that until a manager should be appointed by Government the Kacheri must be closed, and he called upon Sasibhusan to render an account of the mode in which he had managed the Zemindari. It was as though a thunderbolt had fallen on the head of Sasibhusan. He was not now thinking of the future. That an account of the past should be called for filled him with terror; he would have far preferred to be at once deposed from office. He went home with a shrunken countenance. On other days when he left office every one had risen and stood respectfully; to-day every one seemed immersed in his work and no one regarded him. As he went home no one in the road saluted him, Sasibhusan never raised his head in expectation of it. With bent head he entered his home and laid down on the bed. Pramada asked, "What did the Sahib say?"

"What should he say? he has destroyed me."

"How has he destroyed you?"

"He has called for my accounts, and until they are made clear I am to do no other work."

Pramada ceased to question or to answer. Before evening Sasibhusan went into his Boitakhana, but though he sat there not one of the clerks appeared. Now and then there was a sound, but when Sasibhusan looked eagerly out what did he see? perhaps a rice or a cloth merchant coming for his dues. About eight o'clock Sasibhusan sent to the houses of the clerks, but all those who were accustomed to hang about his house were this day engaged—not one was able to come. At nine Sasibhusan went to Ram Sunder's house. There he found them all assembled. Not one rose to welcome him. Formerly Ram Sunder had not smoked in the presence of Sasibhusan, to-day, as though to compensate himself for previous restraint, he smoked incessantly, but he seemed to have forgotten that Sasibhusan smoked.

Sasibhusan sat down, no one spoke to him. After a few moments, as all rose to disperse, Sasibhusan said, "I came to

see you all." The cashkeeper mockingly answered, "You are very kind, do you want anything from me?"

A writer said to the cashkeeper, "Come along, it is late." Sasibhusan said, "Do me the favour to sit down a little, I came to see you all." All sat down. Presently he said, "I came to remind you that if you do not stand by me I shall be ruined." Ram Sunder answered, "What can I do? what power have I? I am but a clerk, I am not influenced by any one nor do I influence any one."

"That is true, but if you do not help me, I cannot get out of this trouble."

The rest rose to go, saying "Then you have no need of us."

"I am a petitioner to you all."

Thus saying, Sasibhusan threw his upper garment round his neck, joined his hands humbly, and took a seat at the side, tears streaming from his eyes.

The cashier and the others were melted at the sight of his dejection. After much wrangling it was agreed that if Sasibhusan would give four thousand rupees to four men they would cover his ill doings, but that when his innocence should be proved he should give up his office.

Having no remedy, Sasibhusan consented.

CHAPTER XXXVI.

WHERE IS GOPAL?

Misfortunes never come singly; if one appears it is followed by a troop. Hem Chandra's father died, and before the family had got over this event Hem Chandra was attacked with smallpox. This disease was very prevalent in Calcutta that year, and many fell victims thereto. When the eruption appeared, Hem said to Gopal, "Have you been vaccinated?" finding that he had, added, "I have smallpox, you must all be very careful." Gopal glanced at Hem's body, and seeing it covered with red spots, he ran off without any remark to fetch the doctor, who having examined the patient confirmed their impression. In two or three days the whole body became inflamed. Hem could not speak for the pain in his throat, nor open it sufficiently even to drink water. Gopal neither eat nor slept, he was constantly at Hem's bedside. Sometimes he eat a little rice, but often left it untouched. One day Hem said, with much difficulty, "Don't sit here all day, Gopal, else you also will get the disease." Gopal made no reply, and presently Hem asked, "Have you written to any one at home about my illness?"

"No."

"Then do not do so."

"Dada, there are two letters from home, will you read them?"

"Do you read and answer them, only do not mention my illness."

Gopal in writing reported all well. Two or three days later Hem became delirious, talking day and night chiefly about Shorna and Gopal. Gopal sat weeping beside him. Shyama would hasten through her work and come to sit with Gopal, who asked her, "Didi, do people ever recover from such a condition as this?"

"There is no fear, this is common smallpox. I have seen people recover from a much worse condition."

"Tell me truly, Didi, will he live or no?"

"Am I speaking falsely? Hosts of people have recovered from much worse illness."

Just then the doctor coming in examined the patient, and inquired how long he had been delirious. Gopal said, "Since this morning?" The doctor looked so grave that Gopal asked, "Is the illness serious?"

"Not only serious, but mortal."

Gopal burst out weeping, and the doctor continued, "Do not give way, with care it is possible that he may live."

Gopal, encouraged, took down the doctor's directions in writing, and followed them faithfully. When the doctor was gone, Gopal said to Shyama, "I have not yet sent home any news of Hem's illness, but now I must do so. What do you say?"

"Yes, you must. Should anything happen here they will think that being in the hands of strangers he has died from neglect and the want of proper medical attendance."

Thereupon Gopal wrote as follows:—

"SHORNA,

"The elder brother is seriously ill with smallpox. Hitherto he has forbidden me to tell you, but now he is delirious. The doctor still gives hopes that he may yet live. If you wish to come, do so. I and Shyama are doing all that we can.

"SRI GOPAL CHANDRA CHATTERJI."

Having sent this letter to the post, Gopal's heart was much lightened. He was depressed with fear lest people should say the patient had been neglected. He remained constantly with Hem, neglecting both food and sleep; he would not give up his post to any one; if Hem but moved his lips Gopal at once guessed what he wanted, no one was so quick as he at guessing.

On receiving Gopal's letter Shornalata and her mother became extremely anxious. Leaving the rest at home, they two

went by palki to the railway station. None of the family knew in what part of Calcutta Hem dwelt. The residence of their Guru Thakur (spiritual adviser) was near Serampore. The grandmother said, "Come, Shorna, we will go first to the Guru's house, I know where it is, he will send a man with us to Calcutta." Shorna agreed. They took tickets, and by the evening arrived at the Guru's house. His name was Shashanka Sheker Smritigiri. Hearing of the arrival of the ladies he went forth to greet them.

Saluting him reverently, they said, "Guru Deb, Hem is dangerously ill, there is doubt of his recovery; we wish to go to him, but do not know his house. If you will send a n with us we shall easily find it."

"What need is there of a servant? I am ready to go with you myself. What is the disease? would it not be well to perform some propitiatory ceremonies on his behalf?"

"The illness is smallpox. If you think it well to propitiate the gods, pray do so. Do not fear that money will not be forthcoming."

So saying the grandmother took from the corner of her sari a note for Rs. 50 and gave it to the Guru, who took it to the light to examine it. He could not restrain a smile of delight at the amount, but concealing his thoughts he returned to the ladies, and said, "Very good, this shall be expended as far as it will go, but I am not sure that it will suffice."

"Please to do what is needful, any further sum that is required shall be paid."

"It shall be done, but I do not see how you can go on to Calcutta to night."

"Is there no train?"

"No."

"Then hire a boat and let us go by water, we must not delay."

Seeing the grandmother's anxiety the Guru sent a man to the river side to engage a boat, but he quickly returned with the news that no boat was to be had, so Shornalata and her grandmother were compelled to stay at the Guru's house that night. Before sunrise next morning both were ready to start, but the Guru did not hurry himself. He rose some time later, pasted on his forehead with Ganges mud the marks indicating his priestly character to impress the ladies, who bowed to the ground before him. He gave them his blessing, then seeing they were ready to start he asked, "Has Shorna been vaccinated?" The grandmother replied, "None of our forefathers were vaccinated."

"Then she should not go with us."

"We will do whatever you advise."

"You had better leave Shorna here, else she will take the disease."

The grandmother consented, but Shorna said, "I will go even if I should take it."

"It is not right for you to go. In the first place you have not been vaccinated, and, secondly, the Guru forbids it. How then can you go?"

Shorna was silent. The Guru said to her, "You will remain here, we will send you word daily how Hem is."

Shorna was obliged to consent. Shashanka Shekar proceeded with the grandmother to Calcutta. Hem had been delirious for three days, but now his countenance was changed and the doctor was delighted. He said, "There is no longer cause for fear, he will recover." Gopal's joy was extreme.

At this moment Hem's grandmother arrived with the Guru, and came straightway into the sick chamber. Hem opened his eyes and not seeing Gopal, uttered his name. The grandmother said, "I am here now, what can I give you?" sitting down near him as she spoke. But Hem said, "Where is Gopal?"

(To be continued.)

PROFESSOR MONIER WILLIAMS ON INDIA.

The Boden Professor of Sanskrit lately delivered a lecture on India before the University of Oxford. He said that, having just returned from his third Indian journey, he felt humbled by a sense of the little he had learned, compared to what he had still to learn, of that wonderful land, which was a semi-continent containing one-sixth of the human race. Perhaps the point that had impressed him most forcibly was, that India was a land of surprises, contradictions, and anomalies, which over-precise, over-logical, and self-opinionated persons had better not select as the sphere of their life's work. The public economist must expect to see his cherished dogmas brushed away; the philologist his linguistic rules disregarded; and the student of religions, his book-evolved theories upset by actual experience in India. Then that most unchangeable of countries had during the last hundred years undergone more changes than any other. In the middle of the last century six foreign invasions occurred. Vast districts were depopulated, innumerable homesteads ravaged; Thugs and robbers made all travelling unsafe; widow burning, infanticide, and human sacrifices were common; no

man's life and property could be called his own; the whole country was hastening to anarchy, chaos, and ruin. What a change had our rule effected, and what vast improvements had the lecturer himself witnessed! Order for chaos; good government for anarchy; justice for oppression; a watchful police for plunderers and murderers; a well-organized army for unruly bands of soldiers; peace and security for war and rapine; well-drained land for feverish swamps; cultivated fields for wild jungle; comfortable cottages for lairs of wild beasts; engineering works of greater magnitude than can be seen in any other part of the world; 10,000 miles of railway connecting every province; districts once shut up within themselves, and [illegible]tile to each other, brought into inter-connection; tramways running in large towns; post-offices and telegraphs in nearly every village; caste, the bane of progress, giving way before facilities of communication; laborious trigonometrical, topographical, industrial, and archæological surveys extended to every district; trade and commerce developing; old industries reviving; new ones being introduced (as proved by the recent Calcutta International Exhibition); continually increasing plantations of tea, tobacco, indigo, and chinchona; new jute factories, cotton mills, paper mills being erected; new coal mines being exploited; new hospitals, sanatoriums, orphanages, and admirably arranged gaols; education everywhere gaining ground, and a new departure being inaugurated by the recent Education Commission, which had just published its exhaustive report; a fourth University just added to the three already existing; women admitted to the University examinations, and at Calcutta even to degrees; new colleges and schools (like the Muir and Mayo colleges) being established; European literature and philosophies more and more appreciated; a free Press, giving birth to an increasing progeny of ably-conducted newspapers, magazines, and native books; municipal institutions and self-government gradually advancing; the whole tone of native thought and feeling being elevated and Christianized, if not converted to Christian dogma. And were no reflex benefits conferred on us? One of the chief was the invaluable training-ground afforded by India for developing the administrative ability and energy of the young men we sent there. Great Britain might well be proud of the work done by her sons, often in an exhausting climate and under many difficulties and drawbacks. But she ought to be grateful for the advantages she gained. And was there no reverse side to the picture? It was to be regretted that the old social gulf between the rulers and the ruled remained still unbridged. Yet native caste prejudices were greatly to blame, and the Professor had lately found examples

of his fellow-countrymen, high in office, living on terms of the greatest personal friendship with the Indian community around them. Undoubtedly there was a great increase of cordial co-operation between Englishmen and Indians in every department of work. The Professor deplored the yawning gulf still existing between the educated natives and the mass of the people, and between the educated husband and his ignorant wife. He lamented other evils. The killing of cows and oxen caused great offence. They were sacred animals, and essential for agriculture. More encouragement should be given in University examinations to proficiency in the vernaculars; the degrees of Pundit and Maulvi should be given for proficiency in Sanskrit and Arabic; the out-still system was increasing drunkenness while it increased the revenue. More might be done to deter the people from ruining themselves by borrowing from usurers at rates of interest varying from 12 to 75 per cent., and by squandering large sums on marriages, caste festivals, and funerals. Mr. Leslie Saunders had called a meeting of the most influential inhabitants of his district, and persuaded them to combine together for the creation of a strong public opinion opposed to such pernicious customs. Why were rich native minors so often committed to the tutelage of plausible Baboos, who demoralised them instead of really educating them? Why were the native States allowed to maintain useless armies which drained the resources of India, when their military ardour would be quite as well satisfied by making them furnish contingents to serve with our army outside their own territories? The Professor then adverted to the new route likely to be soon opened to India, which, he predicted, would lead to a great development of intercourse between Europe and our Eastern possessions. Mr. Cust had lately travelled by this route, so far as it was completed, and had published a map, a rough copy of which was exhibited in the lecture-room. A railway ticket might be taken from London to Odessa; thence the traveller was transported by fine Russian steamers in two days to Batoum, at the other end of the Black Sea. There comfortable Russian railway carriages were in readiness to take him in thirty-six hours to Baku, on the Caspian. The traject in fine steamers to Michaelovsk, on the other side, took one day. At Michaelovsk was the terminus of the new Central Asian Railway, which the Russians had completed some months ago for 144 miles, as far as Kizil Arvat. They were pushing it on to Herat by Merv, lately occupied, and Sarakhs, just ceded by Persia. We, on our side, as announced in the *Times* of April 28th, were pushing on our line to Quetta. We should be compelled, though against our will, to carry on our railway through Candahar, and meet the Russians at Herat.

English influence ought to dominate in Afghanistan; but the Professor had been cured of Russophobia by his repeated travels, and hoped we should meet the Russians at Herat as friends. There was room for both. The Russian Empire was being impelled towards Herat—notwithstanding the disclaimers of its Government—by the same law of self-preservation, and the same necessity of progress, which was impelling the British Empire, against the wishes of its Government, towards the same goal. It was only a question of a few years. If we remain friends with Russia, the journey from Calais to the Indian frontier would soon be accomplished in nine days. Professor Monier Williams concluded by saying that his main object in visiting India a third time was to endeavour to induce the supreme Government to found six scholarships for natives in India, to be attached to the Indian Institute. He was happy to say that the Viceroy and his Council had assented to the proposal, which was enthusiastically supported by the educated classes in India, and now only awaited the sanction of the Home Government.

CASTE GIRLS' SCHOOL, MYSORE.

We have received an interesting account of the prize distribution on March 29th to the pupils of the Maharanee's Girls' School, Mysore. H.H. the Maharaja and all the leading European and Native gentlemen of the Station were present, and also several Native ladies belonging to leading families of Mysore, for whom a portion of the hall was set apart. The girls sang some Canarese and English songs, and two of them recited well a dialogue in Sanskrit between Seeta and Kousalya (Seeta refusing to listen to the persuasions of Kousalya that she should give up the idea of accompanying her husband in his wanderings). The Report read by the Secretary gave a promising account of the school, which is only in its third year of existence. The number on the rolls has risen to 210; and this is an indication of the increasing popularity of the school among the orthodox higher classes. The course of instruction for the elder girls embraces Canarese poetry, prose, composition, arithmetic, music (Native and English songs), drawing, needlework and fancy-work, geography, hygiene, Sanskrit and English. Hygiene and Sanskrit have only been lately introduced. "Great care is taken to impress upon the young minds the important

principles of domestic sanitation and personal hygiene, without burdening them with too many scientific facts; and the progress which the girls have made in this subject is said to be very satisfactory." Sanskrit is "studied with great enthusiasm." Drawing is learnt under a master who received his training at the Madras School of Arts. Native music is taught in all the classes, and a few girls learn the piano. "Religious songs, specially composed, and which are likely to inspire love and piety towards the Creator in the hearts of the girls, are sung by all." In the higher classes the course includes English. The annual Examination, which was conducted by several English and Native gentlemen, gave proof of intelligent and careful instruction. The managers, having found the want of suitable Elementary Text Books, arranged to have some compiled, by the co-operation of educated young men. We are glad to find that, to meet the difficulty of the early withdrawal of the girls from school, the plan of Home Teaching has been started. Two Pundits now give lessons in Sanskrit and the higher Canarese literature; but it is hoped and intended to train Hindu lady teachers for this work. A Canarese Journal, containing useful information and attractive reading, has been begun for the benefit of the pupils. No pains seem to be spared to make the school effective and an instrument for promoting sound education.

The following address was made by the Dewan on the occasion:—

Ladies and Gentlemen,—His Highness the Maharaja asks me to say that it is a source of great pleasure to him to be able to preside on this occasion. You are aware that His Highness has always watched the progress of this school with very great interest. It is, therefore, specially gratifying to him to find that the results achieved during the past year—in themselves so highly satisfactory—are infinitely more so because of the promise they give of a bright future. An important feature of the proceedings of the last year is, that the number of pupils was much larger than in the preceding year. The average daily attendance was also much improved, as it was 162; whereas in the previous year it was only 102. This result was due partly to the increased number on the rolls, but chiefly to the more regular attendance of the pupils.

The curriculum is considerably higher than what it is in the other schools; but the results achieved fully justify the higher

standard adopted by the managers. Canarese, arithmetic, and geography are taught in all classes; Sanskrit in all classes except the last two, and English in all classes except the last three; while hygiene is taught in the three senior classes. The reports of the gentlemen who conducted the annual examination are, indeed, very encouraging, as they show that the young pupils possess a thorough knowledge of all subjects that have been taught them. We may, therefore, congratulate the trustees upon the marked advance of the standard of the school during the past year; and if this measure of advance is maintained—and there is no doubt that this is fully assured—the trustees, who have given the school their unremitting devotion and solicitude, and the public, who have accorded it their sympathy, and who watch its onward career with interest and anxiety, will all find that there exists in it every hopeful sign of a brilliant future. Very flattering testimony is borne to the proficiency of the pupils, not only by the gentlemen who conducted the annual examination, but also by the various distinguished visitors who during the year inspected the school and saw the children in their daily class-work. I would specially invite your attention to the observations of the Lord Bishop of Madras (in the Visitors' book), whose eloquent testimony to the usefulness of this institution must stimulate still further the zeal of the trustees and the devotion of the teachers.

Female Education, in spite of the rapid progress which it has made in recent years, is still in a state of infancy; and the standard proper for girls' schools has not yet passed beyond the stage of discussion. The opinion is often expressed that the education of Hindu women should be kept in due subordination to that of the men, and that reading, writing, arithmetic, with a little instruction in general morality, must constitute all that is necessary for the education of Hindu women. But, limited as the standard of female education already is by the fact that the girls are withdrawn from the schools at a very early age, there is no necessity whatever for further limiting it in this manner. The success of this school is a practical illustration of this; for it has been able to teach up to a much higher standard in a way which commands unqualified public approbation. English is taught in all classes, except the last three; but this does not involve any neglect of the Vernacular language, to which great attention continues to be devoted, as heretofore. Indeed, Sanskrit is taught in the higher classes, both for its own sake, and as an aid to the study of the higher Vernacular literature. In addition to these languages, the three highest classes also learn the important principles of domestic sanitation and personal hygiene out of appropriate

text-books. Some music also is taught, and the songs, both in style and matter (as those who understand the language will see), are such as are calculated to inspire feelings of charity and piety. Then there is taught some needlework and drawing, which do so much for the education of the eye and the hand, and afford means of innocent and useful occupation in after life. It has been possible to accomplish all this without overtaxing the young girls, because their receptive faculty is generally much keener than that of boys. Indeed, as observed by the Education Commission, the intellectual activity of the Indian women is very keen, and it seems frequently to last longer in life than the mental energies of men; their intelligence is far in advance of their opportunities of obtaining school instruction, and promises well for the future of female education in India.

We are told in the report that a beginning has been made to establish a system of Home Teaching in connection with this school. With the further development of this system, the means of continuing her education will be placed within the reach of every girl withdrawn from the school. The great difficulty in this matter lies in the absence of proper teachers; but we are justified in hoping that, in due course of time, the difficulty will be overcome. I need only draw your attention to the bright scene before you in this hall to convince you that the realization of this hope need not be deferred indefinitely; for some of the more advanced pupils present here may be encouraged, after they leave the school, to qualify themselves for the noble work of teaching.

The Canarese Journal that has been started by the managers of the school is an additional means of educating the more advanced girls, and, from the few copies of the Journal which I have seen, I am confident that its management is in very good hands. The want of such a periodical, containing both useful information and light literature, has long been felt, and the *Hithabothini* promises to supply it adequately.

The want of appropriate text-books is one of the difficulties which beset female education. Books prepared for boys are not likely to be either interesting or suitable for girls. This is specially so in the case of good reading books; for the particular lessons on morality to be inculcated on boys are certainly not those primarily required for girls. The trustees have given the matter their earnest attention, and they have so far been successful that a good reading book, specially suitable for girls, has been recently published under their patronage. The book is called the *Nitichintamati*, and is compiled from popular Indian sources, and is instructive and interesting. The importance of preparing other small reading books of the same kind

cannot be exaggerated, and the trustees, it is understood, continue to devote their attention to this important subject.

Ladies and gentlemen, it gives me great pleasure to inform you that during the past year Sivaramraj Babadur most liberally set apart a sum of about half a lakh of rupees to form a fund for the encouragement of education in those departments in which no other adequate provision already exists. This fund is called, after his father, "Devaraj Bahadur Charity Fund;" and the annual proceeds of the fund are utilized (by trustees appointed for the purpose), partly towards the encouragement of Sanskrit literature and education, and partly in aid of High Caste Female Education. This school receives considerable aid from this fund, and for at least a part of the good work done in the past year it is indebted to the princely liberality of Sivaramraj Bahadur. It is now my pleasing duty, by command of His Highness the Maharaja, to heartily congratulate the trustees and the teachers on the eminent success which has crowned their past year's labours. To the sisters of the Convent of the Good Shepherd the very cordial thanks of the public are due; for the school owes no small measure of its success to their sustained and cheerful devotion to their work.

We have received further details about this School from Mr. A. Narasim Iyengar, by whose exertions much has been done for its progress. He explains that the reason why Sanskrit is introduced is that the pupils may intelligently follow the teachings of religion and morality which are conveyed in that language.

CROSSING THE SEA FOR HINDUS.

The following article is in continuation of one on the same subject which appeared in the Jan. *Journal*, in regard to the caste feeling in South India as to Bráhmans crossing the sea.

In the first paper on this subject it was asserted that a *math* near Poona had, ten years ago, given a verdict in favour of Bráhmans crossing the sea. The self-complacency of southern Pandits does not, however, admit of their acknowledging the correctness of the Mahratta reading of the texts. It is sneeringly

asked whether there is any learning in *Mahârâshtra* (Mahratta country)? Even supposing that the interpretation of the Pandits there be correct, the local conservatives argue that "the North" has already been excepted by Bodhâyana from the prohibition against sea-going; conveniently forgetting that the North means the country lying between the Vindhya and Himâlaya mountains, and that the Mahrattas are governed by the laws, rituals and customs of the South. Nor is it quite correct to say, as the orthodox defenders of custom do, that there have been no instances in South India of a Bráhman who has gone to England being re-admitted into Bráhman society. One of the barristers now practising at Bangalore is a Bráhman, whom the Smártas have excommunicated. But his Bráhman servant, who had lived with him in England for years, had been, after some probation and after certain ceremonies, taken back into the bosom of his caste and family.

Such is the unreasoning frame of the Bráhman mind at present that these apparently unanswerable facts and arguments are not even listened to, and everybody is content to follow the general stream of tendency in his own caste, not caring whither he floats. The friends and sympathisers of the new movement are openly anathematised as atheists, pariahs, materialists, "London-Bráhmans," &c. The traveller himself is, for the time being, forgotten; but those who befriended him, or showed him any kindness or hospitality, and those who advocate others visiting Europe from considerations of general good, are persecuted with what looks like malicious cruelty.

As for the *Shastras* on the subject the majority of the expelling body do not understand them, and those that can read them for themselves are content slavishly to accept the meaning attached to them by the *maths* and tradition-worshipping priests. The masses sneer at the slightest attempt at a different construction, and put an extinguisher on the most fervent enthusiasm by asking whether the sceptic is greater or more learned than the heads of the *maths* and their satellites.

From the foregoing outline it may be possible for outsiders to form some idea of the upheaval which the Bráhman world is undergoing at present. Friends of progress are cheered by this sign of healthy action, which they hold to be infinitely preferable to the stagnant content, or the semblance of it, which has kept the people inert for so many ages.

It would be untrue to say that the orthodox "contents" do not number in their midst some very intelligent and worthy gentlemen, who are not slow to perceive and admit the advantages of Hindus visiting England. Their chief reason for opposing it seems to be that they will personally suffer much avoidable

inconvenience and hardship by detaching themselves from the majority; but the excuse which they plead is that the reform is at present premature and therefore inexpedient. One of the great bugbears of these worthies is the scorn and contempt which they fancy will be hurled at them by the other sects and sub-sects of Bráhmans for allowing into their fold an "England-travelled" member.

An attentive observation of the signs of the times, and a *real* desire for the material prosperity of their country, would doubtless enable them to perceive that their fear is chiefly imaginary. At any rate travelling to England as Bráhmans cannot be put in the same category as the numerous vices, which are unfortunately honeycombing Bráhman society through and through at the present moment. The Mahratta Bráhmans are no less sticklers for caste than the Southerners, and yet the former do not make any fuss on the point. Bráhmans visit England from the Bombay side and return into their old social positions,—many of them without doing any penance whatever.

Nor can it fairly be asserted that this demand for liberty—*not license*—by the rising generation is altogether abrupt and sudden. As has been shown already, a Bráhman servant, who had lived in England some time, has managed to get back into society; and nowhere is it laid down that visiting the countries of the *Mléchchas* is an inexpiable breach of the canon laws. For instance, going to Persia is, according to the Smritis, equal to visiting Bengal, except on pilgrimage, and the same may be said of going to England. Objection is only taken to making a voyage. But it is undeniable that thousands have made and are now making voyages along the coasts, across the Bay of Bengal to Burmah, and to Ceylon. The advocates of reform are only solicitous of extending this practice for the social, material, moral and intellectual amelioration of their country. It cannot be too often brought to the recollection of the conservatives that the liberals do not in the least desire to subvert their social life; and while they encourage their wealthy countrymen to travel, deprecate the abandonment of the best national habits and tastes as strongly as they protest against the loss of their own social status. There is hardly any need to say that the appliances of modern science and civilisation enable every one, of whatever nationality, to preserve wherever he goes most of his own distinctive and peculiar habits.

A Brahman Liberal.

THE HINDUS IN ENGLAND.

To the Editor of The Journal of the National Indian Association.

The subject which I wish to refer to in this letter is one of vital importance to those concerned. There is no cause for surprise in the presence of a Mahomedan or a Brahmo in England, for their respective religions allow them sufficient latitude to remain anywhere they like; but the presence of a high-class Brahmin or Vyas, with his extreme religious and social scruples, in London, must surely strike everybody who knows anything of them in India as strange; for the moment a member of any of these communities sets his foot on the English soil, he finds himself placed in an awkward position, and, to an ordinary mind, the retention of his time-honoured caste prejudices becomes a thing of the past. This circumstance alone has hitherto produced a most deterrent effect on persons who would otherwise have the means and the inclination to come to England. Ten or twenty years ago the visit of a Hindu in London was a thing almost unknown; but now that the advantages of a stay in this country for study are more and more appreciated in India every day, which the presence of so many Mahomedan gentlemen here at present strongly proves. The Hindu youths, too, are seized with a burning desire to come over here, which is only quenched by the fear they have of losing their caste—or, in other words, their social position in India—by such a step. The object of this letter, therefore, is to direct the attention of Hindu gentlemen in India to a course, by adopting which it is possible for them to come over to this country, stay in it for any length of time they please, reap the advantages which Western learning and culture can offer them, and yet return to their own country as good Hindus as when they came away from it; unimpaired either in their social position, or in the affectionate regards which their friends may have for them.

I mean to direct attention to the scheme hit upon by Dr. Leitner of having a boarding-house for Hindus in the suburbs of London. The name of this learned gentleman, who has made the advancement of the Hindus the one great object of his life, is already too well known to people, both here and in India, to need any mention from me here. He has worked

most indefatigably to attain his object; for years together he has been working for the education of one of the largest provinces of India, the Punjab, where he has at last succeeded in establishing a University, and a very noble one too, which will hand down his name to generations after generations of the Punjabi youths who will come under its beneficent influence. But he, however, did not stop his labours there; he educated the people in the Punjab, and he wants to enable those who care to do so to educate themselves in this country; and he has, therefore, now come here on furlough, and is busy in giving tangible shape to the scheme which he formed long ago to attain the latter end. No one understands better the fabric of the caste system in India, and, therefore, no one could have more successfully undertaken the task of establishing an institution of the kind he has established. If only one comes here determined to preserve his caste, he can conveniently do so, according to Dr. Leitner's scheme; his arrangements are most thorough-going from first to last. From the moment a man sets his foot on board a ship in Bombay to come here, till the moment he sets his foot back again on the Indian soil in Bombay, on his return from this country, he is all safe, perfectly safe. Permanent arrangements have been made, or will be made, with the proprietors of some well-known line of steamers to employ Brahmin cooks for Hindus, and to provide them with reserved accommodation during their voyage, so that they should have no inconvenience whatsoever when they will reach here. There is a large house, most picturesquely situated on the banks of a river, ready to accommodate them during their stay. If persons will only bring servants with them from India, they want nothing else; every other requirement of theirs has been so well studied by him in the arrangements that he has made. What is more, the Doctor, in carrying out his scheme, has not lost sight of economy; in fact, according to him, one can live in the Hindu boarding-house at one-half the expense that he will otherwise have to incur. In London the rent of apartments is about the heaviest item of expense; and for this in his boarding-house one will have to pay not a farthing. This fact alone reduces the expense of living here almost to half. The next item is the railway fare; the boarding-house is nearly twenty-four miles from London, and the price of even a third-class return ticket from it to London is usually about three shillings and sixpence; but it is proposed, I hear, to make some agreement with the railway company to reduce it in favour of his students to probably a shilling or so. What a saving! Then, lastly, the boarding-house has the advantage of a healthy and beautiful locality, which no place in London itself could have had. It also places its inmates out of the reach of the temptations of London, unless of their own accord they plunge themselves into them. In a word, the scheme promises to be all that could be desired; and my only prayer is, that it be appreciated in India, and that its wealthy sons come forward to help it with their purse, as Dr. Leitner, with so much disinterested zeal for their good and at so great a self-sacrifice, has matured it to this stage.

LONDON. PIYARILAL.

MADRAS GOVERNMENT FEMALE NORMAL SCHOOL.

The first public prize distribution at the Government Female Normal School, which was founded mainly at the instigation of the late Miss Carpenter, took place on Friday, April 4th, in the School premises, Egmore. Mrs. David Duncan presided on the occasion. Among those present were Dr. D. Duncan, Principal of the Presidency College, Mr. H. B. Grigg, Mr. and Mrs. J. Bilderbeck, Mr. L. Garthwaite, Mrs. Brander, Miss Carr, Mr. P. Runganatha Mudaliar, Mr. and Mrs. G. Duncan, Rev. J. Cooling, Miss Keely, Mr. Edulji, Mr. Dinshaw, and several others. The proceedings began by a song sung by some of the pupils, after which Mr. Vijiarungam Mudally read the Report of the institution for the past year. It stated that the school included two departments, one for normal pupils, and the other for practising school children. In December last nine normal pupils were presented for the Method Examination, and all passed. Two appeared for the Higher Examination for women, and one passed. Two were presented for the Middle School Examination, and both passed. Four went in for the Special Upper Primary, but only one passed, the other three having failed in needlework. Eleven normal pupils taught before Mrs. Brander, the Inspectress of Girls' Schools, who reported very favourably of them. There were two practising schools, one for Europeans and Eurasians, and native Christians who spoke English, and the other for Caste Hindu children. The numbers in these departments were very small, owing to the recent removal of the school, and its reorganisation. Six

Europeans or Eurasians are admitted every year to be trained as teachers. During the past year seven students had obtained employment. In addition to the prizes allowed by Government, an extra prize had been presented by Mrs. Duncan, and a great many presents had been received through the Hon. Sec. of the National Indian Association.

Mrs. Duncan presented the prizes. Mr. Grigg then rose, and in the name of Miss Carr thanked Mrs. Duncan for presiding. He said he felt a particular pleasure in thanking her as the representative of the greatest institution in Madras. It was a good omen for the institution, and he expressed a fervent hope that the alliance between that institution (viz., the Presidency College) and this school would be strengthened. The progress since the institution was presided over by Miss Carr was most satisfactory, as was to be seen from the Report that had just been read, and he hoped that under that lady's guidance it would grow more and more in the confidence of every pupil, and would rise higher and higher. He next addressed himself to the students, who, he trusted, would do their best to take advantage of the admirable instruction given there. If they followed the course laid down for them, they would never repent of it, for they were engaging in a noble work.

Dr. Duncan, in thanking Mr. Grigg for the vote of thanks to Mrs. Duncan for presiding, spoke of the interest that he had always felt in the Normal School, and said that, as Principal of the Presidency College, he should do everything to help the cause of high education. The proceedings were closed with the National Anthem.

KONNAGAR GIRLS' SCHOOL.

The annual distribution of prizes to the successful students of the Konnagar Girls' School, near Calcutta, was held on the 12th April, at the premises of Babu Shibchunder Deb. Many ladies and gentlemen were present on the occasion, among whom were: Mrs. E. Lindstedt; Miss Lipscombe; Mr. and Mrs. Girard; Mrs. Wince; Miss Pedder; Babu Bhairub Chandra Banerji, Vakeel High Court; Babu Trailokya Nath Mitra, D.L.; Babu Panchkari Banerji, B.L.; Babu Sarat Chandra Chatterji, B.L.; Babu Kali Das Bose, Assistant-

Surgeon, and Babu Gopal Chandra Deb, Medical Officer to H.H. the Maharajah of Cashmere.

Mrs. Lindstedt presided, and after the reading of the Committee's Report by the Secretary, Babu Girish Chandra Deb, she distributed prizes to about thirty girls, in books, toys, and workboxes, &c. Some of the latter were sent from England by Miss Manning and Mrs. J. B. Knight, and to these two workboxes were added by Mrs. Lindstedt. Babu Bhairub Chandra Banerji afterwards addressed the girls in a neat speech in Bengali.

Extracts from the School Report are given below:

"The number of girls on the rolls on the 31st March, 1884, stood at 65, against 67 on the same date of the preceding year. The average daily attendance during the year under review was 43·2, against 46 of the last year. All the girls were Hindus, of whom the Brahmins numbered 22, the Kayesthas 40, and other low-caste Hindus only three. Of these only two were married, the rest were unmarried. The ages of the girls range from five to twelve years. The National Indian Association, Bengal Branch, awarded two Mary Carpenter Scholarships of one rupee each to this school. These were obtained by Surenbala Dasi and Kirankumari Bose, of the 1st class. The school receives from Government a grant-in-aid of Rs. 20, and from the Serampore Municipality Rs. 5 a month. The rate of schooling fees for the 1st and 2nd classes is As. 3, and for the rest As. 2, a head per month. The subjects of study were Bengali literature, Grammar, History, Geography, Arithmetic, Elements of Natural Philosophy, and Needlework. In March last nine girls competed at the Scholarship Examination, conducted by the Uttarpara Hitakari Sabha, of whom two were candidates for the Second, and the rest (seven girls) for the First Examination; the result is not yet known. In December last the Annual General Examination of Classes was held, the result of which was satisfactory. The teaching staff consisted of one Head Pandit, a 2nd Pandit, and a Mistress. Besides the Government and Municipal grants, there was a large amount of subscriptions paid by the people, to meet the current expenditure of the school."

INDIAN INTELLIGENCE.

Mr. Pestonjee Hormusjee Cama has increased his gift for the new Hospital for Women and Children at Bombay to Rs. 164,300, it having been brought to his notice that the Rs. 120,000 previously given was insufficient to construct the hospital on the plan devised by Government. Besides this, he

has set aside Rs. 25,000 for prizes or scholarships to be given to certain of the female students who have obtained the L.M. and S. Degree. His general idea is to afford temporary assistance to the young women doctors when they are striving to build up a practice. His total donations will amount to the munificent sum of Rs. 189,300.

The Convocation of the Madras University was held on March 27th at the Senate House, H.E. Mr. Grant Duff presiding as Chancellor. Degrees were conferred on an exceptionally large number of graduates. The address, after the degrees had been conferred, was delivered by the Hon. Surgeon-General Cornish, who dwelt forcibly on the necessity for largely developing female education. Such education had been recently making large advances, but there was ample room for more. He urged each graduate to do his utmost in this direction. He trusted that the graduates would carefully study the wants of their communities, and help to suppress social evils, such as the life-long indebtedness induced by extravagant expenditure on marriage ceremonials. We intend later to print a part of this valuable address.

An exhibition of a large collection of educational apparatus has been held at Bombay. It was opened on March 19th at the old Elphinstone High School premises, by H.E. Sir James Fergusson. There was a large attendance of gentlemen representing the Educational Department, and of others who take an interest in the education of the natives of India. Mr. T. B. Kirkham, Educational Inspector, briefly stated the circumstances under which the collection of appliances had been brought out from England at the suggestion of Mr. Chatfield, Director of Public Instruction. H.E. the Governor in his speech referred to the advancement of education both in England and India, and said that he hoped that there would be a vast addition to the equipment of this Presidency for primary education. Referring to the several models placed before him, he said that in their preparation the physical welfare of the pupils had been carefully studied. The assembly then inspected the various apparatus, which were neatly arranged in three separate rooms, and were much admired.

The City College, Calcutta, has been affiliated up to the B.A. Standard, and a B.A. Class has been opened. In the late Examinations of the Calcutta University the City College passed a larger proportion of its candidates than any other College. The total number in the institution by the last Report was 1,007 (183 in the Law Department, 175 in the general College Department, and 649 in the School).

We regret to record the death, at the age of 59, of Babu Govind Chunder Dutt, the father of the late Miss Toru Dutt, whose poetical writings are so widely known and appreciated. The Babu was a constant contributor to the *Calcutta Review*, and had great literary ability. He held many offices under Government, including that of Assistant Accountant General at Bombay, and was much esteemed for his high character, his simplicity of nature, and his unostentatious charity. He visited England some years ago with his wife and his two daughters, both of whom died shortly after their return to India.

An interesting social gathering of ladies was held in Peace Cottage, the residence of Mr. and Mrs. P. C. Mozoomdar, in Upper Circular Road, on the 5th of April. The following ladies, among others, were present: Mrs. Reynolds, Miss Reynolds, Mrs. Murray, the two Misses Murray, Mrs. Grant, Mrs. K. B. Stuart, Mrs. Baily, Mrs. Cowie, Mrs. S. N. Tagore, Mrs. B. L. Gupta, Mrs. Ram Sunkar Sen, and about thirty other Hindu ladies. Mrs. Mozoomdar read a short address of welcome, of which the following is a translation: "Dear Sisters,—I have invited you to-day not to hold a grand meeting, or to discuss religion or politics; but I have called you in love, and you have kindly come, that we may meet for the sake of our mutual pleasure to talk on agreeable subjects. Such intercourse increases friendship and goodwill between the races, and such friendship is the essence of all moral and religious relations. English women and Bengali women are of very different temperaments. The English lady hesitates to mix with the native lady, and the latter feels shy and awkward in the presence of her European sister. But I feel, when we are the children of the same God, subjects of the same Queen, and inhabitants of the same country, why should we not, in spite of difference in dress and habit, unite in goodwill and friendship? Let us meet to learn each other's manners and customs. Let us, if possible, discard what is wrong in them. It cannot be expected that European ladies should live as we do, and perhaps it is equally impossible that Hindu ladies should change their habits and live as Europeans; but it is both possible and desirable that we should meet and mingle, trying to learn what is good in each other's character and ways. English ladies have come to this country, leaving behind them their relatives and friends. Is it not our duty to receive them as our friends and sisters? and is it not their duty to help us to improve ourselves in knowledge and manners? I am therefore very glad to receive you all in my house, and hope there will be similar meetings in other houses." The ladies then partook of refreshments, and remained together for some time. The meeting proved very successful.

The Annual Meeting of the Bengal Branch of the National Indian Association was held on April 3rd; Dr. Kenneth McLeod in the chair. Mr. P. C. Mozoomdar gave a very interesting address on his travels in America and Japan, and the meeting was largely attended.

PERSONAL INTELLIGENCE.

Mr. Shapurji Kavasji Sanjana (Inner Temple) was called to the Bar on May 8th.

In the recent Examination for the Lincoln's Inn Scholarships in Common Law, the Benchers awarded the first prize of one hundred guineas (Common Law, including Criminal La o Mr. Satyendra P. Sinha. Mr. S. P. Sinha had a few months before received a prize of £50 in Roman Law, Jurisprudence, Constitutional Law, and Legal History.

At the late Examination held at the Inns of Court, the Council of Legal Education awarded to Mr. Narendra Natha Mitra a certificate that he had satisfactorily passed a Public Examination.

The following passed a satisfactory Examination in Roman Law:—Mr. Charles Golaknath (Inner Temple) and Mr. Panruti Vallam Ramaswami Raju (Inner Temple).

At the Presentation Day of the University of London, May 14th, Mr. Jogodesh Chunder Bose, B.A. Cambridge, received his B.Sc. Diploma, Pass and Honours (4th in Experimental Physics).

Mr. Kaikhoseo N. Bahaduriji and Mr. Aaron C. Dutt have passed the Primary Examination in Anatomy and Physiology of the Royal College of Surgeons of England.

Pundit Bishan Narayan Dar and Sheikh Omar Bakhsh have joined the Middle Temple.

Mr. A. B. Master has been elected a Foreign Member of the Society of Telegraph Engineers.

Arrivals.—Mr. and Mrs. M. D. Cama, from Bombay; Mr. Shapurjee Sorabjee (Bombay Foundry and Iron Works) and Mr. P. B. Jejeebhoy, from Bombay, for study in the working of iron; Pundit Bishan Narayan Dar, from Oude; Sheikh Umar Bakhsh, from the N.W. Provinces; Mr. James Tarini Churn Mitter, from Calcutta, for the study of Medicine; Mr. Aurung Shah, from Shillong, for the study of Medicine; Dr. Charles H. F. Underwood, from Bombay; Mr. Nanda Lal Banerjea, of Allahabad, for the study of Medicine.

Departure.—Mr. S. K. Sanjana, for Bombay.

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JOURNAL

OF THE

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NATIONAL INDIAN ASSOCIATION.

OBJECTS OF THE ASSOCIATION.

To extend a knowledge of India in England, and an interest in the people of that country.

To co-operate with all efforts made for advancing education and social reform in India.

To promote friendly intercourse between English people and the people of India.

THE ASSOCIATION CARRIES OUT THESE OBJECTS BY THE FOLLOWING AND OTHER METHODS:—

1. The publication of a monthly Journal recording educational work and social progress in India, and diffusing information and opinions on Indian subjects.
2. Lectures in connection with the Objects above stated.
3. Grants in encouragement of female education, grants to educational and philanthropic institutions in India, gifts of books to libraries, prizes for schools, &c.
4. Extending the employment of Medical Women in India.
5. Selecting English teachers for families and schools.
6. Help and friendly offices to Indian teachers visiting England for purposes connected with their profession.
7. Affording needful information to Indians in England, supplying them with introductions, &c.
8. Soirées and occasional Excursions to places of interest.

In India there are Branch Associations at Calcutta, Bombay and Madras, which undertake educational work, and promote social intercourse between English and Indians.

This Association, which was established by Miss Carpenter, has now existed fourteen years. The Committee desire to promote, by the various practical methods indicated above, increased sympathy and union between English people and the people of India. They therefore request co-operation from all who are interested in India's moral and intellectual progress.

In all the proceedings of this Association the principle of non-interference in religion is strictly maintained.

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In India the Journal may be obtained from the Secretaries of the Branches.

JOURNAL

OF THE

NATIONAL INDIAN ASSOCIATION

No. 163. JULY. 1883

PRESIDENT OF THE ASSOCIATION.

WE have the satisfaction to announce that the Right Hon. Sir Arthur Hobhouse, K.C.S.I., has accepted the office of President of the National Indian Association.

MEDICAL WOMEN FOR INDIA

By Dr. FRANCES E. HOGGAN.

Since last I wrote on this subject there has been little to chronicle, for the satisfactory reason that everything goes well, and steady progress is being made. There is only quiet, unobtrusive, useful work, the daily routine of practice at the few Indian centres at which medical women are to be found, and the daily round of study for the earnest band of medical students. Miss Pechey, at Bombay, is said to be "doing very well indeed, if lots of work means success," to have all she can do, and to be busy from morning till night. Mr. Kittredge writes: "A Mahommedan gentleman has offered Rs. 20,000 for a dispensary. Government have given the land, and the Municipality have agreed to give Rs. 500 a month to keep it up until the hospital is opened. We believe the appropriation will ultimately be made a permanent one; but we have not asked for more, as one year's corporation cannot bind its successors." Success attends Mrs. Scharlieb's work also, at

Madras, but she is still waiting for her hospital appointment; for, as a friend writes, "it takes time and patience to carry out any good scheme." From Hyderabad and the other parts where women doctors are settled no recent information has been received. In this country the stimulus which the prospect of remunerative practice in India has given to medical study for women continues to be sensibly felt, and frequent requests are made to members of the National Indian Association for further information. It is worthy of remark that some of these applicants are clergymen, anxious to see their daughters enter a liberal profession, and render useful service to the daughters of India, outside and independently of missionary zenana agencies, which hitherto have absorbed much of the energy of women of this class.

Full of promise for the future are the public and private accounts received of the conduct and progress of the women students in the various Indian medical schools. Not long ago some apprehension was roused by exaggerated reports of an insignificant students' disturbance at the Grant College. A Bombay correspondent thus describes it:—"There was really no row with the male students; it was very much exaggerated by those who would like to stop the movement for women doctors. One day one of the students chalked the seats where the girls usually sit. No notice was taken of this. Another day one of the students threw some fruit at the girls as they were passing out of the room. He was rusticated, and the trouble ended. It really was not worthy of any notice; but the papers here, as elsewhere, are only too glad to get hold of anything which can be twisted into an excitement. The present professors at the College, with perhaps one exception, favour the movement." Letters to *The Lancet* from some of the professors themselves fully confirm this view of the favourable opinion and support of the profession in India; and even those who, like Sir Joseph Fayrer, formerly expressed disapprobation of women doctors for India, now refrain from giving public expression to their opinion.

The current of opinion in India is indicated in various ways. The *Tribune* says of the five or six ladies admitted into the Punjab Medical School:—"They will obtain posts under Government if they succeed in passing the prescribed examination. The Punjab has fairly entered into the race

with Bengal and Bombay." The *Mirror* says of these same students:—

"To test the intellectual attainments of the candidates, a examination was held last week. Some of the ladies have ver creditably passed the examination; one of them, I am glad say, is the daughter of a Brahmo brother. After three years training, these ladies will turn out as hospital assistants. Th is a real boon."

The *Indian Messenger* for May 18th contains the followi paragraph:—

"It gives us very great pleasure to find that the Lieutena Governor has, by a recent Resolution, sanctioned the establi ment of special scholarships for the benefit of lady student the Medical College. These scholarships, of the value of Rs a month, and tenable for five years in the Calcutta Med College, will be, for the next ten years, awarded to all fe candidates who enter that institution after passing the First Examination, whether they gain scholarships in that exam tion or not. We are also glad that Miss Ellen D'Abreu a Miss Avala Das, who are now studying in the Madras Me College, have been permitted to hold the scholarships they had gained on passing their examinations in Calcutta which expired in December, 1883, during the remainder of course of study; and it was in forwarding the applicatic Miss D'Abreu and Miss Das that Mr. Croft took occasi recommend the establishment of these special scholar There can be no difference of opinion as to the wisdom course that has been taken, as it will greatly encourag diffusion of medical education among women. The Reso of His Honour, referring to Mr. Croft's recommendation, 'He shows that in all probability the cost of the scheme be trifling in comparison to the benefits which it would upon the women of Bengal. . . . In the year 1838–3 ere were fifty students in the Medical College, all of whom "received monthly stipends ranging from Rs. 7 to Rs. 12, according to their seniority and deserts." Whatever reasons existed forty years ago for encouraging male students to fit themselves for medical work, are equally applicable now to the case of female students.' We quite agree."*

* In 1881 there were eighty students in the Second Department of the Madras Medical College. All but one were stipended, and educated gratuitously for the service of the State. The Principal, nevertheless, recommended that female students (who had no stipends) should no

In reference to these scholarships, the Calcutta correspondent of the *Bombay Gazette* gives further particulars, and says :

"Miss D' Abreu and Miss Avala Das, from the Bethune School, Calcutta, who obtained scholarships in December, 1881, and have been studying medicine at the Madras Medical College, the former in the M.B. and the latter in the L.M.S. class, but whose scholarships expired in December last, have been granted extensions of their scholarships till the expiration of their terms of study; and Misses Virginia Mary Mitter and Sidhu Mukhi Ghose, who passed the First Arts Examination in January last, have been granted five years' scholarships for the Calcutta Medical College. The Lieutenant-Governor remarks in the resolution, that in June, 1883, the important question of the admission of females to the classes in the Calcutta Medical College came before him for decision, and the principle that all possible facilities should be offered for the training of female medical practitioners was deliberately affirmed, from the standpoint of general policy as well as of individual freedom. Opportunity has now arrived for giving immediate effect to the policy thus laid down, and furthering the cause of female education in Bengal in a manner which promises to yield speedy results. Only the experience of years can show whether the educated women of Bengal will avail themselves of the facilities now offered to them, and prove by real work that they are fit for the duties and responsibilities which some of the more advanced among them are anxious to assume."

Native Opinion, speaking of the lady students at Madras, says :

"Their progress may, on the whole, be considered satisfactory. Miss D' Abreu, from Calcutta, has passed the Preliminary Scientific Examination, and is qualifying for the M.B. degree. Miss Hayes and Miss Avala Das are in the class qualifying for the L.M.S. degree. Four other ladies are qualifying for the College Diploma. The failure of three of these is to be regretted; but the Acting Principal thinks it due rather to the over crowding of subjects into the second year of study (to remedy which he has suggested a change of curriculum), than to any defects in the lady candidates."

longer receive their education gratuitously. On this recommendation the Director of Public Instruction, Mr. H. B. Grigg, made the following comment: "Seems premature. So far from placing any check upon the attendance of such students, I would prefer to encourage it by liberal stipends."

At the annual meeting of the Grant Medical College, Bombay, Dr. Vandyke Carter, the Principal, reported follows on the female class :

"Candidates were first admitted in January of the cur year. There are now twelve members, of whom seven Christians and five Parsees, residents of both Bombay and Mofussil. Already one of the lady students (Miss Ann W is an undergraduate of the University; and it is anticip that others may also go up for the Entrance examina Considering any overcrowding to be undesirable I decided to extend the class this session; and in consequence have to decline a few applicants, from both near and distant pl It is satisfactory to see that at the inauguration of this class some very promising candidates have presented t selves; and I would here state that the conduct of all has quite exemplary."

And in his concluding remarks, Dr. Carter, alluding subject of women students as one tentatively viewed a close of his last report, and now practically realized, add

"Soon after the date of that report I was, after som respondence, requested by the Director of Public Instruct arrange for the admission of women students into this Co and the regulations then drawn up being approved and notified by Government, the class already described was the willing co-operation of all my colleagues, speedily inst Events having thus shown that the throwing open of the C to women was neither premature nor superfluous, I would e my satisfaction that, equal to others, a fair field now of those lady students who combine diligence with ability a aptitude for medicine. And I am glad to think that, if exp regarding the first male graduates of the Grant Medical C be any guide, some at least of the women students attendance here have an excellent career before them in th country, large enough for all."

At the same annual meeting the Governor of Bombay expressed his satisfaction at the generally flourishing condition of the College, and the creditable conduct of the students, instancing as a proof of the uniform good conduct of the members the fact that a single momentary indiscretion, on the part of a youth (the one whose rustication has been already alluded to), should have been so severely visited. Speaking of medical women, he said :—

"A step has been taken in the right direction by this College

in the admission of female students; and, gentlemen, when we have divested ourselves of the natural prepossessions, not to say prejudices, which, no doubt, have been well known to us all, I think we will admit that in this country the experiment of female ministrations to the sick is one which ought to be tried, particularly in this country. I expressed last year my confidence that, under the intelligent and liberal superintendence of our medical profession, the experiment would be fairly tried. I am glad to say that the first arrival of a female practitioner in this country has been in the person of a lady whom to know is to respect. Under her auspices, and under the generous encouragement given by the heads of this College, this important movement may be relied on to have the best chance of success. I hope we are all actuated by one desire, that this movement may result in great relief to suffering in this country, and in bringing within the region of medical treatment a number of poor persons who have been mostly excluded from it."

A private correspondent wrote last May from Bombay:—"The account of the female students is also very good. Dr. Hatch, one of the professors of their first examination, the other day, told me that some of them did remarkably well; a Parsee lady took the lead, distancing forty young men; then came a European, and so on; but of thirteen only two or three did poorly."

From Central India the cheering news comes that the Maharaja of Dhar, who, it will be remembered, has several times testified his strong desire to found a post for a qualified woman doctor in his capital, now contemplates making a grant to the Indore Hospital, for the purpose of enabling it to employ women doctors.

A correspondent of the *Times of India*, commenting on May 3rd on this project, writes:—"The Maharaja will by his liberality confer a great boon on the weaker sex, who, shackled as they are by caste prejudices, persistently decline to take advantage of the benefits offered by the hospital until it is too late to do them any good."

Thus by slow degrees is provision being made for meeting the demand for women doctors in India, which is now so generally recognized. The great *vis inertiæ*, which so long retarded the practical consideration of this momentous question, is now overcome, and those who, in its earlier days, were ridiculed for maintaining that women doctors would be serving the country quite as much as the doctors of the Civil

Medical Service, and were therefore equitably entitled to their share of Government emoluments and rewards, may yet live to see a special service of medical women established in India, honoured, respected, and doing incalculable good to the native community. Formerly earnestness and strenuous endeavour were the necessary requisites of friends of the movement; now patience in waiting for results, which cannot, in the nature of things, be rapid as a mushroom's growth, is perhaps equally necessary. Untiring activity in India, sympathizing reception in England of the work projected and carried out in far-off country, will perhaps be most conducive to the furtherance of the high aim we have in view; namely, the extension ministration of skilled medical women to the sufferers of their own sex, with the stamp of Government approval and recognition, which experienced persons declare to be necessary in order to ensure success amongst the populations of India. A hope has recently been expressed in France that our example may be followed in Algeria, with its large Mohammedan population; and it is perhaps not visionary to look forward to a time when this hope will be realized. Ours is an age of inter-communication and progress, and an idea fruitful in one country may well be accepted in another, where a like need is experienced and similar conditions prevail.

HISTORICAL SUGGESTIONS IN THE ANCIENT HINDU EPIC, THE *MAHÁBHÁRATA*.

This word is a combination of *mahá*, great, and Bhárata, supporter. Bhárata is the ancient name of northern Hindustan, and was derived from a celebrated early monarch. This "great supporter" poem extends in length to about 215,000 long lines, as Professor Monier Williams, of Oxford, has observed. Milton's *Paradise Lost* only contains about 10,600. Even the voluminous Spenser's *Fairy Queen* has not more than some 30,000. It is ascribed to a celebrated ancient Sage, who is also recorded to have compiled the Vedas (*i.e.*, books of knowledge), and to have written the Puranas (*i.e.*, "ancient" books of the Hindu religions), which belong to phases of religious thought subsequent to the Vedic, but professing to be associated with the Vedas.

As his name simply means "collector or compiler," it is suggestive of his being mythical. Introductory recitals in the poem itself assign it to Vyāsa, just as Washington Irving ascribes his *History of New York* to Knickerbocker. Vaisampayana is said to have recited it to a king, and may have been the author. Modern commentators of late years seem generally to have assigned it to several authors. Comparing it, however, with the Waverley novels, as the work of one man, it does not seem beyond the capacity of a single author. Fifteen years' labour, about the time bestowed by Gibbon on his *History of the Decline and Fall of the Roman Empire*, would complete the work at the rate of some fifty lines per diem, allowing for holy days. It is written in what is styled the classical Sanscrit. It contains an account of a great dynastic war, the heroes of its pages being claimed as ancestors by the old royal families of Hindustan; but there is considerable suggestiveness in it of the whole being allegorical, a sort of gigantic *Pilgrim's Progress*, because the names of the personages are usually in accordance with their attributes, like Bunyan's Mr. Double-facing-both-ways, Mr. Morality, Mr. Ready-to-halt, &c. There is, at all events, considerable doubt as to whether any history of value can be obtained from it, so far as the origin of dynasties or the precise purport of the great war described in it; but it is full of interesting historical suggestions of the life of our Aryan cousins, the ancient inhabitants of Bhárata, now Hindustan. We find suggestions of our religion, philosophy, our mediæval chivalry, and of our ancient English skill with the long-bow, &c. The descriptions of the palaces and cities suggest high and refined skill in architecture. We see allusions to theatricals, which seem to have appertained to the style of those of modern Europe rather than to those of Greece, or of the monkish mysteries; and the accounts of the eating and drinking would not disgrace the period in the estimation of either a modern glutton or gourmet. They eat venison and even the now sacred beef, and they drink wine, rum, and arrack. Long lists of dainty dishes are given, and their banquets altogether appear to have been of an elaborate and civilized nature. The epoch of the *Mahábhárata* is by the Hindus themselves assigned to about 3000 B.C., at which period the events which it describes are supposed to have taken place. The first generations of Sanscrit scholars ascribed it to somewhere between the 13th and 5th centuries B.C. The later generations seem to place it at some date between the 5th century B.C. and the 5th century A.D. Whether written a thousand years ago or three thousand, the elaboration of all the details of the civilization described in it seems complete. The display of philosophical research and moral science is varied

and extensive, and the whole suggests a vast old civilization on the plains of the upper Ganges and Jumna, which would seem to have required some such approximate period as 20,000 years to have grown up from crude culture. Sir Walter Scott's no could only have been produced in an age refined by many g rations of civilization; and the *Mahábhárata* would simi seem to have required a cultured epoch for its production.

It is difficult to conceive that it could have been indited the Buddhism of Ashoka, in the 3rd century B.C., had sp the land with Buddhist monasteries. Still less does it, j internal evidence, look like a work which an author could written when India, north and south, was so full of Bud monasteries as it was in the 5th and 7th centuries of our To these we have the remarkable testimony of the Chi pilgrims, Fah Hian and Hiouen Thsang. There appear t allusions in it to what may be called archaic Buddhism, b suggests the Buddhism of its early days, before it had bloc into councils and hierarchies. It is difficult to conceive tha author would have introduced a Yavana king, as he has i duced one, after this word had been applied to the Greeks after the great Yavana Alexander had invaded the land styles him the black Yavana, and relates a legend of certainly suggested by nothing in the Bactrian Greek hi This seems a prototype of Washington Irving's story o long sleep. The Yavana king, pursued by Krishna, refuge in a cave, where he awakes a monarch who ha enchanted by slumbering since the world's last age. Yavana is killed, and the awakened sleeper much astonis the changed aspect of men and manners. If the con may be approximately true that it was produced at abo 5th century B.C., we must certainly acknowledge a ver civilization in India in the time of Pericles of Greece author of the poem asserts that it is a compilation of all e legends and stories. These have been illustrated by the several authors, in a multitude of discourses, re philosophical, appertaining to the regions of moral phil as well as metaphysical, &c., &c. With regard to mate matters, Dr. Hunter, author of works on Orissa, &c., has observed that glass was already known to the Hindus in the time of the *Mahábhárata*. We read that at the regal assemblage of Yudishthira (*i.e.*, firm in battle), the chief of the princes celebrated in the poem, one of the royal pavilions was paved with black crystal, which the chief of the other side, Prince Duryodhana (*i.e.*, difficult to conquer), on entering mistook for water, and drew up his garments lest he should be wetted.

"Firm in battle" is the eldest and chief of five virtuous

princes, who are deprived of their possessions by wicked princes, but afterwards reinstated by means of the great war. Their history terminates by their all making a sort of Bunyan's *Pilgrim's Progress* towards the Indian heaven in the Himalayas; having experienced the vanity of all earthly aspirations, and only longing for the blissful repose of heaven. Curiously, and indicative apparently of the antiquity of the legend, the five are wedded to one wife, the Princess Krishnâ (*i.e.*, the brunette). But as the five brothers are all narrated to be incarnations of various forms of Indra, the Hindu Jupiter, the impersonation of the firmament, the story becomes less contrary to the ordinary Hindu ideas than it would otherwise be. In this king "Firm in battle's" palace, banquets are described as consisting of venison and the wild boar, with fruits, sweetmeats, and various potations. The company is entertained with instrumental music, singing, and dancing. The palace is described as immense and beautiful, adorned with statues and precious stones, and surrounded with lakes, lovely with the blue and crimson lotus. The Sage Narada, a kind of Hindu Mercury, visits the princes. He is declared to be versed in all the ancient histories, expert in logic, and greatest of doctors in his knowledge of the six philosophical treatises, acquainted with the true nature of peace and war, and capable of absorption by contemplation in that one who is at the same time two and many. He tenders the king the following advice concerning the royal duties.

I venture to contend that it displays a knowledge of the highest duties of kingcraft, of the duties as well as what may be styled the constitutional powers and privileges of a monarch, and that it indicates an ancient, settled, and thoughtful civilization:

"Let thy ministers," he says, "who should be well acquainted with the treatises on politics, carefully keep secret thy councils. Let thy kingdom be securely defended, that it may not be even insulted by enemies." Then he inquires whether the king's fortresses are well stored with water, corn, arms, engines of war, soldiers, workmen, and money. Does his arch-brahmin duly announce the times of sacrifice? and, after proper ablutions, does he explain to him the position of the stars? Is the general of his army truly a hero? are his officers skilled in the use of arms? and does he give his army a proper allowance of pay and rations? "For," remarks the Sage, "if the day passes without their receiving either pay or rations, the soldiers may behave in a manner suggested by the indigence of their royal master, which has been recognized as a cause of very great evils." When he marches to meet the enemy the king is to be careful to throw out advance guards, and also to protect the rear of his army. "But," the Sage philosophically demands, "do you conquer yourself before attempting to vanquish others? March valiantly," he continues, "to battle; but when you have gained the victory, become yourself the protector of your enemy."

The king must have secretaries to regulate his expense. He is asked whether his societies of handicraftsmen are composed of honest folk; for it is only by the practice of the arts and handicrafts that the world can exist in easy prosperity. Are his villages formed for defence after the fashion of walled towns? Are his decrees proclaimed in the midst of the assembly of the people? Is he surrounded by a bodyguard, in resplendid attire, with sabre in hand? Then inquiries are made concerning his medical men; and he is warned against materialism, falsehood, rage, negligence, sloth, and idleness. Be against such persons as avoid those who possess knowledge. The Sage further inquires whether the tax-collector has recourse to impositions, such as extorting false dues from merchants who visit the country whether the king looks to the condition of agriculture, whether regular relief is given to labourers, and protection given to the blind, idiots, &c.

CHARLES J. STONE, F.R.S.L., F.R. Hist. Soc.

(To be continued.)

HOME EDUCATION AT MADRAS.

The following extract from the Proceedings of the Director of Public Instruction, Madras, dated 3rd May, [illegible] to the Home Education undertaken by the Madras Branch of the National Indian Association:—

Read the following letter from the Inspectress of Girls' Schools, Third and Fifth Divisions, South Arcot and Trichinopoly, to the Director of Public Instruction, dated Madras, 18th April, 1884, No. 792:—

I have the honour to submit my report on the home education classes established by the Madras Branch of the National Indian Association examined on the 24th, 25th, 26th, 27th, and 28th of March, 1884. I was generally very much pleased with the work being done in these classes.

2. There are now three teachers at work against two last

year. Two of these teach Tamil and one of them a little English, while the third teaches Telugu and a little English. The Committee were hindered in their attempt to extend home education to Muhammadans last year; but the services of Miss Cripps, who has passed the special upper primary examination in Hindustani, have now, I understand, been secured for certain hours of the week, and it is intended to make a beginning shortly.

3. The number of pupils has risen from 18 to 29, and the standard has also been raised, one of the pupils having succeeded in passing the special upper primary examination. At the inspection five upper primary certificates were gained against three last year, and one lower primary certificate against four last year.

4. I was glad to learn that in five of the houses the Tamil nd Telugu magazine *Janavinodini* was taken regularly and was ead by the ladies. In several houses *Suguna Bhodini*, a new agazine intended for Hindu women, was also taken.

5. Needlework has generally improved, but much still re- ains to be done. The plain needlework and the colours and signs of the ornamental work require special attention. Most the pupils enjoy doing needlework, and some of them must ave been very industrious to complete the large quantity shown me. Two obtained prizes at the exhibition of the Association, nd many gained certificates.

6. Hygiene has been carefully taught to all the pupils who ere sufficiently advanced. They answered questions in this ubject very intelligently at the inspection, and appeared to ossess a practical knowledge of hygiene. Arithmetic had mproved, but only one of the pupils was in the habit of keeping ne household accounts.

7. The attendance registers for each class were in order and were very neatly kept.

8. It has not yet been found possible to conform to a great number of the rules laid down in Rule 46 (*b*) of the Code. Rules 1, 2, 4, and 5 are observed; but it has been found impossible to conform to Rules 3, 6, 7, and the first clause of Rule 8.

The Association, it is observed, employs three teachers against two at the previous inspection. Of these teachers, one has a first-grade, one a second-grade, and one a third-grade certificate. All are trained. All devote more than four hours for five days a week to teaching. The average time spent in passing from house to house is 8½ hours a week. One spends eleven hours in journeying, as her work is distributed between Black Town and

Triplicane. As soon as practicable, the work should be divided between two teachers. It is hoped that arrangements will soon be made for beginning the work among Muhammadans.

2. The cost of these teachers was Rs. 90,* of which nearly one-half was met by grant, one-third by fees, the balance from the funds of the Association. Education of this descriptio should be self-supporting; but as this is not practicable, t fees should be raised so as to cover at least 50 per cent. of cost. At present all pupils pay fees which average over] per pupil. It must not be forgotten that no charge wha is made for supervision, the duty being performed most k by Miss Eddes, in addition to her duties as Superintend the Maharajah's Schools, without extra remuneration.

3. There are now 29 pupils, of whom 14 are Sudras, 8 V and 7 Brahmans, against 15 last year. All save three ar dren of officials. The increase is very encouraging. Eig studying for standards above the third, against four las The increase in the number of upper primary certificates satisfactory. The decrease in that of lower primary, w regretted, has not been explained.

4. The Director is glad to learn that in every class th are provided with slates, copy-books, books and nee materials, and that these were in good order and neat and that there had been a marked improvement in this since last year; also that two pupils gained prizes at the work exhibition and many certificates. The attention Association is drawn to Mrs. Brander's remarks regar necessity for improvement in colour and design. T matters in which Hindu girls should excel.

5. The results of the examinations were generally tory. The intelligent study of hygiene is noteworthy.

6. The question of relaxing some of the provisions o 46 (*b*) will be taken into consideration at once, as sufficient experience has now been gained of its working.

7. The Director considers the record of the year's working encouraging, and trusts the Association will gradually enlarge their operations in this direction, which are especially deserving of Government support.

(A true Copy and Extract.)

(Signed) H. B. GRIGG,
Director of Public Instruction.

* Per mensem.

SOCIAL AND PHILANTHROPIC INSTITUTIONS IN THE WEST.

VII.—WORKING MEN'S CLUBS.

English working men have ordinarily few opportunities of meeting each other for social purposes and for recreation after their day's labour. Their houses are very limited in size; in towns they have often only one or two small rooms, which are the living-rooms of their families, and afford only too limited space for household avocations. The uncertain climate and the shortness of the day during half the year render it difficult to assemble sociably out of doors. Moreover, except in country districts, there are scarcely any open places available; on all sides streets and houses surround the home of the artisan. If he wishes to meet his friends and to amuse himself quietly after the hard work is over in which he has been all day engaged, there is often only one way of doing so. He must go to the public-house, where he finds a warm, well-lighted room, and where he can enter into talk with companions, and enjoy games or singing. But here, unfortunately, he is exposed to the temptation of drinking to excess. As these social meetings are held at the very place of supply of spirits and beer, there is danger lest habits of hurtful extravagance and of drunkenness should be formed; all the more as it is, of course, the interest of the landlord to press drink on his customers, who, taking draught after draught, easily yield to the suggestion that they should order more. The natural desire on the part of weary working men for pleasant intercourse and amusement receives, therefore, no adequate gratification on these occasions; for in the attempt to satisfy it they are apt to ruin themselves in health and purse, with the worst results to their wives and children.

As one means of combating these evils and difficulties, a Society was formed twenty-two years ago, called the Working Men's Club and Institute Union, for encouraging the establishment of rooms, independent of the public-house, in which working men can enjoy their leisure hours, can meet for conducting their Mutual Aid Societies, &c., and can have facilities for intellectual improvement and social life. Before this Society was formed, a certain amount of useful work in the same direction had been accomplished by the Mechanics' Institutes, originated by Dr. Birkbeck, and warmly supported by Lord Brougham; but these had aimed too exclusively at promoting mere instruction, to suit the need of hard-working artisans and labourers. Several isolated attempts were made later for

bringing together working men and their friends of other classes in a sociable manner; and the formation of Temperance Societies naturally helped forward the movement. Another impulse towards promoting Clubs of working men arose through the starting of the Working Men's College, now in Great Ormond Street, London, by Rev. F. D. Maurice, in 1854, of which the leading idea was, that opportunities for a complete development should, as far as possible, be secured for members. "We want to help you," said Mr. Maurice, "as we want you to help one another to be *men;* to attain to the noble, manly development of mind and body and spirit for which you were created." The enunciation of this devoted aim helped to keep up a high standard before the minds of those interested in the welfare of working men, and led to further efforts. At last, in 1862, at a meeting arranged by Mr. Henry Solly and a few determined friends, under the presidency of Lord Brougham, the Union above-mentioned, for encouraging Clubs and Institutes for men of the working classes, was set on foot. Mr. Hodgson Pratt joined the Society from the first, and it appears to have been mainly to his unwearying zeal and activity that the present success is due.

The Union has accomplished, with small funds economically managed, and by the energy of its supporters, a really important work during the twenty-two years since its formation. It has been more or less directly instrumental in founding upwards of 1,000 Clubs and Institutes, having 100,000 members. It has given a stimulation to the same aims in innumerable directions. Over 550 of the above-mentioned Clubs are affiliated to the Union, the advantages being very apparent of such a connexion. For a small affiliation fee the Clubs can have the use of a circulating library, loans of diagrams, maps, dissolving views, &c. Books, and games, and gymnastic apparatus can be purchased by affiliated Clubs at a discount. Their members can also join in visits to museums and public buildings, and in prize competitions for chess, cricket, athletic sports, choral singing, essays, &c. These Clubs have also the right to claim aid from the experience of the Council in regard to questions of management and rules. Many free lectures have been delivered through the Union in all parts of the kingdom. Men of high attainments give their services for this object; and one important effect of the movement is that intercourse between the different classes of society is increased, in no forced manner, but on the ground of a common wish and endeavour to promote the intellectual and social needs of the Club members. It is satisfactory to find that more than half of these institutions are self-supporting. A small outlay is indispensable at the starting

of each, but this can often be met by a little self-denying exertion on the part of the working men (for example, they have sometimes made the tables and chairs themselves), and resident gentlemen in the neighbourhood are sometimes willing to make preliminary contributions to an object of such far-reaching usefulness.

At the last Annual Meeting of the Union, held on May 22nd, at which the chair was taken by its President, Sir Thomas Brassey, M.P., it was stated that 18 Clubs had joined the Union during the year, and that a more direct representation on the Council was to be henceforward given to the affiliated Clubs. A tribute of hearty gratitude was paid on the occasion in regard to the valuable services of Mr. Hodgson Pratt, who has relinquished the duties of Chairman of Council and Hon. Sec., after many years of devoted work, and has now become a Vice-President. Sir Thomas Brassey remarked in his speech that with increasing observation and experience he attached greater and greater value to the movement which was being carried out by this organization. They heard a great deal of the value of the co-operative principle in relation to matters of business, the distribution of commodities, manufactures, and industrial enterprise; but, valuable as co-operation was in these matters, he ventured to say that it was a greater power in the development of the social condition of the country. He considered co-operative action for purposes of pleasure and recreation, and for purposes of mutual improvement, a very effective engine and instrument. Other speakers also bore their testimony to the excellent work done by the Society.

A large proportion of the Working Men's Clubs founded early by the Working Men's Club and Institute Union have continued to exist, and are prosperous. Some, as might be expected, break up, through want of spirit and perseverance on the part of the managers, through financial carelessness, or owing to difference of opinion on some of the practical vexed questions which constantly arise for discussion. But numerous testimonies could be quoted, showing that the evils on account of which the Clubs were started have been successfully combatted,—that temperance, thrift, mental cultivation and friendly union have resulted to a most satisfactory extent. The working man himself, surrounded by better influences, acquires improved habits; he is raised in self-respect, in character, and in position. His wife receives regularly the wages that used to be squandered in the public-house. A happier tone pervades the home, the neighbourhood becomes more orderly, and the capacities of a large body of citizens become available for mutual advantage and for the good of the community.

REVIEWS.

A TEXT-BOOK OF DEDUCTIVE LOGIC. By P. K. RAY, D.Sc. Professor of Logic and Philosophy, Dacca College. Calcutta: Thacker, Spink, and Co. 1884.

WE in England must cordially welcome a Treatise on Logi from an Indian Professor of Philosophy; showing, as th author does, within the limits which he has prescribed himself, a thorough command of his subject, as well as of t language in which he writes. The book is short, but full matter, including all that is usually comprehended under title of Formal or Deductive Logic. The mode of exposi is clear and exact, and the author has added much to usefulness of his book by appending to the several cha a large collection of examples for the student's exercis which, as well as throughout the book, are evidences of reading and familiarity with the sciences. The book a to be founded on the well-known English works or and on the treatise of Ueberweg, from which man selected passages are quoted, here and there with a criticism, and always so introduced as to show t writer has fairly mastered his authorities. In the stances in which he meets with conflicting views, h them face to face, occasionally, as in the case of the di syllogism, clearly indicating the difference of linguis on which they rest.

Within the strict limits of Formal Logic there is r room for difference of view. Presuming the validi method, the author's course is plain and straightforw he has but little opportunity to show his skill, except in exact expression and perspicuous arrangement. The points of question lie round about upon the borders, and concern the uses and application of the system as an interpretation or a test of true thinking, or a means of intellectual training. On some of these knotty points our author has touched in his earlier chapters, and in the concluding chapter on the Value of the Syllogism; and he has further introduced, here and there, suggestive observations, which we could wish had been considerably multiplied. A few more touches of originality would do much, like springs in the desert, to relieve the

monotony of logical formalities. That our author is not incapable of such touches he has made us aware in his excellent observations on Denotation and Connotation (pp. 51-6), on Contrariety and Contradiction, on Conditional Propositions (p. 77), and in the whole chapter on the Theory of Predication. We can only regret that he has not allowed himself the same freedom throughout. Too often when he lights upon a question of really deeper interest he suddenly draws back, as though treading on forbidden ground. No doubt, to have pursued these questions further would have given quite a different character to the whole book; but would it not have been, for all valid purposes, improved? As to the ultimate purpose of his work our author seems somewhat indeterminate; but we may fairly presume that he would allow a course of Formal Logic to have its chief use as a preparation for more thorough philosophical study; and if so, a few more glimpses of the Promised Land would serve to cheer and stimulate the spirits of the traveller in the Wilderness. It is true that, in his concluding exhortation, our author might seem rather to point to the use of Formal Logic as a safeguard against intellectual bewilderment; but if this we can hardly take him to be serious, except so far as a study of the syllogistic system, like any other exact study, may serve to sharpen the wits, and to determine a habit of precise expression and critical apprehension of the speech of others. Of course it is true that connected discourse may be reduced to the syllogistic form, and that rational thinking, as a continued act of *distinction*, may be said to proceed, in a manner, from generals to particulars; but for threading the labyrinth of spontaneous experience, and extricating the strain of rational thinking from the maze, the canons of Formal Logic, however unimpeachable, afford us no serious assistance. The syllogistic system is, in fact, rather a system of linguistic expression than a genuine system of thought; and from a writer on Formal Logic we should expect a clearer indication of the limits of the subject than we find in this book. There is surely no graver error to which a student is liable than that of mistaking words for thoughts; and if he is led to set too high a value on the function of Formal Logic, his danger is rather increased than diminished. Our author has indeed given something of a caution where he observes, in treating of the "axiom of identity," that the formal logician

takes no account of *change*. But he proceeds for the most part as though, in expounding the syllogistic system, he was really laying open the secret of rational thinking; at any rate, he fails entirely to make the student aware of the utter inadequacy of the system to represent the subtle vitality of genuine thought, and the reasons of this inherent defect. He is careful to disavow, on the part of the formal logician all claim to interpret the mystery of Perception and Conception; yet at the outset he sketches a theory of Conception which is open to the gravest exception (pp. 30-2). The obvious objection to this theory is, that Conception is presented as consisting of a series of steps, in which "analysis of individuals" into their "constituent attributes" is made to precede Comparison. How then, we ask at once, is this previous "analysis" accomplished? Clearly, it is by the act of Comparison itself, which therefore accompanies and follows analysis, instead of following it. How is it, in fact, that we come to possess any *distinct* perception of individuals at all, unless it be because we are accustomed instinctively to compare them with one another, and so *distinguish* and *discriminate* their characters? And what, moreover, is the doctrine of Formal Logic itself, but a rough symbolic representation of this continued act of *distinction*, by which experience and knowledge are constituted, as this same intellectual operation is expressed in the device of language? All attempts to establish a divorce between Perception and Conception can issue in hopeless confusion, and foster a mechanical notion of the *act of thought*, as though it were made up of pieces which could be put together and taken apart like the pieces of a child's puzzle. Surely it is the duty of a logician to guard his pupils against a notion so utterly false, and yet so specious that many writers on the subject appear to be themselves misled by it. Why have so many powerful minds risen in revolt against logical study, but to vindicate the *vital integrity* of genuine thinking against the mischievous tendency of logicians towards anatomising that which cannot be anatomised except symbolically? However, in thus indicating what appears to be a serious defect, let it not be thought that there is any intention to detract from the sterling merits of this vigorous little book, which we cordially accept as a promise of higher work to come.

E. P. Scrymgour.

GUJARÁT AND THE GUJARÁTIS: Pictures of Men and Manners taken from Life. By BEHRAMJI M. MALABARI. Second Edition. Bombay 1884.

MR. MALABARI is a Parsi gentleman who has been for many years connected with the press in Bombay. He is a poet of no mean order; and to an intimate knowledge of the vernacular languages adds a thorough acquaintance with the English tongue, and a remarkable facility of expressing himself in that language. His writing is indeed too freely interlarded with colloquialisms, not to say slang; but the pictures of people and manners are graphic and life-like.

A man who "began life at twelve, giving private lessons;" who "at sixteen became a regular teacher," and three or four years after "supplied the brains" to a weekly newspaper; and who, after a long literary and public career, is now the editor of the *Indian Spectator*, the leading native English newspaper in Bombay, must needs have a large personal experience, and a wealth of subjects to write about, although, Mr. Malabari says, he has never been out of India. He evidently a man of keen observation, appreciative intelligence, genuine humour, and impartial judgment. He is happier in his descriptions of persons than of places; and the book abounds in clever word portraits of notabilities and typical characters, both English and native of various nationalities, some of them flattering, others very much the reverse.

Mr. Malabari, like many other native gentlemen, feels strongly "the absence of cordiality between natives and Europeans," and traces it candidly enough to the "Englishman's sense of political superiority." "For real and lasting good," he says, "we must look to the political advancement of the people of India. The Englishman will never care for the Hindu unless he knows him to be his equal. Nothing can bring about brotherly regard so well as this sense of equality." By this we do not understand the feeling expressed in the phrase "the brotherhood of man," but a something that is to rest on "political advancement," a process which we have watched for years with great interest, and which must, as years pass, proceed in an ever increasing ratio; but we see no reason why cordiality should not exist between those who are only entering on the race and those who have already attained the prize.

The first part of the book contains a number of smart sketches of English and native official magnates; followed by a series of papers on the people of the Province—the Hindus, the Mahomedans, the Parsis, the Boras, and other minor sects, which, we are bound to say, do not tend to exalt our idea of the national character. Mr. Malabari is a candid critic, and has a lofty ideal to set before his own co-religionists which they will do well to take to heart.

The remainder of the book is taken up with spirited character sketches, evidently from life, such as the Va'qu Native Mendicants, Native Medicos (not very flattering the profession), Native Abuses (*i.e.*, native forms of abuse very fertile subject), Home Life in Gujarát (a most ur tractive picture, especially as regards the marriage custo National Holidays (about which there is, no doubt, a cer charm, but of which the author describes the most unplea aspects.

Mr. Malabari wields a powerful pen; but if, as we reason to believe, his object is the improvement of countrymen, we question whether that object will be attained by the exposure of some of the worst featur their lives and characters, and holding them up to the and disgust of those who have reached a higher eleva Be that as it may, the book is a valuable contribution to knowledge of Eastern people, and deserves to be w read.

J. B. KN

PROFESSOR MONIER WILLIAMS ON IND

The Boden Professor of Sanscrit, Professor Monier Williams, gave lately his second public lecture on India before the University of Oxford, of which the following is an abstract: He said that the trinity of sacred streams (Ganges, Jumna, and the supposed subterranean Sarasvati) made Allahabad to a Hindoo the real "abode of God." Self-immolations at the holy confluence used to be common, and even now were with difficulty prevented. A man had simply to load himself with sand, take a boat, and disappear as if by accident in the water. The large railway station at Allahabad was always crowded with natives. These stations were now taking the place of the Mughal camps and becoming the great

meeting-places of the country. They were making English and Hindustani supersede all other mediums of communication. The wonder was that our railway engineers were not worshipped as incarnations of Vishnu. At Mirzapore was a celebrated shellac manufacturer. Several Hindoos engaged in the same occupation had deified him. The most striking feature of Calcutta was the great Maidan, or park-like plain, on one side of which were the palatial residences, which overlooked it as the houses in Park-lane overlook Hyde Park. Here, close to the Imperial museum, was the Indian portion of the International Exhibition. Crowds daily passed through the turnstiles, and not only men, but women. The exhibition opened the doors of many zenana prison-houses, so that the living exhibits were more interesting than the dead. The vast variety of races in bright costumes and many-coloured turbans looked like a moving flower-garden. The Mahrattee, Goojeratee, Cutchee, Scindee, Punjabee, Madrasee—each was known by his head-dress; but the Bengalee Baboo was conspicuous by the absence of head covering. Even Tibetans found their way through the mountain passes. They would probably become the pioneers of future trade and intercourse between India and Tibet. The Government had projected a kind of inter-ethnical exhibition. Living examples of various frontier tribes were sent, such as Nagas, Akhas, Miris, Mishmis, Daflas, Lepchas, Lepas. Dr. Vinton brought singular specimens of Karens; 5,000 of these tribes had been converted to Christianity. Mr. Portman brought his Andamanese. They were coal-black and of stumpy stature. They had no idea of a god. If a man was in mourning for his wife he wore her skull suspended from his arm! One great benefit of the exhibition was, that it made the natives appreciate their own arts and manufactures. It would lead to the revival of old industries and the introduction of new. Mr. Growse had sent some beautiful specimens from Bulandshahr, which proved this. There was a Bengali indigenous school in an annexe. These schools should be encouraged and the vernaculars rescued from deterioration. There was also a Burmese theatre, and the *Ramayana*—a play which lasted for twenty-eight days—was acted in a most amusing manner. The lecturer had witnessed the cremation of Keshub Chunder Sen at Calcutta. About 400 disciples surrounded an immense pyre of sandal-wood and chanted hymns in Gregorian tunes.

A greater contrast to a Christian funeral could not be imagined. India was not yet alive to the services rendered to the cause of progress by one of her greatest religious and social reformers. The Professor had visited Buddha Gaya. Here, 500 years before our era, the young Prince Gautama had become the Buddha after six years of fasting and meditation under a sacred fig-tree. The descendant of this tree had been preserved for centuries; but Burmese pilgrims had killed it, out of excessive devotion, by watering it with eau-de-Cologne. The pilgrims brought strange offerings to the shrine. The Professor saw them deposit flowers, rice, boxes of sardines, biscuits, bottles of scent, and packets of gold-leaf before the image. With the latter they spent hours in gilding the image. The old pyramidal temple had disappeared; General Cunningham and Mr. Beglar having encased it in a huge pagoda-like structure, painted yellow. They deserved great credit for the wonderful excavations they had made. The excavated quadrangle round the temple was now one of the wonders of India. Myriads of stone stupas, showing the Buddha in about nine attitudes, had been unearthed. The Professor visited the Buddhist monastery and village near Darjeeling. There he had seen prayer-cylinders and prayer-wheels revolving and prayer-flags flying. The Tibetan prayer, "Reverence to the jewel in the lotus," no one could explain to him. It was probably a confession of man's subjection to the creative force inherent in the universe. A true Buddhist was a materialist and also an evolutionist. But acts alone determined the course of vital development through a continuous chain of transmigration. Good or bad acts, good or bad words, good or bad thoughts, shaped man's future through countless good or bad forms of men, animals and gods. The only safe course was to sit still, do nothing, say nothing, and think of nothing. He protested against the optimistic views of Buddhism now too prevalent. Professor Monier Williams concluded by asking his audience to join him in thanking the Rev. Dr. Malan, who was present, for giving his invaluable library of 2,000 Oriental books to the library of the Indian Institute.

At a recent meeting of Convocation a decree was passed unanimously voting the thanks of the University to the Boden

Professor of Sanscrit, Professor Monier Williams, for his zealous and unwearied efforts in originating and forwarding the establishment of the Indian Institute in Oxford, and to the numerous subscribers, both in this country and in India, who have contributed the funds for the erection of the Institute. The Regius Professor of Divinity, in proposing this decree, dwelt upon the exertions of Professor Monier Williams, who had three times visited and traversed India in the prosecution of his scheme, as well as upon the liberality of the supporters of it—of Mr. Baring, who had contributed £8,000; of the late Mr. Cazalet, a contributor of £1,100; of the successive Viceroys of India, and of many Indian princes, such as the Maharanee of Vizianagram, who sent a donation of £1,000, he Maharajah of Travancore, the Nizam of Hyderabad, and any others; while the Rev. Dr. Malan has lately given his luable Oriental library of 2,000 volumes to the library of t e Institute. The building itself is approaching completion, d will probably be ready for use in the October term.

SHORNALATA: A TALE OF HINDU LIFE.

By Tarak Nath Ganguli.

Translated for this Journal by Mrs. J. B. Knight.

(Continued from page 165.)

[For the assistance of the reader the names of the principal characters in the following chapters are subjoined.]

Sasibhusan, the elder brother.
Pramada, his wife.
Bipin, their son.
Kamini, their daughter.
Bidhubhusan, the younger brother.
Gopal, his son.
Shyama, the female servant.
Nilkamal, a strolling fiddler.
Biprodas Chakravarti, a rich resident of Burdwan.
Shornalata, his daughter.
Hem Chandra, his son.

CHAPTER XXXVII.

CUNNING MEETS CUNNING.

Shashanka Shekar Smritigiri having seen the grandmother to Hem's dwelling, returned the same day to Serampur. Shornalata asked, "How did you leave my brother?"

"There is no need for anxiety. A great improvement has taken place; he will soon be well."

"Shall I be able to go there?"

"Not until he is thoroughly recovered. Why are you so anxious, Shorna? Are you not comfortable here?"

"I lack nothing, but I fear my brother may need tendance. That is the reason I am so anxious."

"You need not be while the lad Gopal is there. No or was ever tended as your brother is being tended by Gopal."

Shornalata was greatly delighted. She made no reply, a Shashanka went to the door and sent a servant to call his neig bour, Haridas Mukerji. The latter appearing, enquired w he was sent for.

"I have a very private matter to speak of."

"Will you speak of it here, or go elsewhere?"

"Let us go to another place."

They went slowly to the river's bank. The sun had From the east were shed abroad the enchanting rays of the fu moon. The soft spring air was inexpressibly refreshing. Ganges flowed towards the sea with a murmuring sound plea to the ear. From the neighbouring gardens the scent of flowers perfumed the air. At this time of delight how hearts were meditating on the goodness of God! But on wi were Shashanka and Haridas consulting? They sat on grass by the river. Haridas said—

"What have you to say to me? It is night, almost time prayers."

"What is your hurry? My matter cannot be hurried."

"What is your business? Till I know that I ca whether there is hurry."

"Then listen. To-day the gods are favourable to we come here to consider at this late hour. That Burdwa the one we spoke of marrying with your son, is now in ou

"How can that be?"

"You know that this proposal was made while Bi living. I think he was willing—he never opposed me; account of his son the thing was not arranged. That year, before the Puja, Biprodas said to me, 'Your proposal seems suitable, but my son is now old enough to give an opinion; he must be consulted.'"

"I heard all that long ago. Is there anything fresh to hear?"

"Don't be in such a hurry; this is not a matter for haste. Listen attentively to what I say. After the Puja was over, Biprodas said to me, 'Mahashoi, I am not to blame; I am old. It does not do to go against a grown-up son. Hem will not hear of consenting to your proposal.'"

"After that?"

"You know what followed. Many proposals were made,

but all were rejected. The wish of Biprodas was that the proposed husband, whether he had other gifts or not, should have wealth, and should also know a little English."

"My son knows English. Why was he not accepted?"

"You speak truly. I said before, this was the wish of Biprodas; but he was so fond of his son that he forgot everything opposed by his son. Hem's idea was that Shorna need not look for wealth in a husband; that what she was to receive at her father's death would suffice. He desired that the husband should be well educated and a gentleman."

"My son need not be rejected for those reasons. He is a B.A., and in appearance one in ten."

"Yes, in your eyes! If all saw with your eyes, what cause of anxiety would you have about your son?"

"Why—why—why with my eyes?"

"Don't fume, there is no cause. In the matter we have in and hurry or temper will prevent its accomplishment. I don't ay your son is ugly; it is true he is one in ten. How many gly ones there are in the world there is no saying. Among hem your son may be one in fifty, instead of one in ten."

The eyes of Haridas again showing anger, Shashanka continued, "Don't fume, this is no matter for irritation; attend to what I say."

"Well, well, speak."

"In Hem's opinion your son is as a monkey to the man he wishes his sister to marry!"

"Be careful what you say."

"I say nothing carelessly. You have not seen the man; I have seen him. He might be Kartik,* and is well educated. Hem wished to marry him with Shornalata, do you understand? He did wish. One cannot speak of the present, for he is ill with smallpox, so it is of now we must think. If this youth had possessed money the marriage would have taken place before now; but he neither had nor has, nor is there any prospect of his having money."

"How do you know he will not?"

"Therefore, I say, if Hem dies his grandmother will not effect this marriage. She covets money; she would choose the richer bridegroom; she would be guided by me. Now your hope is in the death of Hem. Should he die I could certainly effect the marriage with your son."

"How many days one has to live no one can say. Many recover even after immersion in the Ganges. If it should be my fate to—to——"

The Guru was very benevolent towards his pupil, was he not? He lightly desired Hem's death. He had introduced into the mind of Haridas the idea that he wished, but he did not venture to speak of it openly. He began again, "Should what I speak of occur, there is no need of further speech; but should it not occur, there is another resource. Are you prepared to adopt it?"

* Kartik, a beautiful youth, son of the Goddess Durga.

"We should try to effect this auspicious marriage while a[l] are living. I am ready to take any means to bring it abou[t]. If it should cost trouble or money I shall not hesitate."

"At this moment Hem's illness is considered mortal. A fe[w] days will decide the matter. If he die, it is but a matter of a few tears; but if he recover, then, I think, there must be a secret marriage."

"How can that be brought about? A rich man's daugh[ter] can't be married like a village girl. The other day I gave in marriage one of my rayats. The girl—a child of five years—was sleeping beside her father. We easily broke open the door; and while four or five men held the father, the child was bribed with a few sweetmeats, and the thing was done. But that can't be done in this case. How to get hold of the bride?"

"I will take that responsibility. With money you can obtain a tiger's milk. If you spare the money, the fault of failure will be yours, not mine. You must find the money and the courage, I will find the brains."

"That I understand; but how will you bring the girl? Let us settle that, and then discuss the rest."

"Don't you credit what I say? I will bring the girl. But let us speak of the money."

"I want to see the girl first, or to understand the means by which she is to be brought. If I find this suitable, I will enter into the arrangement."

Haridas, being a neighbour of the Guru, understood his character. It was Shashanka's constant practice to obtain money by deceiving people. Hence all this preliminary discussion. Shashanka said, "I told you before not to concern yourself about the girl, but to speak of the money. Let us agree about the money; you need not pay it until you have seen the girl."

"That is reasonable; but it is for you to speak of the money. I will give you what you want."

"This is not a matter for bargaining, it has no price. If I receive ever so little I will help."

Haridas was not to be deceived by the words of Shashanka. If he had not known the Guru's character, he might have supposed he would accept a small sum; but he knew him too well to be pleased at his words. He replied only, "Of that I have no doubt."

"Is that all you can say? Come to business."

After much hesitation Haridas said, "If the thing be brought to a successful issue, I will give you a thousand rupees."

"Are you dreaming, brother?"

"Why, why?"

"Do you know the amount of money coming to the girl by the will?"

"That money is like the fish in the sea; until we get it we can't believe in it. Do you suppose it is for the sake of that money that I am willing to take all this trouble about the marriage?"

"Oh, not at all! why should I think so? The girl cannot get a husband, she is full of defects; therefore you are good enough to propose to marry her with your son."

Haridas was not deficient in cunning, but Shashanka was an
xpert. Haridas, laughing, said, "Not so; not so."
"Yes, but indeed it is so; it is quite for the girl's benefit
bou are acting, and to induce me to assist in it you are offering
heart. housand rupees. You are a very benevolent man, a bene-
Cr to the country. Is it not so?"
in th I only spoke in jest."
est "Then leave jesting and speak in earnest."
ir "I will give you 5,000 rupees."

"Still jesting; you will not be serious!"

"I am not jesting now. It is not likely that the money
equeathed in the will exceeds 15,000 rupees; and in the first
lace, if we perform the marriage by stealth, and thus get the
oney, there will be a law suit. Then if the will should be
isputed! Why say 'if'? it is sure to be. Hem will not easily
esign 15,000 rupees. How much it will cost to obtain a decree!
nd besides that there are many expenses. After all this there
ill be little for me to get. We must look before and after."

"You will be involved in law suits, and I shall be caught in a snare; is it not so? That Hem is like an Englishman, he pays no respect to the Guru. I fear to approach him, lest he should even deny me a salute; would he readily let me go? If I get something out of this affair, I may endure it. I have but one word to say. I must have half, else I will not act."

"Impossible!"

"Then further discussion is useless. Let us go."

Shashanka was rising, but Haridas caught his hand, saying, "I will think about it and let you know to-morrow. Now tell me how you will get the girl."

"She is in my house."

"No!"

"Truly; would I speak falsely standing by the Ganges at the hour of prayer?"

"Can I see her?"

"Yes."

Then the two descending to the water, performed their evening rites. The craftsman thinks but lightly of his craft. The milkman drinks no milk. The confectioner eats no sweets; nor does the physician take drugs. Wine-sellers do not drink wine, and if there is no one present the priest does not perform worship. Shashanka, after some slight observances, said, "Get through quickly, Haridas, and come away." But as the performance of religious rites was not the craft of Haridas, he in no degree stinted his daily ceremonies. On their way back they stopped at the house of Shashanka, where Haridas obtained a sight of Shornalata, and perceived that she was indeed in their

it
n
ier
door,

CHAPTER XXXVIII.

IN THE NET.

Hem Chandra was now fairly recovered. Each day i
him better than the preceding, but he was not yet able to l
his bed. Gopal, as before, sat beside him day and night. Bin
cared for nothing from any other hand. Gopal must feed hi
wash him, raise him in the bed, chat to him. Gopal was Hem's
life. Shashanka came daily to Calcutta by rail, and returned in
the evening. The gratitude of Hem's grandmother was extreme
she had no suspicion of his design in these repeated visits.

Shornalata also felt extremely grateful to Shashanka. Tha
he should trust no one, but go himself daily to bring news o
Hem! Could there be greater kindness? Shornalata was eve
waiting in the doorway to meet him on his return, and as soo
as she saw him in the distance she ran to ask his news. On
day she said, "Thakur Mahashoi, the debt I owe you can never be paid either in this or in many other lives. It is because you go daily yourself that I am still here, for if you did not I should have gone secretly to Calcutta." Some kind words from the priest drew tears from Shornalata, but her speech was as a spear in his heart. When robbers enter a house they do not attack children; a fisherman returns all the small fry to the sea.

Shashanka, cruel as he was, felt subdued by the frank-hearted Shornalata's words. For a moment he knew himself. The grateful tears she shed fell as drops of boiling lead upon his heart. But how long does a sprinkling of water last in the desert? With the departure of Shornalata from his presence, attracted by the enchantment of money, he went to the house of Haridas, whom he found reading. "What!" he exclaimed, "are you engaged in study, Mahashoi?"

TORN PAGE(S)

"Come in. I am writing up accounts."

"Well, we must set to work. In another week it will be too late."

"I am not delaying, but I cannot comply with your exorbitant demands. I am not able to give half the money bequeathed."

Shashanka perceived that if there were delay he would gain nothing; he had better take what he could get, so he said, "What are you willing to give?"

"Six thousand rupees."

Shashanka consented, saying, "Well, then, rub the boy with *haldi*.* Day after to-morrow the wedding must take place."

As the bird dances with fearless heart in the net of the fowler, so Shornalata dwelt joyously in Shashanka's house, and them progressed daily towards health. As he was fully cared for, what cause had Shornalata to be anxious? Rising early, she enjoyed herself with the Guru's daughter and the neighbour's children of her own age, and slept at night with a light heart. She dreamed not that she had fallen into a net.

One evening Shashanka was engaged in performing worship in the river. One of his little children could not be coaxed to rest; it cried incessantly for Shornalata. Unless she were beside him he would not lie on his bed. Shashanka's wife having striven in vain to get the child to sleep, called Shornalata. The girl ran, saying, "Ma, why did you call me?" As Shashanka was the family Guru, Shornalata addressed his wife as mother. "Come and sit here a little; I cannot get this child to sleep."

Shornalata complying, the child without another word lay down. To keep him quiet, the girl laid herself down beside him, and, the spring air blowing gently upon them, she fell asleep. Shashanka returned from the river and called his wife. They entered the bedroom together, and the priest asked, "Who is lying beside the child?"

"Shornalata."

"Is she sleeping or waking?"

Shornalata awoke at the entrance of Shashanka, but hearing him whispering with his wife she pretended to sleep. The wife, looking into Shornalata's face, said, "She sleeps."

"Then come this way, gently."

The wife obeyed. Showing two keys, Shashanka whispered, "You see these two keys; one belongs to the outer door, the other to the inner. I have locked both. See that no one leaves the house."

"Why not? Why should we not go out?"

"What business is that of yours?"

"It is my business. If you don't explain I will expose the matter."

* *Haldi*—Turmeric—one of the ceremonies preceding marriage.

Then Shashanka explained his design. His wife shivered, and Shornalata's heart trembled. Observing that his wife sighed deeply, the priest said, "You know me. If through your means my plans fail, I will" —— Thus far he spoke audibly; then, in a very low tone he uttered some words twice, and left the room. Shornalata could not breathe. How was she, seeming to be asleep, to wake suddenly? To bring this about she pinched the child secretly, who thereupon screamed; and Shornalata, rubbing her eyes, rose from the bed. The priest's wife, sighing deeply, asked, "Were you asleep?" Shornalata said "Yes," and went out, first to the inner door; she found it locked. Then to the outer door; it was locked on the outside. She was as a bird in a cage. So long she had known no discomfort in the house; but now the air of the place seemed like poison, as if it would be hard to sustain life in it. She ran back to the room whence she had come. The priest's wife was frightened at her looks, so much had she changed. Shornalata sat on the floor, almost deprived of sense.

The Guru's wife asked, "What has happened?"

Shornalata could no longer conceal her trouble. Weeping, she exclaimed, "I have heard all. You are about to destroy me. Give me poison to drink!"

The woman's heart melted at Shornalata's words; she was not cruel, like her husband. She sat down near Shornalata, and comforted her, saying, "Do not weep; I will find a means to save you." Shornalata clasped her feet in gratitude. The woman raised her from the ground and wiped her eyes; then asked, "Can you read and write?"

"A little."

"Could you write a letter?"

"Yes; but to whom? My brother cannot rise from his bed. It will be all the same whether I write to him or no."

"Is there no one else? no one who can fetch you away?"

Shornalata blushed. With downcast eyes she asked, "To whom could I write?"

"I have heard there is someone in your dwelling; what is his name? Gopal, is it not? Yes, yes; why not write to him?"

Shornalata blushed more deeply. "If I write to my brother, he will see the letter."

"What is the use of writing to your brother? he is in bed."

Still looking down, Shornalata answered, "If I write to my brother, Gopal Dada will see the letter."

Shashanka's wife brought pen, ink, and paper, and Shornalata wrote her letter. Early next morning, when the maid-servant went to buy provisions in the market, she took the letter with her secretly and posted it.

CHAPTER XXXIX.

GOPAL'S IMPRISONMENT.

According to invariable custom at the Post Office, the Sahibs' (English gentlemen's) letters are delivered first; and afterwards, if there be time, and if the messenger be not too much fatigued, he will condescend to deliver the letters of other people. But should he be tired, or should the distance be great, the letters are pretty sure to remain in the bag. When there is an accumulation of letters for that spot, he will walk thither some fine afternoon to deliver them. Shornalata's letter should have reached Hem's house early on the morning of the day after it was posted; but, thanks to the above-mentioned custom, because it was addressed to a place in the outskirts of the town, it was not delivered till three in the afternoon. The letter bore Hem's address. Gopal had never seen Shornalata's handwriting, as all the home letters were written by the Gomashta. Not supposing it to be a home letter, he did not open it, nor did he wake Hem, who was asleep. Presently Hem woke, and Gopal gave him the letter. "From Shornalata!" exclaimed Hem. "Read it, Gopal." Gopal took it with a trembling hand, but he said nothing of its contents. Hem asked, "What does she say?" Gopal put the letter carelessly down, saying, "She only writes to ask how you are."

Satisfied, Hem turned over on his side; but if he had looked at Gopal he would have seen that his face was crimson as the hybiscus flower, and that the water stood on his forehead. Promising to return soon, Gopal took the letter, and going below to the grandmother, sent Shyama to Hem's bedside. Then he read Shornalata's letter to the grandmother, who, on hearing its contents, trembled with passion, and began to abuse the Guru. Gopal said, "Please not to make so much noise; if the Dada hears, he will be greatly disturbed. I must start at once. It is now four o'clock, and at six the marriage is to take place. If I do not go I shall lose the train." Gopal put on his outer garment, took a walking-stick, and then said, "Do not tell anyone of this matter, and please to remain here; if you go upstairs it will all come out. If the Dada asks for me, say I am gone on my own business to Bhowanipur, and that I may not be able to return." He went out, but quickly returning, asked for some money. The grandmother, opening a box, gave him a bank note, which he put in his pocket and set off.

Fortunately, he met an empty hack carriage in the street, and said to the driver, "If you can get me to the Howrah Ghat before the train starts I will give you a handsome reward."

The driver checked his horse, and Gopal jumped into the carriage. At the touch of the whip the horse set off at great speed. Presently they arrived at the Ghat, when Gopal found the ferry-boat just ready to start. He turned to fee the driver, when he found the note in his pocket to be one for twenty rupees, and he was obliged to go to a money changer hard by, to whom he said, "Give me fifteen rupees, and the remainder to this man." The money changer complied, and Gopal rushed off to the steamer, which, as though in mockery of him, started as he came up. There being no remedy, he hired a boat, saying to the boatman, "Get me across before the train starts and I will give you a rupee," putting the coin in the man's hand as he spoke. "I will do it," was the reply. The boat was loosened, and they reached the further shore just as the first whistle sounded. Gopal leaped on to the bank, but the boatman demanded his fare.

"I have paid it already."

"That was a gift; you have not paid the fare."

Gopal went on without heeding, but the man obstructed his going. The poor lad flung down another rupee, and arrived at the station in time to see the train start. He sprang boldly on the footboard without waiting to get a ticket, and entered a carriage. His head swam, and his whole body became benumbed. Since the beginning of Hem's illness he had neither eaten nor slept properly. In addition to this, the labour he had gone through to catch the train quite upset him. He felt ready to faint, and laid himself down in the carriage. Cooled by the air, he fell asleep. Where was Serampur? where Shornalata? Gopal had never slept so soundly. No matter how often they stopped, no matter who got out or who got in, Gopal still slept. At nine in the evening the train stopped at Bardwan. An official came round collecting the tickets. There was a great deal of noise; still Gopal did not wake. The official threw the light of his lantern into the carriage; only Gopal was in it. The guard having called him repeatedly, he woke up, asking, "Is this Serampur?"

"Are you dreaming? This is Bardwan!"

The news took away Gopal's senses; he sat without moving.

"Give me your ticket?"

With a deep sigh Gopal said, "I have no ticket; take the fare."

"I've long seen that you have no ticket. Come to the station-master." And seizing his hand, the guard took Gopal to the station. The station-master was not there, so the head babu gave orders that Gopal should be detained for the night.

The trouble of that night to our hero may be imagined; it

cannot be described. At first he thought, "I have lost Shornalata for my whole life." He had never been told so plainly, but he had the idea that it was intended that he should marry Shornalata. Now this hope was cut off at the root. Again he reproached himself, "Why did I not tell Dada the contents of the letter? Why did I take on myself the responsibility of defeating the Guru? Perhaps if Dada had heard he would have found some other remedy; and since I undertook the task, why did I not carry it out at the risk of my life? Why did I go to sleep? How can I return and show my face to Dada? He believes in me implicitly, but what have I done? I have destroyed Shornalata. If I had read the letter to him this could not have come about. Shornalata will certainly kill herself after the marriage. I must do so also; how otherwise can I expiate this sin? Alas! Shornalata is blaming her brother; she does not know that it is I who have destroyed her."

Gopal passed the night in these lamentations. At last morning dawned. He did not give a thought to the fact that he was in prison. "I," he reflected, "shall be set free in the morning; but Shornalata's chains are riveted for life."

SURGEON-GENERAL CORNISH ON FEMALE EDUCATION IN MADRAS.

At the Convocation of the University of Madras, held March 28th, the address was given by the Hon. Surgeon-General Cornish, C.I.E., and in the course of it he made the following remarks in regard to the importance and the progress of female education in India:—

"Education in India, as you know, is a very one-sided affair, insomuch that until recently it was confined to the male sex alone, and at the present moment the education of the female sex is pursued under grave disadvantages. The warmest friends of the people of India cannot but entertain serious misgivings as to the outcome of a system which practically excludes one sex from the advantages of mental training and discipline; and, having the opportunity granted me of speaking, I cannot pass over this grave fault in your educational system in silence. The influence of a mother on her offspring is most powerful and far-reaching. Her physical and mental characteristics pass to the fruit of her womb, and her children learn of her instinctively, before they are capable of speech or intelligent thought. It is

the opinion of eminent men who have studied the subject, that the transmission of certain mental and physical attributes of a race is more commonly influenced by the mother than the father; and the simple fact that nearly all the men of high eminence in science, art, and other pursuits, now living, have descended from mothers of more than average mental vigour and capacity, should be enough to cause us to ponder whether the Indian system is a wise one, or suited to the development of the highest intellectual power of the people. The gulf between the educated man and uncultured woman is very wide.

"So strongly have the advantages of the lopsided system of culture prevailing in India appeared to me, that I have often thought and said that, given the position of a dictator, and with full command of the State purse-strings, I would spend no public money on education other than the primary teaching of both sexes, and the higher training of the future wives and mothers of India, until the existing disparity between the culture of the two sexes had in a great degree ceased! But, gentlemen, so heroic a treatment of the subject is unnecessary; I am delighted to acknowledge that you have already recognised the evil, and that every graduate of this University is doing his best, consciously or unconsciously, to cure it. Kindly give me your attention to the following figures. Twenty years ago the number of girls 'under instruction' in this Presidency was 3,763. In 1873-4 the numbers were 17,113. Nine years later, in 1882-3, the female pupils had increased to 43,671. Thus, in the space of nineteen years, the female pupils in school had increased by about 40,000, and last year they exceeded by more than ten times the numbers at school in the official year 1883-4. These results appear to me to prove that an important revolution in native thought, as to the position of woman, is actually in progress in our very midst; and, seeing that the extension of female education has proceeded step by step with the dispersion of the graduates and undergraduates of this University throughout the land, I cannot dispossess myself of the belief that there is a close connection between the two phenomena. I believe that the training and education of the women of India is a necessary consequence of your own culture. You will not rest satisfied until female members of your families are able to meet you on a common intellectual level. Man's imperfect nature craves for sympathy in his toils, aspirations, doubts, and anguish; and where shall he find the sympathy and loving help for which his soul yearns, if not amongst the women of his family, who know his strength and his weakness, and love him none the less for his imperfections? The need of intellectual companionship in the home is a powerful motor, impelling you to set the educa-

tional system of women on a satisfactory basis. But this is not the only force at work. A stronger one probably is, the natural desire of women not to be left on a confessedly lower level than yourselves, to say nothing of your own honest convictions that educated woman is best fitted, by her counsel, sympathy and encouragements, to strengthen your own efforts in mental and moral advancement. These forces are silently, but most surely and irresistibly, influencing thought and conduct. Every graduate who leaves these walls, if he is himself imbued with the true spirit of learning, of necessity becomes an advocate of female education. The difficulties before you in putting your desires into practice are neither few nor unimportant; but I doubt not that the women upon whom the spirit of knowledge and wisdom has already descended will be your strongest supporters in those domestic reforms which may favour the sound teaching of useful knowledge to the females of India. Your most ancient law-giver, though his ideas of woman's fitness for learning were not in accord with modern thought, forcibly impresses upon you the obligation of doing honour to woman. He says, 'Where females are honoured, there the deities are pleased; but where they are dishonoured, there all religious acts become fruitless;' and again, 'Where female relations are made miserable, the family of him who makes them so very soon wholly perishes; but where they are not unhappy, the family always increases.' How can you honour and add to the happiness of your womankind better than by making them partakers of your intellectual pursuits, as well as sharers of your domestic joys and sorrows?"

A NEW ENTERPRISE—WOOLLEN MILLS FOR INDIA.

There are many raw materials which India exports, and which, manufactured in foreign countries, are sent back to India. Their use is very costly. Before cotton mills had been started in Bombay, we used to consign to England and Europe almost all the cotton grown by us, where it was worked into cloth, and the cloth so woven was supplied to us at a cost much dearer than in England. But now we have been able to clothe ourselves by the same kind of cloth at a very cheap rate. Yet we do not make such use of our cotton as could be wished; for, except a particular description of cloth that is manufactured here, no one has yet ventured to turn out cloth of different textures and kinds. We are thus still at the mercy of England. India produces in large quantities *myrabollams* and other

articles, which are exported to England in immense quantities, and which return thence in the form of paint. Many useful articles of Indian growth are thus very profitably utilised by foreign manufacturers. Thus we supply all ingredients; and, to our great chagrin, we buy the same, though in a different form, at a rate very much dearer than that we have supplied at. If the natives of India only were to know how to make the right use of the products of their own country, they would, no doubt, put themselves in an enviable position in the eyes of foreign nations. Possessed of the great advantage of cheap labour, they of India ought to enter into a formidable competition with almost all the countries of the world. It is worth anybody's while arguing on and drawing attention to a subject which has more or less escaped the notice of enterprising people in India.

Those who have visited the fertile land of the Punjab must have been surprised at the fat, plump sheep that are found there. Nature has never been sparing in its gifts, even to the meanest creatures on the surface of the earth. The Punjab is well known for the two extremes, as regards its climate—its bitter cold and its oppressive heat. Who can cease wondering at the means which kind nature has supplied the gentle sheep, to protect themselves against its own eccentricities, in the shape of their smooth, soft, and warm woollen covering? In the Punjab, as we get near the hills, this valuable commodity is found so soft and smooth as to outbid any other kind of wool in any market of Europe, or that of Australia. But the great pity is, that this most valuable light article is thrown away, or uncared for, like any rubbish, in a thickly populated place. Cashmere shawls are famous all over the world. This is an important article of Indian merchandise, which royalty and the upper ten thousand in England not only feel as a necessity for ordinary wear in winter, but as the principal dress to grace and beautify their persons all the seasons round. The comfort supplied, and the decoration and grace lent, by this valuable article to the civilised part of the world can never be overestimated. In colour it is brown, white, and black. It can safely be said that the only occupation of the people of Cashmere and Amritsur is to weave shawls with their own hands. No one has yet thought of it as the proper article to be turned out by machines. Perhaps the shawls worked by machines would not be so strong and good of texture as those now being worked by hand. But the same stuff which produces these shawls could be made use of in the manufacture of various articles of dress. The stock of this stuff will be always great for trying such an experiment.

Why not then open Mills in the Punjab or Bombay for the manufacture of shawls, rugs, and blankets, and many other articles of daily use? In weaving shawls, coarse rugs, and blankets by the hand, much time is lost, and the consequent cost is much greater; but if they were manufactured by means of English machinery, we venture to say that the same could be made, if not more, at least equally stout, durable, and far more cheap. It is a fact that rich Cashmere shawls of the best quality could not be manufactured by us, because we can never hope to gain the practical skill in their manufacture which the artists of Cashmere can command; and supposing for the nonce that we did possess their peculiar skill, there can never be a large market for any shawls other than those of Cashmere, simply because the shawls of Cashmere have been universally renowned. Yet we dare say that we could make large profits only by making coarse rugs and blankets by machinery. We, who inhabit warmer climes, can have no idea of the necessity there is, among those who live in cold regions, for coarse rugs and blankets. They are greatly prized by those who have to do out-door work in winter, such as the police and the military. It might be asked, Why should there not have been a great demand for the rugs and blankets made in the Punjab for the use of the army, if they are said to be so very valuable? But invariably a demand of a certain article in market goes with its cheapness, notwithstanding its usefulness. At present all classes of people could not afford to buy them, owing to their scarcity and dearness. If these articles were manufactured on a large scale, their prices would necessarily fall, and people from all parts would come forward to purchase them. Again, by the aid of English machinery, and through the exertions of intelligent English artists, we might be able to manufacture such excellent rugs and blankets from the Punjab and other wool, that we might not probably be able to meet the vast demand which would arise for them. The very look of our country-made rugs and blankets is so coarse and unsightly that their manufacture can be vastly improved by means of mechanical labour and English skill. If we manufactured woollen fabrics without making use of false colours, the frauds that are committed in the English markets in the name of woollen materials would be greatly prevented.

Apart from the demand of foreign countries, the want that is felt by the Indian army alone is so great that the woollen cloth turned out by the English machinery would not prove sufficient to meet it. A mill of this description, by the name of the Egerton Woollen Mills, was a short time ago opened in the Punjab. Though it is only eleven months since it was started, it has been showing good earnings. As yet this Mill has not come to the notice of the people or of the Government, but very great hopes are being entertained for its future. It requires publicity for its success. It is the opinion of one of our Commanders-in-Chief that the out-turn there would beat even the stuff manufactured in England. It imparts a great deal of warmth at a cheap price. Men of experience say that if the Punjab wool were properly worked and utilized, such excellent rugs and blankets might be made there as might stand against the most bitter cold of England or Cabul.

This is the right time for the people of India to launch into such enterprises, profitable and useful to all intents and purposes. This is again a fit opportunity for the encouragement of such enterprise, as our noble Governor-General is particularly interested in the development of commerce, the encouragement of trade, and the refinement of native art and manufacture.

Broach. NUSSERWANJEE SHERIARJEE GINWALLA.

The following correspondence relates to the preceding article:—

To G. F. Sheppard, Esq., Police and Revenue Commissioner, N.D., Guzerat, Bombay Presidency.

Dear Sir,—I beg to return by to-day's post the memorandum on silk in India which you were kind enough to send me, and in the perusal of which I was very much interested. Surely, Mr. Liotard has laid the public, and especially the commercial world, under his obligation, for his labour and energy spent on this important subject.

I have prepared a short article on "Woollen Mills in India," for the press; but before despatching the same for publication, I want to profit by your able suggestions on the subject, derived from your wide experience.

I forward the same by to-day's post.

Yours most obediently,

12th March, 1884. NUSSERWANJEE S. GINWALLA.

To Nusserwanjee Sheriarjee Ginwalla, Esq.

Dear Sir,—I return your paper. I think you should get figures to show amount of wool *exported*, and whether this is decreasing or increasing.

The Egerton Mills, the Cawnpore Mills, and others, are, I believe, doing large business. I have bought cloth from the former for the great-coats of the police force in this division, and it is excellent; but I do not know whether Indian wool is used or Australian.

Yours truly,

16th March, 1884. G. F. SHEPPARD.

PRESIDENCY COLLEGE, MADRAS.

The Prize Distribution at the Madras Presidency College took place on May 1st, and was presided over by Rajah Sir T. Madava Row, K.C.S.I. In his address to the students, the Chairman made the following remarks on the responsibility attaching to the educated class of native gentlemen:—

The difficulty, the delicacy, and the responsibility attendant on the position of the educated native gentleman are great indeed. In the first place, remember that, in spite of the great progress of education, the educated body is by no means strong in numbers compared with the vast mass of the population. What weakness there exists in this respect must be recognised, not ignored; I mean this to be a warning against undertaking anything beyond existing strength. There is something of isolation as well as something of prominence in the position of the educated native gentleman. By the mass of his countrymen he is regarded with more than ordinary attention—he is regarded with curiosity, even with a shade of suspicion or of jealousy. There cannot, of course, be complete harmony of views between the one and the other. Education must inevitably make a difference; but any alienation of feeling thus arising ought to be reduced to a minimum by means of a considerate and conciliatory disposition on the part of the educated native gentleman. This is all the more necessary where social and religious reforms are concerned. Here hot haste and fiery zeal are to be avoided. It would not be reasonable to expect that one stroke of logic would shatter to pieces the stratified ideals of an immeasurable antiquity. The process often to be preferred is like that of diluted acids acting slowly and surely on the most obdurate material. In other words, to be practically useful guides, we must not too much outrun the multitude to follow us in the path of progress. We should secure the respect and confidence of the people, and lead them on from step to step. I have stated how the educated native gentleman is watched by the great mass of the community. This is not all. He is also keenly watched by the English people, whether in India or in Europe. The English people, under a lofty sense of duty, have inaugurated a system of liberal education in India. They are naturally most anxious to know what the exact result of this noble and unparalleled experiment will be. Will it be good, pure and simple? or will it be a mixture of good and evil? And if the latter, will good or evil preponderate? With a view to determine this, the eyes of the dominant race are upon the educated native gentleman. He is accordingly being examined both telescopically and microscopically. Is he loyal at heart to the

Government which has rescued India from the most hopeless anarchy and misrule? Will he cordially support order, peace, and progressive improvement? Will he make a better citizen? Will he make a better public servant? Will his moral as well as his intellectual standard be raised to the extent desired? It entirely rests with the educated class to furnish satisfactory answers to these questions. I have every hope that everything in these respects will turn out as well as may be wished. This hope is the result of observation and study, better than superficial. Yet it cannot be denied that some doubt survives in some quarters. I fervently pray that the educated class may be able, ere long, to put an end to all doubt in this direction. This is no light matter to be treated with indifference. It is a matter which will affect important native interests and important native destinies. I have tried to show how the educated native gentleman is keenly watched above, below, and around. To this fact we must be always alive. There is every need for his conducting himself with circumspection, care, and thoughtfulness. The quality most required of him at this critical period is—judgment. Life consists of a succession of innumerable acts; and excepting those of mere routine, every act has to be more or less directed by judgment, in order that the right path may be steadily kept and all deviation prevented. I wish to impress upon the educated native gentleman the great importance of cultivating the faculty of judgment.

INDIAN INTELLIGENCE.

We learn that several liberal donations were made after the laying of the foundation-stone of the Town Hall at Meerut by H.R.H. the Duke of Connaught, an account of which was given in the April *Journal*. Amongst other donors, Hafiz Sheikh Abdool Karim Sahib, of the Cantonment, gave the munificent sum of Rs. 15,000 to the building fund. This gentleman has shown on other occasions great interest in public movements; and, as one proof of this, he has erected a Hospital at Meerut, the only one within the city.

The Anniversary Meeting of the Madrassa-i-Azam, and of the Government Mahomedan Middle School, Mylapore, Madras, was held on April 23rd, in the Presidency College Hall, under the presidency of the Chief Justice, Sir Charles Turner. The Madrassa is probably the oldest Mussulman educational institution in Southern India. In 1859 it was reorganised and placed on its present footing. The Government Middle School was established in 1864 at the requisition of the leading Mahomedan gentry of Mylapore, Madras. Sir Charles Turner spoke in his

address on the importance of greater efforts being made by the Mahomedans of Southern India to prepare their youths for the public services, referring to the example set by the Mahomedans of the N.W. Provinces, whose energy and independence have led them to promote education vigorously, and thus to enjoy their full share of public offices. With larger encouragement the Madrassa and the School at Madras might become efficient institutions, and by preparing teachers might help to elevate and improve the position of the two millions of Mahomedans in the Presidency.

The Forty-second Anniversary of Pacheappa Mudaliar's Charities, Madras, was held on April 15th, Hon. A. Mackenzie in the chair. The number of pupils under instruction at the Madras Schools of the Trust is 887, and in the Mofussil Branch Schools 446, total 1,323. Pacheappa's High School now prepares for the F. A. University Examination, and last year 17 passed out of 32 candidates, two being in the First Class. Arrangements are being made for enclosing as a gymnasium a piece of ground granted by Government for the purpose. Among the institutions of these charities an Orphanage, called the Chemgulroya Naicker's Hindu Orphanage and Industrial School, started in March of last year, appears to be doing useful work. The Chairman urged at the meeting the importance of providing practical classes in connection with manufactures, and for such subjects as book-keeping, shorthand, &c., so as to prepare the students for various employments independent of Government Service.

The Bhooj School of Art in Cutch, which has been in existence six years, has now nearly 50 pupils. Its object is to afford technical and artistic instruction to the workmen of Cutch, in order to keep up the native arts of that part of India, where silver work, embroidery, &c., have long been carried on, but latterly without much originality of design. The School was started through the efforts of Colonel Barton, under Mr. J. D. Esperance, formerly of the Bombay School of Art. The Dewan of Cutch, Rao Bahadur Monibhai Jusbhai, takes great interest in the institution.

We understand that Miss Putlibai D. Wadia, the young Parsee lady who last year gained the Bai Shringar Prize offered by Mr. Mahipatram Rupram, for the best translation into correct Gujaratee of Chambers's short stories, intends translating into that language her Majesty the Queen's book, *More Leaves from the Journal of our Life in the Highlands*, and that the requisite permission for her to do so has already been applied for.

Dustur Jamasji Menocharji Jamaspana, of Bombay, who is well known as a scholar in Pehlvi, has received the degrees of Doctor of Philosophy and of Master in Fine Arts from the University of Tübingen, Germany.

A Society was formed two years ago at Tanjore called the Tanjore People's Association, of which Hon. A. Sashia Sastriar, C.S.I., was the first President. Its object is to promote public interests, especially in the Tanjore district. The Report of the Education Commission is one subject that has occupied the Executive Committee in the past year. The first annual Report of the Society has been published.

Mr. Cowasji B. Sethna's "Essay on the Advantages and Means of diffusing a Knowledge of Natural Sciences in India," for which he gained the Manekji Limji Gold Medal, has been published by the University of Bombay.

We regret to record the death in the last month of two Members of the Council of the National Indian Association.

Mr. Henry Ives Hurry Goodeve, M.D., formerly Professor of Anatomy in the University of Calcutta, died on June 17th at his residence, Cook's Folly, Stoke Bishop, near Bristol. He graduated at the University of Edinburgh M.D. in 1828. He became a Fellow of the Royal College of Surgeons (London) in 1860, and was also a Fellow of the Royal College of Surgeons, and a retired Surgeon of the Bengal establishment. For many years he had lived near Bristol, and had acted as Magistrate and Deputy-Lieutenant for Gloucestershire. Dr. Goodeve's name appears on the original list of the Committee of this Association, at its formation in Bristol by the late Miss Carpenter, in 1871. His valuable and successful efforts at Calcutta to promote medical training for native students will never be forgotten, and he not long ago expressed his interest in the recent movement for extending the employment of medical women in India, in regard to which he considered that the training in Medicine of native women would be of great use. Dr. Goodeve died at the age of 77.

Mrs. Cadell, wife of the late Captain H. M. Cadell, Royal Artillery, died at Florence on June 17th. She had been for several years an active member of the Council and Committee of the National Indian Association, and she contributed many valuable Reviews and other articles to this *Journal*. Mrs. Cadell had spent much of the early part of her life in India. She had studied Persian with considerable success, and she was known in other lines of literary work. Her interest was genuine and thoughtful in questions connected with the progress of education in India, which she had hoped to revisit in order to prosecute her Oriental studies.

PERSONAL INTELLIGENCE.

Mr. A. Chaudhuri (St. John's) was one of the successful candidates in the Cambridge Mathematical Tripos, Parts I. and II., and was placed among the Junior Optimes.

Mr. C. Golaknath, B.A. (Christ's), has been approved for the degree of LL.M.

Kumar Shri Harbhamji (Trinity) has been allowed an Ordinary B.A. degree.

Mr. S. Nabi Ullah (St. John's) has been allowed an Ordinary B.A. degree.

Mr. Ramdas Chubildas (Christ's) has passed in the Additional Subjects of the Previous Examination in the Second Class, and has been elected to a Scholarship of £30 for proficiency in Sanskrit, from the result of the College Examination.

Mr. Inayatullah (Trinity Hall) has passed in Part II. of the Previous Examination of the University of Cambridge in the Second Class.

Mr. Jamsetjee Framjee Kolapurwalla has passed the L.R.C.S. (Edinburgh) Examination.

At the recent Examination of the Inns of Court, the Council of Legal Education awarded to Mr. C. Golaknath a certificate of having satisfactorily passed a public examination.

Dr. J. A. Simoens has obtained a Qualification in Sanitary Science in the University of Durham; and in the Competitive Examination in the College of Medicine, Newcastle-upon-Tyne, he gained the Silver Medal and First Certificate of Honour.

Arrivals.—Mr. and Mrs. Cowasjee Jehanghier, from Bombay. Mr. Mahomed Ali Rogay, Mr. Bomonjee Ardeseer Wadia, Mr. Ardeseer Nowrozjee Daver, Mr. Furdoonjee Limji Batliboi, Mr. Dhanjibhoy Bomanjee Mistry, and Mr. Pestonjee Hormusjee Patack, all from Bombay; and Mr. C. C. Lalkaka, from Ahmedabad.

Departure.—Mr. G. C. Bose, Bengal Agricultural Scholar, 1881.

We acknowledge with thanks Nitichintamani, a Moral Reader in Kanarese—Bangalore, 1884; *and* The Persian Teacher, by Khan Bahadur Haji Ghulam Muhammad, Munshi and Sons, Vol. II., No. 5—Bombay, 1884.

JOURNAL

OF THE

National Indian Association

IN AID OF

SOCIAL PROGRESS AND EDUCATION IN INDIA.

No. 164.—AUGUST, 1884.

LONDON:
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NATIONAL INDIAN ASSOCIATION.

OBJECTS OF THE ASSOCIATION.

To extend a knowledge of India in England, and an interest in the people of that country.

To co-operate with all efforts made for advancing education and social reform in India.

To promote friendly intercourse between English people and the people of India.

THE ASSOCIATION CARRIES OUT THESE OBJECTS BY THE FOLLOWING AND OTHER METHODS:—

1. The publication of a monthly Journal recording educational work and social progress in India, and diffusing information and opinions on Indian subjects.
2. Lectures in connection with the Objects above stated.
3. Grants in encouragement of female education, grants to educational and philanthropic institutions in India, gifts of books to libraries, prizes for schools, &c.
4. Extending the employment of Medical Women in India.
5. Selecting English teachers for families and schools.
6. Help and friendly offices to Indian teachers visiting England for purposes connected with their profession.
7. Affording needful information to Indians in England, supplying them with introductions, &c.
8. Soirées and occasional Excursions to places of interest.

In India there are Branch Associations at Calcutta, Bombay and Madras, which undertake educational work, and promote social intercourse between English and Indians.

This Association, which was established by Miss Carpenter, has now existed fourteen years. The Committee desire to promote, by the various practical methods indicated above, increased sympathy and union between English people and the people of India. They therefore request co-operation from all who are interested in India's moral and intellectual progress.

In all the proceedings of this Association the principle of non-interference in religion is strictly maintained.

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In India the Journal may be obtained from the Secretaries of the Branches.

JOURNAL

OF THE

NATIONAL INDIAN ASSOCIATION.

No. 164. AUGUST. 1884.

THE REPORT OF THE INDIAN EDUCATION COMMISSION.

In the May number of this *Journal* I gave a brief sketch of the educational policy and measures of the British Government in India, and noticed some of the suggestions made in the recent Report of the Indian Education Commission. It was impossible to do more within the limits of a short article, and I therefore propose on this occasion to draw attention to some other points which have a bearing upon this important and difficult subject. I also wish to say a few words with reference to two papers which have recently appeared. The first of these is a very useful analysis of the Report of the Commission, interspersed with comments upon some of its recommendations, which has been prepared by the Rev. J. Johnston, the zealous and able Honorary Secretary to a body in this country, which is styled the General Council on Education in India. The other is an article by Mr. Frederick Pincott, which appeared in the June number of this *Journal*, and which criticises, in language of vehement censure, the failure of the Commission to recommend certain radical changes, which the writer deems to be called for, both in the management of public education in India and in the whole educational policy of the Indian Government. I shall, however, reserve my observations on these two papers until the conclusion of this article.

Among the many difficulties with which educationists in India have to deal, none perhaps is greater than that which arises from the number of different languages current in the country; and it seems strange that in the Report of the Commissioners so little is said regarding this difficulty, except as to one particular phase of it. The number of languages which have to be dealt with, sometimes in the same district, has always been a hindrance at the commencement of educational work in a large Province. It greatly adds to the labour of providing suitable text books, and in the matter of training teachers and arranging for the inspection of elementary schools, it has been frequently a source of difficulty and delay. It must also to some extent add to the difficulties, otherwise sufficiently great, which stand in the way of the formation of a sound vernacular literature. There is a passing allusion to this matter in the Report of the Commission, in connection with the subject of elementary education in the Punjab, where the value of the instruction imparted in the departmental elementary schools is said to have been impaired by its being given through the medium of Urdu, which is not the vernacular of the rural population, and which, it is stated, has "an unsettling effect upon the cultivating classes, in leading them to look for an official career." In this Province the only question is between Punjábi, the vernacular of the Sikhs, in regard to which many years ago Sir Robert Montgomery, then Judicial Commissioner, reported that its currency as a spoken language was diminishing, and that it was degenerating into a mere provincial dialect, and Urdu, the *lingua franca* of India; but there are districts in other parts of the country where, owing to the number of languages which are current, the difficulty is much more serious. In the Madras Presidency, there are five principal Hindu languages, viz., Telugu, Tamil, Canarese, Malayalam, and Uriya, meeting in some cases in the same districts; while in others, besides the principal languages or languages, there are other subsidiary languages or dialects which have to be taken into account. For instance, in Canara, on the Western Coast, besides Canarese and Malayalam, which latter is spoken in the southern part of the district, there are Tuluwi and Conkani, which are practically the languages of extensive sections of the population. In Ganjam again, on the borders of Madras and Bengal, Telugu is the language of the south and Uriya of

the north, while in the western hill tracts the Khond language prevails. In Bellary, Telugu and Canarese, and in Coimbatore, Tamil and Canarese, are current in different parts of the same district. Besides these numerous languages in use among the Hindus, Urdu or Hindustani, as it is called in Southern India, is the language of the Muhammadans throughout the country.

Apart from the difficulty which arises from this Babel of tongues, the language question presents another difficulty, which is treated at some length in the Report—the question of the place which the vernacular languages should have in those schools and colleges in which English is taught. This question has been mainly discussed in connection with the secondary schools, and chiefly in respect of the lower classes in those schools. It has a bearing, to which reference will be made presently, upon the instruction given in the higher classes in the secondary schools, and also in the colleges; but it is in respect of those classes in the secondary schools, in which the proficiency of the pupils in the English language is necessarily small, that the question has its chief importance. In the elementary schools, as a rule, whether indigenous or departmental, the vernacular language of the district, or of the section of the population which makes use of the school, is the sole medium of instruction. There are some exceptions, but the general rule is as here stated; and as regards schools of this class, the general practice is strictly in accordance with the instructions which have been repeatedly laid down by the highest authorities, although efforts have not been wanting to procure a different decision. The Education dispatch of 1854 contained an emphatic declaration, that it was neither the aim nor desire of the Home Government to substitute the English language for the vernacular dialects of the country, and that any acquaintance with improved European knowledge could only be conveyed to the great mass of the people through one or other of the vernacular languages; but in the course of the discussions which took place after the mutiny of 1857, when the whole question of the educational policy of the Government of India, and indeed almost every question of Indian policy, was reopened, it was urged that English should be adopted as the language of all official business, and that it should take the place of the vernaculars in the courts and other public offices, and as the

language of instruction in the schools. It was argued, not officially, but in quarters scarcely less influential—in public journals which at various times have largely influenced official men and official measures, that the substitution of the English language for the vernacular languages of India was not the impossibility which it had been theretofore regarded; that the adoption of the former as the language of official business was both practicable and desirable; and that, with reference to the desire for instruction in English which existed among the natives of India in many parts of the country, the policy of communicating all elementary instruction through the medium of the vernacular languages, was a mistaken one. This question has long been decided against the Anglicists, so far as regards official business and primary education; but it is still a moot point how far English should be the medium of instruction in the secondary schools, and here there appears to be a considerable diversity of practice. Under the term "secondary schools" are included two classes of schools—middle schools and high schools. In the middle schools in most of the Provinces, while English is taught as a language, the vernacular is employed as the medium of all substantive instruction. In other provinces, on the other hand, the teaching in the higher classes of the middle schools is entirely English. In the Central Provinces instruction is given through the medium of English throughout the classes of the middle schools, and the practice is defended in these terms:

> Every effort is made to teach English as a living language. It is felt that a boy well grounded in English, and having a good acquaintance with one of the vernaculars, may, after he leaves school, carry on his own education. Boys well grounded in these languages pass more easily and with greater success through their high-school course than those less perfectly acquainted with English.

A similar system formerly obtained, and still to a certain extent obtains, in Bengal; but it is now being changed, on the alleged ground that the pupils who join the high schools with vernacular scholarships, *i.e.*, from schools in which history, geography and science are taught through the medium of the vernacular, evince a marked superiority over those educated under the other system. The Commission, while

they have gone into the question at some length, do not make any definite recommendation, but commend the subject to the consideration of the Local Governments and Departments, and of the managers of schools generally. They mention, however, a fact, which is certainly opposed to the impressions hitherto prevalent, and indeed to the experience in other parts of Bengal, and generally in Madras; viz., that in Calcutta, where the freest choice is open, both to pupils in selecting a school and to managers in determining what constitution will make their school most popular, it is found that all the great middle schools of the city are purely vernacular, and that a large majority of pupils in the Hindu School, a school of long standing, entirely under native management, excluding those who have been educated there from the beginning, come from vernacular, and not from English schools.

The question of language assumes a somewhat different phase in connection with the higher and secondary schools and colleges. In those institutions the almost uniform practice has been to teach English and everything else through the medium of English, making little or no use of the vernacular language of the pupils, except in respect of instruction in the vernacular language itself, or in an Oriental classical language, when that instruction is given by a native teacher unacquainted with English. There can be no doubt that, so far as concerns the acquisition of a good command over the English language, this system is well adapted to the end in view, and it is doubtless owing to this system that many of the natives of India, including such men as Sir Mádava Row, Vembákam Rámiengár, and Kristodás Pál, have acquired such a remarkable command of our language. And if this complete knowledge of the English language were the sole or the main object of high education in India, it would assuredly be a great mistake to alter the present system. But this part of our educational policy has a wider scope. Its avowed aim is to raise up an educated class, imbued with the learning of the West, which shall not only be fitted to take an honourable share in the administration of public affairs, but shall form a link between their English rulers and the mass of the population. The formation of a sound vernacular literature is one of the greatest wants of India. It is still a thing of the future, and it is to be feared that it will so remain unless more use be made of the vernacular languages in our Indian

colleges and high schools, and also in the university examinations. It is impossible to read the examination papers which are printed annually in the calendars of the Indian universities, without being struck by the almost complete exclusion of the vernacular languages from the papers of questions. In these papers, and even in those which specially relate to the native languages, English is treated as if it were the mother-tongue of all the students.

The foregoing remarks have, of course, no reference to the few Oriental Colleges, or to the new University at Lahore, but they apply to the great majority of the colleges and schools throughout India in which education of an advanced kind is given.

While there is so great a diversity of languages, and, so far as regards the middle schools, some diversity of practice in dealing with the language question, there is one class of Indian schools in which similarity, and not diversity, is the rule, and that in Provinces widely separated and differing from each other in almost every other respect. In the indigenous schools, both of the Hindus and Mahomedans, "a general uniformity of character may be traced throughout the Empire." "The educational organization is not different, only less complete and successful in some parts of India than in others." The Commission say:

Where the Government was strong enough to preserve order and maintain the public peace, every large Hindu village possessed a school of its own, and the foundation of a system of national education had, long previous to British rule, been laid by the spontaneous efforts of Hindu and Muhammadan society. Thus in Bengal it is believed that the sustained exertions of the Department of Public Instruction have contributed but little addition to the network of primary schools, which have existed from time immemorial; and there still remains an outer circle of indigenous institutions, not greatly inferior to those which have been already absorbed into the State system of primary instruction. On the other hand, it has been contended that the vast armies of bar[illegible] which pillaged the villages of the Deccan and Central India made the social history of that part of the Empire one long narrative of invasion and anarchy, and that the schoolmaster's occupation shared the fate which overtook other peaceful arts and industries. In 1858, according to a census taken by the educational officers under the orders of Government, no less than 90 per cent. of the villages in the

Bombay Presidency were found to be without any indigenous schools whatsoever. Accordingly, the task imposed upon the Department in Bombay was one of creation rather than of adoption, and the poverty of the indigenous system in Western India afforded a marked contrast to its variety and richness in Bengal. Forty years ago, according to an estimate made by the revenue officers, there were only 1,421 indigenous schools in Bombay. There are now 5,338 primary institutions under departmental supervision, and 3,954 indigenous primary unaided schools. Still Hinduism has preserved with considerable uniformity its distinctive features, notwithstanding the vicissitudes that Hindus have encountered in the various Provinces in India. In short, a Bengal páthsála is only another type of similar institutions in Madras or Bombay. The Muhammadans have also preserved their system intact; and although they are distributed in very small communities outside the three Provinces of Bengal, the Punjab, and the North-Western Provinces, a mosque-school, or maktab, in Sind differs little from one in Behar.

The Commission give an interesting account of the distinctive features of the indigenous systems of education. They define an indigenous school as "an educational institution established by natives of India on native methods." Such institutions are either of an advanced character or purely elementary. Those of the higher grade have remained for the most part outside the Government educational system. Some religious character attaches to all indigenous schools of the old type that teach the classical languages of the East, as well as to a large number of the ordinary vernacular village schools. "The religious element is, however, more marked in the high class school, whether it be the Hindu tol or the Muhammadan Madrasa, than in the elementary vernacular school. It is again more marked in the Muhammadan elementary maktab, or the Sikh Gurmukhi School, than in the páthsála, or elementary school, of the Hindu village community." "The distinctive principle of Hindu social life—caste—has stamped its impress on all Hindu educational institutions. The higher schools are practically closed against all but Brahmans, and the Brahman scholars are treated as the children of their master." "The theocratic principle, which lies at the root of Asiatic civilization, necessarily moulded the character of the high schools in which the upper classes of Hindu and Muhammadan society educated their children.

Amongst the Hindus higher education was regarded in theory as the right and duty of the twin-born castes. In practice the pupils, as well as the teachers, belong almost exclusively to the Brahman caste. The relation between teacher and pupil is much more paternal in the Hindu than in the Muhammadan college. The Hindu law enjoined it as a religious duty on the Brahman that he should teach, and in order that his undivided attention might be devoted to education the obligation of providing for his temporal wants was imposed both on the Sovereign and on the community." The Bengal tols are often liberally endowed, and on the occasion of Hindu festivals presents are given to the masters and pupils. The teacher is accordingly bound to make a free gift of his learning, and is even enjoined to give free board and lodging to his pupils. The relation between master and pupil becomes almost paternal. This is not the case in the Muhammadan Madrasa, where the personal attachment between teacher and pupil is not so marked.

Except to a limited extent in Bengal and the Punjab, these higher indigenous schools have not been brought under the Government Educational Department. The almost exclusively religious character of the instruction imparted in them has been hitherto regarded as a bar. The Commission, however, recommend that "all indigenous schools, whether high or low, should be recognised and encouraged, if they serve any purpose of secular education whatsoever;" and that "the best practicable method of encouraging indigenous schools of a high order, which desire recognition, be ascertained by the local Education Department, in communication with the Maulavis and Pandits, and others interested in the subject."

The description which is given in the Report of the elementary indigenous schools in their normal condition is very similar to those which have been furnished in previous Reports; but on the whole, perhaps, less unfavourable. It is stated that the children obtain such an instruction in elementary subjects of practical utility as is designed to qualify them either for the service of their religion or for their future civil position. In particular the study of mental arithmetic is carried to a high pitch of excellence." There is very little mention of the parrot-like character of the teaching with which the system has hitherto been credited; but from the various recommendations which are made for bringing the schools

under inspection, with a view to their improvement, it is not unreasonable to infer that their condition is considered by the Commission to be less satisfactory than might be gathered from the wording of this part of the Report. "The gradual improvement of the teaching power in the indigenous system" is, in their opinion, "a matter of such primary importance, that they recommend that special rules be made to meet the case." Among other recommendations, it is suggested that "special encouragement be afforded to indigenous schoolmasters to undergo training, and to bring their relatives and probable successors under regular training."

In some parts of India, and notably in Madras, the elementary schools, both departmental and indigenous, have been placed under the Local and Municipal Boards, which are now intrusted with the collection and expenditure of Local Taxation. While this arrangement has much to recommend it, there is, of course, a danger of the provision made for education being insufficient, or of its being injudiciously applied. This subject has been very carefully considered in the Report of the Commission, which, in the chapter on primary education, in that dealing with the external relations of the Department, and in the chapter on legislation, contains various recommendations upon it. The main object of these recommendations is (*a*) to secure adequate provision for the primary education of the children of the poor; (*b*) to give a voice to the Department of Public Instruction in the administration of this branch of educational expenditure.

The question of the proportion of the educational funds of all descriptions which ought to be devoted to primary education, was one upon which considerable difference of opinion prevailed among the Members of the Commission. It was proposed by one party that the Commission should assert the principle "that the elementary education of the masses be declared to be that part of the State system of education to which public funds should be mainly devoted." This was objected to on various grounds,—among others on the ground "that the authorities had never intended to limit expenditure to that class of instruction now defined as primary." The recommendations which were finally carried were to the following effect:—1st, that whilst every branch of education can rightly claim the fostering care of the State, it is desirable, in the present circumstances of the country, to declare the

elementary education of the masses, its provision, extension and improvement, to be that part of the educational system to which the strenuous efforts of the State should now be directed in a still larger measure than heretofore; and 2nd, "that primary education be declared to be that part of the whole system of public instruction which possesses an almost exclusive claim on local funds set apart for education, and a large claim on provincial revenues."

The chapters in the Report on the Internal Administration of the Department of Public Instruction (VII.), and on the External Relations of the Department to Individuals and Public Bodies (VIII.), deal with several questions of great importance. Under the first head falls the question of the suitability of the present directing and inspecting agencies, with reference to which various changes, some of an extreme character, were suggested to the Commission. Dr. Leitner, himself an officer of the Department, went so far as to recommend the abolition of the Directorships and Inspectorships, and that the supervision of high education should be left to the Universities, and the more direct control and supervision of primary and secondary education to Local Educational Boards. Another proposal was, that a Consulting Board of Education should be associated with the Director of Public Instruction in each Province. The first of these suggestions found no support among the Members of the Commission. The second, after full discussion, was rejected for reasons which, one would think, could hardly fail to commend themselves to the judgment of most persons who have any practical experience in administrative business; but which, it appears, prevailed only by the vote of a narrow majority. The objections to such an arrangement are well stated in the Report:—

To interpose a Consultative Board between the Government and its responsible officer would be to destroy responsibility, and to replace expedition by delay. A Board such as that proposed must contain representatives of many conflicting interests; its members must include men of various creeds; advocates of the higher and advocates of the lower education; representatives of departmental agency, and representatives of private effort; delegates from the Districts, as well as residents in the Presidency Towns. A Board so composed would be perpetually engaged in the discussion of first principles, and if action were to wait on their settlement by the Board, prompt action would be impossible. It is essential to efficient administration that the responsibility of the head of the Department to the Government should be absolute; but with the introduction of a Board between the Director and the Government, the responsibility of the former would practically disappear.

The Report goes on to say:—

The true remedy for the evils pointed out is for the Department to regard it as its first duty to keep touch with public opinion; to maintain a vigilant, and at the same time a sympathetic, watch upon the various movements taking place outside the departmental system; to recognise the fact that "departmentalism" is, or may easily become, an evil; and to seek to imbue all its officers with the liberal spirit conformable to these principles. When there are conflicting interests, it is for the Department to steer a clear course among them; recognising what is good in each, and treating all on broad grounds of justice and liberality. If it fails in that great duty, the Government is at hand to correct its deficiencies. The Government is already brought into effective contact with public opinion, on all great questions of educational policy; and it may be fairly anticipated that one result of the Commission's labours will be to infuse into the policy of the future still greater liberality and vigour.

This question of the machinery for control brings me to the Rev. J. Johnston's paper, in which regret is expressed at the omission of the Commission "to lay before Government some practical suggestions as to the best way of superintending education over the country."

Mr. Johnston writes:—

At present, there is no systematic supervision by the Central Government in India, or by the Council at home. Elaborate reports are sent in to the different Provincial Governments, by whom they are supposed to be examined, and a Minute made and appended to the report before it is sent home to the India Office, where all reports from all the Provinces are duly received and treasured up. The character of the examination by the Provincial Government depends entirely on the personal character of the Governor or his Secretary. In many cases the Minute appended is a mere echo of the report, and for all practical purposes might be written by the same hand that penned it. Generally they are laudatory, or if a hint of censure is thrown out, it is done in a hesitating tone, as if by

one who is not sure of his ground in dealing with the work of a specialist of which he has but imperfect knowledge. In a few cases you come upon a firm note of censure, and an authoritative command to alter a certain line of policy, and you look to the report of the following year to see if it be attended to. But such hope is vain. If the Governor or his Secretary is still at the same post, you will find the same complaint repeated for a year or two, and then the high Government official is changed, and the permanent Education Officer remains the master of the field under a new man, and most likely a new policy; or, if not, he is prepared to repeat his Fabian tactics during another five years' administration of his nominal masters.

As for the Home Government, there is no department and no man whose duty it is to superintend the education of India. This great enterprise is thrown in as a small part of the work of a Committee, which has much urgent business to attend to of a different kind, and which cannot be expected to know what is contained in these ten or twelve dreary volumes, with their elaborate tables.

If matters are left in this unsatisfactory state, we cannot expect any consistent policy to be carried out, and all the evils which have been exposed, and for which remedies are now in a large measure provided, will return, and that, in all likelihood, in a worse form than ever. There are men both in the Government of India and at home who are able and willing to do their best; but it is no man's appointed task, and they have other work to attend to. Can we wonder that in these circumstances the education of the people is neglected?

We cannot here recommend a definite remedy; but we indicate its nature, and call attention to the absolute need of a remedy of some kind.

There is some force in these observations, which, however, might with more or less truth be applied to all departments of the public service, whether in India or in England, and probably in other countries as well, where the work of persons employed on a special branch of duty, requiring special or professional knowledge, has to be reviewed by persons not possessing that knowledge, as must so often be the case. There is also in India the additional difficulty of frequent changes in the personnel of the administration. Every Indian Governor or Lieutenant-Governor is changed at least once in five years, and that period is probably quite as long as the higher subordinate officials on the average retain their offices, especially in these days of steam communication and of liberal, some persons think unduly liberal, furlough rules. It has sometimes been suggested that in the Department of Education, as in the Postal and Telegraph Departments, there should be a Director-General attached to the Government of India, who should supervise the work of the provincial directing officers, and bring to the notice of the Government of India any departures from the established policy of the Government, or any errors or defects of a different kind. The Commission have abstained, wisely, as I venture to think, from making any such recommendation, holding doubtless that education is a branch of public business in which over-centralization would be most mischievous. It might, perhaps, be an advantage that, either in the Home Department of the Government of India or at the India Office, there should be an under secretary specially charged with the education business. The India Office probably would be the best place for him, as there the office would less often change hands; and continuity of policy being the chief object in view, the longer the appointment is held by the same man, provided always that he is a fit man, the better. The Home Government of India is not addicted to over-centralizing. Its fault more often lies in the other direction—in not sufficiently enforcing obedience on the part of the Local Governments, and especially the Governments of the two Minor Presidencies, to the orders of the Supreme Government. There would, therefore, be very little danger of over-centralization if the staff at the India Office were reinforced in the mode above suggested.

Another remark which occurs more than once in Mr. Johnston's Analysis of the Report, has far less justification than the criticisms embodied in the preceding observations. He styles those members of the Commission who have at any time been employed in connexion with the State Education Department as the Bureaucratic party, and, indeed, he goes so far as to apply that term to the native members who had received their education at Government colleges, and whom he describes as "more bureaucratic than the members of the bureau." The recommendation carried by the majority of the Commission on the question of the proportion of educational funds, which ought to be devoted to primary education, is ascribed to the sensitiveness of the Bureaucratic party in the Commission as to anything that might seem to "reflect on the past management of the Education Department." On the

other hand, one of the official members, whose views are strongly in accord with those of Mr. Johnston, is described as knowing "more about education and its history than any man in India." In fact those members of the Commission who held opinions differing in any respect from those entertained by Mr. Johnston and Mr. Miller, are Bureaucrats, whatever their previous training may have been. The others come under a very different category. The use of language of this kind is a blot and defect in an otherwise very useful publication.

It is interesting to know who were the writers of the several chapters of the Report, information not usually supplied with reference to public documents of this kind, but which Mr. Johnston has been able to furnish. We learn that the important chapter on the External Relations of the Department was written by the Rev. W. Miller, the very able head of the Christian College at Madras, who is known to have been largely instrumental, in conjunction with Mr. Johnston, in procuring the appointment of the Commission. There is a good deal in this chapter which entitles it to the praise bestowed upon it in Mr. Johnston's Analysis. The questions with which it deals, are discussed with great fulness, and for the most part with fairness and moderation. There is one point, however, upon which the preconceived opinions of the writer would seem to have imparted a tinge to this portion of the Report, which savours of partizanship, not so much perhaps in what is said, as in what is left unsaid. I refer to the alleged want of sympathy on the part of the departmental officers with private effort. Various observations made by witnesses before the Commission, some of them couched in very strong language, are cited for the purpose of showing that the Department is unsympathetic towards private effort, and that in some Provinces the policy of substituting departmental education for aided education, in deliberate opposition to the orders of the Home Government, has been steadily pursued. A statement made by a witness from the North-Western Provinces is quoted, to the effect that "Aided Schools are looked upon by the educational authorities as excrescences which are to be removed, and the sooner the better. They are the pariahs of the Education Department, and are looked upon with contempt." And regarding the Presidencies of Madras and Bombay, various facts and allegations are referred to as

indicating, in the opinion of the Commission, that the grant in aid system has been administered in a spirit the reverse of liberal, and that a "strong preference has been shown by the Department for working through its own rather than by means of private agency." Now the writer of this chapter of the Report had had considerable experience of the working of the Education Department in one of the two Presidencies above referred to, and had ample means of knowing that, whatever may have been the case during the last few years, the policy of aiding and encouraging private effort by every possible means, so far as circumstances admitted, was, during a lengthened period, the guiding principle of the Department. I have before me, as I write, three papers, written at long intervals of time by an official who was connected in one capacity or another with the Education Department in India, and especially in the Presidency in question, during a period extending over a quarter of a century. In the first of these papers,—a report on Public Instruction written in 1859, the following passage occurs :—

> There is much to be said in favour of the grant in aid system, and if it were possible to rely on this system for the extension of education throughout the country, it would have been, on every account, desirable that the Government should have confined itself to it entirely, and abandoned the establishment of schools of its own. Its great advantages are: 1st, the economy with which it may be worked, as compared with the direct system of maintaining Government Schools; 2nd, the avoidance of all difficulties in connexion with religious instruction; and, 3rd, the avoidance of interference with the educational operations of Christian Missionaries, which it would be neither right nor politic to ignore, and which would be seriously impeded by the general establishment of Government schools in the localities in which those operations are carried on. It seems especially adapted to a country like India, where instruction has to be provided for a teeming population, scattered over extensive tracts; where the funds at the disposal of Government for educational purposes are but scanty, and where the religion of the Government differs from those professed by the majority of its subjects. For these reasons it seems desirable that in all our educational operations the eventual resort to the grant in aid system as the main course of action, should be steadily kept in view, encouraging and taking advantage of every opening for its introduction.

The second paper is a memorandum written by the same

official, under date 24th September, 1864, and laying before the Local Government the results of a conference, which he had convened for the purpose of discussing certain points in the grant in aid rules, and removing difficulties which were held to impede their working. This conference was attended by representatives of all the leading educational societies in the Presidency, as well as by the Director of Public Instruction and other members of the Education Department; and papers were read, among others one by Mr. Miller, copies of which were submitted to the Government. All the papers relating to the conference were published as a Selection from the Records of the Government; and if they prove nothing else, they prove most conclusively that at that time, at all events, there was a cordial desire on the part of the Government and the Department to co-operate with "independent persons and associations" engaged in education, and to give the grant in aid system the greatest possible scope.

The third paper is a Note written by the same official eleven years later, objecting to the withdrawal of a grant from an Aided College at work in a district in which a State College existed. This Note, after contesting the reasons assigned for the withdrawal of the grant in the particular case in question, showing that there was ample room for both colleges, and referring to the intention declared in the Dispatch of 1854 eventually to confine the operations of the Government to the grant in aid system, at all events, in respect of the higher education, goes on to say:

It is often alleged that more practical measures should have been taken with the view of giving effect to this intention: but, on the other hand, it has been argued, and I think with justice, that in the case of the collegiate schools and colleges, the withdrawal of any very large proportion of the support which they now receive from the State, and their conversion into aided institutions, would be followed by a diminution of their efficiency, which would be alike impolitic and unpopular. It would, in fact, be tantamount to abandoning these institutions to probable decay, a result which the Court of Directors, in their Dispatch of 1854, avowed to be "very far from their wish." The whole question is encompassed by serious practical difficulties. In principle, it would be in every way better that the State should confine itself strictly to the grant in aid system; that the State schools and colleges should be made over to managing bodies selected from the native communities which are mainly

interested in them, and the functions of the State in relation to them confined to inspection and grants in aid. And this, it appears to me, might be done gradually, and perhaps rapidly, in the case of Zillah schools, and other institutions of this class, which are mainly conducted by native masters; but in the case of the colleges, for which English teachers are required, there is the great practical difficulty, that if such a transfer were made, the managers would find it impossible to obtain the services of competent teachers. This is a difficulty which is not experienced by missionary societies, or by other bodies of managers mainly composed of Europeans; but it would, I fear, be an insuperable difficulty with native managers, at all events, for many years to come. For this reason I cannot anticipate the possibility of carrying out, within any moderate time, the discontinuance of the Government colleges as State institutions. All that can be done, as it appears to me, is gradually to raise the fees, and render these institutions less dependent upon the public treasury; and this, I think, should be enjoined on the Government of —— as regards the Government college at ——, where, it would seem, the fees of late years have been lowered instead of being raised.

But while the practical difficulty to which I have alluded renders it, in my opinion, impossible to give full effect in this matter to the intentions of the framers of the Dispatch of 1854, I cannot think that the Government of India ought to sanction so wide a departure from the principles and policy of that dispatch as is involved in the withdrawal of the grant made to the college department of the —— college. It is one thing to affirm that under existing circumstances the Government college cannot be discontinued. It is quite another thing to declare that because the Government college must be maintained, the rival institution is to confine its aim to a lower standard of education. Such a declaration appears to me to be both impolitic and unjust; impolitic, because it alienates from the Government a valuable educational agency; unjust, because it disappoints the expectations held out in the Dispatch of 1854, and repeatedly affirmed in subsequent State papers.

I am convinced that the views expressed in the foregoing extracts have been, and are, shared by many of the officers of the Indian Educational Departments, past and present; and I think, therefore, that the wording of this part of the Report of the Commission is open to exception, dwelling, as it does, upon facts and allegations which tend to support the theory of departmental lukewarmness, if not antagonism, towards

extraneous effort, and ignoring facts which point in an opposite direction. "That there has been in some quarters a lack of zeal in assisting and encouraging the schools of missionary and other public bodies unconnected with the State, and a preference for schools supported by the Department, is not denied. This, indeed, is proved, so far as a single instance can prove it, by the case referred to in the Note above quoted; but I am persuaded that such cases have been the exception, and not the rule.

I now pass on to Mr. Pincott's paper. What may be Mr. Pincott's qualifications for forming an opinion on the many difficult questions which were submitted to the Indian Education Commission, I am not aware. I understand that he has never been in India, and has, therefore, had no opportunity of acquiring a practical knowledge of Indian facts and of Indian requirements; nor does it seem that he has any experience in administrative work. I understand, however, that he is an Oriental scholar of some note. His criticisms upon the Report of the Commission are very sweeping, and attack, not only the recommendations, but the constitution of the Commission. According to Mr. Pincott, the Commission ought not to have included any officers of the Education Department, past or present. It ought not to have included any Government officials. It ought not to have included any "known supporters of things as they are," and at the same time complete ignorance of the subject is objected to. It is difficult to understand what description of Commission would have suited Mr. Pincott's views, unless it were one which was pledged to recommend the abolition of the Departmental Staff of Directors and Inspectors, and a recurrence, in the matter of primary education, to the state of things which existed before the Department was constituted, in 1855.

One particular observation in the Report, to the effect that "the proposal to [illegible] the Provincial Directorships found no support in the Commission, and was not even suggested as a matter for discussion," is referred to in terms of special condemnation.

If, Mr. Pincott writes, this is not tantamount to the play of *Hamlet* with the part of Hamlet left out, I do not know what it is. It is the Education Department, with its army of Inspectors, presided over in each Province by a Director,

which now regulates and supervises all things connected with education, except the University courses. The Commission was at liberty to make any recommendation it pleased, and it found a concurrence of testimony as to the expensiveness and defectiveness of the Departmental system; and it received suggestions for the limitation or abolition of the Department's influence; but instead of sitting in judgment on the evidence, a rule was laid down that the chief offender was to be beyond interference.

This is not an unfair specimen of Mr. Pincott's mode of argument. Because a few, a very few, of the witnesses examined by the Commission recommended extensive changes in the constitution of the Department, one or two of them going so far as to advise the total abolition of the Directing and Inspecting Staff; and because this last-mentioned recommendation so far failed to commend itself to the judgment of any of the members of the Commission, that not one of them was prepared to support it; therefore, the Commission is charged with having neglected an important portion of its duty. There is nothing to show that this particular recommendation was not fully considered by the Commission. On the contrary, the terms in which it was put forward by its several advocates, are clearly stated in the Report; but because every member of the Commission disapproved it, and therefore declined to take up his own time or that of his colleagues by suggesting it for discussion, therefore the whole Commission is charged with having failed to sit in judgment on the evidence, and with having laid down a rule that "the chief offender was to be beyond interference."

Want of logic in the reasoning is only equalled by the inconsistencies of statement with which the paper abounds. In the second page high praise is given to the officers of the Education Department.

Mr. Pincott says:—"If we survey the labours of the Department, we shall be astonished at the vast educational machinery it has called into existence, the energy with which it has worked, the number of children it instructs, and *the quality of the education it gives.* There can be no question that the mass of the officers of the Education Department are thoroughly able and earnest men, who administer the education policy of the Indian Government with praiseworthy diligence."

Further on it is alleged that "the very existence of the

Commission itself was due to the accumulating evidence of the grave unfitness of the Education Department for the work with which it is already entrusted."

In one place it is asserted that the system is expensive and denationalizing, and that the anglicised instruction given has caused grave disaffection. Immediately afterwards it is stated that one of the remedies for this state of things is to deepen and improve the high education which has brought it about. It is added that "no one has ever dreamt of reducing or throwing any obstacle in the way of high education;" but if we refer to an article from the same pen in the *National Review*, we find a denunciation of the system of imparting a high education to the natives of India through the medium of the English language and of English literature and science, not less sweeping than that which has been levelled in both papers against the staff of the Education Department. In both these papers the language employed on this subject is extremely wanting in precision, but if it has any meaning at all, it means that the proper course would be to revert to the Oriental system of instruction which preceded Lord William Bentinck's Resolution of 1835.

In another passage it is said that the present urgent need of India is, to raise "the mass of the people a little nearer to the level of the institutions by which they are governed;" and the Madras system of primary instruction, "based on a recognition of the indigenous methods of instruction," is referred to with approval, accompanied, however, by the expression of a hope that the Madras system will be brought still further into harmony with indigenous methods. Hitherto the aim of those who have advocated the plan of utilizing the indigenous schools has been, to improve them by introducing into them better methods of instruction, by encouraging the teachers in those schools to undergo training, and in other ways, and this is the plan which has been advocated by the Commission; but it does not find favour with Mr. Pincott, who at the same time fails to explain how the unimproved indigenous schools are to raise "the mass of the people a little nearer to the level of the institutions by which they are governed."

There are many other passages in these two papers which invite comment, but I think enough has been said to show that very little value can be attached to the criticisms which they

embody. The Indian Education Department, like other bodies of public functionaries, in India as elsewhere, is not free from the liability to error. It is by no means improbable that, here and there, an individual officer of the Department has shown himself to be ill qualified for his duties, or neglectful of the instructions prescribed for his guidance. But, viewing the department as a whole, it cannot be said that its members, either past or present, have fallen short of the standard which might reasonably have been looked for. Much good work has been done. Instances of single-minded devotion to duty, combined with ability of a high order, have not been rare. On the rolls of the Department there are names which will be held in honour, and will be remembered with sentiments of gratitude by the natives of India, long after some who have filled far higher and more prominent positions have been practically forgotten. To abolish the Department, or to materially alter its constitution, would be a grave mistake, and would seriously retard, if it did not altogether paralyse, the good work now in progress. It is essential to an efficient system of National Education that there should be an agency both for direction and inspection, and that that agency should be composed of men who, besides possessing special qualifications, are able to give their whole time and attention to their duties. This is especially necessary in the case of elementary and secondary schools. To delegate these duties to the Local Boards, unassisted by professional officers, competent to inspect and advise, would be a cardinal error, which in the course of a few years would have to be corrected after a deplorable waste of time and money. The recommendations of the Commission on this point are wise and practical, and will command the assent of most persons who approach the subject with unprejudiced minds.

There are still several very important questions dealt with by the Commission, which I have been unable to notice in this or in my previous paper. I may perhaps have an opportunity of reverting to this interesting Report in some future number of the *Journal*.

ALEX. J. ARBUTHNOT.

HISTORICAL SUGGESTIONS IN THE ANCIENT HINDU EPIC, THE *MAHÁBHÁRATA*.

(Continued from page 299.)

Krishna, the great Hindu incarnation of the divine upon earth, appears throughout the poem. This word is said to mean "the dark one," though its derivation appears to be unknown; and he is usually represented as of a dark-blue colour, apparently indicative of the deep azure of infinite space. But he is addressed by many names, especially as Hari, which appears to mean "the shining one," or by the name of his father, Vasudeva, which signifies "he who abides in all creatures." He is said to be styled Naráyana, from his march upon the waters; Vishnu, as the all-pervading. He is adorned as the white lotus, the supreme habitation, the immortal and imperishable god with the blue lotus eyes. He assists at the birth of every being, good or evil. He names each creature; for he possesses the science of everything. He reposes in truth, and truth in him. He is styled Govinda (the Pastor) and the Eternal Duty.

When the marriage of his friends the Pandu princes, Yudishthira, or "firm in battle," and his brothers, takes place, an arch-brahmin presides in the sacramental ceremony at the sacred fire, and offers prayers. The wedding procession is described as gorgeous, with robes, bouquets, ornamented cars, golden garlands, &c. The antiquity of the custom of bestowing presents upon the bride and bridegroom is illustrated by the enumeration of the gifts sent upon this occasion by the divine Prince Krishna. Those consisted of golden ornaments, embellished with precious stones, costly vestments, tissues of various countries, coverlets of furs, and glittering gems. He also sent couches and chairs of various kinds, hundreds of vases incrusted with diamonds and lapis-lazuli, accompanied by servants born in many countries, endowed with youth, beauty, and good manners, and splendidly attired. He also presented them with well-trained elephants of great size, with horses excellent, well-trained and richly adorned, and with cars handsomely embellished and resplendent with golden studs. Finally, he sent a quantity of unstamped gold and millions of golden pieces of money. On another occasion, amongst the presents bestowed by Krishna, are enumerated cars drawn by four horses with garlands of bells, and with coachmen who have been instructed by able masters; also 1,000 radiant damsels, with 100,000 horses from the district of Balkh.

On one occasion Krishna describes the manner of besieging a fortified town. He mentions its arched gateways, arsenals, wide streets, and engines of war; moats surround it, and it is also defended by palisades. The attacking army encamps everywhere around it, except in the cemeteries and temples of the deities. He observes that the true warrior will never abandon the field of battle. He will not strike one who has already been smitten to the ground, nor one who renders himself prisoner, nor an old man, nor a warrior who flies with his weapons broken. Flights of arrows are described as concealing everything in their density, like clouds. Cuirasses, helmets, and many weapons are enumerated. Amongst various species of lances, swords, &c., appears a word (bhouçoundis) which M. Eugene Burnouf and other commentators have held to mean firearms.

The tumult of a vast encampment is powerfully described. Market-places are established in the camp; doctors and surgeons are mentioned, duly provided with instruments and learned in the treatises of medicine. Cars, armoured elephants, cavalry and infantry are numbered by tens of thousands. The district selected for the camp is well watered, shaded by woods, with abundance of turf. The king surrounds it with cemeteries, temples, altars, &c., and then constructs a palace for himself. Mountains of weapons are provided—bows and arrows, coats of mail, maces, battle-axes, iron arrows, sabres, standards, &c. The warriors have vestments ornamented with gold, and even golden cuirasses and coats of mail. If they had not in those days quite arrived at the deadly neatness of the breech-loading rifle, if they had not [illegible] the ingenuity of Christian culture in designing engines of destruction, they had, at all events, manifested considerable skill. Besides the varieties of spears, axes, and swords, they had arrows shot through tubes as well as from ordinary bows; they had shells filled with boiling water, and they threw from their chariots burning balls. The proportion of the troops is stated to have been one car to ten elephants, ten horsemen to each elephant, seven foot soldiers to each horseman. That the general equipment of the whole was brilliant may be inferred from the infantry being described as wearing golden garlands.

In the successive days of the great fight the army is related to have been drawn up in different orders of battle—in the form of a half-moon, a cross, a lotus, an eagle with its wings outstretched, and other fanciful forms. The uproar of the battle is heightened by the sound of the drums and conch shells. Flaming darts are thrown. The cavalry are armed with swords and barded javelins. Allowing for the exaggeration of the

poet, his description of the archery can only have been suggested by a degree of skill not surpassed by our own bowmen of the Cressy and Poictiers period. Heroes even send showers of arrows from their chariots with their single bows, such is the rapidity of their fire. Their aim is so exquisite that they are described as cutting in sunder lances hurled at them, or other arrows in their flight. Arrows with a crescent head are used for slicing purposes. After the *melée*, in confusion upon the field of battle are emblazoned banners, the embroidered caparisons of horses, and rich coverlets of various colours, javelins, maces, tridents, hooks to seize the golden ornaments of the enemy, arrows feathered with gold, golden cuirasses, tiaras and helmets, swords inlaid with gold with ivory hilts, amidst bodies, decapitated heads with their earrings, aigrettes, &c., bâtons of command made of lapis-lazuli or other precious stones, turbans of divers hues with golden half-moon crests, &c., &c. Surgeons are mentioned as coming with their instruments to extract the arrows from the wounded. The chieftains are said to ascend their chariots before the battle, burning as ardently with the desire of battle as merchants with the desire of gain when they embark upon the great ships. When victory has been obtained, the heroes are said to be celebrated in the songs chanted by the bards, minstrels, and poets. Bards are mentioned as especially learned in the ancient histories. The Hindus have been blamed for possessing no regular histories of their country; but this allusion seems to suggest that histories may have been lost. At the banquets of the warriors are mentioned comfitures, pâtés, various kinds of cakes, rice boiled with sweetmeats, &c., condiments flavoured with rum, [illegible] as "artistically prepared," with carefully-seasoned gravies and various kinds of intoxicating liquors; and the Brahmins also seem to have partaken of these to great extent. Their revels were accompanied by songs, as at our great dinners of city companies, &c. To become inebriated after a gay banquet seems to have been regarded with no more abhorrence than in England during the Georgian era, when the clergy as well as the gentry indulged freely in the pleasures of the table. This great epic is stated in the poem itself to have been first recited in royal presence, then to have been recited before holy sages; but its contents suggest that, in its present form, it was written in an age which may be considered literary. There are frequent allusions in it to treatises on the various branches of the political and social arts.

Attention is continually turned towards Krishna throughout the poem. In him are said to be victory and eternal glory. He says, in reply to praises of himself, "I cease not to work for the

preservation of the entire world." His birth and early life are related in the last book of the *Mahábhárata*, or in what has been held to be an addendum to it, the book called the *Harivansa*. In this will be found a strange resemblance to events in the life of Christ. A tyrant endeavours to slay Krishna at his birth, heavenly choirs rejoice, &c. Throughout the *Mahábhárata* he appears as one known to the readers or hearers. He is not introduced as a novelty. He endeavours to mediate between the contending princes, and his journey as ambassador is thus described.

Before setting out he bathes and performs the due matutinal ceremony, adoring the sun and fire (*i.e.* the Agni, or holy fire of the altar), to which a large proportion of the hymns of the *Vedas* are addressed in adoration, and inclining before the Brahmins. His car is armed for the journey. It is adorned with moons and crescent-moons and brilliant standards, and it is styled a charming object of art. Birds and beasts of good augury are said to follow his march. His friends, the five virtuous princes, accompany him to some distance from their capital, and when they bid him adieu, "Firm in battle," the eldest, addresses him as "Lord of all beings, eternal God of gods, whom the man exempt from passion ought to obey." Saints assemble from all parts to greet Krishna, whom they style "this god become a warrior prince." "Courtesans and kings," they say, "contemplate thee, who art the verity." As Krishna advances thunder is heard, and rain falls in a cloudless sky. The seven great rivers of Scinde turn their courses from east to west. Darkness prevails over all the world except upon his own route. The women assembled upon his line of march overwhelm him with flowers of the sweetest fragrance "this grand being," as he is styled, "whose happiness is found in the welfare of all creatures." In traversing the various towns and kingdoms the inhabitants all come forth to meet him. When he alights he gives orders to groom the horses in due accordance with the treatises on their treatment. Brahmins invite him to repose in their houses, described as adorned with precious stones. Everywhere he constitutes the topic of conversation, and it is agreed that pleasure will result to those who treat him with due honour, and pain to those who do not honour him. The roads are watered. The gates of the towns are decorated to receive him, while the inhabitants throng to behold him, in cars or on foot. Crowds of charming women are upon every palace. The hymns of poets, bards, and minstrels, the sweet chants of women, and concerts of tambourines and drums, flutes and conch shells, accompany him.

Surely all this must demonstrate that, if there was not in

India the exquisite grace of Greek art in the Pericles period, there was at all events a high civilization with very elaborate art, which must have been due to the gradual growth of many ages. The internal evidence certainly seems to point to an author writing at a period between the 10th and 5th centuries B.C., perhaps Vaisampayana, who is named in the work as reciting it. He would appear to have ascribed the work to the holy Sage Vyāsa, the contemporary of Krishna, and placed by the Hindus at about 3000 B.C. The dark age of the world is held to have commenced when the divine Krishna quitted his mortal body, and again became only Vishnu, the all-pervading one, or Naráyana, he who moves upon the waters.

The following aphorisms surely suggest a highly cultivated and religious age:—

'Politeness is especially displayed by the happy. Holy Scripture is the grandest of riches. Contentment the greatest of pleasure. Humanity the highest duty. Renown is the aim of the dancer and comedian; good living that of the servant. Fear is the lot of the king. Cupidity keeps us from heaven. Patience supports disputes. Science is the explanation of the true nature of things. Pity is the desire of good towards all beings. Anger is an enemy difficult to conquer. Avarice is a malady without end. Truth is the ladder for mounting to heaven; as necessary as is a vessel for traversing the sea. Neither birth, prayer, nor the knowledge of Holy Scripture, but only good conduct, can bestow the real quality of a Brahmin. Patience is the virtue of the feeble and the ornament of the strong. These two men are over Paradise: a master endowed with patience, a poor man who can find the [illegible]. These two have a part in the disc of the sun: a religious mendicant absorbed in meditation, and a warrior wounded to death, with his face towards his enemy. These three doors open to hell: desire, anger, and avarice. Let not a king take advice from the idle, the unscientific, or from dancers.' Here is a passage which seems to indicate that the poem was indited before the practice of *sati* became prevalent (*i.e.* the immolation of a widow in the flames of the funereal pyre of her husband). As we have the testimony of Megasthenes, the Greek ambassador, who has left some fragmentary [illegible] of India in about the 3rd century B.C., to its recognised existence at that epoch, a powerful argument is added to the reasoning in favour of the antiquity of the poem. It is said: 'Let these remain in thy house, with the surroundings of prosperity: an old father, an unfortunate Brahmin, a poor friend, and a sister with her children.' Here is a suggestion of sea voyaging being within the general cognisance of the readers or audience of the poem: 'A vessel is said to be

hated by those who have traversed the worst parts of the sea.' Here is a passage which indicates general acquaintance with reading, and which shows that the *Vedas*, or books of knowledge, the most ancient and holiest of the Hindu Scriptures, were not then confined to the class of Brahmins: 'The warrior who has read the *Vedas*, if he is slain in battle, is exalted to Paradise; and so also the merchant who has read and distributed his wealth, and so the man of inferior class.'

A description is given of an assemblage of princes. This is held in a court, vast, and of glistening marble, adorned with gold, and suggesting the splendour of the moon. It was sprinkled with the most precious sandal. It was furnished with chairs dazzling in decorations, constructed of wood, iron, ivory, and gold, on which were thrown coverlets elegantly designed. The princes are costumed in rich and elaborately adorned robes. They are powdered with sandal, and they have great bouquets of flowers. The forms of ceremonial address are minutely described, corresponding to the modern salaam of the Hindu (*i.e.* to the lowly bending of the body, and the joining of the hands in attitude of supplication). They are described as drinking, even to inebriety, of spirituous liquors. In fact, these Aryans of ancient India continually suggest an ancestry of the Greek and northern races of Europe, or in fact of ourselves, rather than of the modern Hindus. Amongst the Rajpoots and Sikhs, however, we find those whom we may consider as their genuine descendants.

Fêtes are described, on the occasion of a great religious ceremony performed by Krishna. The narrative suggests that amateur theatricals were in vogue. Firstly, an account is given of an apparently professional actor, who charms them by his admirable exhibition of light comedy acting and his power of universal mimicry. Then the principal members of Krishna's tribal family disguise themselves in the garb of comedians. One is described as becoming what we should call the "leading man" of the company. Another is the "low comedian," and the rest take various parts. With them are conjoined ladies distinguished by their graces and talents, and an orchestra is added. Concealed under the guise of the characters which they were to enact, they arrive in a popular quarter of the city; five houses are assigned to them for residence, and hospitalities and presents conferred upon them.

At the representation they first perform a drama upon the subject of the other great Indian epic poem, the *Ramáyana*, the actors being in suitable costumes. After the customary prologue it is related that many interesting scenes ensue, which evoke enthusiastic applause. Precious stuffs and gems are bestowed

India the exquisite grace of Greek art in the Pericles period, there was at all events a high civilization with very elaborate art, which must have been due to the gradual growth of many ages. The internal evidence certainly seems to point to an author writing at a period between the 10th and 5th centuries B.C., perhaps Vaisampayana, who is named in the work as reciting it. He would appear to have ascribed the work to the holy Sage Vyāsa, the contemporary of Krishna, and placed by the Hindus at about 3000 B.C. The dark age of the world is held to have commenced when the divine Krishna quitted his mortal body, and again became only Vishnu, the all-pervading one, or Narāyana, he who moves upon the waters.

The following aphorisms surely suggest a highly cultivated and religious age:—

'Politeness is especially displayed by the happy. Holy Scripture is the grandest of riches. Contentment the greatest of pleasure. Humanity the highest duty. Renown is the aim of the dancer and comedian; good living that of the servant. Fear is the lot of the king. Cupidity keeps us from heaven. Patience supports disputes. Science is the explanation of the true nature of things. Pity is the desire of good towards all beings. Anger is an enemy difficult to conquer. Avarice is a malady without end. Truth is the ladder for mounting to heaven; as necessary as is a vessel for traversing the sea. Neither birth, prayer, nor the knowledge of Holy Scripture, but only good conduct, can bestow the real quality of a Brahmin. Patience is the virtue of the feeble and the ornament of the strong. These two men are over Paradise: a master endowed with patience, a poor man who can find the [illegible]. These two have a part in the disc of the sun: a religious mendicant absorbed in meditation, and a warrior wounded to death, with his face towards his enemy. These three doors open to hell: desire, anger, and avarice. Let not a king take advice from the idle, the unscientific, or from dancers.' Here is a passage which seems to indicate that the poem was indited before the practice of *sati* became prevalent (*i.e.* the immolation of a widow in the flames of the funereal pyre of her husband). As we have the testimony of Megasthenes, the Greek ambassador, who has left some fragmentary [illegible] of India in about the 3rd century B.C., to its recognised existence at that epoch, a powerful argument is added to the reasoning in favour of the antiquity of the poem. It is said: 'Let these remain in thy house, with the surroundings of prosperity: an old father, an unfortunate Brahmin, a poor friend, and a sister with her children.' Here is a suggestion of sea voyaging being within the general cognisance of the readers or audience of the poem: 'A vessel is said to be

hated by those who have traversed the worst parts of the sea.' Here is a passage which indicates general acquaintance with reading, and which shows that the *Vedas*, or books of knowledge, the most ancient and holiest of the Hindu Scriptures, were not then confined to the class of Brahmins: 'The warrior who has read the *Vedas*, if he is slain in battle, is exalted to Paradise; and so also the merchant who has read and distributed his wealth, and so the man of inferior class.'

A description is given of an assemblage of princes. This is held in a court, vast, and of glistening marble, adorned with gold, and suggesting the splendour of the moon. It was sprinkled with the most precious sandal. It was furnished with chairs dazzling in decorations, constructed of wood, iron, ivory, and gold, on which were thrown coverlets elegantly designed. The princes are costumed in rich and elaborately adorned robes. They are powdered with sandal, and they have great bouquets of flowers. The forms of ceremonial address are minutely described, corresponding to the modern salaam of the Hindu (*i.e.* to the lowly bending of the body, and the joining of the hands in attitude of supplication). They are described as drinking, even to inebriety, of spirituous liquors. In fact, these Aryans of ancient India continually suggest an ancestry of the Greek and northern races of Europe, or in fact of ourselves, rather than of the modern Hindus. Amongst the Rajpoots and Sikhs, however, we find those whom we may consider as their genuine descendants.

Fêtes are described, on the occasion of a great religious ceremony performed by Krishna. The narrative suggests that amateur theatricals [illegible]. Firstly, an account is given of an apparently professional actor, who charms them by his admirable exhibition of light comedy acting and his power of universal mimicry. Then the principal members of Krishna's tribal family disguise themselves in the garb of comedians. One is described as becoming what we should call the "leading man" of the company. Another is the "low comedian," and the rest take various parts. With them are conjoined ladies distinguished by their graces and talents, and an orchestra is added. Concealed under the guise of the characters which they were to enact, they arrive in a popular quarter of the city; five houses are assigned to them for residence, and hospitalities and presents conferred upon them.

At the representation they first perform a drama upon the subject of the other great Indian epic poem, the *Rāmāyana*, the actors being in suitable costumes. After the customary prologue it is related that many interesting scenes ensue, which evoke enthusiastic applause. Precious stuffs and gems are bestowed

upon the performers. After the principal piece, recitations, &c., are given. The king causes a handsome theatre to be constructd, and therein concerts are given of wind and stringed instruments, also vocal, with choirs of women. A play is performed entitled the *History of Couvéra* (the deity of riches) *and the loves of Rambhá*, a nymph of Indra's heaven. And now a passage suggests that not only were they careful to attire their characters in fitting costumes, and not only were women allowed to perform as upon our modern stage, but that they actually had our scenic effects. It is related that, by a magical effort of the art of the Yadavas (*i.e.* Krishna's kinsfolk), the decorations represented, in its natural aspect, Mount Kelâsa, the Olympus of the Hindus.

The description of Krishna's city of Dwaravati, allowing for the poet's exaggeration, suggests a capital not unworthy to be placed by the side of our modern Paris. Its turrets overlook parks, flower gardens, plantations, canals and basins of water, walls resplendent with gold, woods, and the distant mountains. Its arcades are enriched with gold and precious stones, and it is surrounded by deep moats and lofty ramparts, glistening with yellow stucco. On these are placed engines of war, capable of killing 100 men at a discharge. The town contained eight principal streets and six grand squares, with a wide road or boulevard running round it. In these streets the ladies and great men could display their cortèges without crowding, for seven chariots could go abreast. The houses had staircases enriched with gold and precious stones, and the windows had golden lattices. In Krishna's palace were a thousand crystal columns, and it was chiefly constructed of precious stones. When he enters the city in triumph, vases of agreeable liquors are placed here and there, the heads of the corporations come to meet him, and the women shower down flowers upon him from the housetops.

CHARLES J. STONE, F.R.S.L., F.R. Hist. Soc.

SOCIAL AND PHILANTHROPIC INSTITUTIONS IN THE WEST.

VIII.—SOCIETY FOR PROMOTING THE EMPLOYMENT OF WOMEN.

At first sight, it would appear that this institution is one which can scarcely interest the Indian readers of this *Journal;* but, already, in the Presidency towns of India, if not in the Mofussil, there is a section of the community which asks, What shall we do with our widows and adult girls? They must have

a field for their energies, if their lives are to be made worth living; and it is also highly desirable that they should be able, at least, to contribute towards their own support. In what other ways, then, besides those of teaching and medicine, can they be employed? And even among those who have not yet admitted the idea that women may be suffered to enlarge the range of the time-honoured zenana life, there must be many thoughtful minds who are compelled to the conviction that at no distant day some concession must be made. Both these classes will read with interest some account of what is being done in England to give scope to the exercise of the various faculties of women. The former will rejoice to see in how many ways different tastes and faculties may find remunerative exercise; the latter may find in the list of occupations one or two which may compete with Berlin wool-work in giving variety to the monotony of the zenana.

The Society whose name heads this article has completed the twenty-fifth year of its existence. At the time of its establishment there was no lack of women-workers; half the women in England were toiling for subsistence, but for a very large class, more or less educated and respectably brought up, the field of remunerative employment other than in factories and workshops was practically closed. Teaching and needlework were the chief employments for those above the class of domestic service; yet it was felt that the abilities of women were by no means confined to these two branches; that their brains and their fingers were equal to many other kinds of work; but they were untrained, and in competition with trained workers they must needs prove failures. Single-handed and unassisted, such would-be workers could scarcely hope even to secure training in the face of the natural opposition of those already in possession of the field. A number of philanthropic people, taking these facts into consideration, formed an Association to promote the employment of women, to secure training for those willing to be trained, and to bring together demand and supply. The Report of the Society for the past year shows that women are being trained, and subsequently employed in the following industries with very great success:—

I.—*Artistic Work*, under which head is comprised—

1. Decorative Art, including House Decorations, Designing for Paper-hangings, &c., Glass Painting, Mural Mosaic Work, China Painting, Designing and Painting Christmas and Birthday Cards, Colouring and Tinting Photographs, and Retouching Negatives.

2. Wood Engraving. A number of young women are

studying in the School of Wood Engraving, established by the City and Guilds of London Technical Institute.

3. Wood Carving; taught in the National School of Art, Kensington.

4. Plan Tracing.

5. Lithography; requiring artistic skill, delicacy of hand, and a long and expensive training.

II.—*Type-Writing.* It may be remembered that the heroine in James Payn's recently-published tale, *Thicker than Water*, bought a Type-Writer, and essayed to gain a living by its use in copying documents for lawyers and others. Carrying out this idea, the Committee has decided on establishing an office where ladies may work these machines, which they hope may prove self-supporting.

III.—*Dispensing Drugs.* A few have been employed in this way, but it seems to us to offer a less hopeful field than some others for women's work.

IV.—*Printing*—that is, the work of the Compositor—is an industry for which girls who have received a fair education are well adapted. In 1881 over 2,000 girls were thus employed, and the number is now, no doubt, largely increased.

V.—*Clerks and Book-keepers.* "In no branch of its work (says the Report) has the Society been more successful than in training young women to be efficient clerks and book-keepers, and in finding them situations when trained." The number so employed has increased from 404 in 1861, to 6,414 in 1881. It is interesting to know that a large staff of girls and young women is employed in the preparation of Mr. Kelly's well-known Post Office Directories; and also that a large number of young women are employed in the Postal and Telegraph offices, and that these clerkships are obtained in the face of very keen competition. Classes are held under the auspices of the Society for the study of book-keeping, and other classes for commercial French and German and shorthand are also open.

In cases where apprenticeship is required to any of the above employments, the Society advances the fees, if any, which are subsequently reclaimed in small instalments.

At the office of the Society a free Register is kept, in which women qualified in any of these branches, and in many other industries, may make known their need of employment, and where employers may meet with the kind of worker they require. The existence of such an office is a very great boon to the public, and should be made widely known. During the past year 63 persons have obtained regular engagements through the immediate introduction of the Society, 68 girls have begun to learn some business, while temporary employment has been found on 462 occasions. Every effort is made to obtain trustworthy information on all points relating to women's work, and persons are constantly applying for such information.

The results detailed in the Report, although gratifying in themselves, are by no means the measure of the progress of public opinion with regard to the employment of women, especially in artistic and commercial industries. In aiding this progress, the Society has no doubt exercised a most important influence by the diffusion of information on the question, and by the indication of the various directions in which women's labour may be profitably utilised; and the Report gives statistics showing that according to the last census (1881) the number of women employed in artistic and commercial industries had increased threefold in the last twenty years; and we have no doubt that the next census will show a still more rapid advance.

A further proof of progress will be found in the fact that in the Report of the Royal Commission on Technical Instruction an interesting contribution to the question of the employment of women is made in a short section which describes the results of the Commissioners' visits to Schools established in most of the large towns for the industrial training of girls, and is followed by a suggestion that the experiment of establishing in every large town a middle-class or second-grade Technical School for girls might be usefully tried.

The office of the Society is at No. 22 Berners Street, Oxford Street. An annual subscription of ten shillings, or a donation of five pounds, constitutes membership.

M. S. K.

REVIEW.

REGENERATION OF INDIA. By GOPINÁTH SADÁSHIVJI HÁTE, Dewan to the State of Palitana, Kathiawar; Pleader, Bombay High Court.

THIS is an address published in the form of a pamphlet. It is conceived in a wide and liberal spirit, and is imbued throughout with a tone of friendliness and gratitude to England. The section most worthy of consideration is that on education, where the author makes suggestions that are almost of as much value to the English reader as to his own countrymen;

though there would probably be in both countries greater difficulty in putting his theories into practice than he is quite aware of.

"It is the sacred duty," he says, "of those who have received education at public expense to make an ample return for the benefits they have so derived. Let them remember that it is a debt they owe to society, and it should be the best endeavours of their lives to discharge the same. . . . Every student that has been educated at public expense should in the present exigency be made to repay gradually, to some extent, the money spent on his education in one of the following two ways: (1) Either he should after he passes his Matriculation examination, or, at his option, after he takes up a degree, should undertake to teach other youths gratis for one year, such of the students as are poor being provided with small stipends sufficient for their bare maintenance during that time; or, (2) if it is more convenient to some of them, they should contribute to the Educational Funds, say five per cent. of their pay or income, for a period of five years from the time they begin to earn. In the former case the time required for a course of study up to the Matriculation Standard may be shortened by one year by making the transfers from class to class more speedy. We can thus have every year in this Presidency a gratuitous teaching staff of from two to three hundred young men, in which case we need not despair for the cause of elementary education. It would be productive of so much good that one can hardly form an idea. Some of the higher graduates can be usefully employed on the translation of works in foreign languages into their own vernaculars. This puts me in mind of the practice resorted to in ancient times by the Shastris or Gurus in teaching the Vedic lore to their pupils. The Guru taught his pupil in those days *gratis*, on each of them taking a solemn vow that he in his turn would teach a number of others gratis. In this way the Vedic learning has been preserved and handed down to us through a number of centuries from hand to mouth. If now a similar vow is exacted from our undergraduates and graduates, the result would be far beyond the expectation of the most ardent advocates of education."

The author is strongly in favour of female education, and deprecates the marriage of girls at an age when they are scarcely out of childhood. He deprecates also the important

position Caste still holds among his countrymen. "Next to idolatry," he says, quoting the words of the well-known reformer, Babu Keshab Chandra Sen, "and vitally connected with its huge system, is Caste. You should deal with it as manfully and unsparingly as with idolatry. That Hindu Castism is a frightful social scourge no one can deny. It has completely and hopelessly wrecked social unity, harmony, and happiness; and for centuries it has opposed all social progress."

A few errors have crept into this pamphlet, which may possibly be owing to the printer and not to the author; the most important of which is, that the authoress of *Home Influence* and *The Mother's Recompense* is called *Augier* (p. 44); the real name is *Aguilar*.

CONSTANCE PLUMPTRE.

GIRLS' HIGH SCHOOL IN THE DECCAN.

The Annual Durbar in official celebration of the Birthday of Her Majesty the Queen and Empress of India was held in the Council Hall, Poona. Many Sirdars were present on the occasion, and the following address, announcing a scheme of female education for the Deccan, was made by Sir William Wedderburn:—

Sirdars and Gentlemen,—It gives me much pleasure again to welcome you on this auspicious occasion, when we assemble to celebrate the anniversary of the Birthday of Her Majesty the Queen-Empress of India. But while we rejoice that Her Most Gracious Majesty is preserved in the enjoyment of health and strength, we must, in common with all India, feel the deepest sympathy for the bereavement which she has so recently sustained in the loss of her youngest son, His Royal Highness Prince Leopold, Duke of Albany. From a public point of view the loss is the more to be deplored on account of the amiable qualities and high ability of the young Prince, who had from an early age prepared himself for a useful public career. Especially had he devoted himself to the cause of education, thus following the example of his illustrious father, the Prince Consort. Speaking of him ten years ago, the late Lord Beaconsfield said, "He is predisposed to pursuits of science and

learning, and to the cultivation of those arts which adorn life and lend lustre to a nation." And Mr. Gladstone added, "The right honourable gentleman has not gone beyond the truth in the picture he has drawn of the large intelligence, the cultivated mind and the refined pursuits of the Prince, and of his capacity to tread, in these important respects, in the steps of his illustrious father." This love of education will, I know, commend itself specially to your sympathy, and I say so, because I remember the mode you selected of showing honour to His Royal Highness the Duke of Edinburgh, the first of Her Majesty's sons that visited India. On that occasion the Chiefs of Satara and the Southern Mahratta Country contributed a munificent endownment for female education in the Deccan, an object the most worthy for your benevolence, and the one most certain to secure the approval of Her Most Gracious Majesty. I feel confident that you are here on the right track; and that, rightly understood, there is no more important question for the upper classes of India than that of female education. Nothing must be done rashly. We must proceed with care and circumspection. Development is needed more than change. We do not want to import what is foreign, but to restore that which belongs to India by nature and by inheritance. And when we look to past history we find much to encourage us; for Indian ladies of high family were celebrated not only for their gentleness and household management, but also for their cultivated intelligence and for the ability with which they conducted affairs of State. So, looking to the future, we may well hope that care and culture will bear their natural fruit, and we may, perhaps, see revived the ideal characters of ancient times, the princesses of the Golden Age, like your classic Sakuntala, of whom the great poet Goethe says that, in naming her, you sum up all that is most beautiful in heaven and on earth. For the present we must be content with small beginnings. But you will be glad to learn that the good seed which you have sown is now about to appear above ground. The good example which you have set has been followed; further funds have been subscribed; an influential committee has been formed, and a scheme for higher female education in the Deccan has been submitted to Government. We have every reason to hope that His Excellency in Council will view our project with favour, and that a good practical beginning will have been made in Poona during the coming monsoon. In furtherance of this cause you have already given liberally in money. I hope you will not withhold that personal and social support which will secure for the scheme the confidence and approval of the whole community. And I appeal to you with great confidence to-day, because it is my privilege to announce to you that this scheme for female education has the sympathy and support of a great and good lady, whose example you will most gladly follow. I will read to you the telegram which I have just received from the Private Secretary of His Excellency the Viceroy: "I have laid your letter before Lady Ripon, who desires me to say that she sympathises heartily in your scheme for promotion of female education, and wishes to assist it with a donation of one thousand rupees, to be applied to the establishment of a prize bearing her name, or in such other way as your Committee may prefer." We shall thus have a "Marchioness of Ripon Prize." And, gentlemen, we must feel that it is, indeed, a happy augury for our local effort, that, in its very beginning, it should be thus associated with a name which is, and ever will be, dear to every inhabitant of this vast country. Sirdars and gentlemen, I will not detain you longer; but, as education has been my topic this evening, I will conclude with the wise and noble words of the young Prince whose early death we are now deploring. He desired that education should not be the privilege of the rich only, but should be attainable by all classes. "The highest wisdom," he said, "and the highest pleasure need not be costly or exclusive, but may be almost as cheap and free as air; and the greatness of a nation must be measured, not by her wealth and apparent power, but by the degree in which all her people have learnt to gather from the world of books, of art, or of nature, a pure and ennobling joy."

We understand that Sir William Wedderburn has himself contributed Rs. 10,000 towards the proposed High School.

THE EVIL OF MIXED AGES IN SCHOOLS.

Now that the Education Commission has taken up the question of improving the system of education in our country, it will not be out of place for me to say a few words about the improvement of the system of keeping schools in India. I am afraid I am a little too late. There is a great defect in the present system of keeping schools in India, which none of the witnesses seems to have mentioned; though I am not sure whether the Commission cares to attend to such defects or not. But any attempt at improvement of the whole

system of education must necessarily include also improvement in the system of managing schools. The great defect in our Indian schools is, that there are no separate schools for little boys and for grown-up boys. Boys from five years old to twenty years go to the same schools. The evil effects of this intermixture cannot be too much overrated. Even here in England, where the difference in the ages of the students of a public school is not so great, complaints on this matter are not unfrequently heard. The growth and improvement, both moral and physical, of the younger boys are very much hindered. They are in constant dread of the big boys, and very soon learn the wicked tricks of the older boys. They become prematurely ripe, and soon lose the innocence and simplicity of childhood. They cannot be free on the playground, because it is surrounded by crowds of big boys; they must hastily swallow their luncheon in the refreshment-room, and leave it as soon as possible (in India boys are not allowed to go home for luncheon), because it is a place of amusement for the older boys, and they are sure to be oppressed. Thus a child in school cannot enjoy the spirit of freedom and ease which is so necessary for the sound growth of the mind and body. Besides, the moral corruption which most pitiably results from this sort of mixture is not unknown to anyone who has passed his youthful days in schools.

I know that many parents and guardians complain of this evil in school education, but no one cares to attempt an improvement; and, what is more lamentable, men of good education and experience who have been lately founding schools in Bengal and elsewhere generally overlook this defect in the system of managing schools. All try to follow the old system of Government schools. There ought to be separate schools for little boys, with their own playgrounds and picture-galleries and refreshment-rooms, where they can be free and enjoy themselves. The spirit of independence and self-reliance, which is so often wanting in the Indian character, ought to be instilled into young hearts, in order to make men of enterprising mind; for "the boy makes the man."

S. B.

SHORNALATA: A TALE OF HINDU LIFE.

By Tarak Nath Ganguli.

Translated for this Journal by Mrs. J. B. Knight.

(Continued from page 322.)

[For the assistance of the reader the names of the principal characters in the following chapters are subjoined.]

Sasibhusan, the elder brother.
Pramada, his wife.
Bipin, their son.
Kamini, their daughter.
Bidhubhusan, the younger brother.
Gopal, his son.
Shyama, the female servant.
Nilkamal, a strolling fiddler.
Biprodas Chakravarti, a rich resident of Burdwan.
Shornalata, his daughter.
Hem Chandra, his son.

CHAPTER XL.

FIRE RESCUES SHORNA.

This is Shornalata's wedding-day. In the house of the bridegroom there is great confusion. English musicians have been engaged from Calcutta, and the outer courtyard is full of village lads. The bridegroom is not much to look at as he sits among the school-fellows that have been invited to his wedding. How much the bride and groom are cossetted upon the wedding-day! Even if they be poor they will be made much of on that occasion; even if they be ugly they are visited by all. Those who have seen the bridegroom daily from his birth regard him in a new light. A voice calls to the bridegroom to come into the middle of the assembly. With an appearance of reluctance he leaves his companions and comes forward; but the unwillingness is external only.

Shashanka rose early that morning, and calling Shornalata, said to her, "You will take no food to-day, Shornalata!"

Feigning astonishment, Shornalata asked, "Why?"

"It is your wedding-day."

The evil smile on the face of Shashanka made Shornalata's heart tremble. It seemed to her that he did not look the same as on other days, but like one of the demons spoken of in books. Again he said, "To-day you are to be married." At the sight of his evil countenance Shornalata's bashfulness fled; her whole frame trembling with anger, she said, "Who will give me in marriage? Where is it to take place?"

With the same smile Shashanka answered, "If your father were living he would do so; as he is not, I will. Where the

marriage is to take place you know; you heard all about it the other night." Shornalata trembled with anger and fear. How, she thought, could Shashanka know that she had only feigned sleep? By science, or by some quality of his mind? She said, "You are a very benevolent Guru, certainly."

He answered, "If I am not benefiting others, I am benefiting myself." Then presently added, "Who says I am not benefiting others? The arrangement I have made for your marriage is just what your father wished."

"Never!" exclaimed Shornalata.

"Well, if it was not his wish, it is mine."

"Who consults your will in the marriage? Those who are to be married do not wish it."

"The bridegroom does wish it; his consent was obtained before."

"What is his consent to me? I am not willing."

"That is the fault of your people. They have given you a smattering of education, and that has made you forget shame, modesty, and all sense of your own advantage. I advise you for your own good to make no disturbance. It is not lucky to oppose an auspicious arrangement."

He was about departing when Shornalata said, "Where are you going? Since yesterday you have kept me locked in. Release me. I will go to Calcutta."

"Not to-day. When you are married you may go."

Advancing towards the door, Shornalata said, "I will scream out 'Murder!' till the people in the street break open the door and come in." Shashanka seized her hand and dragged her towards the house; she struggled, but what power had she against Shashanka? He took her into the room, and coming out again, locked the door on the outside. Shornalata screamed. "Cry away, as much as you please," said the priest, and therewith departed.

He went to the bridegroom's house, and calling thence to the musicians, took them to the courtyard of his own house, bidding them play so loudly as to drown the sound of any screams within the house. In vain Shornalata wept, scolded, or entreated; the cruel Shashanka would not heed. She said, "If you release me I will give you twice the money you are to get by this marriage. I will give you a written promise to bestow on you all the money my father left me if you send me to my brother."

"You will not have possession of the money to-day to give me, else I should not object."

"I promise that I will give it to you."

"Shashanka Shekar, Shornalata, has no faith in promises."

"Tell me what you have faith in, and I will do it."

"I believe in getting you married."

"You have a daughter. Fancy that I am your daughter. Would you force your daughter in marriage?"

"My daughter is not a shameless girl like you to oppose any marriage I arrange for her. Where I give her in marriage she will marry. In this matter she is not like you; she is not learned, and her brother does not know English."

In shame Shornalata remained silent. Left to herself Shornalata counted the hours. The train at Serampur went and came, and at the usual times stopped at the station. Every time it did so Shornalata thought, Now some one has come to take me away. How many hopes are doomed to disappointment! If all could be realised, earth would be like heaven. Time after time disappointed Shornalata persuaded herself that on this day all the trains were going to Calcutta, none coming thence.

The day came gradually to an end—the sun has no compassion. How many invalids lie on their beds trembling at the approach of night! How many craft upon the ocean regard the setting sun with anxiety, in fear of losing their course! As the day closed how Shornalata wept at the thought that she was about to be plunged into an ocean of sorrow from which during life she could not hope to escape! Had not the heart of the sun one movement of compassion at the sight of such suffering? Alas! when your son is at the point of death, how many hundreds of other people's sons are being married; how many heirs are coming to thrones; how many into the possession of wealth! Can the sun be partial? Does he retard his setting by an hour to save me, or hasten it to benefit another? The sun is impartial.

As evening deepened Shornalata's anxiety increased. Now another thought took possession of her. It must be that her brother was worse; or—and her heart trembled—yet worse, a frightful event might have occurred. These two days Shashanka had not been to Calcutta. Shornalata forgot her own peril in anxiety as to her brother's condition. No one came to her from whom she could inquire. The priest was extremely busy, and had no leisure to bestow upon her; his wife and daughter had been locked up all day in the women's apartments.

It was now night; there was a cloud or two in the sky, and a soft spring breeze was blowing. The ill-favoured bridegroom, dressed in silk and adorned with flowers and sandal-wood powder, came forward and took a place in the middle of the assembly, his boy friends bantering him. The officiating priest appeared. Shashanka, sitting at some little distance, counted the money as it was paid to him by Haridas. Shornalata sat

weeping in her prison; since night set in she had given up all hope of deliverance. "Oh God! this was my fate!" she said, amidst her weeping. Who listened to her weeping? All were immersed in pleasure, and Shashanka taking his money. This done, he and Haridas went amongst the company. They saw that all was ready and that it was time to bring in the bride. Shashanka set forth to do so. The moment the door was opened Shornalata threw herself at Shashanka's feet crying, and saying, "Tell me first how my brother is, otherwise I cannot go."

"Your brother is well."

"Swear to me by your child's head that that is true." Shornalata was so distracted she scarcely knew what she said.

"I tell you truly your brother is well. It is because he is well that I am in such haste to get you married. If he were thoroughly recovered would he consent to this marriage? If he died you would remain in my hands, and this hurry would not be called for."

Shornalata saw the probability of Shashanka's words. She said, "Don't marry me against my will; do not, do not! It will not be good for you; I shall certainly hang myself!"

The hardened Shashanka replied, "If once I have made you fairly over, you may take poison or hang yourself, it will do me no harm. All that concerns me is to get you into their hands." Again he smiled his evil smile.

Shornalata clasped his feet. Shashanka stooped to seize her hand, when she sprang up, ran into a corner, and tying the end of her *sari* round her neck, said, "If you advance one step from where you are standing I will strangle myself."

"Shornalata, it is childish to act in this way. Is it possible you can escape from me? Come quietly; all these signs are auspicious. I must give you in marriage this night. If we neglect the signs it will be evil for your future." Thus saying, he advanced a step.

"Then I strangle myself! If I am to be married, it shall be n death."

As she spoke these words a frightful noise was heard outside. Astonished, both looked that way. There was a light in all directions, as of a conflagration. Shashanka perceived that his large worship-hall was in flame!

CHAPTER XLI.

SASIBHUSAN'S EYES ARE OPENED.

Sasibhusan left the house of Ram Sundar, went home and related all to Pramada, who sighed several times, but made no remark. After sitting beside her husband for some time in

silence, she rose as though to go away. Sasibhusan asked, "Where are you going? Have you nothing to say to what I have told you?"

Pramada replied, "I am coming back;" and went down stairs to her mother.

All the wealth possessed by Sasibhusan was in Pramada's name. The Government securities, the house, the land, were all in her name. Even the ready money was in her hands. Pramada had represented to Sasibhusan that property invested in the wife's name could not be claimed by any partner, and in the case of dispute about debts such property could not be sold; but that if invested in the husband's name it could be seized by any creditor. In the wife's name it was safe. Thus instructed, Sasibhusan had religiously observed this precaution all through. Formerly, as Bidhubhusan had had no means for paying the ground-rent of his share of the land, Sasibhusan had paid for the whole, else the land would have been lost to both. By Pramada's advice he had ceased to pay the ground-rent, and when the land was sold had bought it in Pramada's name. Whenever there was any cash in hand, he had, at Pramada's persuasion, turned it into ornaments for her. "Cash once spent," she had said, "is gone for ever; but if it be turned into jewellery it is always available. When wanted, it can be pawned or sold."

Truly the goddess of Fortune dwelt in Sasibhusan's house!

To-day Sasibhusan had need of Rs. 4,000. He came home with a careless heart. He had but to speak to Pramada to obtain the money; he would not even need to ask it. When Pramada saw his position in his face, she would give him the money. But when Pramada left him without speaking, Sasibhusan's mind became a little restless. What was the cause of this? Would Pramada refuse the money? At this idea Sasibhusan shook his head, thinking, "That can never be."

Pramada went down and called her mother, and on her coming asked, "Is there anyone about?" Being told no, she added, "Then come and sit on this *taktaposh*, and listen." All excitement, the mother, saying "What is it?" sat down close to Pramada, their bodies touching.

"Do you want to crush me at once?" snapped the daughter.

"No, child; no, child; I did not mean to hurt you."

"You have no eyes, I think; you have become blind. If you have ears, listen; if not, say so, and I will be silent."

"Speak, speak; I am listening."

Pramada, obliged to pardon her mother, said, "Have you heard what has happened?"

"No."

"Do you sit all day with a stopper in your ears?"

"If you don't tell me what goes on, how should I hear? You tell me nothing."

"There is no need of further preface. Listen. The day the Sahib came he gave orders that if 'he' (Sasibhusan) could not give correct accounts he should be dismissed."

The mother, feigning astonishment, exclaimed, "Destruction! What is to be done now?"

"If you scream out in that manner I'll go away."

"I won't call out again."

Pramada, again pardoning her mother, went on. "The accounts can't be made straight. All that could be taken owing to the Babu's drunkenness has been taken. We have not stolen it, but have received our share of that which others have stolen. So now 'he' must go to jail, or be transported to the Andamans. It is certainly a matter for transportation."

"Has he no resource?" the mother asked eagerly.

"There is a remedy, but even that is not in his hands. If he distributes Rs. 4,000 among the other clerks he will be saved. He says it would save him, but I have no faith in it."

The mother was a poor man's daughter, a poor man's wife; it is doubtful if she had ever seen as much as Rs. 50 together. At the mention of Rs. 4,000 she remained staring in astonishment. The sum represented no idea to her mind; she could not conceive it. But, lest anything she could say should anger Premada, she remained silent.

"Have you nothing to say?" demanded her daughter.

"How many rupees did you say?"

"Four thousand."

"How many twenties is that?"

"May you die! you are not a baby," exclaimed Pramada, angrily.

The mother was silent. Pramada went on, "If we pay Rs. 4,000 there will be scarcely anything left. The Government securities and the jewellery must all go. Now what is to be done?"

The mother was in a great strait. People say the dumb make no enemies, but that is a delusion. If the mother were silent, Pramada scolded her; if she spoke, Pramada scolded her. Above or below she could find no suitable answer. Pramada resumed: "My opinion is, that if we give the money he will not be saved. Our last money will be gone, and we shall starve. Therefore I propose that we take the securities, the cash, and the ornaments, and go away. If we remain here we shall be overwhelmed with shame; at a distance we shall not feel it. If I give the money, and he is sent to the Andamans, then we must go about begging. That will not do. What do you say, mother?"

The mother had now got her cue. At the stroke of the whip, she replied, "There is no mistake about that. When the astrologer gives up his books he wanders about like a lost creature. Let no descendant of mine do that."

Having come to this determination, Pramada went to Sasibhusan, who asked where she had been.

"I have been with my mother; she is ill, and I went to see her."

"What do you say about giving the money?"

"When it is wanted I will give it."

Sasibhusan had not the courage to say more. Early the next morning Ram Sundar Babu, accompanied by two *piyadas*, came to Sasibhusan's house and asked to see him. Sasibhusan went down stairs to welcome him. Ram Sundar said, "If you mean giving money to anyone, let me have the sum now; there is no time to spare. A manager has arrived on the part of the Government to look into the accounts. These *piyadas* are sent to summon you. If you don't give the money now the whole will be revealed at the *kacheri*."

Sasibhusan went up to his wife and said, "Give me the money, all the securities, and as much of the jewellery as is needed to make up Rs. 4,000."

"Can it not be given at another time?"

"No."

"Is there any special advantage in giving it?"

"I shall be saved thereby; otherwise I shall be transported."

After a further silence Pramada said, "I do not understand how giving this money will save you. I think if it is given the money will be lost, and you also."

Then Sasibhusan's heart trembled. He said, "If I go, what good will the money be?"

With darkening face, Pramada answered, "Are we to go begging from door to door? Will that be good in your eyes?"

Sasibhusan's bosom swelled as if it would burst. He sat down beside Pramada, and said gently, "Why should you have to beg? We have land; the house remains in your name. You will be independent, and if you give the money I shall be saved!"

Pramada sat with downcast face. Her husband said, "Give the money quickly; the people are waiting below. If there be delay it will be all one whether the money is given or not."

Still Pramada spoke not. Then Sasibhusan said angrily, "Will you give it, or not?"

"If you are so rough, I will not."

"I was to blame. I beg of you to give it to me."

Pramada wept, saying, "There is no one so hard as you. For some time your brother vexed me; now he is gone, you do so. There is no more happiness in my destiny. Why did my father marry me into such a house?" She could say no more, but cried loudly.

Sasi was if struck by a thunderbolt. He sat silent, listening.

Wiping her eyes, Pramada said, "You are going; and in what condition do you leave me?"

"You can save me. If you give the money, I shall have no more trouble."

Pramada sobbed, and breathed heavily. From below, Ram Sundar called out, "Sasi Babu! come; it is late." Sasi called out, "Coming!" and clasping Pramada's feet, entreated her with tears: "Save me, Pramada; if you do not, no one can. At your feet I beseech you to save me."

Pramada began to scream, as if some one were beating her. "Father! I never dreamed that this would be my fate. My life is spent in sorrow! Why did you marry me into this house?"

At the sound of Pramada's crying, her mother came upstairs, and hearing her last words, added her own lamentations, like a commentator, saying, "I said to your father at the time that it would not end happily. He would not listen to me, child; but would marry you here. Do not blame me, my child. And Gadadhar Chandra, where is he now?" Pramada and her mother, like storm and fire together, compassed Sasibhusan's destruction. Ram Sundar called from the *boitakhana*, "Come quickly, Sasi Babu; or the *piyadas* will enter the house."

At these words Sasi sprang up, maddened. "Pramada, all these days I have considered your advice good. You called me stupid; I was truly stupid; otherwise, why should I, at the word of such a wicked woman as you, have sent my dear brother Bidhu from the house? Why should I cause the death of Sarala? Until Sarala entered my house I had no troubles; my household was like that of a king. By your advice I cut her off from us. When she was dying of hunger, by your advice I gave her no food. When she died of starvation, then I knew all respectability had gone from me. You were the murderer of Sarala. You made my beloved brother a beggar. There was but myself left, and now you are destroying me. As I have sown, so am I reaping. You are not in fault; I am now reaping the reward of our treatment of our golden Sarala."

With these words Sasi, glancing wildly round with terrible eyes like those of a madman, rushed out of the house, followed by Ram Sundar Babu. All at the *kacheri* were frightened at the sight of his face. No one speaking a word, he voluntarily confessed his malpractices, adding, "These are my offences; give me the punishment they deserve." All stood speechless. The manager, a deputy-collector, seeing Sasibhusan's condition, was much concerned; still he could do no other than the right thing; so he wrote down Sasibhusan's confessions. All in the *kacheri* were more or less implicated in his doings. The mohurir, the treasurer, the accountants, and Ram Sundar Babu went with Sasibhusan to the House of Detention. All being under arrest, the manager thought that as Sasibhusan was most guilty, his property should be sold to recoup the losses to the Zemindar; and lest the movable property should be carried away, he sent some police peons to take charge of Sasibhusan's house.

It is evening, the sky cloudy, the wind high; the rain began to fall, which made the air cold. The Daroga, Dinobandhu Babu, and Romesh, the constable, were placing the policemen in charge of the house. To-day the Daroga had come himself; he would trust no one else to set the men about their duty. In cold weather the duty of setting a watch is not pleasant, especially when one is not accustomed to the work. Presently, being vexed, Dinobandhu Babu said, "Romesh, you know that I never employ Government servants to do my private work. If I bid you do anything, it is in friendship. Can you bring me a measure of something from Ramdhan's shop? It is very cold." After mentioning Ramdhan's name, and also a measure, it was needless to specify the article. Romesh answered, "Why offer any apology? If you want it, I can get it." In a short time the stuff was brought. The Daroga, inserting his forefinger in the neck of the bottle, turned it up; then, putting it down again, put his finger in the flame of the lamp; it did not burn well. With a grimace he said, "Romesh, thinking you a new hand, they have cheated you." But for all that the stuff was not returned; by degrees it was consumed.

While the Daroga was drinking, some-one called Romesh. In five minutes he returned. The Daroga was not satisfied with his first draught, and making the same excuse, he sent Romesh for another half-quartern. This time Romesh was long in bringing it. The Daroga did not try its strength. As he drank he fancied himself upon a bed of down, and, under this idea, laid down. In a moment he was snoring; whereupon Romesh advanced to the house-door and knocked thereat. It was immediately opened. We have said before that book-writers can penetrate everywhere. Where Romesh Babu entered, the writer entered with him. What did he see? Pramada and her mother, with all their clothes and valuables ready packed. The mother whispered to Romesh, "By which door shall we go, the private or the public?"

"The public door."

Then the mother said to Pramada, "Let us not delay longer." Pramada counted some money into Romesh Babu's hand, who, re-counting, secured it. At last the mother with a bundle of apparel, and Pramada with a tin box in her hand, went out of the house. Romesh following, shut them out. Bipin, Kamini, and all the servants remained in the house. Pramada's design from the beginning had been to go to her father's dwelling. They proceeded to the *ghat*, where they found the boat waiting; and silently the two stepped in, and the boatman loosened the fastening. When they had got some distance the storm, which had raged since evening, increased a hundred-fold. The sky was thickly enveloped in clouds, and all was darkness. The hail came down furiously. Every moment the eyes were dazzled by flashes of lightning. Great trees were rooted up, and the thunder rolled with a frightful noise. The howling of the wind was deafening. Many birds fell from the trees into the river. Houses were levelled with the earth. Pramada's boat was submerged. A great lamentation arose. No one could see or hear amid the darkness and the din. The boatmen swam ashore. Pramada's mother, supported by the bundle of clothes, floated along and was cast ashore. Pramada's box was very heavy; yet she could not give it up. The water began to gurgle in her throat; gradually her whole frame relaxed, and with her box she sank. A moment later a strong wave threw her on the shore.

(To be continued.)

VALMIKI, THE GREAT EPIC POET OF INDIA.

Homer, in Greece; Virgil and Dante, in Italy; Milton, in England, were great epic poets. Similarly, the epic poet of India was Valmiki. He was the author of the *Ramayana*. It recounts the exploits of Rama (the greatest sovereign of the Solar dynasty, who ruled at Ayodhya, one of the most ancient cities of Hindustan), in five hundred cantos, comprising in all twenty-four thousand stanzas, in the Sanscrit language, which the early Aryans called the language of the gods.

All our knowledge of Valmiki may be said to be derived from his own poem. He was a Brahma rishi, or Brahmin sage, living near the banks of the river Thamasa, surrounded by a great number of disciples. Once upon a time the sage

Narada paid him a visit. Valmiki asked him, "Sire, who is the greatest of men on earth?" Narada replied, "Rama." Then he requested Narada for an epitome of the life of Rama. The sage gave it to him. Valmiki was meditating on the best mode of composing the life of Rama, with the view of handing it down to posterity. While his thoughts were thus engaged, he was walking on the banks of the Thamasa, when he saw a hunter kill a male *crounchi*, and the female bird bewailing the death of its beloved mate. The sight affected the sage deeply. He exclaimed, in verse, "O hunter, thou shalt not long live in glory; for thou hast killed one of a couple of *crounchies* absorbed in mutual love." This proved to be an *anushtup* stanza, a form of Sanscrit verse very nearly the same as blank verse in English. The poet composed the *Ramayana* in the metre, with, here and there, stanzas of a different character.

The popular tradition in India about the origin of Valmiki is this:—His name may be interpreted into "a person born of an ant-hill." It was thought that he must have emerged from one. He is therefore represented to have originally been a hunter who had a large family, and who lived by plundering travellers. Once, Vishnu, who is the protecting principle of the Hindu Trinity, came to the hunter, desirous of emancipating him from his thraldom to his evil passions, and asked him for the name of a tree that stood opposite. The illiterate marauder called it "*mara*" (the Dravidian word for a tree), and continued repeating the term, which soon transposed itself into "Rama" in the course of repetition. After repeating the name incessantly for a long time, the hunter began to contemplate the virtues of the illustrious personage who bore it. Thus years passed away, and yet the hunter was absorbed in the meditation of the holy name, "Rama." An ant hill rose over him, and out of this the holy Valmiki emerged eventually, the hunter having thus been transformed into a sage. Beyond the plausible meaning of the name, there is nothing to sustain this romantic theory.

We do not know much of the private life and character of Homer or Shakespeare; but what ideas do we not form of the greatness of their minds from their immortal works! Do we not dive into the very depths of their hearts, when we carefully scan the feelings and sentiments which animate their writings,

and furnish us with incontestible evidence of "the stuff they were made of"? Even so, a careful study of the great poem of Valmiki gives us a clear insight into his sublime genius, enriched by his sound and varied learning, adorned by a style at once simple and inimitable, and enlivened by a warmth of feeling and genuineness of sentiment that have long endeared him to the people of India; so much so, that they have a saying among them to this effect, "We are proud of three things: our Himalaya mountains, our river Ganges, and our great poet Valmiki."

P. V. RAMASWAMI RAJU.

MEDICAL WOMEN FOR INDIA.

His Highness the Maharaja of Travancore has offered, and the Government has accepted, a donation of Rs.6,000 for the establishment of a scholarship entitled "Bharati Lakshmi," and for the reward of a gold medal annually in the Medical College, to encourage female medical education in the Madras Presidency. The scholarship, worth Rs.15 per month, is open to all women, irrespective of nationality or creed, but is limited to those who have matriculated, or have passed the Higher Examination of Women. It is tenable for four years by a candidate for the L.M.S. degree or College diploma, and for five years by a candidate for the M.B. and C.M. degree. The thanks of the Government have been accorded to the Maharaja for this additional instance of his enlightened liberality.

Mrs. Anandibai Joshi, who went last year to the United States for the study of Medicine, has passed the Matriculation Examination of the Pennsylvania Women's Medical College, Philadelphia.

We understand that the Maharani Surnomoye of Kassimbazar has contributed Rs.1,000 to the Bareilly College Fund, and that she intends to establish some medical classes in her own district.

It has been announced by the Bengal Government that when a sufficient number of female students have been enrolled in the Calcutta Medical College, ten special scholarships will be created for them, five tenable for four years and five for five years.

In the Annual Report of the Madras Medical College, Session 1882–83, signed by the Acting Principal, Surgeon-Major J. Keess, M.D., the following paragraphs appear under the heading *Lady Students*:—

At the commencement of the Session there were eight lady students on the rolls of the College. Two of these, who came to us from Calcutta, had previously passed, one the First in Arts and the other the Matriculation Examination of the Calcutta University, and are holders of Bethune Scholarships. Of the six who were in the classes last year, one has resigned. The others, with the expiration of this Session, complete their second year's course of study.

Miss D'Abreu, of Calcutta, is in the M.B. Section of the Senior Department, and she is qualifying for the M.B. degree. She will, in a few days, appear for the Preliminary Scientific Examination. Misses Hayes and Abala Dás (the latter also from Calcutta) are in the class qualifying for the L.M. and S. degree.

Misses Stewart, Yerbury, Ramsbotham and Smith are qualifying for the College diploma. These appeared for the Primary Examination. Three out of the four failed to pass.

The report of the Professors on these students is, on the whole, satisfactory. During the Session they were attached to the General Hospital, and worked well as Clinical Clerks.

Mrs. Scharlieb's success has again brought our College prominently to public notice both here and in Europe. This lady studied at the Madras Medical College for three years, and then proceeded to London, in order to study for the M.B. degree of the London University, a professional qualification that she has taken with high honours, especially in Obstetric Medicine, in which she took the highest place in the First Class, and won the Scholarship and Gold Medal.

It is to be hoped that, on her return, she will find a suitable field of labour at Madras. Mrs. Scharlieb's success ought to be an inducement to ladies with an aptitude for medical work to study for the profession. The field for medical women in India is as yet almost unoccupied, and the hope is, that before long the expectations entertained by Surgeon-General E. G. Balfour, the officer who first moved the Government to institute a class of lady practitioners, may be fully realised.

The Principals of the Calcutta and Bombay Medical Colleges asked for information regarding our Female Classes, and whether any difficulty is experienced in conducting their education. The replies sent are in favour of the institution of similar classes in those Colleges.

Mr. Grigg, the Director of Public Instruction, in presenting the Report to the Madras Government, remarks as follows on the portion relating to lady students:—

The progress made by the lady students may, on the whole, be considered satisfactory. Miss D'Abreu, from Calcutta, has passed the Preliminary Scientific Examination, and is qualifying

for the M.B. degree. Misses Hayes and Abala Dás are in the class qualifying for the L.M.S. degree. Four other ladies are qualifying for the College Diploma. The failure of three of these is to be regretted; but the Acting Principal thinks it is due rather to the overcrowding of subjects into the second year of study, to remedy which he has suggested a change of curriculum, than to any defects in the candidates themselves. They are reported to have worked well and successfully during the year as Clinical Clerks in the General Hospital, to which they were attached.

On the whole, the Professors and the Principal are to be congratulated on the success which has attended their efforts in imparting medical instruction to female students in conjunction with male students—a stage still unattained in the sister Presidencies of Bombay and Bengal. The Acting Principal reports that the Principals of the Medical Colleges in the other Presidencies have been in correspondence with him, in view to institute similar female classes there. The example of Mrs. Scharlieb will, doubtless, have a favourable effect on the education of women in medicine in the country generally.

The suggestion made by the Acting Principal, that female students of the Second Department should also attend a course of lectures of the Professor of Midwifery, should be brought before the College Council, and the result reported.

The following are the Rules for the admission of Female Pupils into the Agra Medical School. They are dated Agra, October 20th, 1883:—

1. Candidates may be married or unmarried, but must not be under 16 nor above 30 years of age. 2. They must furnish an approved certificate of respectability and good moral character. 3. A good knowledge of Urdu or Hindi is requisite, and, failing this, the candidate should be able to read and write Hindi in the Roman character. Some knowledge of English is also desirable. 4. Candidates should know Arithmetic as far as the Rule-of-Three. 5. An Entrance Examination in these subjects; viz., Urdu or Hindi and Arithmetic, will be held at the Medical School on the 1st June every year, and all who possess a fair knowledge of them will be allowed to join the female class. 6. Instructions in professional subjects will be given free of all charges and female pupils will be allowed to attend the wards of the Thomason Hospital, and to watch the practice of the medical officers. 7. Pupils must supply themselves with text-books at their own expense. These are published in Urdu, and can be obtained at the Medical School. 8. Instructions will be given in the subjects of an ordinary medical education; viz., Anatomy, Chemistry, Pharmacy, Surgery, practice of Medicine and Midwifery. 9. During the lectures the female pupils will be screened off from the male students, and a Matron will exercise constant supervision over them. 10. After studying for three years, a certificate will be given to all who pass the Final Examination. 11. At present four female pupils are attending the school; but if there is a prospect of a larger number coming forward next June, a house or bungalow will be rented for their accommodation and placed in charge of the Matron. 12. Parties wishing to send female pupils to the school may reckon that Rs. 10, per mensem will cover all expenses, including cost of books and contribution towards house-rent. Further particulars may be had on application.

SURGEON-MAJOR A. HILSON, M.D.,
Principal of the Medical School, Agra.

INDIAN INTELLIGENCE.

Baboo Brojo Mohun Dutt, Rai Bahadoor, Judge of the Court of Small Causes at Kishangur, has founded an annual prize of Rs. 40 for the encouragement of female education in Bengal, and has accepted the following conditions for the award of the prize:—(1) That the competition be open to all educated women being natives of Bengal, without regard to age. (2) That the prize be given for an essay, to be written in either Bengalee or Sanskrit. (3) That the essays be sent to the Central Text-Book Committee for adjudication within six months of the date of advertisement. (4) That each essay be accompanied by the written declaration of the husband, parent, or guardian of the competitor, that to the best of his belief she has received no assistance of any kind, direct or indirect, in writing the essay. The subject of the essay for the first year is, "The Educational Value of the Study of History."

It is stated that the Bengal Government has sanctioned a grant of Rs. 5,000 to Babu Protab Chunder Roy, in aid of the expense of the publication of his English translation of the *Mahábhárata*.

The Report of the Alipore Jail Reformatory School for last year is very satisfactory, not only in regard to the discipline and general behaviour of the inmates, but as to the conduct of the boys who have been released. Out of 58 magistrates' reports, 52 were to the effect that the boys were going on well and bearing a good character.

Mr. John Adam, M.A., has been appointed Principal of Pacheappa's College, Madras, and will probably enter on his duties in September. Mr. Adam, after taking the degree of Master of Arts in the University of Aberdeen, with the highest Honours in Mathematics and Natural Philosophy, in 1868, proceeded to Cambridge, and in 1872 was 23rd Wrangler in the Mathematical Tripos.

It is pleasant to note that Mr. Skrine, Magistrate of Howrah, gave a fête to native children on Her Majesty's birthday.

PERSONAL INTELLIGENCE.

In the recent Open Competitive Examination for the Civil Service of India, Mr. Arthur G. Chuckerbutty and Mr. Loken Palit were among the thirty-eight successful candidates. Mr. Chuckerbutty stood first in the list, with 2,034 total marks.

Mr. Charles Goluknath, B.A., Cambridge (Inner Temple), and Mr. Narendra Natha Mitra (Middle Temple) were called to the Bar on June 25th.

Mr. Jafarkuli F. Mirza, L.R.C.P. London, of the Bombay Medical School, has passed the Membership Examination of the Royal College of Surgeons.

Arrival.—Kumar Bhabendra Narayan, of Cooch Behar.

Departures.—Mr. Ganga Ram, C.E., and Mr. Balmokand, C.E., Punjab Government Engineering Students; Mr. Adhar Singh Gour, Extra Assistant Commissioner, Central Provinces.

The fact that the names of two Indian gentlemen appear in the list of successful candidates for the Indian Civil Service Competition of this year is especially gratifying to the members of the National Indian Association, and to all who desire to see a honourable career open to the natives of India in connection with the administration of law and justice among their own countrymen. Mr. Chuckerbutty has achieved the wholly unprecedented distinction of appearing at the head of the list, and Mr. Palit, who is the son of a gentleman already practising with much success in the Calcutta Courts, has also obtained a good place. Both students are, we believe, as young as the regulations of the competition permit. It is understood that the number of candidates of marked ability and high promise was this year exceptionally large; and there is therefore all the more reason for congratulating the Indian candidates on the honourable position they have won.

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National Indian Association

IN AID OF

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CONTENTS.

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To extend a knowledge of India in England, and an interest in the people of that country.

To co-operate with all efforts made for advancing education and social reform in India.

To promote friendly intercourse between English people and the people of India.

THE ASSOCIATION CARRIES OUT THESE OBJECTS BY THE FOLLOWING AND OTHER METHODS:—

1. The publication of a monthly Journal recording educational work and social progress in India, and diffusing information and opinions on Indian subjects.
2. Lectures in connection with the Objects above stated.
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7. Affording needful information to Indians in England, supplying them with introductions, &c.
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JOURNAL

OF THE

NATIONAL INDIAN ASSOCIATION.

No. 165. SEPTEMBER. 1884.

TECHNICAL INSTRUCTION.

The Report of the Royal Commission on Technical Instruction, which has been recently issued, contains much which will be both interesting and suggestive to Indian readers. Its investigations have been carried out in all the principal countries of Europe; viz., (1) Austria, (2) Belgium, (3) France, (4) Germany, (5) Holland, (6) Italy, and (7) Switzerland; countries which, after all, do not differ more widely as to race, habits, language, and conditions than do those which are now comprised within the limits of our Indian Empire and its dependencies. A special report on the state of Education in Canada and the United States is also given, showing development on somewhat different lines in communities full of industrial energy, and with the boundless resources of the new world lying open before them.

Agricultural Education is discussed separately in a very able report by Mr. H. M. Jenkins, one of the Sub-Commissioners, which is well worthy of the careful perusal of those interested in the soil of India. These several reports enter into a large mass of detail, so well arranged that reference to them is made easy, but of so various and voluminous a nature that it is impossible to give any adequate summary of them within the compass of an article.

The general Report commences wisely and well with a concise notice of the state of primary education in the several

countries referred to. Practical experience forcibly brings home the truth that this must be the true basis of national prosperity. Nothing can be more futile than the argument that, as a few only can be leaders or discoverers, training need only be given to those of superior natural ability, or in the higher grades of social life. It is quite true that a few only are capable of receiving the highest order of culture, or of carrying out investigations to new conclusions which can usefully be put into practice; but it is not less true that if the masses are suffered to grow up in ignorance they will be altogether unable to do that varied measure of work which civilization requires from them. In social and industrial life it is as in an army. Very few are fitted by Nature for the highest commands; many more, yet still only a small minority, can fulfil subordinate offices; but, not the less, the discipline and intelligence of the rank and file is that which gives irresistible strength to the whole organisation.

The movement in favour of intermediate technical schools, which has been to a very large extent developed within the last 10 or 15 years, has thus afforded a most powerful stimulus to primary education. A knowledge of reading, writing, and the elements of arithmetic, and habits of order and attention acquired in the early days of childhood, are an essential preparation for every career.

The comparison made by the Commissioners of the different countries under review gives the first place to our French neighbours, as far as regards the logical consistency of their system. Geometrical and free-hand drawing from models, and also the use of tools, are frequently taught in primary schools. The German system is also elaborately devised to carry on instruction, either on the old classical lines or in science and the useful arts, to the highest range. The strictly primary schools are for the elementary instruction of children from 6 to 14; but those who can avail themselves of the secondary and technical schools frequently undergo special preparation from the age of 9 or 10 years. Most of the Communes of Switzerland stand well as regards provision made for education, and a peculiar feature in this country is the small schools which have been for many years established to give instruction in ancient handicrafts practised in the rural districts, especially of those Cantons where domestic industries have flourished almost from time immemorial.

Zurich has, however, taken the lead in technical instruction of a more formal and scientific character.

It is a noteworthy fact also that in Belgium, notwithstanding the demand for labour in manufactures, and the absence of any factory laws, custom is gradually restricting the age for the employment of children to 12 years or over. In this country the restrictions placed on the hours of labour have certainly not impaired either the quantity or the quality of the work done, but the reverse; and practical experience is leading other countries to the same conclusion.

In Italy education is by law free and compulsory wherever schools have been provided, but deficiencies in this respect have still to be supplied in many quarters. This country has many difficulties yet to overcome, but its progress is eminently satisfactory, and the natural genius of the people is asserting itself under improved social conditions.

Another interesting feature is the general growth of schools to take up and carry on the education of those who have to begin to earn their living at an early age. *Evening Schools* are founded not merely to remedy the deficiencies of elementary teaching in childhood, but to maintain and carry on suitable instruction in connection with the work of life in after years.

But, while fully appreciating the work done by our continental neighbours, the Commissioners see no reason to suppose that this country is being beaten in this honourable rivalry. The Science and Art Department at South Kensington, and the City and Guilds of London Institute, which has recently been established in permanent head-quarters in the same locality, are doing work throughout the country which will bear comparison with that carried out in any other. They work on the general principle, on which so much has already been done, of granting *aid* to institutions adequately established and supported in any part of the kingdom, for extending a knowledge of the principles which underlie all applied art and all industrial occupations. A constantly increasing degree of local energy is shown in response to the encouragement afforded by the State, but local and personal exertion and supervision are always an essential condition of recognition by the representatives of Government.

The following extract of a Report from Owens College, Manchester, by Professor Osborne Reynolds, F.R.S., very well

shows the relative position which this country holds in Europe as regards Educational organisation of this nature :—

"As compared with the parallel courses given in the Polytechnic Schools on the Continent, I consider that our course aims at a much smaller range of book work; that we leave the student to acquire by observation and experience much which they attempt to teach him; that our course is rather to teach him to understand what he sees, while theirs is to teach him to produce things which he has not seen. This difference arises mainly from the fact that in England there are much greater facilities afforded for the acquirement of technical knowledge in the works" (that is, in the works of private manufacturers). "Where such facilities exist the College training should be determined rather with a view to general education than to the acquirement of technical knowledge. Although, where the subjects are of equal educational value, it is clearly best to choose those which have the closest relation to the professional work."

This is sound common-sense, very clearly expressed. It indicates a true course of training, which, while it is thoroughly practical and purpose-like in its aim, avoids the eckless waste of capacity which is entailed by prematurely limiting and specialising the faculties of the coming generation of workmen. It is entirely in accordance with the primary law that all sound teaching must proceed by well-reasoned steps from the known and familiar to the strange and unknown. The most homely subjects which surround the life of the child are the best suited for the first training of his faculties, and the work thus begun according to the course and order of Nature is that which can be most effectually developed in many various fields.

Such considerations as these are specially applicable to the present state of India. In many parts of it there are arts which have grown to perfection in the course of many generations, and the special faculties called forth by them have become hereditary and instinctive in a very high degree. We English have been blamed, and not without reason, for having degraded and perverted arts which we have rashly attempted to resuscitate and improve. But, as it appears to me, there is another side to this question. While, on the one hand, such industries as these do unquestionably maintain within their limits qualities of the highest order, and display an artistic

skill in the use both of form and of colour, unsurpassed and indeed rarely attained by the nations of the West, they have not, on the other hand, shown sufficient energy and power of expansion to avail themselves of the favorable conditions which a long reign of peace has given to the nations of India. Whether, speaking broadly, native industries have actually decayed and diminished since the early part of the century, is open to doubt, but assuredly they have not been able to supply the extended demand which the rapidly increasing wealth and population of the country has created. The markets have been open to them; they were in possession of them; the existing taste and customs of the country were all in their favour; yet still, relatively at all events, they have not held their own. It would be out of place in this brief notice to enter into discussion as to the comparative advantages of England and of India, but this general conclusion is of much practical importance. A very little thought on the subject will make it evident that it is not by mere servile imitation and direct competition that success can be attained. In the fair and intelligent rivalry to which Free Trade gives full scope each producer will use the best resources which are within his reach. Advantages of one kind are to be found here; other advantages of other kinds are to be found in India by those who have the knowledge and energy to utilise them. What each country has to do is, to make the best of those resources which it actually possesses; and of these India has many, and not among the least is that hereditary skill to which I have already referred. The problem before us, as regards technical training, is, how to put new life and recuperative energy into these art industries. In one sense, assuredly, we must be learners, not teachers: we must be students at least of the results produced, and train the perceptions of the pupils in our schools up to the highest standards which native art can afford. Yet those whose productions we admire, consummate artists though they be in their own work, are not consequently capable of becoming efficient teachers. Many an excellent craftsman is, as it were, inarticulate in his speech, and quite unable to impart the knowledge he possesses, or even to lend any aid to students in acquiring it for themselves. The "learned" Teacher thus looks down on the illiterate worker, who in turn regards him with profound scorn as a mere talker, incapable of carrying out his

talk into practice. It is to those of higher and more liberal culture that we must look to break down the barriers which prejudice and pride has set up between those who should regard each other with mutual respect and good will. In our best technical schools in England the professor is very careful not to ignore the susceptibilities of the craftsman, and if he venture upon manual work at all, accepts for it the exact and practical standard which the craftsman ordains. The pre-eminence of "the workman" in his own sphere is freely recognised, and he is all the more ready to perceive how much there may be in "theory" which has and may yet be brought into practice by the extension of special dexterity in new directions. Of one thing we may be very sure: no man ever attains to superior excellence in any craft or calling without "education" in some form, whether that be given by the more formal methods of the school, or by the exercise of unusual powers of observation and discrimination, informally but not the less strenuously applied. And in judging of popular schools, moreover, we must bear in mind that one of their chief objects is to raise up to a higher and an independent level the many of ordinary strength and capacity, and this end can be secured to a very great degree by judicious training in them, while we must trust to a well-graded system of education to open up a career to those who are able to profit by the higher range of instruction. Technical training, for the most part, numerically speaking, must be carried out in a more humble sphere, but it is work in which many can aid in all parts of the country, wherever any local industry can be revived or extended.

Not the least interesting part of the Commissioners' Report is the Special Report on Agriculture by Mr. H. M. Jenkins; and, widely as the conditions of industry differ in this country and in India generally, it contains many suggestions which are applicable to the latter. Here again the importance of suitable primary teaching is very forcibly insisted upon. I remember well some years ago discussing the state of primary education in rural Bengal with my excellent friend, the late Mr. Henry Woodrow, who was at that time Inspector of Schools there. He had found just the same difficulty as I had found in too many of the rural parishes in England. It was this. The children had never been led to associate the school work with the incidents of their daily

life. "The elephant has a long trunk" was a sentence repeated by rote there, as many such sentences are repeated in this country. But it never had struck them that this elephant and his trunk were real objects which they had constantly seen, and that these and many other objects were things to be observed, and which were very interesting and amusing to watch. Words did not represent facts in their minds, and as a natural consequence facts themselves were known in a very slipshod and imperfect manner. This habit of "taking notice" in the first instance, growing by gentle steps to a faculty of discriminating observation, is the very life and essence of primary training. It is quite true that we do not want to use such a long phrase as a "faculty of discriminating observation" in a country village school. The phrase indeed expresses in few words much that it would take pages to discuss and explain, but we want the sensible application of it in the way which the pupil can best test and understand. By far the greater part of the mistakes in common life arise from the unhappy fact that people have never been taught to *see* what is before their eyes. Physiologists tell us how objects are reflected on the retina of the eye; but the real process of seeing even in the lower animal is carried out in the brain, and Nature itself shows how this one of its functions comes first into activity. A healthy child is always ready to be amused by seeing things which in any way attract its attention, and the art of the true teacher is in no way more truly shown than by the success with which attention can be arrested and duly maintained without causing fatigue, and again and again drawn to familiar objects till the scholars not only know and recognise them, but know a good deal about them, and what their use and place is in the economy of the little world around them.

No pursuit affords more opportunities than that of agriculture for calling forth such capacities; but it does so happen that in many, indeed I fear in most parts of the world, the minds of the rural population are suffered to grow dull from want of appropriate stimulus. It ought not to be so, and Mr. Wm. Mather (whose short but suggestive report on the United States and Canada is in the second volume) tells us that there, the best and sharpest scholars come from country farms. But this is only where there are not only an adequate number of good schools, but parents are fully alive to the advantages

of training, and work with the teachers in carrying out the necessary work of early instruction. The technical teaching in the United States generally is described as eminently practical, but they do not fall into the too common but lamentable error of supposing that such teaching can be given by half-instructed professors, or, still worse, by those who have failed to make good their position in scholastic training in quite a different range. Here is an outline of the course given in colleges of which there is one at least in every State:

1st year: Algebra, drawing, trigonometry, botany, physiology, history, book-keeping.
2nd „ Mechanics, surveying, field-work, physics and chemistry with laboratory work, literature and law.
3rd „ Physics, blow-pipe analysis, astronomy, meteorology, geology, mineralogy, mechanics. In agricultural course: drainage, irrigation, forestry, qualities of soil, plant growth, stock feeding, breeding, fruit culture, ensilage, dairying, sheep husbandry, diseases of animals, and farm management.

To many colleges farms of 100 to 300 acres are attached, for instruction in practical agriculture.

It is, of course, not a large proportion of the whole population who can avail themselves to the full of such advantages; but men so trained, as they go out into the world, raise the standard of efficiency throughout the length and breadth of the land.

One of the most useful of the practical institutions in aid of sound agriculture in England has been carried out entirely by private enterprise. Fifty years ago Mr. (now Sir) John Bennett Lawes began at Rothamsted by making small experiments in pots with different manures, following generally the leadings of De Saussure, who was then the great scientific authority on such matters. In 1840 and 1841 he extended his operations to field culture, and in 1843 formed an experimental station on a larger scale, associating with him for that purpose Dr. J. H. Gilbert, who has written a very interesting account of the whole experiment. In 1854–5 a new laboratory was built by public subscription, and presented to Sir John B. Lawes in the latter year. A large chemical and botanical staff are now systematically employed for the benefit of those

requiring analyses of soils or manures, and from small beginnings Rothamsted has become a great centre of agricultural instruction of all kinds, both in husbandry and in the rearing of stock, as well as for more scientific enquiries into the constitution of soils, the effect of rotation and "following" crops, the value of foods, and other matters which can only be determined by a long course of carefully-devised experiments.

Surely work in this spirit may be attempted with success by some of the men of wealth and influence in different parts of India. But mere money will do very little, unless much patient care and kindly thought are brought to bear upon the subject. The Government in India may fairly be expected to supply the means of higher training, and to support on behalf of the public a staff of thoroughly well qualified experts to whom reference may be made on, for example, questions requiring a high range of botanical or chemical knowledge. The work of the Geological Survey is well known theoretically; but might not the results be made more generally accessible to those locally interested in them? In India, and indeed in this country, no one can tell what treasures of knowledge lie hidden away in official store-houses. Multitudes of Reports, good, bad, and indifferent, are buried, as it were, in the bowels of the earth, and adventurous miners have sometimes been rewarded by the discovery of rare and wholly unexpected treasures. Even our libraries are not free from the same objection, and the recent activity shown among librarians has given rise to a new and much-needed profession of "Index makers," capable not merely of compiling a bare list of contents of the books coming before them, but of constructing a *catalogue raisonné* which shall afford some useful clues to the student.

It would be a most useful function, specially appropriate to a central Government office, not merely to collect the reports of industrial undertakings, including those of agriculture, and pile them one on the top of the other, but to go a step further, and to assort and to classify the subject matter, so far, at all events, that the task of investigation shall not be made absolutely hopeless to a student. At all events, if the buried dead of the past must needs remain buried, timely arrangements and selection may do much to preserve the good work of the present from sinking into like oblivion.

Still, the application of all the knowledge that can be thus

collected must rest with those who can bring to bear local zeal and influence upon the task. They alone can know the needs, the difficulties, the prejudices, of those who have to carry out in detail the industrial work which supports the life of the nation; and among these poor toilers themselves will be found much invaluable experience; some, it may be, distorted or obsolete, and unfitted for existing exigencies, but, not the less, often containing the germs of fruitful truths or appropriate practical warnings.

Technical training carried out, not in a sordid spirit, but in one at once liberal and practical, will do much to bridge over the painfully widening gulf between rich and poor, which is the great peril to which an advanced civilization is exposed. On its laborious and more utilitarian side it is akin to science, and will attain more and more fully to an appreciation of its methods. And on that brighter side, which adds so much to the happiness of life and the recreation of energy, we need surely be under no apprehension that a fuller study of Nature's processes will fail to enlarge the field of healthful enjoyment. From this point of view, training in the common arts of life is essentially *home* work and *heart* work, and this aspect of the question I venture to recommend to all those of my Indian fellow-countrymen who have enjoyed the advantages of a liberal education.

Two of the most popular cries of the day are for more Government aid, and also for less supervision and centralisation; and both of them contain a certain measure of truth, which, if regarded exclusively, will lead, as all partial truths do, to the worst of abuses. "Liberal" State expenditure implies heavy taxation on the public at large, and the duty rests upon the Government of determining, in the first place, how far the objects desired are of so general a nature as to justify an increase of the public burdens; and, in the second place, to take care that the funds so raised are not wasted upon crudely devised crotchets, or frittered away by incompetent management. Lax supervision is a premium upon bad work, and bad work supported by State aid is one of the most formidable obstacles to genuine enterprise, which must be built up, for the most part from small beginnings, upon the results of well-tested experience. The application of sound knowledge in detail can only be made by local intelligence and enthusiasm, and upon the local responsibility either of

local authorities who are able and willing to undertake it, or of individuals who, in the existing state of society, may be better able from their position and influence to carry out that work which is best suited to their surroundings. Without this vivifying safeguard, State grants will surely become the prey of self-seeking jobbers, and an encouragement to abuses and demoralisation of the most pernicious kind. The extent to which individual influence and local authorities can second and carry out beneficent work which the State requires, is the true measure of the validity of the elements of prosperity which the country contains. Undue State aid accorded in detail will, even at the very best, keep the people in a state of social and political childhood. True freedom must be developed from below, and based on the sufficiency of local institutions to carry out local affairs in forms compatible with the interests of the country at large.

ROWLAND HAMILTON.

HISTORICAL SUGGESTIONS IN THE ANCIENT HINDU EPIC, THE *MAHÁBHÁRATA*.

(Continued from page 360.)

After Krishna, under some one of his names, has been frequently mentioned, the following account of his incarnation is given: "To favour the worlds, the illustrious Divinity who receives the adoration of the world, Vishnu, incarnated himself in Devaki (the divine one), and became the son of Vasudeva; he who is without beginning or end, the God, creator of the world, the Imperishable, the Chief of beings, the universal soul, Nature, the All-power, the principle of life, the creator of all, he whose essence is goodness, the Immortal, the Infinite one, the Swan, the adorable Naráyana, he who nourishes all, who is not born; he willed, for the increase of virtue, to be born in the race of men."

It has been asserted that Krishna's adoration only came into vogue at about the 8th century of our era. Doubtless at about that time certain aspects of his present worship became prominent; but there can be little doubt that the Hari (his usual name in the *Mahábhárata*) is the Herakles described by Megasthenes as adored in Krishna's first city of Mathura, on the Jumna, in the 3rd century B.C.

This poem contains allusions to, accounts of, and forms of adoration addressed to Hari or Krishna throughout, and it is evidently based upon more ancient legends and popular belief. It seems that even if it were ascribed to a late period, such as the 8th century of our era, the Krishna worship indicated in it must still be old. If we can suppose that the author absolutely ignored the vast and settled system of Buddhism, and that his imagination completely carried him into the past, still would the manner in which Krishna is introduced suggest a religion of many centuries duration. Milton was inspired to his *Paradise Lost* in the 17th century after the time of Christ. It is difficult to believe that the author or authors of the *Mahábhárata* could have been inspired to indite it, except after the lapse of some such period, since divine attributes were claimed by, or attributed to, this remarkable prince. If the civilisation depicted in the *Mahábhárata* is to be assigned to the period of Charlemagne in Europe, we must recognise the fact that while the northern nations of Europe were little removed from barbarism, and while the Roman Empire was declining, Hindustan contained a chivalric, elegant, and deeply religious civilisation; supposing we admit that the poet of the *Mahábhárata* was inspired by the times in which he lived, allowing for poetical license and exaggeration. Of this period in the Roman Empire, Gibbon remarks: "At every step, as we sink deeper in the decline and fall of the eastern empire, the annals of each succeeding reign would impose a more ungrateful and melancholy task." But, as I have observed, the evidence seems strongly to indicate that the *Mahábhárata* had been indited before the period of Buddhist supremacy throughout India (*i.e.*, from the time of Ashoka, assigned by modern scholarship to about the 3rd century B.C., to about the 8th or 10th century A.D.) It certainly could not have been written since the Mohammedan invasions of the 11th century of our era.

It seems undoubtedly to show that interesting and important prototypes of Christian doctrines were in existence in Bhárata, or Arya varta (*i.e.*, the land of the noble or cultivating race). Essentially the religious conceptions in the Krishna religion seem to be connected with the Christianity of mediævalism. What sentiments could have been more in accordance with the professions of chivalry than these? 'Defeat is no better than death. The duty of the warrior is to seek victory or death in battle. Death has many advantages over the incurring of reproach.' Krishna, however, endeavours to act as mediator between the contending princes. It is frequently asserted in this work that the true Brahminhood depends upon the spirit of the Brahmin's deeds and life, not upon his mere hereditary

association with the Order. But care is continually taken to inculcate the propriety of supporting the Brahmins. At all great ceremonies accounts are given of vast numbers of presents bestowed upon them—golden pieces, cattle, fruits, cars adorned with gold, &c., &c. It must be allowed that our modern priesthoods have by no means neglected to secure for themselves, as corporations or individuals, their fully due proportion of the wealth of the communities with which they are connected. In this great poem of our darker complexioned Aryan cousins, as science now acknowledges the Aryan Hindus to be, it is not that merely a few gems are to be extracted from it, of high religious feelings, pithy wisdom, or rare poetical descriptions, suggesting long culture. On the contrary, earnest devotional addresses, perfectly suitable to a modern pulpit, worldly-wise apothegms, accounts of the magnificence, taste, and luxuries of life, and of carefully-considered political and social economics, abound in its pages. Constantly the apparent polytheism is declared to express the attributes or aspects of one eternal, omnipresent, and omniscient supreme Spirit, who has been incarnated upon earth in many forms, but especially and entirely in the prince of many appellations, now generally known as Krishna.

The enthusiastic love of the beauties of Nature is ever apparent, whether exulting in the grandeur of mountains, the loveliness of sylvan scenes, the beauty of the flowers, which in India glow in gorgeous tints on forest trees, in the delight of gardens, and the tranquil charms of waters, adorned with the blue and crimson lotus, &c. Surely this love of the beauties of Nature must betoken an absolutely refined civilisation. There are eccentric legends in it, but they relate to the remote past. Krishna is first introduced into the work under the following circumstances: The hand of a princess is offered to any noble who can win her in competition of feats of arms, at a species of tournament. Hither, it is stated, come kings and sons of kings, and admirable young men of various countries—students in the Veda, firm in their vows—also poets, actors, athletes, &c. The virtuous princes, who are associated with Krishna, come in the disguise of Brahminical students. The banished duke and his followers, in Shakespeare's *As You Like It*, are somewhat suggested by the story of their banishment from their heritage. As they make their way towards this tournament it is related that they read the Vedas. Outside the city grand preparations are made. Pavilions are raised, with porticoes, arcades, and commodious staircases. They are adorned with elegant carpets, couches, and seats. They are perfumed with aloes and sandal, and decorated with wreaths of flowers. After diversions of comedians and dancers, &c., on the sixteenth day of the fête, the princess,

elaborately apparelled, descends into the arena to display herself. Then the musical instruments are silenced, and it is solemnly proclaimed that whoever draws a certain bow of tremendous strength, and shoots five arrows in succession through a ring, shall have the princess to wife, provided his qualifications in respect to manly vigour, beauty, and birth are satisfactory. The disguised princes are victorious, much to the delight of the Brahmins present, and to the disgust of the aristocratic warriors, who exclaim that they are not qualified to win the prize. Then Krishna informs the assembled kings that the princess has been legally won, and that the supposed Brahmins are of the warrior class. The general descriptions of the poem suggest so much luxury and refinement that it seems reasonable to refer this winning of the hand of the princess by feats of arms to a legend of an earlier age. At all events, her marriage to the five princes indicates an ancient legend. As has been observed, however, they are all virtually incarnations of Indra, so may be considered one. This Princess Krishnâ, or Draupadî, is related, in a former existence, to have been unable to get a husband, notwithstanding her beauty and charms, on account of sins in another previous existence. As in those ancient days—unlike our own modern over-populated times, at all events in England—it was considered disgraceful to remain single, she prayed earnestly for a husband. A voice from heaven informed her that she must continue in single bliss during this transmigration, on account of her sins in a former life, but that in the next transmigration she should have five husbands. "But," she urged, "I do not want five; I only want one husband." It was answered that she had prayed earnestly, in five separate supplications, for a spouse. Each prayer had been separately answered, and she must wed the five. Accordingly she became this Princess Krishnâ, or Draupadî, and wedded the five Pandu princes, of whom the chief was Yudishthera, 'Firm in battle,' as has been said.

According to this *Mahábhárata* (*i.e.*, "great supporter") epic, the happiness of the earth had been ruined by demons entering into the forms of men and animals. The personified earth, heavily oppressed by the weight of her burden, and tormented by fear, implores succour of the God who is the parent of all creatures. She sees Brahmâ, surrounded by divine beings, sages, heavenly nymphs, &c., and prays for deliverance. Brahmâ orders the deities to become incarnate in the world, to contend against the demons. But first they go to the higher heaven of Naráyana, or Vishnu, 'to him of the yellow robe, the brilliant one with the charming eyes,' and Indra, chief of the heavenly host, says to him: 'Be incarnate

thyself in a portion of thy substance.' In concert with the divine beings, Indra makes arrangements with Naráyana for the descent upon earth. Vasudeva, the father of Krishna, is himself alleged to be a portion of the immortal God of gods. Baladeva, the brother of Krishna, is also an incarnation of Vishnu, considered as Sesha, the serpent, type of eternity. Krishna's infancy; his escape from the reigning tyrant, who has been informed that a child will be born of Krishna's mother for his destruction; his youthful days amongst the pastoral folk; these stories are not related till the end of the *Mahábhárata*, in the book called the *Harivansa*. But that the story of his pastoral life is not a later invention is shown by the epithet, 'Lover of the Shepherdesses,' being applied to him.

Under the name Cesava he is thus addressed by the Sage Vyâsa, the reputed author of the poem, who is supposed to have been his contemporary: 'Thou art the beginning and the end of all things; thou art the treasure of penitences, the eternal sacrifice. Thou art Hari, Brahma, the sun and moon, time, the earth, the cardinal points, the creator and grandest of men. Thou art the supreme way. Thou destroyest the demons by hundreds. There exists in thee neither anger, nor envy, nor falsehood, nor cruelty. At the end of an age of the world thou drawest all beings into thyself, and thou then becomest this world. In the first creation of beings thou wast the only patriarch; thou wast the creator of all worlds. Thou art the All-pervader, thou art the sacrifice, the sacrificer and the victim; patience and truth art thou. Thou art the sacrifice, which is truth. Thou art the eternal, the way on which the holy march, soul of beings, without cessation in action. The constellations, the worlds, and the guardians of words, all exist in thee; thou art the Lord of all beings, of those who are divine, and of those who are born of Manu.'

The first Manu is the first self-existent man-type. The seventh Manu is the Indian Noah, who constructs an ark, and Krishna becomes incarnate as a fish to guide it into safety. He does not take pairs of all the animals into the ark, but only the seeds of created things. Manu comes from the Sanscrit word *man*, to think; man properly meaning the thinking being.

The religion of the *Mahábhárata* is a spiritual pantheism, in which the one Spirit is conceived as peopling heaven under various personifications, and becoming incarnate upon earth in many forms, of which that of Krishna, or Hari, is the most perfect manifestation of the divine. Through complete faith in him, release from the recurring round of transmigrations in this and other worlds can be attained, and the eternal bliss be reached, in union with the divine spirit of All.

Krishna, in his warlike character, seems to have been naturally adored by the warriors of North-Western India, and under corresponding forms by the old warlike nations or tribes of Europe. Phœbus, Apollo and the old Scandinavian deities seem in affinity. The peaceful Buddhistic doctrines obtained a hold of the milder races of Eastern Hindustan, and they seem to have gained a footing for a time on the shores of the Mediterranean, in the placid precepts of Pythagoreanism, developing into Platonism, and eventually displaced by Christianity.

In one passage in the *Mahábhárata* Krishna, as Vishnu, is said to have been also Kapila. Now Kapila is the founder of one of the six great Hindu systems of philosophy which were founded after the period of the compilation of the hymns of the Vedas. Professor Weber remarks, in his *History of Sanscrit Literature*, that Kapila, the originator of the Sankhya system of philosophy, appears to be raised to divine dignity itself. He became regarded as an incarnation of Vishnu, or Naráyana. Kapila is also closely associated with Buddhism, the legends of which uniformly speak of him as long anterior to Buddha. Krishna and Buddha are, therefore, both connected with the same philosophical system, which is undeniably to be assigned to a period previous to the epoch of Gautauma Buddha, or Sakya Muni, placed by modern scholarship at about the 5th century B.C.

In conclusion, the statement of a holy Sage in the *Mahábhárata*, concerning the last period of this age of the world, shall be given. 'Truth,' he says, 'will be lost, the classes intermingled, atheists will abound, and Brahmins will become merely disputatious. Husbands and wives, fathers and sons, will be at enmity. Darkness, sin, misery, and shortened lives will ensue. The lower classes will preach, and the Brahmins become their disciples. The temples will be in ruins, wars will prevail, rains will become overwhelming, and the constellations will lose their brilliance. At length fire will consume everything; no asylum will remain, and only groans be heard.

'On the ruins of the world will come the new age. Brahmins will again be recognised as the first of classes. Then will arise the Brahmin Kalkí, surnamed 'The glory of the All-Pervading One,' surpassing in beauty, energy, and intelligence. From his thought will be born chaiots of war, warriors, and weapons. He will be king, victorious in virtue, monarch of the entire world; and he shall bring the celestial blessings upon earth. He will immolate the barbarians, and prepare the great sacrifice of the horse, in token of universal dominion. Then the children

of Manu, by his example, will obtain happiness, and the destruction of robbers will insure tranquillity. Vice will be exterminated, and virtue will return. Temples to the deities and holy hermitages will be revived, and the faithful will replace heretics.' This, it may again be urged, would seem to suggest a period when Buddhistic ideas were gaining ground, antagonistic to Brahminical supremacy; but previously to the time of Ashoka, usually assigned to about the 3rd century B.C., when Buddhism seems virtually to have become a State religion, under his patronage.

CHARLES J. STONE, F.R.S.L., F.R. Hist. Soc.

REVIEW.

A LITTLE SKETCH-BOOK; OR, LITERARY JOTTINGS. By SYUD ABDUR RAHMAN, Esq., Barrister-at-Law. Madras, 1883.

THE above volume is a collection of short papers on various subjects, several of which have appeared in this *Journal*. The writer has reprinted them with the view of supplying information to his countrymen in regard to matters of English interest. The description of his voyage from Calcutta to Southampton, and of his arrival in London, will doubtless help many to comprehend the details of the strange month which transports the Indian to Western lands, and will tend to allay the dread which young students must feel in encountering so much that is unknown to their previous experience. His narrative gives naturally and simply the impressions of a young Mahommedan on his first sea-voyage, and his first visit to European shores. Following this are four good descriptions of excursions (made in connection with the National Indian Association) to the Tower of London, Woolwich Arsenal, Windsor Castle, and Hatfield House. The sketch of the life of the great Akbar is interesting; and in the suggestion as to the establishment of *Pice* Savings Banks in India, an important and practical subject is touched upon. It would have been well if Mr. Syud Abdur Rahman had omitted the speeches made by others than himself at the reception given to him on his return home from England by his Mahommedan friends. These would have more suitably appeared elsewhere

than in a work of his own. The book is dedicated to the memory of the author's "most dear and valued friend," the late Raees Uddin Ahmed, to whom he was indebted for much kindness on his arrival as a stranger in England. We have pleasure in recording that Mr. Syud Abdur Rahman followed the example of his friend, by showing himself always ready, during his stay here to give good-natured help and advice to new comers, and to start them with preliminary information as to English ways and habits.

A VISIT TO WINDSOR CASTLE.

The numerous readers of this *Journal* in India may be pleased to read an account of Windsor Castle, the residence of the Royal Family of England. It will be the more interesting, as a member of the Royal Family is at present sojourning in India. I will not attempt to give an historical account of the Castle, because space is limited, and the history will be out of place here. I will therefore mention such things as we saw on a late visit, which included more than visitors generally see. Before commencing I take it for granted that the objects of the National Indian Association are known to all Indians in India. Besides bringing English and Indian people in contact in England, the Association is one of the means through the medium of which Indians resident in England begin to take interest in English institutions. Parties are from time to time formed, and these parties visit places of interest. The writer of this article had the good fortune to join such a party which visited Windsor Castle on the 9th of June last. The party consisted of English ladies and gentlemen, and Indians from various parts of India at present staying in England. The party left Paddington Station for Windsor at half-past ten in the morning. Windsor is about 20 miles from London. Situated on a rising ground, surrounded by trees, the river Thames flowing gently by in the distance, Windsor Castle presents an aspect which is truly delightful to the eye. To the student of English History the building is full of interest, full of meaning. With pleasure, therefore, did we enter the Castle, and great was the anxiety to see the interior.

The State Apartments, a short description of which I give here, are open to the public on certain days, when the Queen and Court are absent. We were conducted first to the Queen's Audience

Chamber. The painting on the ceiling of this room is done by Antonio Verrio, a Neapolitan artist, invited to England by King Charles II. In this chamber the painter has represented Queen Catherine as Britannia proceeding towards the Temple of Virtue in a car drawn by swans, and accompanied by Ceres and many other heathen deities. On the walls are seen specimens of the Gobelin tapestry, representing a portion of the history of Esther. Over the door leading to the Queen's Audience Chamber is a whole-length portrait of Mary Queen of Scots, in a mourning habit, with a crucifix in her right hand and breviary in the other. From this chamber we passed to the Queen's Presence Chamber. The ceiling is painted by Verrio, and in it he has again introduced Catherine of Braganza, Queen of King Charles II., as the principal figure. The Queen is made to sit under a canopy of Time, attended by zephyrs. Below this group Justice is chasing away Sedition, Envy, and other evil persons. On the walls of this chamber there is a continuation of the history of Esther and Mordecai. After inspecting the other paintings, we entered the Guard Chamber, which contains a collection of arms and armour very methodically aranged. At the south end of the room is a portion of the foremast of the ship *Victory*, completely perforated by a cannon ball at the battle of Trafalgar. There is also in this chamber the Shield which Francis I., King of France, presented to Henry VIII., at their meeting on the "field of the cloth of gold." Some objects which deserve notice in this room are a bar-shot, which killed eight persons on board the *Victory* at the battle of Trafalgar; two field-pieces of Indian manufacture taken by Lord Hardinge from the Sikhs; muskets and round shot from Inkerman and trophies from Zululand. Then comes St. George's Hall. This is a large apartment, and is interesting, being connected with the Order of the Garter and the chivalry of England. Its walls are decorated with the portraits of the sovereigns from James I. to George IV. From this apartment we went to the Grand Reception Room. This is a large room. On its wall is represented the story of Jason and Medea. Then comes the Waterloo Chamber. This is a magnificent room, and was built by Sir Jeffrey Wyatville. Being situated between the other apartments, it is lighted from above. In this room many of the State banquets are given. It contains many of the works of art which Sir Thomas Lawrence painted for King George IV., consisting of the portraits of the European sovereigns of those times, as well as many of the eminent statesmen and warriors who took an active part in the events of 1813, 1814, 1815, and by whose exertions the peace of Europe was established. Then follows the Grand Vestibule. This is a

lofty apartment lighted from above. At the north end is a fine statue of the present Queen, with her favourite dog "Sharpe." The other apartments are the State Ante-room, the Zuccarrelli Room, and the Vandyke Room.

We then saw several other apartments which are not generally shown to visitors. In some of these are the portraits of many members of the Royal Family of England, whose names are familiar through English history and in the present time. Among these portraits may be mentioned those of the present Queen of England when Her Majesty was very young, the Prince of Wales, and the Princess of Wales. But of all the paintings the most interesting is that which represents the Coronation Ceremony of our Queen-Empress. We were shown Her Majesty's dining-room, drawing-room, and adjoining these apartments is the little chapel where the Queen attends Divine service on Sundays. I was particularly pleased to see Her Majesty's pew. From some of these apartments the visitor has a nice view of the Long Walk, which is three miles long. It has fine trees on each side, and the number of the elms is said to be 1,600.

We also visited later the Royal Mews. Attendants conduct the visitors through the Royal stables and coach-houses, showing the beautiful grey and bay carriage and saddle-horses used by Her Majesty and the Royal Family; also the landaus, phaetons, and the baby-carriages of the Royal Family. Some of the visitors then proceeded to the Model Farm of the late Prince Consort. There are three of these, the principal of which is the Shaw Farm. At this Her Majesty's prize cattle are bred and fattened.

After lunch at the White Hart Hotel the party broke up, and some proceeded to Virginia Water. This is a beautiful lake, and the scenery here is the most enchanting there is. The visitor passes by the water-side, and on the opposite shore is seen the Royal Fishing Temple; this was rebuilt by Her Majesty. Near this are the ruins—columns, altars, and other things of marble, collected by George IV. At the end of the lake are seats placed, from which the surroundings of the lake can be very well seen. At the summit of the hill in the woods known as Shrubb's Hill is Fort Belvedere, from which salutes of 21 guns are fired on Royal birthdays. Then the visitor comes to the Cascade, which is a beautiful retreat. The rocks comprising these are supposed to be Druid stones.

We then returned to London, very much pleased with what we had seen; and we shall always remember this pleasant visit to Windsor.

ONE OF THE PARTY.

SHORNALATA: A TALE OF HINDU LIFE.

BY TARAK NATH GANGULI.

Translated for this Journal by MRS. J. B. KNIGHT.

(Continued from page 322.)

[For the assistance of the reader the names of the principal characters in the following chapters are subjoined.]

Sasibhusan, the elder brother.
Pramada, his wife.
Bipin, their son.
Kamini, their daughter.
Bidhubhusan, the younger brother.
Gopal, his son.
Shyama, the female servant.
Nilkamal, a strolling fiddler.
Biprodas Chakravarti, a rich resident of Burdwan.
Shornalata, his daughter.
Hem Chandra, his son.

CHAPTER XLII.

EVIL PRODUCES EVIL.

At the sight of the hall of worship in flames, Shashanka stood like a statue for some moments; then he rushed to the spot. The door of Shornalata's room stood open; the priest had left the padlock and key hanging, having forgotten, in his hurry, to fasten the door. Shorna also had perceived that the worship-hall was on fire, and that a neighbouring room had also been caught by the flames. She was much alarmed. People were fleeing on all sides amid screams and confusion. Each intent on self-preservation, no one had time to look after another. Shorna did not stop to think what she would do when once she was out of the house. She made for the public entrance; but seeing the crowd, went to the private door, which was not well lighted. In going she stumbled several times; but, in comparison with the fear of losing her life, what was a bruise or two? The door being open, she slipped through, and rejoiced to find herself free from Shashanka and his prison. She stood inhaling fresh life from the outer air; but a crowd gathering there also, she ran on in front. No one observed which way Shornalata went, nor impeded her progress. She felt certain that, go where she might, she would find refuge from Shashanka. At the junction of two roads, after a little hesitation she took the road leading to the left. Presently some one, pulling at her dress from behind, said, "Where are you going?" Screaming with fear, Shornalata looked and saw a woman, which gave her some courage. The woman halted beside her, and Shorna saw that it was a servant from Shashanka's house. Thinking the

woman had come to seize her, Shorna cried out, "Let me alone. I will not go. If you don't let me go, I will scream."

"What do you fear? I am not come to catch you. I also am flying. I have compassed the destruction of Shashanka."

Therewith she showed a box, at sight of which Shorna believed her, and asked, "Which way are you going?"

"We must not take the road to the station; we will cross the river. I have an aunt there, to whom we will go for the night. To-morrow we will see what next to do."

Agreeing to this proposal, Shorna followed the woman through bye-lanes to the river-side; but ill-luck seemed to dog the steps of Shorna wherever she went. There was no boat, and they had long to wait ere they could get across. Once over the river, she heaved a deep sigh, saying, "Now I am safe."

"There is no more fear for you; but I am in trouble."

"Why have you done this? Why did you steal anything?"

"Why should I not steal? I have done well. Is there such another villain as he is? He has grown rich by robbing others; now I have robbed him."

"How did you manage it?"

"I knew in what chest Shashanka kept his money. I have often tried to take some; but never got the chance. To-day, when he went into your room, he left the key in the lock. Then I thought of taking it; but had no hope of succeeding. When the worship-hall took fire he ran, leaving the key in the lock. Then I thought, 'Now is the time. If I don't take it now I never shall.' So I opened the chest, took out this box, and came off. You were ahead of me. When you went to the public gate, I went to the private one, opened it and came out. That is how you found the door open. When I saw what a crowd there was, I returned. I called you often; but you did not hear. When you turned to the north, I saw you would not come back; so I pulled your *sari*. You thought I was come to catch you;" and the servant laughed aloud.

"I really believed you were come to seize me."

"There is my aunt's home, where we will spend the night."

"How shall I get to Calcutta to-morrow? I shall have to cross again to go by train. Who will go with me?"

"Leave the work of to-morrow till to-morrow. For to-day let us get on." Both went to the aunt's house.

It has been said that Shashanka first saw the fire from the room in which Shornalata was locked up. Just before that, Shashanka had gone into the room next to the worship-hall, and placed the money given by Haridas in a drawer of the *taktaposh*. It being February, and everything very dry, the houses on each side were soon caught by the flame. Haridas

stood in the assembly, still holding the hands of the bridegroom and of the officiating priest, believing that when the fire should be extinguished the ceremony would proceed. On coming outside, Shashanka perceived that the room where he kept his money was in flames. He went in, flung off the covering of the *taktaposh*, and searched in his belt for the key of the drawer; but he found it not. What affliction! He ran to the room where Shornalata had been imprisoned, and saw the padlock there, but no key. Striking his forehead, he cried, "I am ruined!" and set off like a madman for an axe. But nothing is to be found when wanted. After long search he found one, and hastened to the worship-hall, which he saw he could still enter. As he did so, Haridas, who had come after him, seized his garment from behind, saying, "Where is the bride? Let us go to another house to perform the marriage." Making no reply in words, Shashanka raised his axe over the head of Haridas, who fled in affright. The priest began to force open the drawer of the *taktaposh;* but being made of *sal* wood, it did not yield easily. Above his head the flames were dancing in the breeze. He struck the *taktaposh* a frightful blow; the house trembled beneath it; and a beam, breaking from the roof, descended on the back of Shashanka, who fell upon the *taktaposh*. The axe entered his breast, from which the blood welled in streams; while his garments caught fire from the beams. "Save me, save me!" he wailed forth. "Drag me out from here." The people outside stared in each other's faces. Again he cried, "Save me, and I will give you all I have." But the house was falling; no one had courage to enter it. With a loud crash the roof fell in, burying Shashanka in the ruins. The last chapter of his life was finished.

Convinced at last that the marriage would not take place, Haridas went home. His son, after walking about restlessly, talking with his companions in English, followed his father, having gained only ridicule.

CHAPTER XLIII.

THE END APPROACHES.

On the morning after the night when Pramada's boat sank in the river, she sent news of the fact to the police-station. The Head Constable went to the Daroga to consult what was to be done, but the Daroga was still insensible; he breathed heavily, his eyes were closed, he gave no answer when spoken to, his limbs were powerless. When Romesh Babu was questioned, he replied that he knew nothing of the matter; he had

been with the watchmen at the private door, and that after changing the watchmen in the early morning he had found the Daroga insensible, and heard that some of the inmates had left the house. Afterwards he had learned that their boat was sunk. The Head Constable and Romesh Babu together examined the feet of the Daroga; perhaps a snake had bitten them, but they found no sign of it; there was no mark on his body, only an old one on his forehead. Suddenly Romesh, approaching his head close to that of the Daroga, discovered that his breath smelt of liquor. He called to the Head Constable, saying, "Jemadar Sahib, I fancy the Daroga's breath smells of liquor; will you just come and see?" The Head Constable, complying with this suggestion, said, "Romesh, you are right."

"Do we not belong to the police? How many tricks people play!"

"What is to be done now? Let us throw some water over his head, that people may not discover it; he will come round."

"Do you think that will be wise, sir? If he dies we shall suffer. I think we should give the news to the Deputy-Magistrate Babu."

"Then the blame will fall on the Daroga Babu's servants."

"Let those who are in fault bear the blame; why should we bear it?"

Romesh's face was black as ink, his lips trembled, but the Head Constable was not thus affected. At length they resolved it would be right to inform the Deputy-Magistrate. They brought men, and were about raising the Daroga, when they found a bottle lying by his side. Smelling at it, Romesh said, "This bottle must have contained the liquor; what shall we do with it, throw it away?"

"Is that the proper thing to do? The bottle must be sent with the report. See if there is anything in it."

With trembling fingers Romesh turned the bottle up; a small drop of black liquid fell out. He said, "There is nothing in it."

"That which fell out, why did you throw it away? Are you a policeman, and do you do such a green thing as that? Give the bottle to me."

In handing the bottle Romesh's hands shook violently. The Head Constable looked at him in astonishment. To account for his state, Romesh, moistening his lips with his tongue, said, "I am all trembling from want of sleep last night. When I have bathed and slept I shall be all right." Then he perceived that the Head Constable was not satisfied, that some suspicion had arisen in his mind. Romesh turned his face away. The Head Constable took the Daroga, and, laying him down in the room

of the Deputy-Magistrate, placed the bottle near him. The Deputy sent both to Krishnagar with a pass, and entrusted to the Head-Constable the task of looking into the boat matter.

The Head Constable, Romesh and some other constables went to the place where the boat had gone down, and desired the boatmen to bring up the things it had contained. They produced only apparel. The Jemadar then called other men, and had the boat raised from the bottom of the river; still they did not find Pramada's box. Finally the Head Constable went to Sasibhusan's house to discover in what manner Pramada and her mother had been suffered to escape from it. On the road he asked Romesh what he knew about it. Romesh knew nothing. He was on watch at the private door; no one had gone out thence. Then the Head Constable asked Pramada's mother, "Who let you out of the house last night?"

"He who set a watch on my son-in-law's house."

"What was his name?"

"He has a nice name. He who came to the house and had so much affection for my son, and afterwards brought destruction upon him, taking all the money, and then bringing about his imprisonment."

"Would you recognise him if you saw him?"

"Why not?"

"Why did he ruin Gadadhar and take money from him?"

"Gadadhar and he opened someone's letters and took the money from them. My son was not in fault; he was taught by that policeman. Then when the theft was discovered he came and demanded Rs. 100 to hold his tongue. What could we do? We are poor people. Where could we find the money? My son-in-law is rich, but that does not make me rich. I pledged the few ornaments I had to my daughter, and obtained the money; nevertheless the next day that policeman came with the Daroga and arrested Gadadhar." Gadadhar's mother had proceeded thus far, when Romesh, having finished his business, came up. At the sight of him the mother exclaimed, "Policeman, it was in vain that I gave you that money; and now see, what Pramada had is also gone; all that was left is gone!"

The Head Constable again asked, "To whom did you give the money?"

The mother pointed with her finger to Romesh. Romesh, feigning astonishment, said, "What! you gave money to me!"

"Yes, to you."

"No; you have forgotten."

"Why do you deny it falsely? Do you think I don't know you? Once you came and took Rs. 100 from Gadadhar, and yesterday my daughter gave you Rs. 25. I know you very well,

why should I not? It is not once or twice only that I have seen you. How intimate you were with Gadadhar; you used to come daily to our house."

Romesh was unable to say a word, and the Head Constable was no longer doubtful. He at once gave orders for the arrest of Romesh, who, however, made a protest, saying, "You will see, sir, that I am innocent; you will repent of this! I am not a husbandman; I belong to the police."

"You belong to the police? Do not I also belong to the police?" With these words the Head Constable gave a written order to two other policemen, and sent them off in charge of Romesh. Dinobandhu Babu (the Daroga) arose after three days' sleep. It required the utmost care from the doctor to prevent the sleep from becoming fatal. When awake he related to the Magistrate what had occurred; while the doctor after examining the bottle said that it had contained spirit and opium. Ramdhan (the spirit-seller) was arrested, but, proving his innocence, was released. He had not mixed anything with the spirit, then who had done so? While this was going on, a druggist living near Sasibhusan's house said, "Romesh Babu came one night for some laudanum and spirit to cure an illness he was suffering from. He did not pay cash, so it is written in the book against his name." When this was known information was given to the police, and three days afterwards he was summoned to Krishnagar as a witness. He stated in court that on such a night Romesh Babu came for sixpennyworth of laudanum.

A comparison of dates showed that on the same night the Daroga had become senseless. Romesh's burthen was complete, all his sins were revealed. Theft, the taking of a bribe, the release of Pramada and her mother, and the drugging of the Daroga, putting his life in peril. Confronted by such an accumulation of charges, Romesh, policeman as he was, had nothing to say. The Judge asked, "Have you any defence?" But Romesh remained silent, with downcast face. He was found guilty on all the charges, and sentenced to transportation for life.

CHAPTER XLIV.

In great mental suffering Gopal passed the night; it seemed as if it would never end. Each hour seemed like three. Night is said to soothe, but whom does she soothe? Not him who is distressed in mind. Not the patient on his bed. Not the poor and suffering. Their trouble is increased by night. They who lie on beds of down, constantly fanned by servants, can rest. Why not? At length the sun appeared in the east. The

station-master, opening his windows, appeared like another sun.

The Railway Babus perform their official duties in uniform and embroidered slippers. The telegraph began to work; the bell rang to summon passengers to take their tickets; a train came puffing in. The second bell rang, the flag was waved, the station-master called out, "All right!" Then, making the earth tremble, the iron horse resumed its journey. Thus several trains passed. Gopal was exhausted with anxiety. In one night he had come to look as though he had endured several days' fasting. At last ten struck. Then the station-master, extracting from Gopal the history of the matter, ordered his release. Gopal took the train arriving at Serampur at one o'clock. How many anxieties filled his mind! Now he thought, "Shornalata is plunged into a sea of sorrow;" then he fancied she would kill herself. Frightful thought! "If she has done so, the blame is mine. Why did I sleep? If she is married, or if she has killed herself, there will be no expiation for my sin."

The iron horse arrived in due course. Gopal gave up his ticket and got out of the station. Enquiring for the house of Shashanka, he reached it after much delay; arrived to see nothing of the house but a heap of ashes surrounded by the police. Gopal's heart beat thickly, his feet were powerless, his head swam. He thought Shorna had really destroyed herself. Oppressed by this thought, he could not move; he sat in the road, his hands pressed to his head. A constable came up, but Gopal had not the courage to ask from him the facts.

After a time he strengthened himself to return to the ruins, and said gently to the Inspector, "Will you tell me, sir, what has happened here, what you are looking after?"

The Inspector glancing at Gopal saw he was in great trouble, and answered, "The master of this house, Shashanka Smritigiri, has been killed in the burning of this place. Are you a relation of his?"

Gopal, sighing deeply, said, "No, sir, I am no relation; but has nothing else happened? Has there not been a suicide?"

The Inspector, laughing, answered, "No, no; what has put that into your mind?"

"My sister was here. Shashanka had arranged to marry her by force. I was coming to fetch my sister, but I became senseless in the train, and was carried on to Bardwan. My sister wrote that if some one did not come to fetch her she would kill herself." As he spoke tears streamed from his eyes.

The Inspector comforted him, saying, "Fear not, your sister is in no danger; only Shashanka was killed. There is evidence that your sister fled just as the house took fire."

Gopal fainted with delight. The Inspector laid him on a bed, and sprinkled water on his face. When he recovered, the Inspector said, "Are you ill?"

"No."

"Have you had anything to eat?"

"Not since last night."

The Inspector brought food, but Gopal would not eat; he said, "Until I find my sister I cannot do so."

"If you have no strength, how can you seek for her? Eat, and then I will send some one with you."

Thus urged he eat, then begged the Inspector to give him a guide. Accompanied by a constable he visited every house, but found no Shorna. Striking his head, Gopal said, "Shorna must have killed herself, or else she was burned to death." Then taking leave of the constable, he went to the bank of the river and lay down on the ground. As he lay there some boatmen near him began to talk. One said, "Do you know anything of this? what is its value?" Another answered, "Its value? If you will go with me I'll give you as many as you like of those stones." A third said, "Whether it be valuable or not, the gold is." The second said, "This is gilt. Do rich people wear gold nowadays?"

"You think that rich people wear brass?" returned the first, "and that all the ornaments in your house are gold?"

"Are there not gold ornaments in my house? is that false? Rich people wear brass, and it is called gold; but if I were to wear gold coins round my neck, people would say they were brass."

The one who owned the gold and stone said, "Well, you need not make a disturbance. Give me the ornament. Whether it be gold or brass it is mine."

"I told you right, the value of this is great. If you don't believe me, let us ask the gentleman who is lying there."

All consenting to this, they went to Gopal, and placed a ring in his hand, saying, "Sir, will you tell us the value of this?"

Gopal sat up, then asked eagerly, "Where did you get this?" It seemed as if light flashed from his eyes. Before like one dead, now he was all life. The ornament was Shornalata's, and he recognised it. The boatmen, seeing his eagerness, were silent. The owner said, "Sir, I took two women across the river last night; they had no money, they gave me that instead."

Gopal sprang to his feet, "She is living! Where did they go?"

"To the house of the aunt of Shashanka's maid-servant."

"The value of this is more than Rs. 30, but if you will take me to that house I will give Rs. 5 in addition."

There was a general clamour. In the midst of it the owner of the ornament said, "They can't take you. I took the lady over, and will now take her husband." It is known only to the boatman why he imagined Gopal and Shorna to be husband and wife. Gopal went with him across the river; the man went with him a little way, then said, "That is the house; give me the money."

Gopal gave him the promised money, and went on. Presently he saw Shornalata and another woman. He ran quickly, calling out, "Shorna!" then, as Shorna did not come to him, he fell senseless to the ground.

CHAPTER XLV.

THE END.

When he recovered his senses Gopal found his head supported on Shorna's knee. She was fanning him with her left hand. Shashanka's servant stood by with a vessel of water. He asked where he was.

"You are with me, with Shorna. Are you not better?"

Then he remembered all, and after a silence said, "I am well," but he did not raise his head, and Shorna continued to fan him. At length he asked, "How did you come hither?"

"You can't hear that now. I will tell you later." Shorna went away, but presently came back and called him in. She had long left off calling him brother. Gopal had thought it was because of his poverty; but since his head had rested on her knee, another thought came to him. He looked into her heavenly eyes, and his delight was inexpressible. Obeying her call, he followed her into the house, and found she had provided food for him. As he eat, she related her story. She had never seen Gopal angry; but now, as she related the knavery of Shashanka, she was astonished to see him grind his teeth and strike his forehead, while his eyes became inflamed. As she finished, he said, "Now I do not regret Shashanka's death one atom." Shorna asked, "How was Shashanka's house burned?" Gopal bent his face as he answered, "I heard that it took fire while the cooking was going on." Then he told his own story. When Shornalata heard that, for fear of increasing Hem's illness, Gopal had kept from him Shorna's danger, and had himself gone to her rescue, the tears fell; and they flowed yet more swiftly when she heard of his journey to Bardwan, and imprisonment at the station.

That night neither of the two could sleep. In the morning they went with Shashanka's servant to the railway-station at

Barrackpore, thence to Sealda, and finally to Hem's house in Bakultola Street. Hem was now able to walk about. He was sitting in the verandah when the carriage containing the travellers came to the door. Gopal got out first. Hem grasped his hands, saying, "What had you to do at Bhowanipur, that you have been three days away?"

As Gopal was about to answer, Shashanka's maid stepped out. Hem said, "Who is this?" But the words were not out of his mouth when Shornalata followed. Yet more astonished, he asked, "Where does Shornalata come from? Come in, sister," and accompanied the weeping Shorna into the house.

On a day after this Hem and Gopal are seated together. Hem is now quite himself. Gopal's countenance is not the same as formerly. Hem is delighted to have discovered after so long a time the reason for this. He perceives that the attachment between Gopal and Shornalata is mutual, and that marriage will secure their happiness. He says with a smile, "Gopal, I have something to say to you."

"What is it?"

"Do you remember what was spoken of last Puja?"

"I remember."

"That one day as we sat in the hall my father came in and began speaking of Shornalata's marriage. Do you recollect?"

"Yes."

"That you immediately got up, and my father said there was no need for you to go away; that I said you were not well and had better go; that with a frown you went out. Do you remember that?"

With a look of shame Gopal answered, "I remember."

"Do you know why I was anxious for you to leave the room?"

"I am not able to say."

"You can, but you will not. Listen! I sent you away because I wished to propose your marriage with Shornalata. I saw you frown, but made no remark."

Gopal blushed, and kept his eyes on the ground.

"My father made one objection to you, that you are not rich. Do not be angry, Gopal; these are not my words, but my father's. That was his one objection. Had he lived, I should by this time have obtained his consent. On account of his death your marriage has been delayed. Now I propose that, if there be no objection, you write and ask your father to come and that you marry Shorna."

Gopal could not speak for emotion; he tried, but failed. Hem said, "You need not speak; I understand all about it. Now write to your father."

Gopal and Shornalata were married. Sasibhusan's trial was over. Because of his confession he was let off. The Mohurir, the accountants, and the cashier received sentence of imprisonment. All Sasibhusan's property was sold. He, Bipin, and Kamini live with Gopal.

Pramada lives with her father; but Gopal has to find her in food and clothing. On this account he wished to bring her under his own roof, but Sasibhusan dissuaded him. Pramada has no society, since she quarrels with everyone. The only one to whom she speaks is her mother.

Bidhubhusan left the Deputy-Collector and came to dwell with his son. Young as he is, his hair is white; he seems older than Sasibhusan. Shornalata has a son. Bidhubhusan spends the whole day with this boy in his arms or playing with him. The child's pet name is Nyapal.

Six months in each year Hem Chandra comes to dwell in the house of Gopal and Shornalata, where they are inexpressibly happy. Once there, he seems as if he could not go home. If anything occurs to prevent his coming at the usual time, Gopal and Shornalata are both sorrowful and angry. Shyama is as a mistress in the house. Shornalata treats her as if she were her husband's mother.

Bidhubhusan had formed a strong affection for Nilkamal. In sorrow both had left their homes for the first time to earn money. Bidhubhusan being now happy, had a great desire to see Nilkamal happy; but though he sought him in many places, he never found him.

THE END.

EXHIBITION OF NEEDLEWORK, MADRAS.

The Madras Branch of the National Indian Association will hold a fourth Annual Exhibition of Needlework, &c., at the beginning of 1885.

1. The following prizes will be offered:

I. For the best collection of Native garments, cut out and made entirely by the exhibitor or exhibitors, two prizes, one a sovereign and the other Rs. 10; the first to be awarded to a Native lady, and the second to the pupils of a Native Girls' School.

II. For the best specimen of Native embroidery applied to Native garments, two prizes as in para. I.

III. For the best collection of English garments, two prizes of Rs. 12, or an English sovereign and Rs. 10, to be awarded as in para. I.

IV. For the best specimen of English embroidery, in satin-stitch or open work, *white*, two prizes as in para. III.

V. For the best specimen of crewel-work, two prizes as in para III.

VI. For the best Indian design, for embroidery, two prizes.

VII. For the best specimen of mending by darning on old cloth or stocking, two prizes as in para. III.

VIII. For the best specimen of mending by patching, two prizes as in para. III.

IX. For the best specimen of pillow-lace, *white*, two prizes as in para. III.

X. For the best specimen of pillow-lace, *gold* or *silver*, two prizes as in para. III.

XI. For the best specimen of knitting, one prize.

XII. For the best sampler, with English or vernacular letters, two prizes.

XIII. For the best Kinder-Garten work, two prizes.

2. The specimens of Needlework should be sent to Mrs. Grigg, between January 15th and 31st, 1885.

3. Each competitor for a prize should send with the specimens a declaration, attested by herself, or her parent or guardian, that the work has been executed entirely by herself. In the case of a school, the declaration should be to the effect that the work has been executed entirely by the pupils in the school, and should be signed by the Manager.

(*a*) The garments exhibited must not be in miniature, but of a useful size.

(*b*) In awarding prizes I. and III., the shape of the garments, the beauty and strength of the Needlework, and the size and variety of the collection, will all be taken into consideration.

(*c*) In awarding prizes for embroidery and other fancy-work, the beauty of the workmanship, the taste displayed in colour and form, and the suitability of the ornamental work for the purpose to which it is applied, will all be taken into consideration.

(*d*) In awarding prizes for Kinder-Garten work, that which shows a knowledge of Froebel's principles and ideas will be valued more highly than that which displays only mechanical skill.

(*e*) No prizes will be given for kinds of work not mentioned in this notice.

(*f*) Work sent from schools should have the name and address of the schools securely fastened on *each piece*, and should be accompanied by a list.

(*g*) Work sent by private individuals, as well as the boxes containing it and their keys, should have the name and address of the owner similarly secured.

4. Competitors for prizes will not be allowed to send the same specimen twice for exhibition.

5. Those who desire to sell their contributions may do so, if they appoint an agent of their own to conduct the sales, remit the proceeds and return any work that remains unsold.

The price should be clearly marked on each article.

6. The Sub-Committee will be glad to receive specimens of fine Needlework (both plain and fancy) for exhibition only. These also should be sent to the care of Mrs. Grigg.

7. All the specimens will be returned to such exhibitors as send a messenger to fetch them within a fortnight after the close of the exhibition. If this is not done, the Secretary cannot be responsible for the safe-keeping and return of specimens belonging to contributors in the town of Madras. Contributors in the Mofussil are requested to arrange, if possible, for the removal of their contributions by a messenger in Madras. When this is impossible, the Secretary will, if requested, return the specimens by train or post, in which case it is requested that the receipt be acknowledged immediately.

8. Competitors who receive a certificate or prize are requested to send an acknowledgment immediately.

ELIZABETH L. GRIGG,
Honorary Secretary, Sub-Committee,
National Indian Association,
HOLLOWAY'S GARDENS, PANTHEON ROAD, *Madras.*
MADRAS, *27th May, 1884.*

SOCIAL AND PHILANTHROPIC INSTITUTIONS OF THE WEST.

IX.—THE LONDON SCHOOL OF MEDICINE FOR WOMEN, HENRIETTA STREET, BRUNSWICK SQUARE.

The London School of Medicine for Women is one practical result of a hard and persevering struggle for a quarter of a century on the part of women in England who desired to enter the medical profession, and of the friends and supporters of their

effort. Before giving details about the institution, it seems desirable to refer briefly to the circumstances which called it into existence.

At the time when the question was first raised as to whether women might take their place among recognised medical practitioners, the Medical Act of 1858 had only lately passed. One main purpose of that Act was to institute a system of registration, by means of which the public should be enabled to distinguish between qualified and unqualified doctors. A General Medical Council was appointed, upon which nineteen Examining bodies had representatives. No one was to be recognised as a legally or duly-qualified medical practitioner who had not registered under this Act; and, as a title to registration, candidates were required to prove that they had been satisfactorily examined by one of the nineteen Examining bodies. The Act, however, allowed those who had been examined before it was passed, and those who were in practice with a foreign degree, to register without further examination. This permission was taken advantage of by Miss Elizabeth Blackwell, who had, in 1849, taken the M.D. degree in the United States, and had established herself in practice in London. The first register, therefore, contained the name of one woman, though no mention was made of women in the Act. Just at this time the question of increased opportunities of useful occupation for women had begun to engage attention, and, with Dr. E. Blackwell's example in view, it was felt that the medical profession would prove a valuable opening for women of high ability and earnest character who wished to maintain themselves, and to benefit others of their own sex by the alleviation of suffering. In 1860 Miss Garrett (now Mrs. Garrett Anderson, M.D.) made the attempt to obtain medical instruction, with a view to becoming a qualified practitioner. She was allowed to attend some classes at the existing medical schools; and for other subjects, though at great cost, she succeeded in obtaining tuition. She even found means of securing, after much difficulty, the necessary Hospital teaching. Thus in 1865 Miss Garrett was in a position to apply for registration as a licentiate of Apothecaries' Hall. Her claim was admitted, but early in 1867, immediately after Miss Morgan and two other ladies had passed the Preliminary Examination, the authorities decided to pass a rule excluding candidates who had received any private medical instruction. By this rule women were practically altogether excluded; for in some subjects all public classes were closed to them. However, now two women were legally qualified by having been placed on the register, and though for twelve years these were the only two, others at once began

to prepare for the medical profession, in the hope that the door would at last be opened to them. Several ladies—among them Miss Morgan (now Mrs. Hoggan, M.D.) and Mrs. Atkins—entered as students at Continental Universities, and obtained, at Paris, Zurich, or Berne, well-earned diplomas, on which they practiced until registration could be obtained.

We now come to the endeavour which, by its failure, led to the founding of a distinct School of Medicine for women in London. Miss Jex Blake, M.D., in 1869, first alone, then with Miss Pechey, Mrs. Thorne, Miss Chaplin, and Mrs. Evans, applied to be allowed to join the University of Edinburgh, under an arrangement of separate classes for medical instruction. After a few months delay the application was granted. The five ladies matriculated and entered on their medical course. During the second session, however, a strong opposition began. The professors objected to deliver a duplicate course of lectures to women, and the students behaved tumultuously. The consequence was that the University authorities tried to reverse what they had done by asserting that they had exceeded their powers. The women students were now ten in number. They would not give up the accorded permission simply upon this change of view. So in 1873 the case was tried, and judgment was given in their favour; Lord Gifford (the Lord Ordinary) deciding that the University had the power to admit women. But the Edinburgh University did not wish to have or to exercise such a power. The authorities appealed in the following year to the whole Court of Session, and, by a bare majority, they obtained a reversal of Lord Gifford's judgment. The lady students were therefore henceforth forbidden to attend any University classes. This door being shut, they turned their thoughts to other ways of obtaining their end, and resolved to trust to public opinion and to their own exertions. In Parliament, Mr. Cowper Temple (now Lord Mount Temple), Mr. Russell Gurney, Q.C., Mr. Stansfeld, and other firm friends of the cause, tried zealously, for some time apparently in vain, to make the medical career free for women. At last, in 1876, a Bill which had been introduced by Mr. Russell Gurney, enabling the nineteen British examining bodies to extend their examinations to women as well as to men, received the support of Government and became law. The Bill was simply a permissive one, but it bore good fruits, as we shall explain later. Whilst the matter was being pressed in Parliament, Miss Jex Blake and her fellow-students determined to start a School of Medicine in London, in which, without any external hindrances, women could receive a medical training. A house was taken near Brunswick Square, a good staff of lecturers was secured, and

thus, in 1874, the present institution, the School of Medicine for Women, took its rise. One serious hindrance to its efficiency still existed. No London Hospital of the required size would entertain the application from the School in regard to clinical instruction for its students. But after a while even this obstacle was overcome. The Royal Free Hospital, which has no male School, acceded in 1877, on certain conditions, to the request made; the needed facilities for Hospital study were granted, and the training of the School thus became entirely adapted to the course required for the recognised medical examinations.

The London School of Medicine for Women has the following curriculum:—*First Year, Winter:* Anatomy, Practical Anatomy and Chemistry, Minor Surgery, Auscultation, and Out-Patients' posts at the Hospital. *Summer:* Practical Chemistry, Practical Physiology, Out-Patients' posts at the Hospital. *Second Year, Winter:* Anatomy, Practical Anatomy, Physiology, Chemistry. *Summer:* Materia Medica, Practical Chemistry. (First Professional Examination to be passed at the end of this year). *Third Year, Winter:* Medicine, Surgery or Midwifery, Hospital In-Patients' posts (Medical and Surgical). *Summer:* Forensic Medicine, Pathology, Hospital In-Patients' posts (Medical and Surgical). *Fourth Year, Winter and Summer:* Medicine, Midwifery or Surgery, Hospital Ophthalmic Surgery, Gynœcology, three months Fever Hospital, six months Practical Midwifery. (Final Professional Examination to be passed at the end of this year.) The fee for the ordinary curriculum of non-clinical lectures is £80 if paid in one sum, or £85 if paid by instalments in each year. A small further fee admits to additional courses. Non-compounders pay £8 8s. for each course of winter lectures, and £5 5s. for each course of summer lectures. In addition to these fees, a fee for four years' clinical instruction at the Royal Free Hospital is £50, or £45 if in one sum. Ladies not desiring to study medicine with a view to practice may attend the classes by permission of the Executive Council; but such students do not receive certificates. Examinations are held in each class of the ordinary curriculum, and attendance on the examinations is required from all students. No residence is possible at the School; but there are boarding-houses and college residences near, to which students are recommended. Several scholarships are attached to the School; and very shortly one of £50 for five years will be granted to a lady willing to prepare for the practice of medicine among the women of India. The award of this scholarship rests with the Medical Women for India Sub-Committee of the National Indian Association. In the list of officers and lecturers are to be found medical men of distinguished position; and some ladies also take subjects. Mrs. Garrett Anderson, M.D., is Hon. Dean of the School; Mrs. Thorne is Hon. Secretary. At the late prize distribution, presided over by the Dean of Westminster, Mrs. Garrett Anderson stated that during the last year 38 students had received instruction at the school and the Royal Free Hospital. It was gratifying to hear on that occasion from the Treasurer, the Rt. Hon. James Stansfeld, M.P., that the Governors of the Royal Free Hospital had generously remitted the annual payment of £300 hitherto made by the School for the privilege of sending students to study in its wards. The remission will prove of great help to the funds of the School, which, however, are still in need of some assistance, as the fees do not at present cover all expenses.

Before concluding this short account of an important movement, we will mention the effect of the enabling Bill, already referred to, which permitted the nineteen Examining bodies to open their Examinations to women if they chose to do so. In the autumn of the year in which the Bill passed—1876—Miss Edith Pechey made application to two Examining bodies in Ireland, which both granted her request. One of them, the Queen's University, proved, however, not available at that time, owing to certain requirements of attendance at one of the Queen's Colleges, which those Colleges refused. But the Irish College of Physicians made no conditions, and in 1878 the following ladies were admitted and passed: Dr. E. Walker Dunbar, Dr. Frances Hoggan (M.D. Zurich), Dr. Sophia Jex Blake (M.D. Berne), Dr. Louisa Atkins (M.D. Zurich), and Dr. Edith Pechey (M.D. Berne). By this Examination all these ladies' names were placed on the Medical Register. Since that date the important event has occurred that the University of London, notwithstanding a strong effort made by some medical men to impede the matter, has by its new Charter admitted women to all its degrees. It is well known to our readers that Mrs. Scharlieb passed the London M.B. degree with Honours, obtaining a Gold Medal in Midwifery; and other students of the School of Medicine have also passed with the greatest credit. There are now three Examining bodies, one in England and two in Ireland, through which women can prove their claim to be placed on the Medical Register. There are already on the Medical Register thirty-eight women, and more come forward for the profession every year.

We must not omit notice of an institution which has by its usefulness greatly helped forward the general movement—the New Hospital for Women at 222 Marylebone Road, founded on smaller premises in 1872, while the Edinburgh case was going on. It is entirely officered by women, and it has proved

of very great value to sufferers of their own sex, by its twenty-six beds and its Dispensary.

The opening of the medical profession to women does not yet meet with universal approval; but those ladies who have availed themselves of the hardly-acquired privilege have done much, by the able and satisfactory way in which they have made use of it, to lessen the objections of opponents. No one expects or wishes that a large number should devote themselves to this profession. It has, however, been proved that such aid is very highly appreciated by women and for children; and it is on all accounts desirable that no arbitrary restrictions should exist in regard to evidently useful work, and that those women, who wish to gain for themselves this honourable, remunerative position, should be free to employ their capacities in such a direction. The movement, as readers of this *Journal* know, is already proving an influence for good in India. We need not here refer to the remarkable steps of progress which have followed the suggestions made two years ago by Dr. Frances Hoggan in the *Contemporary Review*. Practice in that country for medical women has become a matter of practical consideration in England, and also in the United States, where, in fact, the original start in respect to the whole question was courageously made. Indian ladies also have been stimulated to prepare themselves by a thorough training for the service of their countrywomen, and the Government of India has shown cordial sympathy with all these efforts. We trust that the London School of Medicine will rise, by the exertions of its Council and the unremitting study and the distinctions of its students, to the importance which its objects deserve.

MAHARAJA OF VIJAYANAGARAM'S GIRLS' SCHOOLS.

The Sub-Committee of the Madras Branch of the National Indian Association, for the management of the Girls' Schools of His Highness the Maharaja of Vijayanagaram, have much pleasure in laying before the public the following report upon the working of these Schools during the year 1883.

2. On the first January, 1883, there were 535 girls on the rolls of the five Schools under the management of the Committee; and the number had risen to 583 on the 31st December, showing an increase of 48 girls during the year under report. Of the girls, on the last day of the year, 335 were learning Tamil; and 248, Telugu. The following shows the distribution of these girls among the different Schools:—

		Tamil.	Telugu.	Total.
(1.)	Town School ...	100	98	198
(2.)	Triplicane School...	50	64	114
(3.)	Mailapur do. ...	77	24	101
(4.)	Chintadripet do. ...	62	47	109
(5.)	Egmur do. ...	46	15	61
	Total ...	335	248	583

TOWN SCHOOL.

3. This is the largest and the most important of the Schools of the Maharaja. The attendance slightly declined during the year. The School opened with 209 girls in the beginning of January, and closed in December with 198; showing a falling-off of 11. The average number on the rolls during the year was 199, and the average attendance 153, or 77 per cent.

TRIPLICANE SCHOOL.

4. The rolls of this School numbered 112 at the beginning and 114 at the end of the year, showing a slight increase. The average number on the rolls was 113, and the average attendance 86, or 76 per cent.

MAILAPUR SCHOOL.

5. This School contained 86 girls at the beginning and 101 at the end of the year, showing an increase of 15 girls. The average number on the rolls during the year was 91, and the average attendance 73, or 80 per cent.

CHINTADRIPET SCHOOL.

6. This School showed an increase of 31 girls during the year, as there were 78 at the beginning and 109 at the end. The average number on the rolls was 92, and the average attendance 74, or 80 per cent.

EGMUR SCHOOL.

7. This is the smallest of the Maharaja's Schools. There were 50 girls at the beginning of the year and 61 at the end, showing an increase of 11 girls. The average number on the rolls was 49, and the average attendance 39, or 80 per cent.

8. The Schools were inspected by Mrs. Brander, Inspectress of Girls' Schools, and her Deputy, in December. 21 girls were examined altogether from the different Schools for the Upper Primary and 40 for the Lower Primary. Mrs. Brander's report has not yet been received.

9. Three girls appeared for the Special Upper Primary Examination held in December, two from the Town School and one from the Mailapur School. The Committee regret to learn that all of them failed.

10. In their report for 1882 the Committee intimated their intention of placing the schools under the superintendence of a qualified European lady, and of applying to Government for a grant, with the object of meeting the necessary increase in the expenditure. The Committee are now happy to be able to report that they have succeeded in securing both these objects. They have engaged the services of Miss Emily Eddes, a European lady with very high testimonials, as Superintendent of the schools. This lady was educated at the Home and Colonial Schools and Queen's College, Harley Street, London. Her experience in teaching, and in the organization of schools, has been considerable. The Committee have also succeeded in securing a grant in aid of the salaries of the Superintendent and many of the teachers employed in the schools.

11. The Committee are gradually replacing inefficient and untrained teachers by certificated and trained school-mistresses; but the dearth of suitable school-mistresses, as well as the consideration which must be shown to old employés, render it necessary to proceed slowly in this direction. They have as yet been able to place one of the schools only in charge of a school-mistress; viz., the Town School, which is the most important of the schools under their management. Miss Shanmagam, who was trained in the Government Female Normal School, and who holds a First-class School-mistress's Certificate, has been appointed head-mistress. The services of two more school-mistresses have also been secured in the Town School. The Chintadripet School has been placed in charge of a new head-master, and changes have been made in the teaching staff of the other schools.

12. As soon as Miss Eddes entered upon her duties, she directed her attention to the needlework and drawing taught in the schools. She found that many of the needlework mistresses and the drawing-master were not efficient. The services of three needlework mistresses were dispensed with, and others engaged in their stead. The drawing-master was also dismissed, and his duties undertaken by Miss Eddes herself.

13. The work of the year under report was somewhat interrupted by the many changes above referred to. A transition period is necessarily trying, but the Committee believe that much has been done to pave the way for better work in the current year.

14. One of the first objects of the Superintendent has been to improve the sanitary condition of the school-houses, and to encourage the pupils to be uniformly neat and clean in appearance, and to attend school regularly. The numbers of the infant classes are very large, and it is in this department that the help of trained

women-teachers is especially needed to carry out modern work, and employ the time of the little children more profitably than can be done by masters. It is proposed at once to obtain a supply of Kindergarten materials, such as paper-mats, card-board work, cubes and pictures, for the infant classes. Some Kindergarten games have been taught in the Triplicane School, as that is the only school which is provided with a house where there is sufficient space; but the want of teachers to keep up regular practice has prevented much being done. A game of ball in the afternoon has appeared to give the children much pleasure. Drilling was attempted in three schools; but as in each case objections were raised by parents of pupils, it was thought well to postpone this subject.

15. Drawing on Kindergarten principles has been taught in all the five schools; and it has proved successful, not only in bringing out any talent possessed by the pupils, but in cultivating habits of neatness and order.

16. Great attention has been paid to the needlework; and, although the appointment of new teachers for this branch is comparatively recent, there is promise of great improvement—where indeed it was much needed. Wash-hand basins and towels have been supplied in all the schools, and the work is already kept much cleaner. A fair supply of both native and European garments has been made during the past four or five months.

17. During the year the Committee introduced a regular scale of school fees at the following rates, and limited the number of free scholars to five per cent.:—

	Town, Triplicane and Mailapur Schools.	Chintadripet and Egmur Schools.
	AS.	AS.
Infant Class	2	1
Preparatory Class ...	3	1½
First " ...	4	2
Second " ...	6	3
Third " ...	8	4

They hope ere long to be able to enhance the fee rates, so as to render the schools more self-supporting without checking the attendance of girls of poor families.

18. A beginning has been made in continuing at home the education of girls who have left school, and with this object Miss Eddes has kindly undertaken the supervision of the Home Teaching operations of the National Indian Association.

19. In December last, H. H. the Maharaja visited the Town, Triplicane and Mailapur Schools, and expressed himself very much pleased with the work being done in these schools.

20. From the Abstract of Receipts and Disbursements appended, it will be seen that the receipts during the year amounted to Rs. 13,051-14-8, and the disbursements to Rs. 11,835-14-0, leaving a balance of Rs. 1,216-0-8. Of the receipts, the sum of Rs. 8,890-0-0 was contributed by the Maharaja, and Rs. 2,558-1-8 received from Government as grant in aid. The school-fee collections amounted to Rs. 891-10-0, against Rs. 686-6-5 in the previous year.

21. In conclusion, the Committee have to thank Government for the liberal grant sanctioned for the schools. The Committee are also under great obligation to Miss Manning, the Hon. Sec. to the National Indian Association, for the kind interest always evinced by that lady in these schools, and for sending through Miss Eddes, the Superintendent, two boxes of toys and pieces of work.

(By order) P. VIJAYARANGAM MUDALIYAR,
Honorary Secretary.

MADRAS, 25*th January*, 1884.

INDIAN INTELLIGENCE.

A large meeting was held at Poonah on July 19th, presided over by Sir William Wedderburn, Bart., at which it was resolved to establish there a High School for Girls. Mr. Chatfield, the Director of Public Instruction, was present, and all classes and castes of the native community were represented at the meeting. Colonel Reeves, Political Agent at Kolhapore, expressed his sympathy by an encouraging letter. The proceedings were opened by the announcement that Lady Ripon had sent Rs.1,000 towards the object of the meeting. A message was then read from the ladies belonging to the Arya Mahila Samaj, or Indian Ladies' Association, urging the necessity of increasing the existing means of educating native girls. The following donations and scholarships were at once promised:—His Highness the Regent of Kolhapore, Rs.10,000; Mr. Desvi Hariprasad Santukrans, J.P., Rs.6,000; Lady Mayi Saheb Daphali, of Jat, two annual scholarships of Rs.240 each; Mr. Ganpatrao Mankar, a scholarship of Rs.60 annually; Sardar Bapu Saheb Nimbalkar, a scholarship of Rs.10 monthly. It is very satisfactory that the native ladies of Poonah have such efficient help in regard to the object they have long wished to secure.

A Khojah gentleman of Bombay, Mr. Jairazbhoy Peerbhoy has offered to found a school for the girls of his own community.

With this object, he has handed over to the Director of Public Instruction the sum of Rs. 15,000, on condition that a girls' school, to be called the Jairazbhoy Peerbhoy Girls' School, should be permanently endowed out of the interest, and efficiently maintained by the Department of Public Instruction in the chief Khojah quarter of the city. We are glad to find that a subsidiary condition is that the instruction is to be given by female teachers. Mr. Chatfield, the Director, has conveyed to this gentleman the thanks of Government for his public spirit and patriotic munificence. The school was to be opened without delay.

It is proposed to establish a Veterinary College at Bombay, upon land given by Mr. Dinshaw Manockji Petit for the purpose. The cost, which is estimated at Rs. 210,000, will be borne proportionately by Government and local bodies.

Babu Nakur Chunder Biswas has published part 2 of a series of biographies of distinguished women, European and Indian. The book is said to be written in "easy and good Bengali." It will prove useful as a prize in girls' schools, and for home reading among Bengali ladies.

The Dewan of Mysore is making arrangements for the opening of a School of Arts at Bangalore; and it is expected that Mr. T. Rangasawmy Pillay, an artist of nearly eighteen years' standing, will be appointed Superintendent.

We deeply regret to have to record the death, after a lingering illness, on July 24th, at Calcutta, of the Hon. Kristo Das Pal Rai Bahadur, C.E., editor of the *Hindu Patriot*. He was a man of rare ability, a powerful writer and speaker, remarkable for his knowledge and his industry, simple and generous of disposition. He used his extensive influence in a disinterested manner, and will be greatly missed in and beyond his community.

PERSONAL INTELLIGENCE.

Khan Bahadur Bomanji Sorabji, C.E., has passed the Examination for the Ph. D. degree in the Royal Bavarian University of Würzburg. The three subjects chosen by Mr. Bomanji Sorabji were, Inorganic and Organic Chemistry, Experimental and Mathematical Physics, and Mathematics.

At the close of the summer session of the Royal Agricultural College, Cirencester, Mr. Syed Mohammed Hossain (Lucknow) stood first in order of merit among the students who gained the Diploma of the College; and he also obtained the Holland Gold Medal.

Mr. Kaikhosro Bahadurji has passed the Intermediate Examination in Medicine of the University of London in the First Division. In the Honours Examination he took Third Class Honours with the second place in Physiology, and First Class Honours with the fourth place in Materia Medica. He has also obtained in the Terminal Examinations of University College, the Second Silver Medal (equal with another student) in Anatomy, the First Silver Medal in Materia Medica and Therapeutics, and a Second and First Class Certificate in Physiology and Chemical Physiology respectively.

Mr. Aurung Shah (Assam) stood second in the late Competitive Examination in Zoology and Comparative Anatomy of the University of Glasgow; and he obtained a First Class Certificate of Honour.

Mr. Cawas Lalcaca and Mr. Jamsetji Framji Kolaporewalla have passed the L.R.C.P. of London, Examination.

The Benchers of the Middle Temple, in the last Scholarship Examination, awarded a prize in Common Law to Mr. Jitendra N. Palit.

In the Competitive Examination, held last month, for the Indian Medical Service, Mr. U. N. Mukerji stood fourth among the five successful candidates, with 2,411 marks.

In the recent Examination of the Selected Indian Medical Service Candidates for commissions as surgeons in the Service, Mr. H. E. Banatvala stood third among the five candidates, with 4,606 marks.

In the Technological Examination, held by the City and Guilds of London at the end of May, Mr. Ardeshier Burjor Master passed with honour in Electric Engineering.

Pundita Rama Bai has been appointed Teacher of Sanscrit and Oriental Languages in the Ladies' College, Cheltenham.

The Gilchrist Scholar for this year is Babu Manick Lal Dutt, a student of the Presidency College, Calcutta.

We have the satisfaction to announce that Mary Lady Hobart and Mrs. Carmichael have become members of the Committee of the National Indian Association, and that Lady Hobhouse has become a Life Member of the Association by a subscription of ten guineas.

Errata.—We regret that the two following misprints occurred in the article by Sir Alexander J. Arbuthnot, on the Education Commission Report, in the August number of this *Journal*. On page 337, line 17, the word "and" was erroneously inserted between "higher" and "secondary." On page 340, line 2, for "twin-born," read "twice-born."

JOURNAL

OF THE

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IN AID OF

SOCIAL PROGRESS IN INDIA

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JOURNAL

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THE NATIONAL

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IN AID OF

SOCIAL, PROGRESS AND REFORM IN INDIA.

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NATIONAL INDIAN ASSOCIATION.

OBJECTS OF THE ASSOCIATION.

To extend a knowledge of India in England, and an interest in the people of that country.

To co-operate with all efforts made for advancing education and social reform in India.

To promote friendly intercourse between English people and the people of India.

THE ASSOCIATION CARRIES OUT THESE OBJECTS BY THE FOLLOWING AND OTHER METHODS:—

1. The publication of a monthly Journal recording educational work and social progress in India, and diffusing information and opinions on Indian subjects.
2. Lectures in connection with the Objects above stated.
3. Grants in encouragement of female education, grants to educational and philanthropic institutions in India, gifts of books to libraries, prizes for schools, &c.
4. Extending the employment of Medical Women in India.
5. Selecting English teachers for families and schools.
6. Help and friendly offices to Indian teachers visiting England for purposes connected with their profession.
7. Affording needful information to Indians in England, supplying them with introductions, &c.
8. Occasional Excursions to places of interest.

In India there are Branch Committees at Calcutta, Bombay and Madras, which undertake educational statistical work, and promote social intercourse between English and Indians.

This Association, which was established by Miss Carpenter, has now existed fourteen years. The Committee desire to promote, by the various practical methods indicated above, increased sympathy and union between English people and the people of India. They therefore request co-operation from all who are interested in India's moral and intellectual progress.

In all the proceedings of this Association the principle of non-interference in religion is strictly maintained.

MEMBERSHIP, ETC.

Subscriptions and donations to the Association to be paid to the London and Westminster Bank, 1 St. James' Square, S.W.; to ALFRED HAGGARD, Esq., Athenæum Club, Pall Mall; to ALAN GREENWELL, Esq. (Bristol), Treasurer, 8 Alma Road, Clifton; or to Miss E. A. MANNING, Hon. Sec. Subscriptions are due January 1st of the current year.

A payment of ten guineas or of Rs. 100 constitutes the donor a Life Member; an annual subscription of 10/- and upwards constitutes Membership. Members are entitled to receive invitations to the Soirées and Meetings of the Association, and the monthly Journal.

The Journal may be subscribed for separately, 5/- per annum, in advance, post free, by notice to the Publishers (London, KEGAN PAUL & Co.; Bristol, J. W. ARROWSMITH); and it can be procured through Booksellers.

In India the Journal may be obtained from the Secretaries of the Branches.

JOURNAL

OF THE

NATIONAL INDIAN ASSOCIATION.

No. 166. OCTOBER. 1884.

LIFE OF THE HONOURABLE MOUNTSTUART ELPHINSTONE.*

THERE are few departments of literature more interesting than biography; none, perhaps, in which success is more difficult. T. E. Colebrooke's *Life of Mountstuart Elphinstone* will be a most welcome addition to the Anglo-Indian library. Most readers are familiar with the character and sketch of Elphinstone's career given by Sir J. W. Kaye in his *Lives of Indian Officers*. An excellent memoir of his life and services, from the pen of Sir T. E. Colebrooke himself, which appeared in the *Journal of the Royal Asiatic Society* of 1861, is, perhaps, not quite so generally known. The present work is founded on this memoir, large portions of which are reproduced verbatim; but it derives its main charm from the copious extracts which it contains from Mountstuart Elphinstone's journals and private correspondence with Mr. E. Strachey and Mr. W. Erskine, to which Sir T. E. Colebrooke had not access when he wrote the memoir. The journals, with the exception of some volumes containing an account of his travels on his homeward journey, were not intended for the perusal of friends, and not only record the every-day occurrences of his private life, with remarks on the books he was reading and the places which he was visiting, but contain frequent references to his feelings,

* *Life of the Honourable Mountstuart Elphinstone.* By Sir T. E. Colebrooke, Bart., M.P. In two vols., with portraits and map. London: John Murray. 1884.

with occasional resolutions as to his conduct. The absence of almost all allusions to his official duties is a somewhat remarkable feature in them, but it appears that he laid down a rule not to enter into such matters.

The public career of a man who played so great a part in the foundation of our Indian Empire could scarcely have been made intelligible to the English reader without an occasional bird's-eye view of the state of Indian politics. This portion of the work is very skilfully done. The historical digressions are clear and concise. The career of the statesman is not lost in the history of the period. Sir T. E. Colebrooke has devoted a lifetime to the study of Indian questions, and writes with a fulness of knowledge, which is sometimes wanting in writers who take up such subjects. Thus, to quote a case in point, we are told in the *Encyclopædia Britannica*, in an otherwise well-written article, that "so high was Elphinstone's reputation for administrative ability that when the *lieutenant*-governorship of Bombay fell vacant, in 1819, the Court of Directors appointed him to the position in preference to two candidates of distinguished merit, who were both his seniors."

Elphinstone's lot was cast in India at a period when soldiers were statesmen and statesmen were soldiers. In his boyhood he "dreamt of winning battles that would throw into the shade the great struggles of the age," and is described as full of fun, and always at the head of the little boys in the neighbourhood in their adventurous expeditions. Mr. John Russell, one of his early friends, gives the following amusing account of him at this period :—

"Mr. Elphinstone's father, Lord Elphinstone, then an officer in the army, was, at the time I first knew his son, the Governor of Edinburgh Castle, where he resided with his family in the Governor's house. This must have been about, or some time after, the breaking out of the French Revolution; at least it must have been some time after our first engagements with the French at sea; for there were then confined in the castle a great number of French prisoners, some of whom made a little support to themselves by manufacturing snuff-boxes and little toys of wood. From being intimate with Mountstuart, I was frequently with him in the castle, and our great amusement was to traffic with the prisoners for their wares, and perhaps practise our small French, which we were then learning at school, and talking

to them. This led to their singing French songs to us, which we learnt from them; and as they were zealous Republicans, their songs were all to that tune. Nothing amused Mountstuart so much as going about the castle singing these songs, which consisted, *inter alia*, of the 'Marseillaise,' 'Ça ira,' 'Les Aristocrates à la Lanterne,' and other democratic songs then in vogue in France.

"The old officers looked askance at this outrage on their loyal feelings; and Mountstuart, if he had not been the Governor's son, would probably have been checked in a way he would not have liked; but I do not recollect anything more than possibly a private reprimand having been inflicted. He was at all times a very lively, sprightly boy, with a light figure and curly golden locks, and very good-looking."

In spite of his military predilections, Elphinstone was delighted when he heard of his appointment to the Bengal Civil Service. This nomination he obtained in March, 1795, through the interest of his uncle, William Elphinstone, who, after commanding a ship in the service of the East India Company, had become one of its directors. He was then still under sixteen, and had received a very [illegible] education partly under a private tutor until [illegible] fifteenth year, and afterwards at the Edinburgh High School and Dr. Thompson's school at Kensington. His uncle desired him to leave off Greek, and to apply himself to writing and cyphering during the six weeks which would intervene before the fleet sailed. He gives his mother the following list of the books he was taking on board :—

"My most considerable books are the *Novelist's Magazine*, twenty-five large volumes, containing two or three novels each, and the British Classics, same size, five volumes, containing such things as the *Spectator*, *Guardian*, *Rambler*; and *Mundell's Poets*, containing every good British poet; and the *Encyclopædia Britannica*."

After a short stay at the "noble blackguard town" of Portsmouth, he embarked on board the *Berrington*. The voyage to Calcutta, including detentions at Rio Janeiro and Madras, occupied more than eight months. He was met by his brother James, who had gone out in the Civil Service two years before, and was at once appointed assistant to Mr. Strachey, who held the office of Registrar under Mr. Davis at Benares, where his brother was also stationed. This mode

of training young men for the public service was, of course, a perilous one, but it was not without some advantages. "Those," says the biographer, "who are placed early in situations of responsibility, and rise superior to the temptations by which they are beset, acquire a force of character which no scheme of training can create. The circumstances in which Mr. Elphinstone was placed were favourable to this early development, and I attribute to this some of the precocity he was soon to display."

One of the temptations which beset young civilians at this period was the facility with which they could borrow money. Elphinstone, as was usual in those days, began his career by running into debt, and remained in debt for many years. He also at this period entered on that course of systematic reading which was so marked a feature in his life, and commenced the practice of keeping a journal. The Benares journals perished in the destruction of the Residency at Poona in 1817, and very little is, therefore, known of his life at this period. From a letter to his uncle, Lord Keith, it appears that he had [illegible] on the Governor-General, Sir John Shore, who arrived suddenly at Benares, on his way to Lucknow, in consequence of the threatening state of affairs in the North-West, where an invasion by Zemaun Shah, the Affghan ruler, was expected. His work on this occasion merely consisted in copying some letters to the Resident of Lucknow. Elphinstone was at Benares when Mr. Cherry, the Resident, and the British officers with him, were massacred by Vizier Ali and his armed followers during the course of an official visit; but neither he nor his friend Houston, who was staying with him at the time, knew anything of the murders around them "until," in the words of Mr. Houston, "all the other Europeans had been destroyed or had fled, when we mounted our horses, pursued by a body of the enemy, whose pursuit was eluded by riding through a high sugar-cane plantation, when they lost sight of us."

In 1801 he proceeded to Calcutta, and entered the new college founded by Lord Wellesley. While there he was offered a diplomatic appointment of Rs.800 a month at Poona and set out, accompanied by his friend Strachey and a young officer named Hamilton, who was going to Hyderabad. Colonel Kirkpatrick was to have marched with them, but for some reason or other did not do so. They had, however,

apparently, the benefit of his camp equipage and escort; for after they had reached Midnapore by dawk, their retinue is described as consisting of eight elephants, eleven camels, four horses, ten bullocks of their own, besides tattoos (ponies) and bullocks belonging to the servants, twenty sepoys, and 150 to 200 servants and coolies. Their route lay through what was then foreign territory—Juggernauth, the Chilka Lake, Ganjam, and other portions of the Northern Circars. Near Ganjam the refractory Zemindars were plundering the open country, and burning the villages on all sides. "A Mahratta condottier, with thirty or forty men," was hired for their protection. Upon entering the Madras territory they left their tents and servants, and dawked down to Madras, where they whiled away some time, and were hospitably entertained by the Governor. We next find Elphinstone spending a month at Bangalore, and making excursions in the neighbourhood; then at Seringapatam, where he and Strachey were entertained by Colonel Wellesley; and, finally, at Hyderabad, where they remained three months. In this leisurely and circuitous fashion they eventually arrived at their destination. In these days, when the Accountant-General, armed with Travelling Allowance [illegible] tourists or officers joining their stations by the most direct routes, and with the utmost expedition, one can scarcely read the account of Elphinstone's march without a sigh for the pleasant customs of days gone by. The following passage was written on the banks of the Chilka lake:—

"We rode along a very narrow isthmus between the Chilka and the sea. We drove a herd of antelopes before us for a mile or two. After we had galloped on the beach for three-quarters of an hour, we rode on the sands. We got to the Company's godown at Mito Alam at about eight. Breakfasted at nine. I walked to the sea and along the shore. When I came back I was bilious and ill; at eleven I found myself still unwell, so I lay down and slept till half-past twelve. I read some of the ninth book of Virgil—the battle on the Trojan wall—and I then sat with Hamilton for some time, and talked about the life of a subaltern. Then I walked with him and Strachey to the seaside. They left me then, and went to bathe in the lake. I walked for a long time and looked at the sea. I thought of the descriptions and figures taken from it in Homer and Virgil. I was sorry when I thought how little I read such authors. My debts and my duty compel me to learn Persian

and Hindi. I then thought how little I was exerting myself to acquire them, how little I thought at all now. I thought on the consequences of my never reflecting, my high opinion of myself, which is sure to increase in proportion to my idleness and thoughtlessness. I remembered the many fruitless resolutions which I had made to subdue this arrogance. I saw the effects of it in my own behaviour. I despise what I do not say myself; oppose plans which are or ought to be indifferent to me. I am fastidious and arrogant; I am not always this, but often. I returned towards the tents. The lake and the opposite shore, fringed with trees, and the hills, were beautiful. The people were trying to surround and kill deer. The bearers did kill one with sticks this morning. Deer, antelopes, jackals, and tame buffaloes are the only animals to be seen on the sands. After I reached the tents it rained for a few minutes. Dressed, read *Hero and Leander*, walked on the shore, dined, and went to bed at ten."

In the following passage Elphinstone reviews his course of reading during the year:—

"*October 6th.*—They tell me 'tis my birthday. I am now twenty-two. [illegible] recently has the time passed since my last birthday! From the beginning of October to March I lived a studious sort of life, but not the studious sort of life that I lived for the year before at Benares, in solitude and depression. During the last four months of 1800 I lived in the house with Adam, and spent most of my evenings with Strachey, and I sometimes broke the monotony of my life by going into company. Since March I have been on a very agreeable journey; the variety of beautiful scenes, and the changes from one agreeable society to another, left no time for tedium. The interval between my leaving Bangalore and arriving here was the least pleasant part of the year; but among all my ills there were some circumstances which made the recollection even of that period pleasant. Since I arrived here I have been enjoying the return of health, and the ease and tranquillity of my situation.

"With respect to my mind, I have certainly improved in some things since this time last year, in others I have fallen off; on the whole, I think I am a gainer. I have read since last October a good deal of the history relating to the East, a good deal of Timur's *Institutes*, most part of the *Proceedings of the 'Secret Committee,'* Orme's *Hindustan* (a second time), and Strachey's *Narrative History of Persia*, Sale's *Preliminary Discourse to the Koran*, Jones's *Commentarii*, Revisky on *Hafiz*, some of Gilchrist's *Grammar*. I translated with Strachey a considerable part of an Arabic grammar, and read Saadi's *Gulistan*, to the thirty-eighth page, in Harrington's edition (*i.e.*, about three-quarters of Book I.), and a great deal more of His *Bostan*. Of *Hafiz* I read 143 odes in succession, and about as many more here and there; many of them I read many times. I read some of the *Masnavi of Gelaludin;* not much of books not connected with India. I read a good deal of the '*Port Royal*' *Greek Grammar*, an *Odyssey* or two, a few chapters of Herodotus, as much of Hesiod as is in the *Etona Selecta;* the 1st, 7th and 8th *Idylls* of Theocritus, and his *Epithalamium of Helen;* all of Sappho, Theognis, Callistratus, Bion, Moschus and Musæus, as are in that collection (they are most of them scraps); the *Georgics*, all Phædrus, all Horace once over, and many parts repeatedly, and a good deal of Petronius. I looked into the *Italian Grammar;* read the preface and seventy or eighty pages of Tasso, one book of Machiavelli's *History*, a novel and play of his. I read all Bacon's essays, Hume's *Dialogue on Natural Religion*, Berkeley's essay on *The Principles of Human Knowledge*, Middleton's *Free Enquiry*, his letter from Rome, some dissertations of his in Latin and English, some (one vol. and a half) of his *Cicero*, a good deal of Condorcet on *The Human Understanding;* Tracts by Warburton and Wesley on the Sixth Book, from Hartley, some essays in Hayes at the end of the Abbé Raynal's *Revolutions of [illegible]*, Johnson's *Lives* (I had read them before), Boswell's *Life of Johnson*, Voltaire's [illegible] in English, Aitkin's *Essay on the Use of Natural History*. In poetry, *Paradise Lost* and *Regained*, all Waller again and again, most of Cowley, Butler and Denham, Pope and Dryden often, the *Baviad* and *Mœviad*, Darwin's *Botanic Garden*, *Caractacus*, many of Milton's Latin poems, a great deal of Fontaine, *The Robbers* and two other plays of Schiller, some *Idylls* of Gesner, all Boileau's *Satires*, and a great number of his *Epistles*, and Mithridates. I forgot to mention a great deal of Horace Walpole, Jefferson on *Virginia*, Ramsay's *Revolution of South Carolina*, the preface to *Bellendenus*, Japhor's *Farriery*, *The* * . . an abstract of St. Pierre's *Etudes de la Nature*, a life of Major Geshpill, the *Nation*, and novels innumerable."

There is an amusing account of Major Kirkpatrick, the Resident of Hyderabad, "a semi-Indianised Englishman, who had married the daughter of the Nizam's Persian Prime Minister, and led a half-Oriental life." He was popularly known under the nickname of Hushmut Jung, lit. "pomp of war."

* Illegible.

"'Major Kirkpatrick is a good-looking man; seems about thirty, is really about thirty-five. He wears moustachios; his hair is cropped very short, and his fingers are dyed with henna. In other respects he is like an Englishman. He is very communicative and very desirous to please; but he tells long stories about himself, and practises all the affectations of which the face and eyes are capable. He offered me a horse, which I declined. He said the horse should attend me, and that I might do as I pleased.' The Resident's conversation appears to have been as eccentric as his manners. He tells a strange story how his hookah-burdar, after cheating and robbing him, proceeded to England and set up as the Prince of Sylhet, took in everybody, was waited upon by Pitt, dined with the Duke of York, and was presented to the King. On the following day at dinner Major Kirkpatrick talked rather wildly about the secrets of the Government being known in the Court before they were communicated officially to the Resident during the recent negotiations for a subsidiary treaty, and he concluded with talking 'with much pomp about the sources of springs, and with execrable taste about Homer.'"

[illegible] journal after he reaches Poona is full of self-reproaches. The following passage shows the origin of the abstemiousness, which he thenceforward practised through life, at a period when the habits of society rendered it less easy than in our times to keep such resolutions:—

"*March 5.*—Had a pleasant conversation at breakfast. Afterwards I had some hot and violent disputes with Waring and Fussell. I was unreasonable and arrogant and supercilious. By-the-bye, my superciliousness, when I show it, must be shockingly offensive. I express in a few words my contempt for my antagonist's opinion, and then turn from him with disdain. How shocking to degrade oneself so! I have behaved thus twice since I came to Poona, besides to-day. I have drank very little wine since I came to Poona, except in water. I am now accustoming myself to drink my water plain. I shall now drink little or no wine. My principal reason for abstaining is that I may preserve my temper. Excess always makes me irritable. I must pay great attention to preserving my good humour; a contrary disposition in me generally proceeds from an opinion that I am slighted. What can be more contemptible?"

The topics of conversation recorded in the journal are not, observes the biographer, "of the kind to lead to much heat." This is one of them:—

"Talked with Colonel Close about Burke; he is in love with him. He read some passages from the *Reflections;* the assertions seem to me as false as the language was beautiful. Colonel C. admires both; we disputed. I went away."

The young Assistant was presented to the Peshwa, Bajee Rao, on the 11th February, 1802. In the following month the journal closes abruptly, and opens again as abruptly in the middle of the battle of Argaum, at the close of 1803. A few letters furnish the only materials for his private history during this interval. It was a stirring period. A battle was fought almost at the gates of the Residency in October, 1802, when the Peshwa's government was overthrown by Jeswunt Rao Holkar, and the armies of Sindia and the Peshwa were chased from Poona. The British troops advanced under General Wellesley, and Bajee Rao having been reinstated on the 13th May, 1803, Elphinstone remained at the Residency until he was summoned to the camp, to take Malcolm's place as Secretary to General Wellesley. The General who [illegible] own letters, employed his Secretary in superintending an Intelligence Department, and in translating and [illegible] necessary. During these events Elphinstone had an opportunity of seeing [illegible] on a great scale. He was by his chief's side throughout the battle of Assaye. He joined a charge of cavalry at the battle of Argaum, and was with the storming party at the siege of Gawilghar. He gives the following account of his duties to his friend Strachey:—

"My duties are: intelligence, which takes me an hour a day at most; Persian interpreter, two hours a week; Mahratta interpreter, four hours a week; and interpreter of all tongues, which takes me an hour a week, and is my most troublesome appointment. I do not mean that I am impudent; but knowing that I must interpret, whether well or ill, and not having much anxiety about my reputation as a Hindustanee, I interpret quite coolly, and have the use of all my senses and all my language. But my stock of Hindi is really too small. I cannot readily understand all that is said to me, much less say all that I ought to express; I mean in talking to Mahrattas, which is my common employment. I even find a difficulty with Deckanee Musselmans. Their words, their songs and their phrases are so different from the Hindustanee of Gilchrist, that he is of no use to me. It was quite a pleasure to have to interpret once for a man from Delhi, although he spoke horrid nonsense. Of the Intelligence Department, a number of your observations will be answered by

BLOCKED INFORMATION.

this one—that I have not the control of the Intelligence Department, but only the charge of ten parts out of thirty-four. I think well of your remarks: of some because they had, and of others because they had not, occurred to me before. I thought of sending fakeers, but found the plan so well known that officers used to send fakeers to head-quarters on suspicion. The advantage of sepoys is that you can depend on them, and that you may pick a man whose character you may know. I should not have this advantage even if I could get sepoys, or if ours understood Mahrattas. The horseman plan would be good; but it would make us liable to much imposition, and would be difficult to accomplish with such wretched instruments as our hircarras, perhaps not quite fair. I think, if anyone in this line were to apply, he might improve the intelligence; but I had some people given me, and a way shown me, and so fell into the habit of jogtrottery, the great foe of improvement. This was the more natural, as the present plan answered very well for getting notice of the place where the enemy were. To have carried anything further, as their councils or debates, plans, &c., it would require Major Malcolm and 100 Brahmin caurpauris and 10,000 rupees a day for bribes."

reproached Elphinstone with great kindness.

General Wellesley [illegible]

"When the enemy's guns opened fire at Assaye he allowed his secretary, who was riding near him, to put questions suggested by mere curiosity. 'Do you call this a hot fire?' 'Well, they are making a great noise,' was the reply, 'but I do not see any one hit!'"

In a letter to Strachey from the camp at Assaye he gives a vivid description of the horrors of the battle-field:

"There was a Roman Emperor who said he liked the smell of a dead enemy. If he did he was singular in his taste. We are horribly perfumed with such a smell as he liked, but I would rather smell a living enemy. I went yesterday evening to the field of battle. It was a dark, cloudy evening. I rode by myself, and saw *plurima mortis imago*. Some of the dead are withered, their features still remaining, but their faces blackened to the colour of coal, others still swollen and blistered. The Persian I mentioned was perfect everywhere, and had his green quilted coat on; but his face had fallen, or been eaten off, and his naked skull stared out like the hermit's of the wood of Joppa (in the Castle of *Otranto*). Kites and adjutants, larger than the Calcutta ones, were feeding on the bodies, and dogs were feasting in some places and in others howling all over the plain. I saw

a black dog tearing, in a furious way, great pieces of flesh from a dead man, looking fiercely and not regarding me. I thought the group horrible and sublime."

He recurs to the same subject a few days after:

"The field did, as you say, make a strong impression on me, and I thought of it after I went to bed, when it seemed more horrid than it had done before. There have been a number (five or six) of sudden deaths of servants, &c., in camp since the 23rd, and the natives all say it was owing to their having gone to see the dead; that, being unaccustomed to such sights, they had 'hybut kaia,' and died of it."

The following entry in his journal refers to the charge of cavalry at Argaum, where he was carried more than once into the midst of the enemy, who made no effort to cut at him:

"The balls knocked up the dust under our horses' feet. I had no narrow escapes this time, and I felt quite unconcerned, never winced, nor cared how near the shot came about the first time; and all the time I was at pains to see how the people looked, and every gentleman seemed at ease as much as if I were riding or hunting. [illegible] used their swords for some time, and then drew their pistols. . . . I stopped to load my pistols. I saw nobody afterwards but people on foot, whom I did not think it proper to touch. Indeed, there is nothing [illegible] attacking routed and terrified horse, who have not presence of mind either to run or fight."

The following account of the storm of Gawilghar occurs in the journal:—

"I went up to Colonel Kenny, said I heard he was to lead the storming party, and that if he would allow me I would be of his party. He bowed and agreed. Soon after Colonel Stevenson asked Colonel Kenny if he was ready. Colonel Kenny said, 'Yes.' He was ordered to advance. We drew our swords, stuck pistols in our belts or handkerchiefs tied round our middle, and, passing in rear of the batteries, marched on to the breach. Colonel Kenny led the whole; with him went Winfield, Johnson (who had got an unfortunate Potail to go with him), and myself, and perhaps Lutwidge and an officer of the 94th. Then followed the 94th Regiment. Our advance was silent, deliberate, and even solemn. Everybody expected the place to be well defended. As we got near we saw a number of people running on the rampart, near the breach. Colonel Kenny said they were men-

ning the works. I asked him if they were not flying. He said, 'No, no! they won't fly yet awhile.' We went and got close to the works, to a wide hedge, where Johnson had been during the night. I was amazed that they did not fire; our cannon fired over our heads. We got to the breach, where we halted, and let the forlorn hope, a sergeant's party, run up; then we followed, ran along, and dashed up the second breach and huzzaed. Perhaps the enemy fired a little from some huts by the second breach. I did not see them do so. I saw some of them bayonetted there. We kept to the right after entering the second breach, and soon after the troops poured in, so that there was no distinguishing forlorn hope or anything. Colonel Kenny knocked up, and Johnson and I lost him. I had been frequently told, particularly in the trenches just before advancing, that I should be taken for a European of the enemy's, from my not having regimentals. I thought little of this after leaving the trenches; but in this confusion, losing Johnson, I told Winfield what I apprehended, and stuck to him. Going on to the right, we came to a valley leading to the Cool Derwazeh,* down which the enemy were crowding in their flight."

Here the narrative breaks off, but the rest of the story is [illegible] Strachey, from which it may be sufficient here to extract a passage describing his feelings on this occasion. Sir T. E. Colebrooke does not give the key to the cypher used in this part:

"As I have told you my feelings before, I will do so now. When I had obtained leave to go over 21, 43, 78, 88, 116, 98, 15 like a 32, 31, 86, 118, 18, 88. I use your own cypher. This ceased, when I set off and did not return. When we went on to the breach I thought I was going to a great danger; but my mind was so made up to it, that I did not care for anything. The party going to the storm put me in mind of the eighth and ninth verses of the third book of Homer:—

οἳ δ'ἄρ' ἴσεν σιγῇ μένεα πνείοντες Ἀχαιοὶ,
ἐν θυμῷ μεμαῶτες ἀλεξέμεν ἀλλήλοισιν.

'The Greeks went in silence, breathing strength,
Resolved in their heart to support one another.'

And after one gets over the breach one is too busy and animated to think of anything but how to get on."

A campaign does not seem a very favourable period for study, but Elphinstone's letters and journals are full of allusions to his books and his reading. A few days after General

* Back gate.

Wellesley had intimated that luggage would probably soon have to be left behind, we find a letter to Strachey commencing:—

"Look if the fifth volume of my *Herodotus* be in any of the book-cases, or anywhere at Poona; I do not like the appearance of the fourth and sixth being here and not the fifth."

Soon after the battle of Assaye he thanks Strachey for sending *Cicero*:—

"I have almost done with *Vattel*, and was very anxious to get *Cicero*. I wish I could get the instructive books I wrote for, *Burlamacchi*, *Montesquieu*, &c."

Four days later he says:—

"Thanks for your sending Dr. B.'s convoy. I tremble for the great jurist. Conceive his falling into the lawless hands of Pindarrees. . . . I shall consume my two seers of wax candles over him and *Cicero*."

A week after the battle of Assaye he writes to Strachey:—

"I have been made so idle by the constant visiting and talking parties (really interesting ones) to which [illegible] rise that [illegible] turn back to *Massinger* and *Fletcher* with any satisfacti[illegible] in the meantime, reading all Shakespeare critically, [illegible] have got as far as the second play [illegible] *Gentlemen* [illegible] Pray read that play. The critics deny that it is [illegible] Theobald admits it is his, but says it is his [illegible]. Johnson says it has many passages that are 'eminently beautiful;' and I say (if I may say anything after Johnson) that it is an excellent play, superior to the run of Shakespeare's plays, except the famous ones. I have borrowed a capital *Shakespeare* for reading. It has not one note, and I have (in consequence) never met with a difficulty."

A few days later he writes as follows:—

"I should be sorry to lose your verses. What I said about your Spenser verses set me considering all imitations of Spenser, who is considered the easiest imitated of all our poets. I think, in the best imitation, all you can say is that you know what they are meant for by the verse and the sprinkling of old words, as one knows Charles Fox in caricatures by his black mazzard, but that there is no further resemblance to Spenser. One of Spenser's characteristics no other poet could ever imitate; I mean the harmony and majesty of some of his verses. He is in this respect very unequal; but I will undertake to collect a vast number of

heroic verses out of the *Fairy Queen* which you will not match out of all the rest of our poets, including Dryden and Pope."

Another criticism on Spenser occurs in a letter to Strachey in the previous month :—

"I finished Spenser's *Shepherd's Calendar* yesterday. Much as I like Spenser, I think his Pastorals have been immoderately praised, and that making the crown of eclogue-writing pass from Theocritus and Virgil to him was gross profanation. His Pastorals are much rougher, more antique, and more like Chaucer (whom I believe they are meant to imitate) than the *Fairy Queen*. Here are the first lines of two eclogues, one line good and one bad :—

'Is not thilke the mery moneth of May?'
'Tell me, good Hobbinoll, what garres thee greete?'"

On the morning of the storming of Gawilghar he breakfasts with Kennedy, and talks about Hafiz, Saadi, Horace, and Anacreon.

The campaign being now over, General Wellesley was desirous of securing some permanent appointment for his [illegible] recommended him in the strongest terms to the Governor-General. The result was his appointment to the important post of Resident or Nagpoor, at the early age of twenty-four. The appointment was originally intended for Mr. Webbe, a Madras civilian, and Mr. Elphinstone was at first appointed to the temporary charge of our relations with the Mahratta Court, as Secretary to the Residency. The following passage occurs in a letter to Strachey of the 18th December, 1803 :—

"Afterwards the General told me he must get me to go to one or both of these fellows, S. and B.,* and wished me to pitch on the best for me with respect to a prospect of a Residency. I said I should like to go where there was most to do, and look afterwards for a place where all was settled. I have had more talk about this. Major M. and the General both recommend Nagpoor for speedy succession. I am almost ashamed to tell you my objection to it. I begin to wish for idleness, society, and ladies; and I dread being stationed long at a place where I shall be so solitary. Conceive what society there will be where people speak what they don't think in Moors. Of course I like being sent now. What I dread is my reward, a Residency, and a Secretaryship in the meantime. . . . One might study

* Sindia and Bosla.

and live happily and philosophically in a small society, but that never is the case at a Residency. Gross people nautch and brutify, and others grumble and Ahirmanise.*"

The new Resident received his instructions on the 24th December, 1803, and took leave of his friends on the 28th December. And here we must take leave of him also for the present. His apprenticeship is over, and he is now launched on a career in which he will be thrown on his own resources in many difficult and delicate positions.

R. M. MACDONALD.

THE IMPORTANCE OF TECHNICAL INSTRUCTION IN INDIA.

Liebig rightly says: "The nation most quickly promoting the intellectual development of its industrial population must advance as surely as the country neglecting it must inevitably retrograde." The industrial paralysis of India is due, it can be safely said, to the frightful amount of ignorance among the workmen and their masters in this country. To remedy this state of things is a matter of national importance. An effort is being made by a few Indian gentlemen to provide scientific instruction for selected students; but [illegible] the scheme has not advanced far.

The superior training given to artisans and masters on the Continent has been considered one cause of the late depression of trade in England, and therefore a movement for Technical Instruction has arisen. The Royal Commission appointed in connection with this subject have recently issued their Report, in two volumes. Volume I. is divided into four parts; viz.:

(I.) Technical Education on the Continent. (II.) Visits to Industrial Establishments on the Continent. (III.) Visits to various Institutions in the United Kingdom. (IV.) Conclusion.

Part I. is subdivided into—1, Introductory Account of Primary and Secondary Schools; 2, Evening Schools available for Artisans; 3, Artisans' General Technical Schools, and Apprenticeship Schools; 4, Intermediate Technical Schools for Foremen and Technical Managers; 5, Women's Trade and Professional Schools; 6, Higher Technical Schools for Employers, Managers, &c.

Volume II. gives—1, Report on Agricultural Education;

* Ahirman (Ahriman) is the personification of [illegible] system of Zoroaster.

2, Report on Technical Education in the United States. The mass of information furnished is valuable and suggestive, and will serve as an excellent guide to all interested in the question. I should like to see this Report, which costs only a few shillings, on the table of every library in India.

Technical instruction is regarded in India by some to be of no scientific value, and only adapted for labouring mechanics of humble origin. This is not to be wondered at, when we find that the word 'artisan,' from its ascertained unpopularity, is removed from the prospectus of the Liverpool School of Science. Similarly, a Technical School is generally understood to be a school of a different type from what it is. Professor Ayrton, of the City and Guilds of London Technical College, defines it as follows:—"By a Technical School I understand, not one in which the manipulation or routine of a trade is taught, but a School where a lad receives *general* instruction in the principles of applied science, and *special* instruction in the application of those principles to the particular trade he is following or about to follow."

The concise notices of the general condition of Primary and Secondary education of various nations with which the Commissioners preface their account bring home the fact that [illegible]tion forms part and parcel of the common education. Whatever is impressed early upon the mind of a child goes far towards adapting it for its future work. Thomas Twining, who has laboured with others to raise the condition of the industrial classes of England by imparting technical instruction, says in his excellent work, entitled *Technical Training*: "Success in manhood is greatly dependent on the care bestowed in developing and tempering the mind at an early age; and the way to improvement in Industrial Instruction must be prepared by measures establishing the Primary Education of the people on sound principles, so as to present a foundation at once broad and secure for any future intellectual superstructure."

It is of immense importance that primary education in India should be similar to that of other civilised countries. The use of tools, drawing, the rudiments of science, are taught in the Continental Primary Schools. We find from the Report that "instruction in the use of tools is now very general in the Primary Schools of Paris." Does this instruction form a feature in our Indian schools? No. And what is the result? A set of quilldrivers. We are living in a practical age. Whatever may be the line chalked out by a student for himself, the knowledge of tools is serviceable to him.

The Commissioners recommend, first of all, "that rudimentary drawing be incorporated with writing as a single elementary

subject, and that instruction in elementary drawing be continued throughout the standards." The importance of mechanical drawing is very great. In the discourse delivered by Professor Fleeming Jenkin, published in the *Journal of the Society of Arts*, the following passage occurs:—"The name of mechanical drawing is given to one and all those representations, the object of which is to enable a thing drawn to be made by a workman. Artistic drawing aims at representing agreeably something already in existence, or which might exist, and for the sake of representation. Mechanical drawing aims at representing the object, not for the sake of representation, but in order to facilitate the production of the thing represented. Now I say that it is this latter kind of drawing which is so vastly important to our artisans."

Science and manipulative skill should go hand to hand; and this we find is secured in the Primary and Secondary Schools abroad. Great value is attached to the workshop and laboratory practice of a student. Lectures are amply illustrated, and the student is required to conduct the experiments himself. A little knowledge of science greatly helps a man to understand the rationale of his trade. "The influence of such schools on the industrial condition of Switzerland is very [illegible]" are the words with which the Report concludes the [illegible] Primary and Secondary Schools.

Again, the following passages occur in this valuable Report when it speaks of technical instruction in the [illegible]: "The Grammar Schools do not pre[illegible] any [illegible] interest in relation to industrial training, excepting in the drawing lessons, which are now compulsory in many cities in the Primary Grammar Schools. . . . Some attempt has been made in the Grammar Schools to introduce teaching of chemistry and physics in the most elementary stage, by the teachers making and explaining simple experiments. The High Schools have in most cases a Science side, as distinguished from the 'Latin' or 'English' side."

It has been said of a certain age, "People were too ignorant of science even to feel their ignorance." Are we in India too ignorant to feel our ignorance, or are we so advanced as to regard further progress uncalled for? I leave the misery of the country to answer. With all our learning and mastery over such subjects as medicine and law, the fields whereof are now overcrowded, what have we done? Have we added to the list of consumers or of producers? In order to prevent adverse criticism being passed on my advocating the system of familiarizing students with tools, drawing, &c., I [illegible] say with the opinions of acknowledged authori[illegible]

Tyndall once said: "The facilities for scientific education are far greater on the Continent than in England; and where such differences exist England is sure to fall behind as regards those industries into which the scientific element enters. In fact I have long entertained the opinion that, in virtue of the better education provided by Continental nations, England must one day—and that no distant one—find herself outstripped by those nations, both in the arts of peace and war." These words were spoken many years ago. England has since taken substantial measures to keep pace with the advance of other countries. What steps has India taken to make the scientific principles underlying trade widely known? She is an agricultural country; I may be told that she does not care for science other than that appertaining to agriculture. If so, I answer that England is a country for iron; and why should she then trouble herself beyond shipping it abroad? If a country abounds in raw materials, how absurd it is that they should be sent away in order to be returned in another shape! Government has made several offers to purchase Indian-made articles by way of stimulating trade, but how sadly the country fails to make the most of the offers. To make a thing requires qualitative study, but to render its making a commercial success involves quantitative study besides. The latter indispensably demands general familiarity with science.

The following resolution is to be seen in the *Society of Arts Journal* for 13th August, 1869, on a Parliamentary motion by Dr. Lyon Playfair: "That in any scheme for National Education the Revised Code should not limit State aid in elementary schools to the subjects of reading, writing, and arithmetic, but should also offer inducements for the study of such subjects of elementary science and art as bear upon the occupations of the people and tend to the advancement of industry."

On the Continent the elementary and secondary education is given either gratuitously or on taking nominal fees. Education, especially primary, is compulsory. The ordinary schools of France are reported to excel those of England. In reference to education in Germany, the Report says: "Secondary instruction of a superior and systematic kind is placed within the reach of children of parents of limited means, to an extent of which we can form no conception in this country." In Belgium parents can demand that their children shall be gratuitously educated. In Holland the total cost of primary education in 1880 was reported to be £800,000 for a population of about four millions. Of this cost £100,000 only is said to be collected from fees. The Secondary Schools there are non-classical.

I now come to Technical Schools. To drive an engine or to

fit it up does not amount to engineering. An engineer should know "the reason why," and calculate beforehand what would be the consumption, and what would be the return. If he be in charge of an engine, he should know, for economical working, that the draught let into the furnace is neither less nor more than what is essential. Should it be less, carbon is wasted in the form of smoke; should it be in excess, carbon monoxide is carried out before it combines with the oxygen of the air, thus wasting heat. To arrange matters right in this and similar cases, some amount of chemical knowledge is necessary. Again, an engineer's knowledge of the fly-wheel should go beyond the well-known fact that it is made use of to preserve uniformity of speed. He has to look to the greatest alteration of speed, and the greatest fluctuation of energy, and he has to introduce such modification as the change of circumstances, in case of change, renders necessary. We now no longer neglect friction as we used formerly to do. It constitutes an important factor. The idea of how much loss takes place through friction can be well realised by comparing the case of a car on rails and on an ordinary road. The co-efficient of friction being many times less in the case of iron on iron, than of iron on an ordinary road, a single horse is able to pull the considerable tram-car. Mechanics teaches all these matters. Besides being a good hand at tools, a mechanical engineer should know therefore, Chemistry, Physics, Mechanics and Mathematics. Let us take the case of an electric engineer. If he simply drives the engine, he is no other than a driver. Since he has to deal with heavy machinery, his knowledge both of Theoretical and Practical Mechanics must be advanced; also, since he has to work with accumulators and batteries, he should know something of chemistry. He has many important calculations to make; consequently, he must be up in mathematics. I have seen a frightful amount of ignorance betrayed by some of the so-called practical engineers in the rudiments of knowledge. They have, in consequence, damaged costly machines and worked uneconomically. The importance of winding a watch punctually for securing its regularity is known amongst watch-makers; but I think few understand the reason of the importance. Do they know the mathematics of springs? and can they account for the paradoxical phenomenon that a watch goes slower when it is wound up, and faster as it gets more and more unwound? The result of this general ignorance is, that we see watch repairers and not watch-makers. If anything requires to be altered or mended, there goes an order by the English mail, as if the matter were comprehended only by giant heads of the other world. Where ignorance rules, this is natural.

The system of employing mechanics as managers of mills is being introduced in India. This is a step forward certainly, but not altogether in the right direction. The manager's knowledge should not be confined to the fitting up of machinery, but he must be familiar with as many branches of science as are underlying the industry. Nautical science has no connection with the steam engine; but the Admiralty has acknowledged the need that a captain of a war-vessel should be familiar with the theory of the engine. A master is no master until he masters this. The Report runs: "Prof. Von Helmholtz pointed out to the Commissioners, not only the general advantage but the absolute economy of employing persons as heads of departments conversant with the theory of their work, and able, by virtue of their scientific knowledge, to anticipate results, and to calculate beforehand the quantity and quality of material required, as compared with those who, failing this knowledge, are compelled to adopt, often at greatly increased cost, the empirical method of repeated trial." To place a business in charge of an European head is not an absolute guarantee of success. An officer selected by a commissioned agent on the strength of testimonials has been very often found inefficient. Once, the head of the only mill of a certain industry in Bombay was an European. The mill under his management could not pay even its running expenses, and the business, consequently, was pronounced to be a failure. One of the proprietors, having fortunately had acquaintance with the industry, insisted upon the business being continued, and the management being transferred to him. The mill is still in existence. Others have disappeared, though some of them had a better start. This reminds us of the historical fact of an Emperor taking the command himself, and turning the balance of victory in his favour, on hearing the officer commanding to say that he lost the day. If the Emperor had not been a general, the problem he would have discussed would have been how to retreat. We see, then, success is ensured, if the head is up in the scientific detail of the business.

To provide instruction adapted to requirements of all classes engaged in trade is the aim of Technical Schools. With this object in view, the City Livery Companies have established the City and Guilds of London Institute. It gives liberal grants to University College, King's College, and other institutes, for the purpose of providing technical instruction in the metropolis and provincial manufacturing towns. The formation of evening classes in Technology in the industrial centres has been assisted. These evening classes are reported to have become nuclei of Technical Colleges. In London two

Colleges have been established by the Institute: Finsbury Technical College, at a cost of £36,000, and a Central Institution at South Kensington, estimated to cost £95,000. At the first, with which I am best acquainted, technical instruction is given both day and evening. There are five departments: Mechanical Engineering, Electrical Engineering, Industries involving applications of Chemistry, Building Trades, Applied Art Industries. The subjects are: Mathematics (Pure and Applied), Practical Mechanics, Chemistry, Physics, Electrical Technology, Freehand, Model, and Machine Drawing, Workshop Practice, French and German; and in the evening additional classes are held in Carpentery and Joinery, Metal Plate Work, Bricklaying, Drawing, Painting, Modelling, and Design. Fees: Annual payment, £9 in one sum, £10 in three instalments. The evening students have to pay from 5s. to 30s. No extra charge is made for chemicals, &c. The laboratory is well equipped, and the workshop is well furnished. Elementary and advanced courses are formed. Steam and gas engines, also heavy machines of various descriptions, are provided. The building is electrically illuminated. Theoretical instruction goes hand-to-hand with practical. Great value is attached to the student's practical work in the laboratory and workshop. A student, coming to this College does not find himself in a new world when called upon to work outside the College. Though he has to study various subjects, he is not allowed to appear in more than one subject. In order to test his thorough efficiency he is further required to specialise one of the branches into which the subject is divided. To gain pass-marks by touching the subject here and there, while the whole field is thrown open, is easy; but when it has been narrowly contracted, the question of passing becomes a question of thorough familiarity with a subject in its theoretical, practical, mechanical, and mathematical detail.—The Central Institution will serve as a focus for uniting the different technical schools. As on the Continent, this institution is built near a Museum, that of South Kensington, so that students can have easy access to a collection of machinery and other industrial objects. It is intended to afford practical scientific instruction, qualifying persons to become technical teachers, mechanical, civil, electrical, chemical, and sanitary engineers, architects, builders, principals, superintendents, and managers. The fees will be £30 per annum. It will be opened in January next. An entrance examination will be held for four days in Physics, Mechanics, Mathematics, Drawing, &c., and will be open to all persons who are not less than 16 years of age.

To give even a very short account of similar instruction, more or less theoretical, given by the Science and Art Depart-

ment and other institutions in the United Kingdom, would occupy too much space.

Excellent arrangements for similar instruction, day and evening, are to be found on the Continent. Speaking of the higher elementary technical schools in France, where mathematics, science and drawing constitute the main subjects of instruction, the Commissioners write: "*The classical languages do not enter into the curriculum of any of these schools.* The time thus saved is devoted to mathematics and to modern languages." Instruction in these French schools is gratuitous. Secondary Technical Schools, which serve as finishing schools, are to be seen in many countries of the Continent. The mathematical knowledge of the student is carried here up to the differential and integral calculuses. In the Secondary Technical School of Winterthür, in Switzerland, where instruction in mechanical engineering, civil engineering, building construction, chemistry, commerce, and industrial art is given, the annual fee is £2 8s. For imparting the highest technical education we see excellent provision made on the Continent. There are in every country a number of weaving schools, with museums of textiles and models, where not only the master, the foreman, or the designer learns [illegible] knowledge of textiles and their construction is thoroughly given to merchants, agents, distributors, and shopkeepers as well. We see apprenticeship and many other schools. In order to encourage original scientific research, an excellent institution is founded in France, divided into mathematical, physical, chemical, and other sections, providing teaching laboratories and research laboratories. Admission of students, which is gratuitous, is not restricted on account of age or nationality, if satisfaction as to ability for learning and fitness for carrying research is given. Popular lectures directly bearing on the industry of the place are gratuitously delivered. Scientific libraries and museums are thrown open free.

The evidence of an English manager, recorded by the Commissioners as follows, goes to show how technical teaching tends to revolutionize:—"Germany thirty years ago, as compared with England, was simply 'nowhere;' but, placing English and German workshops side by side now, we should find that the progress in the latter had been positively marvellous. During all these years the Germans had been following the English step by step, importing their machinery and tools, engaging, when they could, the best men from the best shops, copying their methods of work and the organization of their industries; but, besides this, they had devoted special attention to a matter which England had almost ignored—the scientific or technical instruction of their own people. And what has been the result of all this? They have reached a point at which they have but little to learn from the English. He called our attention to a fact, which had not escaped our observation before, that nowadays there are scarcely any Englishmen to be found at the head of German workshops." I could quote several such passages as showing that technical instruction, when systematically and widely imparted, forms the principal factor in raising the condition of a country.

Now I come to the most important point, the expense towards this instruction. From the Report we find that it has been borne by the State; the Municipality, and Trade Associations. "In the United Kingdom," the Report says, "the cost of the instruction of artisans in science and art is almost entirely borne by the State." I cannot help quoting the memorable words with which the first volume of the Report ends: "Of course, in a country where trade and manufactures already exist under flourishing circumstances, State-aided instruction of the nature we have described is far less needed than in those countries where the occupations of the population are mainly agricultural, or where industry is in a backward or declining condition."

An appeal to the Indian Government is neces[illegible] No [illegible] could be better selected than the present. It is the [illegible] *Sabha*, the Association, the press, and the leade[illegible] to take this matter up. When England has do[illegible] herself, she would not hesitate, if the represent[illegible] mously made, to open the Indian treasury for the purpose. Mere modification in primary and secondary education will not effect the purpose. Though scientific instruction on a more advanced scale is given here and abroad, the necessity for Technical Colleges has been felt. If the importance of this is recognised, I hope not only one Technical College in one corner will be established, but many Colleges, working both during day and evening, with Technological Museums and free Scientific Libraries, be opened. "When the object is to raise the permanent condition of a people, small means do not merely produce small effects; they produce no effect at all," says John Stuart Mill. The native princes will in no better way raise the condition of the people over whom they rule than by adopting the measures which the civilized world has adopted.

No policy is so good as that which raises the condition of people; thus order and discipline are to be seen where peace and plenty reign, in place of quarrels and fighting, giving trouble to society and government, where the case is reversed. No charity is so well directed as the charity which enables a man to earn his bread honestly and independently. No philanthropy is so great as that which relieves a man from the present enormous

drudgery which characterises service, because the supply is greater than the poor demand.

Through the labours of Dr. Sirkar an Institution has been established in Calcutta, where scientific problems will be discussed. Such institutions are really valuable. The delivery of free popular lectures, under the auspices of different associations, at the Framji Cowasji Institute and the David Sassoon's Institute, in Bombay, is also a matter of great satisfaction. At the former there is a small but excellent collection of apparatus. Could not this, I venture to ask, be made use of for forming an evening class? The Secretary is himself a scientific man, and I hope he will consider the suggestion. The question of technical training affects the whole country, so that movement in all directions is necessary. I hope this important subject will be kept prominently before the public mind till Technical Education becomes general in India.

ARDASHEER BURJORJI MASTER,
Foreign Mem. of the Society of Tel. Engineers.

LONDON, *August, 1884.*

THE SEA AS A PROFESSION FOR EDUCATED NATIVES.

The doubt has again and again been raised as to whether as a race the natives of India are capable of holding their own in any employment where intrepidity and courage are essential to success. It may safely be asserted that if not in the whole country, in certain provinces at any rate, notably the sea-board tracts, there are hardy tribes who can, under proper direction and treatment, be easily shaped into men of undaunted spirit. To the reproach which is sometimes made against particular classes of the Indian people, that they are effeminate, it may be sufficient answer to say, in the words of a gallant naval officer, that "we are all naturally cowards; education and observation teach us to discriminate between real and apparent danger; pride teaches the concealment of fear; and habit renders us indifferent to that from which we have often escaped with impunity. It is related of the Great Frederick that he misbehaved the first time he went to action; and it is certain that a novice in such a situation can no more command all his resources than a boy when first bound apprentice to a shoemaker can make a pair of shoes. We must learn our trade, whether it be to stand steady before the enemy or to stitch a boot; practice alone can

make a Hoby or a Wellington." This is true; it is the physical and moral surroundings of men that shape their course in life; it is the particular training men undergo that renders them timid as a hare or brave as a lion. There were troublous periods in the history of our country when times seemed out of joint, when the necessities of the times produced men of great enterprise and daring, a recital of whose deeds is enough to stir one's blood to action. Heaven forbid that we should see such days again; but should the economy of Providence demand that the same indomitable spirit of our ancestors should animate us for service—not in the cause of war and bloodshed, but in that of angelic peace—the same land, under favourable circumstances, would again bring to the front men who could be depended on for similar achievements in the battle-field of industry and commerce. Fearlessness, like any other virtue, is contagious for good; the one thing needful is to create the circumstances, and then to allow Nature to work her course.

The question arises, Is there a sphere where this quality can be developed in the cause of a peaceful vocation? It appears to me that the profession of a sailor affords such a field. Trusting one's self to the wide, wide ocean on the mission of peaceful commerce is an employment new, at least to the intelligent portion of our people, and the proverbial dangers of the deep are likely to deter many from venturing on such a [illegible] life; nevertheless, it is an opening affording full scope for [illegible] out the resources of the mind and for steeling the heart against danger in times of peril. It would school one's nature into self-reliance, a virtue of which the Indian nation at the present time stands in great need; ennoble the mind and widen the sympathies of the heart, just as the vast expanse of the sky above and the waters below must awaken thoughts surpassing any that can be conceived within the walls of a house. Nay more, the navigator would be brought into contact with nations of all degrees of civilization, whose manners and customs—social, religious, and political—whose institutions, wealth, and prosperity cannot but have a wholesome effect on his mind. The struggle for existence is becoming keener and keener every day amongst all classes of the native community, and the higher professions are blocked up. New avenues of employment have to be found, and for such as have pluck a seafaring life offers an opening. A good deal of preparation, discipline, and apprenticeship are, however, necessary, and the ice has to be broken, as no serious attempts have hitherto been made, to my knowledge, in this direction. We have it on the authority of an eminent native scholar and antiquarian that in the Vedic period and for some time afterwards the Hindus were familiar with

ships adapted for sea voyages, and carried on commerce over the main. In later times, and in Western India, we have Angria and his followers, who once sorely harassed the Hab[illegible] and the English at sea, displaying the same bravery and contempt of danger on the waters as Shivaji and his sturdy soldiers exhibited on land. These, however, never ventured much beyond the sea coast, and I allude here to their exploits merely to point out that had these men the knowledge of navigation which the Arabs, for instance, possessed, and had caste and religious prejudices not come in their way, there was no lack of courage to prevent them from crossing the seas. To this date native mariners on this side, composed of Marathas, Koli fishermen and Gujerathi Nakhmas, and the Mahomedan Lascars, confine their operations to the coast, the Hindus manning their craft themselves, and never forming a mixed crew with others. As steam ferries multiply, these men must in course of time seek other than their ancestral trade. Necessity has already forced the Hindu Nakhmas of Surat to take service in ocean steamers with Mussulman fellow-seamen. As steam is destined to supersede sailing vessels, our mariners must be prepared for a revolution in their profession. The native seamen who have already ventured beyond the sea-coast have no reason to regret their choice. They have proved equal to the task. Many years' experience has now shown the principal European shipping companies in India that natives are not only first-class seamen, but seamen equal, and in some respects superior, to the jolly tars of England, whom they have been gradually supplanting, so far as the ocean trade with India is concerned, and this notwithstanding that their employment in preference to Europeans is costlier. The native sailors, it is said, have proved that with a generous diet and proper clothing their physical powers of endurance, in whatever climate, can be put to the severest test. Their high efficiency in the Northern latitudes has been spoken of in eulogistic terms; and in matters of discipline, as well as by action in times of danger, they have hitherto well maintained their ground. When discussion was rife, about the end of the year 1881, as to the necessity for employing European sailors to man lifeboats in case of accident in the Bombay harbour in the event of a cyclone visiting the port, an Englishman of considerable experience in these matters bore this flattering testimony publicly as to how natives are capable of acting in stormy weather:—"The men," he said, "are quite as able as any in the world to handle their boats skilfully in any weather. I have myself had a vast amount of experience in connection with boat work, both with European and native crews, and I have not the slightest hesitation in saying that my choice would fall upon our regular crews of Koli fishermen if I happened to go myself in charge of lifeboats." So much for the capabilities and powers of endurance of native seamen. These men have hitherto occupied the lowest position on board ship, the lowest rating held being that of Lascar, rising by grades to Tindals, Sukhanis, and Sarangs, which last rating is the highest to which they can aspire at present. The monthly wages, with free rations, vary from Rs. 12 to a maximum of Rs. 37, the pay of the Sarang.

What is needed now is an opening in this line to enable men of greater intelligence to qualify for the post of executive officers. With an ordinary English education, the brave youths of India —Hindus, Parsis, or Mahomedans—can in a few years, after the necessary sea service, gain the requisite amount of knowledge in the art of seamanship and navigation, and acquire the position of officers on board ships. Critics would no doubt be found ready to pooh pooh the notion of entrusting the charge of a ship to a native. In times of danger, they would urge, the Indians display a sad want of resources, and require to be led by their European superiors. This may be true, but the cause of this is not far to seek. The men, as I have said before, are not deficient in courage; but they are certainly without any intellectual training, possess very vague ideas of responsibility, and not having read or heard of the stirring deeds of men at sea in ancient or modern times, in the moment of great uncertainty and imminent peril their imagination is not perhaps easily fired to deeds of heroism. Presence of mind under circumstances of peril does not come of courage alone. The resources of the mind cannot be drawn out fully without some general education, special training, observation, and, above all, association. Hitherto those who have benefited largely by the employment of native seamen have not devoted much attention to the subject of training up natives in the higher branches of a sailor's profession; and at the present day, officered as ships are by Europeans, no facilities exist for educated natives to compete in that direction, on account of the obvious social difficulties. Free competition, however, must eventually open up a way for them in this as in other lines, and I would commend the idea for development to such bodies as the Board of Trade in England and the Chambers of Commerce in India. The steady and sober character of the natives, their amenability to discipline, their devotion to duty when trusted, all combine to fit them in the highest degree for posts of responsibility.

To my countrymen of the middle classes, from whom alone we can expect the rank of officers to be recruited, I have only to add that the day is not far distant when all notions of following a quiet,

easy, and comfortable profession, fostered by education and long association, must be gradually given up. Competition is growing fiercer, and necessity has already forced educated young men to seek employments in workshops. Daintier notions of work are yielding to the dignity of labour. The truth is being realized that the commonest vocation in life has its useful purpose in the economy of the world, and that a life of comparative ease is in the long run suicidal to society. It would indeed be a dark outlook for the development of the productive resources of this vast continent if any other ideas than these took a hold of the national mind. European history, and notably the history of the United States, teaches us that the prosperity of those peoples is due in a large measure to the estimation in which physical labour is held among them. The greatest men in the West, who by their inventions and discoveries have enriched the world, rose from the ranks of the hard workers, who spent their youth and manhood under the sternest discipline possible. To such discipline and hard work our rising generation should be accustomed betimes; and such discipline, in the highest acceptation of the term, is afforded on board a ship for a man possessing strong nerves and prepared to endure hardship. The prejudices of caste and the dangers of the sea to be encountered may be urged as hindrances to natives taking to this profession. To the Hindu barristers, doctors, engineers, and merchants who have crossed the seas caste has generally ceased to be a terror, and the man who seriously considers the question, and has the pluck to become a sailor, will certainly not be cowed by its terrors. As to the risks of a sea life, it is not so much their frequency as the horrors of an occasional shipwreck or fire at sea that create the panic. There are accidents on land as at sea, both avoidable and unavoidable; but much of the loss at sea appears from the published accounts to be due to neglect and to unskilful navigation. With the progress of education and science, and with the numerous approved appliances of the present day, the chances of avoidable accidents at sea are greatly minimized.

The love of adventure and fame is common to humanity all over the world; and if the army can find its recruits among the truant native youths who fly from their homes for the glories of the field, and by their career add lustre to British arms, then it cannot be seriously maintained that germs are wanting for the development in India of naval officers who could be trusted on the seas. At a Meeting of the Social Science Congress in England, the late Sir Muttu Coomara-Swamy, of Ceylon, expressed a hope that the time would come when a Hindu crew, commanded by a Hindu captain, should steam into New York or London in a steamer built by Hindus in Bombay or Calcutta. Ocean steamers built entirely by natives have been the admiration of European nations in times past, and we have hopes, with the eminent patriot quoted above, of seeing his ideas about native captains crossing the main realized, under the fostering care and training of the British, whom Providence has appointed to raise India in the scale of nations. Greater conceptions have before this been realized for ameliorating the condition of the people of this land.

A. Ram Krishna.

Bombay.

MEDICAL WOMEN FOR INDIA.

The Jaffer Suleiman Medical Dispensary for Women was opened on July 7th in a temporary building erected near the Crawford Market. About a dozen patients attended the Dispensary on the first morning. The numbers very soon increased to 200, and the institution thus promises to be very useful. A plot of ground near the present shed has been granted by the Government for a permanent building to be commenced probably after the rains. The *Bombay Gazette* adds: "It is satisfactory to note that Dr. Edith Pechey, who is placed in charge of this Dispensary, has already secured a fairly good practice among women belonging to all classes of the native community."

Mrs. K. Ganguli, B.A., who is studying medicine at the Calcutta Medical College, has been awarded a scholarship of Rs. 20 monthly, tenable for five years at that college. The following is the official communication respecting this scholarship from the Officiating Under-Secretary to the Government of Bengal, to the Director of Public Instruction, dated Darjiling, June 25th, 1884: "I am directed to acknowledge the receipt of your letter, No. 86T, dated the 10th June, 1884, and enclosure; and in reply to say that, in addition to the scholarships granted to the female medical students named in paragraph 5 of the Government Resolution of the 6th May, 1884, the Lieutenant-Governor sanctions the grant to Mrs. Kadumbini Ganguli, B.A., of a scholarship of Rs. 20 a month, tenable for five years in the Calcutta Medical College, with retrospective effect from the 15th June, 1883."

The Kolapore Albert Edward Hospital, built in honour of

H.R.H. the Prince of Wales' visit to India, was opened on July 3rd, at the request of the Kolapore Durbar, by Colonel Reeves, in the presence of the Maharaja, the Ranis, the Regent, and many Sirdars, as well as European and native gentlemen and ladies of the place. It was announced by Colonel Reeves that the Durbar intends to open a class for female pupils. The building is said to be the most splendid yet erected in the Mofussil. On another public occasion Colonel Reeves made the following remarks, after speaking of the increasing demand for education in Western India for boys: "I wish I could say as much about the education of your women-kind. I wish I could see an earnest movement towards the abolition of infant marriages, coupled with a general determination to keep your daughters at school until they had really learnt something, so that, if it became necessary, they might assist in supporting their families. During the past few months it has been really lamentable to observe the haste with which numbers of respectable native gentlemen, from whom one might have expected better things, have married off their daughters. Nearly every one with whom I have spoken admits the folly of the step, but all plead the custom of the country or the iron rule of their caste. Let me entreat every educated and influential man in this hall, who is listening to me, to do his best to persuade some girl of his acquaintance, some one of the many young widows in this and neighbouring towns, to join our training classes with a view to becoming a school-mistress or following some other profession. Why should they not do so? Think of the enormous benefit you would bestow upon a number of your fellow-country-women who are at present living an aimless and objectless life! Supposing, for example, several hundred, or for the matter of that, several thousand, women were to follow Miss Pechey's noble example and become medical practitioners, what an amount of human suffering would be relieved, and how many lives might be saved amongst women who now for various reasons will not call in a doctor! It is quite shocking to think of the number of deaths from preventible causes which are constantly occurring in this very neighbourhood. In America we read that women are entering almost every profession, and are doing well; in many instances they are found better adapted for the work than men. In the Treasury alone, I noticed somewhere, that one of the Ministers of State had employed a thousand women, with excellent results."

In the late Examination at the Grant Medical College, Bombay, a young Parsee lady was at the head of the list of successful candidates. Out of the thirteen female students who presented themselves, only three passed.

SOCIAL AND PHILANTHROPIC INSTITUTIONS IN THE WEST.

X.—THE LONDON HOSPITAL, MILE-END, LONDON.

A visitor to the capital of Great Britain, bent on studying some of its philanthropic institutions, is always struck with the admirable way in which most of these are managed. Receiving no aid from Government, they are entirely supported by voluntary contributions, and are the means of doing good to the countless poor. If it were not for such institutions, these persons would be left to their own resources. Among the institutions which thus help the cause of the suffering poor, the Hospitals of London stand out pre-eminent. To keep up such establishments, and to defray the necessary expenses, an enormous sum of money is required. For this purpose an appeal is from time to time made to the public, and I am pleased to observe it is not made in vain. Large sums are contributed towards the maintenance of these useful institutions. Hence it is that a foreigner often reads in English newspapers of Hospital Saturdays and Hospital Sundays. On such Sundays collections are made in the churches of all denominations, and on the Saturdays by boxes placed in workshops and in public places, and the sums thus collected are distributed among the various hospitals. Sometimes benevolent persons bequeath thousands of pounds to hospitals, and, in consequence, some of the wards are named after them. Hence, a visitor to the wards of the hospital sees such inscriptions as—"To commemorate the munificent gift of ——, the first President or Governor."

In order that the readers of the *Journal* in India may know how the Hospitals are managed, a description of one of the largest in Great Britain is given here.

The London Hospital was established in the year 1740, when a few benevolent persons opened a small Infirmary in Featherstone Street. The founders of the Infirmary had to remove from this locality to Prescott Street, Goodman's Fields, and in 1757 a

portion of the present building was opened. Soon afterwards the Governors were incorporated by a Royal Charter. The west wing was opened in 1831, the east wing in 1842, the Alexandra wing in 1866, and the Grocers' Company's wing in March, 1876.

An idea may be formed of the progress of the Hospital from the fact that, while in the first eighteen months of its existence it received only 127 in-patients and 2,188 out-patients, the registers of the twelve months ending 31st December, 1883, show a total of 7,388 in-patients (exclusive of 588 remaining under treatment at the beginning of the year) and of 64,256 out-patients. On account of its position in the neighbourhood of docks, factories, and workshops, the London Hospital is, perhaps, one of the largest accident hospitals in the world. During 1883 the total of accident cases was 8,317, of which 2,534 were admitted into the wards.

The daily average of patients resident in the Hospital during 1883 was 628, while as many as 694 patients have been at one time in the house. The London Hospital contains 800 beds, approximately allotted thus, namely:—

For accidents and surgical cases	334
For medical cases	300
For diseases of women...	26
For children under seven years of age ...	68
For ophthalmic cases	12
Out-door wards	60
Total	800

Increased accommodation proved necessary, and a sum of £100,000 was collected to build a new wing. The Grocers' Company having given £25,000, it was resolved that the new wing should be called the Grocers' Company's Wing. The foundation-stone was laid on June 27th, 1874, and on March 7th, 1876, Her Majesty the Queen attended in person to open it, and named some of the wards. The addition of this new wing raised the total of beds to 800.

Such is the history of the Hospital. Now as regards its internal arrangements. In order that patients may be properly taken care of, there is a large number of nurses. There are 150 nurses and 20 sisters; some of the nurses are probationers. At their head is a Matron, who is responsible for the satisfactory condition of the wards. The nursing arrangements at the London Hospital are admirable. Those who have visited the wards of this hospital are aware of the kind treatment they receive, so that the courtesy and kindness of the London Hospital nurses may be

said to be almost proverbial. For the medical care of all the patients there are twelve visiting Physicians and eight visiting Surgeons, besides a resident staff of fourteen Medical or Surgical officers, who carry out the directions of the senior staff, and have the charge of the patients in their absence.

The wards of this Hospital deserve special notice. There is nothing showy about them, but they are perfect models of simplicity. The floors are wooden, and here and there the walls are decorated with wooden frames containing some comforting texts from the Holy Scriptures, pleasing mottoes, or short poems. Everything in the wards is so nicely arranged and so scrupulously clean that patients as well as visitors must feel that they are in some well-conducted house, rather than in the wards of a public hospital. Great credit is therefore due to the Matron, who, as I have said before, is responsible for the condition of the wards. I have spoken above about the physical welfare of the patients. I will now briefly refer to their spiritual care. There is a Chaplain, assisted by two Scripture readers. Patients of the Roman Catholic persuasion have their own minister. But there is another wise provision made by the authorities for Jewish patients. These have separate wards and their own kitchen, and they have religious services conducted according to the principles of the Hebrew religion.

The cost for each fully-occupied bed was during the year 1883, £65 8s. 10¼d. The daily cost for each in-patient during the same year was 3s. 7d. So much for the occupied beds and patients. The cooking is done by steam and gas. This saves the money spent in fuel; and what is more advantageous is that this system diminishes the labour. The following items of expense may prove interesting:

	£	s.	d.
Bread	1,336	8	5
Meat	6,709	11	6
Milk	2,529	8	9
Eggs	907	10	10
Potatoes, and other vegetables	741	14	10
Fish	497	6	5

There are many other expenses, too numerous to be mentioned here; but it will be sufficient to state that the whole expense for the year 1883 was £83,345 19s. 9d.

It often happens that patients are obliged to quit their situations when they are admitted into the hospital, and when recovered they are sometimes without any means whatever. To assist such patients a Society, called the Samaritan Society, was established, in connection with the London Hospital, in the year

1791, at the suggestion of the late Sir W. Blizzard. This Society aids the patients by providing them with money, linen, and other necessary things. When occasion requires, the Society sends them to convalescent homes in the country. 857 patients of this kind were thus sent to various homes during the past year. It will thus be seen that everything which will make the patients comfortable is done. All this kindness cannot be lost on the patients, and I am sure that they must feel grateful for all the attentions that they receive.

There is a Medical School attached to the Hospital. The teaching is of a high order, and students are prepared for all the principal examinations of London. At some of these examinations the number of successful candidates from this College is really marvellous. Any information about the College will be given by the Warden, Mr. Munro Scott, whose kindness to foreign students deserves to be praised. A word about the British students of this Hospital. They have made themselves popular among students from other parts of the world by their polite behaviour, their kindliness, and their willingness to give any advice in times of difficulty. I wish space had permitted me to mention the names of several eminent Physicians and Surgeons attached to this Hospital and to this College. They are eminent because they have not only distinguished themselves in this noble profession, but also because their names are familiar to all the students of medicine throughout the civilised world.

I must bring this description to a close without thanking the Secretary, Mr. Haggard, for furnishing me with the necessary particulars. He will supply full information to anyone desirous of becoming more fully acquainted with the working of the Hospital. If by reading this article the readers of this *Journal* in India get an idea of the useful work of that noble institution, the writer will feel amply rewarded.

B. S. M.

HIGHER EDUCATION FOR WOMEN IN INDIA.

The following letter in the *Times of India*, from Mr. Sakharum Arjum, and the letter which appeared in the same paper from Miss Peck[illegible]y, M.D., are well worthy of consideration outside as well as within the Bombay Presidency, by those who have seriously at heart an improved training for Indian girls.

To the Editor of "The Times of India."

SIR,—The subject of high female education amongst natives has lately attracted considerable attention, and the capital of the Deccan has taken a practical step, which promises to be the starting-point for the regeneration of the daughters of India. But if Poona needs an institution like the one proposed to be started, is it too much to say that the need of Bombay is more urgent and general? I propose to appeal to such of the native gentlemen as have had the benefit and the blessing of higher English education, and to try, as far as I may, to enlist not only their sympathies, but active co-operation in ameliorating the condition of what are, alas! conventionally called our better halves. I do not pretend to propound novel theories nor bring forward new arguments. I simply propose to glance at the condition of our women, and indicate, though roughly, the direction in which it can be improved.

A time there was when a few energetic and public-spirited men, enjoying the blessings of education, worked with might and main in fighting against ignorance and prejudice, and in introducing female education amongst us. The names of men like Dr. Bhau Daji, Messrs. Dadabhai Naoroji, Nowrozjee Furdoonjee and Sorabjee Shapoorjee Bengalee will shine with lustre, and will be remembered with gratitude when the social history of Bombay comes to be written. The fruits which their laudable efforts have borne are seen in the ever-increasing number of girls' schools, and the still more increasing number of students. Idle fears and foolish prophecies greeted the first efforts of these reformers, but happily these fears have been dissipated, and prophecies falsified by the result; and it is no exaggeration to say that, in the middle and higher classes at least, there is hardly any family which does not gladly avail itself of the girls' schools. But the mantle of these pioneers of female education has fallen (if it can be said to have fallen at all) on us, who are more fond of airing our eloquence than of persistently and patiently working in their footsteps. The indifference latterly shown towards the elevation of the female part of our community is almost inexplicable, or at least defies a complete rational explanation. It may be that the unusual activity of the early reformers has been succeeded by the lethargy and apathy on the part of the present generation, or that the struggle for life is more keen and leisure and energy less available now than before, or that we have been getting more and more materialized every year. Whatever the cause, the fact is patent that the question of bettering the condition of our women is put on one side as if it were a matter of no serious

consideration. This seems the more strange, as the importance of the subject would be readily acknowledged by every one of us who has had the happiness of receiving the higher University education.

But let us glance at our domestic life, though it is a delicate subject to touch. Most of us have become alive to the evils which afflict our society, and render our domestic life a life of discomfort, if not of actual misery. We realise, with a keenness unknown to our fathers, the misery entailed by early and late marriages, by the absence of widow marriages, the baneful effect of caste, the rank superstition and ignorance which reign supreme in our households. We are also painfully aware that our efforts in eradicating old evils and in sowing new blessings; that our attempts at reforms, social and religious, which we believe to be fraught with immense good for generations to come, are baffled and foiled by opposition encountered, not on the public platform or the native press, but in the bosom of our own families. How many of our vaunted reformers have had to eat their own utterances, to meekly practise in private what they eloquently denounced in public, because their wives and mothers, sisters and cousins, have been too strong for them! This being the state of things, can we conscientiously say that we have been trying to fill up the mental gap which divides us from those who are so dear and near to us? We strive hard to rise in the scale of humanity; we are ambitious of distinguishing ourselves at the bar or on the bench; our aspirations are not satisfied until we enter the Council, both local and supreme; we are unremitting in our efforts to extort privilege after privilege from our enlightened rulers; we wax eloquent as we expatiate on our national liberty, the liberty of the press, and the liberty of local self-government. We successfully dispute with Englishmen their superiority in intellectual achievements, and excite their wonder by the keenness and erudition of our discussions in politics and philosophy. But while we direct our energies to channels like these, do we not, as of set purpose, shut our better halves from that "sweetness and light" which, as the great apostle of culture, Mr. Matthew Arnold, says, is absolutely necessary for the perfection of humanity? While nothing is too high for our intellectual grasp, or political ambition, we seem to think that in the case of our women "ignorance is bliss, and it is folly for them to be wise." Though we have happily outlived the old orthodox estimate of women as useful animals of burden, would not the more refined opinion we still hold of them, if analyzed, be anything but flattering? If we do not any longer regard them in the old brutal way, are not our feelings towards them compounded of pity and contempt? We pet and indulge

them, like playthings, because in certain matters they minister to our comfort and pleasure, but are we ever guilty of consulting them or expecting sound advice from them on any serious or important matters? Do we really believe that the mere smattering of learning given to our girls in the vernacular schools is sufficient for the regeneration of India? These schools have been doing good in their own way, but shall we stop here in the case of our women, when not only we, but everything around us, is rapidly advancing? Those gentlemen who worked for the establishment of these schools were wise in their generation, and attempted only what was feasible in the backward times when they worked. To have attempted more in the then state of society would have been suicidal, and the surest way of helping prejudice and ignorance to foil the object they had most at heart. They expected their successors to progress with the times; but in standing still, are we not undoing what they have done? For is it not a fact that nine out of every ten unlearn, as *wives* and *mothers*, what they learnt as *girls*? But even if they retained in after-life what they picked up at these primary schools, will that help them much to become efficient wives and mothers? I am afraid not. They want that higher education which should develop and inform their minds, should enable them not only to dissipate their prejudice and superstition, but to curb the violence of their emotions; should implant in them love of knowledge and independence; should make them follow settled principles of action, and not be victims of every varying impulse; should render them capable of taking a rational interest in, and of showing an intelligent sympathy with, the aspirations of their husbands, sons and brothers.

This is not a Utopian ideal to realize if we would but take proper steps to accomplish it. If we would rise in the scale of nations, if we would do away with the many deep-rooted evils which eat up the very core of our society, if we would surround our domestic life with real and rational happiness, we must raise our women to our level. They must be our equals not in name, but in reality. A little knowledge of English, with a readiness to drive out, after the English fashion, with their husbands, and willingness to mix in European society, may be good in their way; but they do not constitute the higher education that is to be imparted. Our women require that education which will make them intelligent citizens, helping wives, and learned mothers. Science teaches us that children partake of the physical and mental conformation of the parents. Shall we not, then, be propagating intellectual hybrids if we allow our men alone to progress in intellectual and social development, while we suffer our women to stand where they are? If there be any

truth and fitness in the law of natural selection, can there be any doubt that mental deterioration and physical degeneration will follow a nation which has its men philosophers and women fools? Can there be any real "domestic happiness," which, the poet tell us, "is heaven-born and destined to the skies again," if our women continue to be looked upon as little better than playthings or precocious children? How can we expect Englishmen or any civilized people to treat us as their equals when they find us consigning our women to a position little removed from that of a better class of slaves?

The enthusiasm with which our Poona friends have taken up the matter of the higher education of women is no doubt stimulated by considerations like these. They have taken time by the forelock, and seem determined to work vigorously at the scheme. While they are up and doing, shall we fold our arms and look listlessly on? We who are never tired of proclaiming to the world that Bombay is *Urbs Prima in Indis*, if we have the will, I am sure our way will be easier than that of our Deccan friends. We shall not have to begin everything anew.

We have already an institution which, if well utilized, may serve as a nucleus of the "consummation to be devoutly wished." I allude, of course, to the Alexandra Girls' School—that pet creature of our public-spirited citizen, Mr. Manockjee Cursetjee. This true reformer has spared neither time nor trouble, and watched over its progress with more than parental affection. That school, I am sure, can be rendered more popular and useful if it [illegible] the many old-fashioned regulations which hedge it, and be adapted to the growing requirements of our women. It is capable, I think, not only of fulfilling the object of its establishment, but is quite sufficient to be the starting-point of a larger movement for the higher education of women. I shall not enter here into details. My present object is only to appeal to my educated friends to take up the matter in earnest, as it is not only a minor duty, but a crying need of India.

I am, &c.,

SAKHARAM ARJUN.

Girgaum, August 13th.

To the Editor of "The Times of India."

SIR,—Dr. Sakharam Arjun's able letter in your issue of to-day treats of a matter that has been much in my thoughts of late. No one can be even a few months in India, going amongst the people, with even that small amount of intercourse which my unfortunately limited acquaintance with the language permits, without feeling the deep importance of the better education of the women, and lamenting that, with all their cleverness and intelligence, so much brain-power should be allowed to run to waste. In the advance in civilization of any nation, nothing tells so much as the education of its women. As M. Paul Bert, when Minister of Public Instruction, pertinently remarked to the schoolmistresses of France: "By educating a boy you get an educated individual, but by educating a girl you get an educated family." And as regards that higher education, that "culture," of which Dr. Sakharam writes, I do not believe the men of a nation can ever attain it to any extent without the assistance of women, and I think the "apostle of culture" himself would be the first to admit his indebtedness in this respect to his mother. Pick any clever lad from the streets and send him to school or college, and he will probably turn out a clever lawyer, doctor, whatever you aimed at. But the educated gentleman is a plant of much slower growth; to secure such an one education must begin from infancy, the "sweetness and light" must dawn upon him in his cradle, he must grow up in an atmosphere of refinement, his first impressions must come to him through an intelligent and cultured medium. And as for these first impressions and first lessons he is dependent chiefly upon his mother, it is pre-eminently of importance that she should be a cultured gentlewoman. Educate the women of a country, and the men will as a natural consequence be educated, for an educated mother will always secure a good education for her children; unfortunately the converse does not hold good, and this is, I believe, for the reason that the men in that case are not really educated in the true and full sense of the word; they are only lawyers, doctors, tradesmen, artizans, and so forth, and only look upon what they call education as a means to the end of money-getting; and as they expect their daughters to be provided for as wives, any money spent on their education would be a bad investment. Let any cultivated gentleman think the matter over, and I believe he will agree that, great as are the boons of a good school and college training, the most important part of his education began before school was thought of, and that he feels most indebted to those early years of constant daily intercourse with two cultured minds which the blessing of educated parents secured to him. And what is true of mental is still more true of moral training, and especially as regards truthfulness. Where the woman is in a subordinate position, and has to hold her own against superior strength by cunning, and what is sometimes euphemistically described as "feminine tact," how can the children ever learn to regard truth as all important? And I, for one, believe most firmly that no nation

can ever be truly great which does not regard truthfulness as the cardinal virtue.

I fear I have written at some length; but the question of the education of women seems to me, the more I think of it, to be the most important matter for India at present, far surpassing any other question, social or political.

Yours, &c.,

Cumballa Hill, August 14th. EDITH PECHEY.

MADRAS NEEDLEWORK EXHIBITION.

We printed last month the prospectus of the Exhibition of Needlework, &c., to be held early next year by the Committee of the Madras Branch of the National Indian Association. We have the satisfaction now to add the following official extracts, showing the approval of the Madras Government in regard to the undertaking:—

Read the following Proceedings of the Madras Government in the Educational Department, dated 30th June, 1884, No. 359:—

Read the following letter from the Director of Public Instruction to the Chief Secretary to Government, dated Ootacamund, 12th June, 1884, No. O-292:—

With reference to the enclosed letter from the Inspectress of Girls' Schools, I have the honour to request the sanction of Government for grant-in-aid of the funds of the National Indian Association on account of prizes to be given at the annual exhibition of needlework held by the Association in Madras at the beginning of each year, the grant being limited to a moiety of the sum expended on prizes by the Association and Rs. 150, to be paid on submission of bill showing actual charges.

2. In holding these exhibitions of needlework, fancy and plain, worked in schools for girls, the Association is doing much towards the encouragement of industrial work in girls' schools, and I think deserves, in so doing, the recognition and support of Government, more especially as, at present, needlework, even the highest form of the art, does not fall within the scope of the School of Arts, upon which the State expends so large a sum annually.

3. I beg also to recommend that I may be permitted to offer, on behalf of Government, at a cost not exceeding Rs. 50 approximately, a silver medal for each of the following objects:

(*a*) Best specimen of native embroidery.
(*b*) The best design for Indian do.
(*c*) The best specimen of gold and silver pillow lace.

The adjudication of the prizes I propose to leave to the Exhibition Committee, and to limit competition to pupils and mistresses of girls' schools.

4. Medals are, I believe, granted by Government at the Agricultural Exhibitions, and on this ground I make the recommendation.

5. The total cost, which is but small, can be met from the provision for grants-in-aid.

From Mrs. ISABEL BRANDER, Inspectress of Girls' Schools, Third and Fifth Divisions, South Arcot and Trichinopoly, to the Director of Public Instruction, dated Madras, 4th June, 1884, No. 1239.

I have the honour to forward a copy of a letter, dated the 3rd instant, from Mr. Chentsal Rau, Honorary Secretary of the Madras Branch of the National Indian Association, in which he applies for a grant towards the expenses of an exhibition of needlework, &c., which has been held annually by the Branch for the last three years.

2. I beg to support the application and to recommend the sanction of a half-grant of the prizes awarded, which for 1885 would amount to about Rs. 126.

From M.R.Ry. V. CHENTSAL RAU, Honorary Secretary, National Indian Association, to the Inspectress of Girls' Schools, dated Mylapore, 3rd June, 1884.

I am directed by the Madras Branch of the National Indian Association to request that you will be so good as to apply to Government for pecuniary aid either in the form of prizes or a grant to the needlework exhibition to be held by the Association at the beginning of 1885.

2. The Association has been holding similar exhibitions for the last three years, and this has had considerable effect in stimulating native ladies and school children to improve themselves in such useful arts as needlework, drawing, and writing.

Order.—The Director's proposals are sanctioned.

(True Extract.)

(Signed) E. F. WEBSTER,
Chief Secretary.

Communicated to the Secretary, National Indian Association, Inspectress of Girls' Schools, Inspectors of Schools, and Managers of all Hindu and Muhammadan Girls' Schools.

(True Copies and Extract.)

(Signed) H. B. GRIGG,
Director of Public Instruction.

To the Secretary, National Indian Association.
" Inspectress of Girls' Schools.
" Inspectors of Schools.
" Managers of Schools.

(True Copy.)

A DIALOGUE BETWEEN TWO HINDU WIDOWS.

The following dialogue, supposed to be between two Hindu widows, has been translated from a Magazine called *Arya Durpan Shahjehanpoor*, to which it was contributed by a Hindu widow. It has been translated for this *Journal* by Mr. Roshan Lal, a student in England:

A. Come, sister; you have called after very long to-day. I hope you have not forgotten me.

B. No; but being much afraid of your parents I cannot see you very frequently, because your mother often prevents you from associating with me.

A. Then do you also wish to leave me alone in the deep gulf of sorrow?

B. No; never! We both share the same fate; we are fish of the same pond. But I am very much afraid of the antiquated notions of your parents.

A. Your visit, sister, diminishes my grief to some extent; otherwise I am always weeping, crushed on all sides with a heap of miseries. Instead of consoling me in my grief, my parents add to my miseries. They do not allow any of my female friends to come to see me, nor do they allow me to see or talk to them. There is no one except you in this world who will have the

patience to listen to my sorrowful tale. But my parents do not want you, too, to see me. If in this raging sea of misery I am deprived even of this small bark—your companionship—then what else remains to maintain my existence? So, dear sister, I entreat you to tell me how to put an end to this scene of misery.

B. Why do you brood over these misfortunes, sister? Every one has to die one day.

A. This life of ours brings us nothing but misery. As death is simply a relief to the long-suffering patient, whom physicians give up in despair, so it is much better for me to die than to drag on a miserable existence.

B. You know this world is nothing but a passing dream, and everyone has to quit it sooner or later.

A. Yes; but sorrows that increase day by day are our portion in this world, and there is no other way except death of getting rid of this perpetual misery. See, in the days past, thousands of widows, finding themselves unable to put up with the insults and slights to which the Hindu widows are daily subjected, and dreading the illtreatment and miseries in store for them, cheerfully offered themselves to be burnt with their deceased husbands!

B. Sister, do not be hopeless; God has created a remedy for all evils.

A. Yes; there is a remedy for all other evils, but none for that from which we suffer.

B. Oh! do not say so. We have for our Ruler the Empress of India, whose justice, like a bright sun, is sure to expel all darkness.

A. Who is this Empress of India, and what can she do for us?

B. What a pity! Our illiterate sisters do not even know who is their Ruler! Our Gracious Queen Victoria resides in London, and is the Queen of Great Britain and Ireland and the Empress of India.

A. The name indicates that she is also one of our sex.

B. Yes, she is.

A. If so, there is yet some hope for us. But then, why does not our Empress try to ameliorate our condition and mitigate our sufferings? Has she not studied "*Nit Shaster*," or the law of equity?

B. Our suffering may be attributed to the heartlessness and indifference of our own people. Our Empress is not to blame for it.

A. Why not? Are we not as much Her Majesty's loyal subjects as is the male population of our country? Why, then, should we be left quite unprotected and unprovided for in a state of complete helplessness, which seems to have no end? Our

people cannot be solely responsible for our sufferings, for they are mainly guided by the laws of the country, and do not you think they would obey any law enacted for our good?

B. No; they will be very loth to obey any such law.

A. Kindly do tell me, when was such a law passed which has been disregarded by our people?

B. There was a law enacted called the "Widow-Marriage Act," according to which a widow can marry without forfeiting any of her rights.

A. But did any widow-marriage take place in accordance with this law?

B. In Deccan (South India) some two or three widows attempted to avail themselves of this Act; but they were visited with much illtreatment and turned out in the street, so that no attempt was made later to this effect.

A. This Act will not do, sister. You know, unless some stringent law, equally binding on our guardians, so that they are not able to frustrate our wishes in this respect, be passed, the ignorant and illiterate masses of our country will never observe it.

B. It is true; but our Empress does not want to interfere with the social matters of her Indian subjects.

A. Quite true; but how came it to pass that we have also been deprived of our one loop-hole for putting a stop to all our sufferings once for all by self-immolation? The infanticide of girls, which was once exercised in this country to a frightful extent, is [illegible] heard of no more. I am told that both of these practices were put down and removed by the strong hand of the law. But if the law was found once efficient to remove the consequences which our sufferings induced our guardians and ourselves to put an end to by the infanticide of girls, or by self-immolation on our part, what makes the law now too feeble to strike a blow at the root of the cause itself? The practices of infanticide and the suttee were resorted to in order to save the poor innocent victim from greater misery,* while the extreme wretchedness and torture, which was the lot of women after their husband's death, induced them to commit the horrible crime of suicide. The law has only removed the effect, while

* Raja Ram Mohun Roy's words also support this view. He says: "It is not from religious prejudices and early impressions only that Hindu widows burn themselves on the piles of their deceased husbands, but also from their witnessing the distress in which widows of the same rank in life are involved, and the insults and slights to which they are daily subjected; they become, in a great measure, regardless of existence after the death of their husbands; and this indifference, accompanied with the hope of future reward held out to them, leads them to the horrible act of suicide."—*Last Days of Ram Mohun Roy*, p. 81.—R.L.

the main cause remains untouched and as troublesome as ever. What think you of all this?

B. Yes, sister, what you say is quite true. And I, in fact, see no reason why Her Majesty's Government cannot remove this great evil as well as that of infanticide and suttee. But I think that Her Gracious Majesty has no idea of the extent of our misery and wretchedness, and has, perhaps, never been informed of it.

A. As Her Majesty has been informed, I hear, of the evil resulting from killing our sacred and useful animals in India, it is very likely that our sufferings, which far exceed even those of the animals that are butchered, might have reached Her Majesty's ear as well.

B. But how could our sufferings reach Her Majesty's ear? Who was there to inform Her Majesty of them? Our relations have no compassion to show us in this respect. They are too selfish in their treatment of their female relatives. How can they bear even the idea of our grievances being laid before Her Majesty? There never was yet born a woman who could carry this message to London.

A. It may be so. But what, in your opinion, can our Gracious Queen do for us? Would you like all the widows in India to get married by a Government order?

B. No, sister; I mean no such thing, nor would I like any such order to be given by the Government. What I want is simply this, that we, the Hindu widows, be at liberty, as was the case in ancient times in India, to marry or not to marry as we choose, and as is the custom amongst the English, the Mohammedans, and in fact all the other races of the world, except the present now degenerated race called Hindu. Amongst other nations a widow is not compelled to marry, nor are her wishes thwarted if she wants to do so, and the same privilege I wish to be also accorded to wretched Hindu widows.

A. But what good will result from having that privilege of re-marriage?

B. The advantages that would result from giving widows liberty to re-marry are manifold. In the first place, widows would not be looked down on as wretched creatures, useless mouths, and the greatest sinners in the world. Secondly, it would put a stop to thousands of those crimes, too bad to be named, and a mere idea of which sends a shudder throughout my entire frame. Thirdly, they will not be completely at the mercy of others, who almost invariably regard them, no sooner than they become widows, as their life-long slaves, so that they have no chance in their whole life of ever hoping to get liberty. Fourthly, they would no longer be subject to all sorts of slights

and illtreatment, as is the case now, for their relations would know that they were no burden to them; and consequently, whether they married or not, they would be treated with more respect and leniency, and would not be forced to put up with every kind of disregard now shown to them. In short, they would not be hopeless for ever, and would be free to marry or or not to marry, according to circumstances.

A. Quite true. But who has got power enough to remove every obstacle from the way of Hindu widows to marry again except Her Gracious Majesty? and it is not likely that our cries, piercing though they may be, should reach Her Majesty at such a great distance. So it would not be wrong to say that hope that comes to all never comes to us, and without hope life is an intolerable burden, and in our case a perpetual torture also; and in this enlightened age, and with this humane Government, slavery of the worst type and servitude of the most painful kind, besides innumerable other sorrows that prey on our hearts, have been our lot. So, dear sister, submit to the will of the Almighty Creator; for no one has compassion enough to tell our sad tale to our Empress. For who else can feel the writhing pain and overwhelming sorrow who has not suffered like us? So we are doomed to undergo eternal misery, servitude, slavery and torture.

B. Oh, do not give vent to such despondent thoughts! God might create some one even amongst the women themselves to undertake this noble mission and carry it to London.

A. Yes, sister, God be blessed! India is not, even at the present moment, without some sympathetic and wise women. I have now and then seen mention made of them in newspapers.

B. Yes; I, too, have read their petitions to Lord Ripon in the same.

A. Whom do you mean by Lord Ripon?

B. What a pity! Do you not even know that His Excellency the Marquis of Ripon is at present at the head of the Indian Government?

A. You, a little while ago, told me that Her Majesty the Empress of India was our Ruler. Now you say that Lord Ripon governs us. Whom am I to believe in as the Sovereign power?

B. Her Majesty the Empress of India is our Sovereign, and Lord Ripon is Her Majesty's representative in India at present.

A. What! Can Her Majesty's representative, in India too, ameliorate our condition?

B. Yes. Why not? In 1826 our Gracious Queen removed the crying sin of self-immolation of widows, the infanticide of girls, slavery, &c., through Lord W. Bentinck, who was then Her Majesty's representative in India. And our present Viceroy

is especially known to be one of the kindest of men, and there will be no cause for surprise if His Excellency takes up the cause of helpless widows and sends comfort to their bosoms once for all. But what a pity that the poor widows, who require the most protection themselves, being completely helpless, are left unnoticed, and no provision is made for bettering their condition! Our fervent prayers would be offered to God for His Excellency's welfare, and our blessings would follow him to England, if he pays attention to our indescribable sufferings.

A. Your words, sister, inspire me with a degree of hope. But in my opinion neither the suttee system, nor infanticide of girls, nor slavery, nothing in fact, has been effected as long as some arrangement is not made for widow-marriage. The practice of suttee has ceased taking place openly; but the poor victims are daily, nay hourly, being consumed by worse than hell-fire. Nor has the custom of infanticide practically ceased. Formerly it was only practised in the case of a female child; but now a male child even, whose birth is spoken of in our Shastaes as the best of God's gifts, enjoys no security. Although it fills me with shame and consternation, yet this is a fact too notorious to be concealed. Slavery, too, has not been abolished, but has rather been introduced and encouraged and made to thrive under the protection of a whimsical and arbitrary custom. Are the widows in any way better than slaves? Nay, they are thousands of times worse than slaves. A slave can hope for freedom. He now and then runs away from his master. But the widows have no such hope. They are doomed to a life-long slavery, and, what is worse, to swallow all sorts of slights, calumnies, and slanders flung at them. So, dear sister, until and unless every facility is offered by law, and every provision made for widow-marriage, it is an idle boast to say that suttee, infanticide, and slavery exist no longer.

(*To be continued.*)

REVIEW.

REMINISCENCES OF AN INDIAN [illegible] ENERAL SIR ORFEUR CAVENAGH, K.C.S.I [illegible] Allen & Co.

FEW lives offer a wider field [illegible] an Indian official career. Life in the East [illegible] with a sort of glamour; and this was more [illegible] fifty years ago, before our Eastern Empire [illegible] into such

near and constant intercourse with England. Personal Reminiscences are of necessity somewhat egotistical in their character; but they nevertheless throw light on historical scenes and incidents which is valuable in proportion to the character of the writer; and the record in this book is that of an earnest, high-principled man, whose highest aim was to do his duty to the country which he served, and to the peoples among whom his lot was cast.

General Cavenagh entered the East India Company's service in 1838. Four years later he was posted to the 4th Irregular Cavalry, and soon after joined the army which was advancing on Gwalior, under Sir Hugh Gough. In the battle of Maharajpur his horse was mortally wounded, and his left leg was carried away. Six months later the gallant young officer was again on duty, being "placed on his charger by a couple of orderlies." He was again wounded in the action at Buddowal, in 1846, and from that time his active military career closed. In that year he was appointed to the post of Superintendent of the Mysore Princes, and in the following year he was also made Superintendent of the Ex-Ameers of Scinde; posts for which, from his courtesy and kindly feeling towards the natives of the country, he was well fitted. His next appointment was the political charge of the Nepaulese Mission just arrived in Calcutta, *en route* to England with presents for the Queen. The Ambassador was General Jung Bahadur, a young man of not more than two and thirty, the Prime Minister of Nepal, and practically the ruler of that country, a position he had attained by the deliberate slaughter of all who stood in his way. His administration seems to have been just and popular. Some amusing details are given of the English visit, exhibiting in a striking way the contrast between English and Oriental ideas.

On his return to India, in 1854, General (then Major) Cavenagh was appointed to the office of Town and Fort Major in Calcutta, one of the earliest fruits of his rule being the construction of the fine range of barracks in the fort for European soldiers, known as the "Dalhousie Barracks." Before their erection the accommodation provided for the troops was "deficient in all the properties needed for the preservation of health in a tropical climate." This great improvement was carried out with the hearty support of Lord Dalhousie, then Governor-General.

In 1857 the Sepoy Mutiny broke out. It was an exciting time in Calcutta, and the difficulties and responsibilities of the military department were greatly increased by the delay and indecision of Lord Canning and his advisers, and their failure to realise the extent of the danger. Calcutta and its fort were practically unprotected; and but for a conversation overheard, and for a heavy thunderstorm which led to the postponement of a fête at the Botanical Gardens, to which "all Calcutta" was invited, Calcutta might have shared the fate of some of the large up-country stations. General Cavenagh's narrative will recall many stirring scenes and incidents to those who were in Calcutta at that eventful time.

In 1859 General Cavenagh accepted the Governorship of the Straits Settlements, which he held until 1867, when by Act of Parliament the Settlements were transferred to the Colonial Government. During these eight years General Cavenagh laboured most successfully to develop the resources of the Settlements, to improve the means of communication, to extend the administration of justice, and to establish a sound system of education. It is difficult to understand that the transfer should have been made without any official intimation to the Governor, and that he should have been left to learn from a private source that he was to be removed from office. But so it was, and on the 15th March, 1867, he left Singapore, the only compensation for his unwilling relegation to the ranks of the unemployed being the good-will of the community over which he had ruled.

J. B. KNIGHT, C.I.E.

The Earl of Dufferin has been appointed Viceroy of India, as successor to the Marquis of Ripon.

INDIAN INTELLIGENCE.

The Boden Professor of Sanskrit [illegible] the sanction of the Secretary of State for Ind[illegible] ment of six Government Scholarships of the [illegible]ar, tenable for three years. Preference is [illegible]utory Civil Servants who are desirous of pa[illegible] period in this country; and the scholars a[illegible]eside in any institution connected with an[illegible] United

Kingdom which provides supervision of students, enforces residence within definite local limits, and is approved by the Secretary of State for India.

An influential deputation of native gentlemen, headed by the Regent of Kolhapore, waited on H.E. the Governor of Bombay, on July 19th, at Poona, in order to urge the desirability of help being accorded by the Bombay Government to the High School at that place, which we referred to last month. Sir James Fergusson expressed his deep sympathy with the objects of the movement, and referred with strong approval to its spontaneous character. He informed the deputation that the Government would give a building grant to the school building, under the usual conditions of giving building grants, and that it would pay the teaching expenses of the school. H.E. remarked that there were many obstacles in the way of the success of the undertaking, of which the natives were but too sensible, and which it would be at first difficult to surmount. The scheme seems to promise well, as it has so much cordial support from influential native gentlemen.

The annual speech day of the Rajaram College, Kolhapore, which has existed four years, took place in July last, under the presidency of the Regent. The number of undergraduates is 38, and the number on the rolls of the High School for the year was 381, showing a remarkable increase. In the department of Sirdars there are at present eight with good reports as to study and conduct. The College Principal, Mr. Candy, [redacted] the Report, ended by saying that it might be seen from the account of the work of the year that the aim was to make the College not merely an Examination-passing machine, "but rather a centre of vigorous life and refinement."

The Kolhapore Girls' Schools have also had a prize distribution. It appears that Miss Little, the Head Mistress of the principal Girls' School, encourages adult ladies to attend the school, providing them with separate rooms, and instructing them in needlework. Her endeavours are said to be successful.

The Madras Agricultural College has been affiliated to the Education Department under the Principalship of Mr. Robertson, who has been for fifteen years head of the Saidapet Farm. It is stated that there will probably be in time an Agricultural School in every district of the Madras Presidency, with an agricultural experimental station, over which the College will have control. The College starts with nearly 100 students, all graduates or undergraduates from various parts of India, many being the sons of landed proprietors.

The prize distribution of the Lahore Bengali Infant School

was presided over by Mr. Ibbotson, Acting Director of Public Instruction, Punjab. This school is maintained by the small number of Bengali gentlemen resident at Lahore. Mr. Ibbotson congratulated the Bengali community on their self-help, and urged upon them perseverance in their efforts.

The Viceroy referred as follows, in the Legislative Council at Simla, to the death of the Hon. Kristodas Pal, C.I.E.:—"Before we proceed to consider the business upon the list before us, I am sure my honourable colleagues will allow me to express my deep regret at the lamented death of Rai Bahadoor Kristodas Pal, which has taken place since the last meeting of the Legislative Council. By this melancholy event, we have lost from amongst us a colleague of distinguished ability, from whom we had on all occasions received assistance, of which I readily acknowledge the value. He has been taken from us in the prime of life, when his powers were at their best; and we might have hoped he would still, for many years to come, have been permitted to devote himself to the service of his country with the same energy and patriotism as had hitherto marked his career. Mr. Kristodas Pal owed the honourable position to which he had attained to his own exertions. His intellectual endowments were of a high order, his rhetorical gifts were acknowledged by all who heard him, and were enhanced when addressing this Council by his thorough mastery over the English language. He will long live in the remembrance of his countrymen, and it is with feelings of sincere sorrow that I pay this last tribute to the memory of one who was so well entitled to be regarded as a worthy representative of the intellect and eloquence of the race to which he belonged."

Nawab Ahsanollah Khan Bahadur, of Dacca, has had the grief of losing his eldest son, Khajah Hafezullah, after a short illness, at the age of 16. He was very intelligent, spoke English with as much facility as Bengali, and had been carefully trained under his father's personal care. His character is said to have been remarkable for simplicity and goodness. The Nawab has made a donation of Rs. 2,000 in [illegible] of the Madanipore Mosque, which the Mahomedan community have resolved to call by the name of the late [illegible]ullah. With the remainder of the funds su[illegible]que, it is intended to establish a Madrassa [illegible] Moulvi in connection with the Madanipo[illegible]epares for Matriculation.

We regret also to record the de[illegible] Atmaram Pandurang, son of Dr. Atmaram [illegible] at the age of 32. He studied for many y[illegible]ing the

M.B. and B.Sc. degrees, and obtaining four gold medals in different branches of Medicine. He returned to Bombay two years ago.

News has been received of the death of the Dewan of the Bhownagar State, Azam Samaldass Parmanandass. He had served in the administration of the State from an early period of his career, and he succeeded the late minister about five years ago, by the invitation of the present enlightened ruler of the territory, H.H. Maharaja Takhtsingjee, K.C.S.I. He steadily promoted the progressive policy which has for some years so distinguished the management of Bhownagar, and his loss will be deeply felt by the Maharaja and the people. The Dewan, besides being a sagacious administrator, was a good Persian and Sanskrit scholar.

The Nizam of Hyderabad has appointed Mr. Sabapathi Iyah, Barrister-at-Law, as the Government Advocate in His Highness' Dominions, and also as Law Lecturer, for training young men for the higher appointments of the State.

The subject selected by the Syndicate of the Bombay University for the Kharsandas Mulji prize for 1885 is, "The position of Indian women as presented in the heroic poems, contrasted with their position in modern times." The subject for the Sir George Le Grand Jacob prize is, "The Commerce of India as affected by British Rule."

PERSONAL INTELLIGENCE.

In the late Final Examination of the Selected Indian Civil Service Candidates, Mr. Mancherji Pestonji Kharegat, of Bombay, took the first place, with 3,036 marks. He also obtained the following prizes: History and Geography of India, £30; Hindustani, £25; and Sanskrit, £45.

Mr. Tamiz Uddin Ahmed has passed the L.S.A. (London) Examination.

Arrivals.—The brother and the cousin of His Highness the Maharaja Gaikwar of Baroda. Mr. P. Narayenswami Chetti, from Madras.

Departures.—Mr. Jagodesh Chunder Bose, B.A., for Bengal. Mr. J. F. Kolapotewala, for Bombay.

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OF THE

National Indian Association

IN AID OF

SOCIAL PROGRESS AND EDUCATION IN INDIA.

No. 167.—NOVEMBER, 1884.

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NATIONAL INDIAN ASSOCIATION.

OBJECTS OF THE ASSOCIATION.

To extend a knowledge of India in England, and an interest in the people of that country.

To co-operate with all efforts made for advancing education and social reform in India.

To promote friendly intercourse between English people and the people of India.

THE ASSOCIATION CARRIES OUT THESE OBJECTS BY THE FOLLOWING AND OTHER METHODS:—

1. The publication of a monthly Journal recording educational work and social progress in India, and diffusing information and opinions on Indian subjects.
2. Lectures in connection with the Objects above stated.
3. Grants in encouragement of female education, grants to educational and philanthropic institutions in India, gifts of books to libraries, prizes for schools, &c.
4. Extending the employment of Medical Women in India.
5. Selecting English teachers for families and schools.
6. Help and friendly offices to Indian teachers visiting England for purposes connected with their profession.
7. Affording needful information to Indians in England, supplying them with introductions, &c.
8. Soirées and occasional Excursions to places of interest.

In India there are Branch Associations at Calcutta, Bombay and Madras, which undertake educational work, and promote social intercourse between English and Indians.

This Association, which was established by Miss Carpenter, has now existed fourteen years. The Committee desire to promote, by the various practical methods indicated above, increased sympathy and union between English people and the people of India. They therefore request co-operation from all who are interested in India's moral and intellectual progress.

In all the proceedings of this Association the principle of non-interference in religion is strictly maintained.

MEMBERSHIP, ETC.

Subscriptions and donations to the Association to be paid to the London and Westminster Bank, 1 St. James' Square, S.W.; to ALFRED HAGGARD, Esq., Athenæum Club, Pall Mall; to ALAN GREENWELL, Esq. (Bristol), Treasurer, 8 Alma Road, Clifton; or to Miss E. A. MANNING, Hon. Sec. Subscriptions are due January 1st of the current year.

A payment of ten guineas or of Rs. 100 constitutes the donor a Life Member; an annual subscription of 10/- and upwards constitutes Membership. Members are entitled to receive invitations to the Soirées and Meetings of the Association, and the monthly Journal.

The Journal may be subscribed for separately, 5/- per annum, in advance, post free, by notice to the Publishers (London, KEGAN PAUL & Co.; Bristol, J. W. ARROWSMITH); and it can be procured through Booksellers.

In India the Journal may be obtained from the Secretaries of the Branches.

JOURNAL

OF THE

NATIONAL INDIAN ASSOCIATION.

No. 167. NOVEMBER. 1884.

THE REPORT OF THE INDIAN EDUCATION COMMISSION.

CONCLUDING NOTICE.

IN the later chapters of their Report the Indian Education Commission deal, among other subjects, with the education of various classes which appear to them to require special treatment, and to which the principles laid down in the preceding chapters cannot be strictly applied. "These classes include the opposite poles of society, the Chiefs and nobles at one extreme, and the aboriginal tribes and low castes at the other. Besides these, again, are the Musalmans; and, confined to no particular caste or sect, those families whose poverty has practically debarred them from all education." The questions involved in the education of these various and very different classes present various degrees of difficulty, and differ considerably in their relative importance; but they all of them demand attention in a comprehensive review of the educational requirements of the millions forming the population of our great Indian Empire. For instance, the education of the "aboriginal tribes"—an expression which is used "to distinguish those races which have not adopted the civilisations or the creeds of the higher races inhabiting India"—is an interesting question, full of difficulties, and by no means undeserving of consideration, but in its practical importance, at the present time, insignificant in comparison with the far larger questions

involved in the education of the Muhammadans, who number upwards of forty millions, and, whether from a numerical, or a social, or a political point of view, are enormously more important than the non-Aryan races, while the difficulties in dealing with them, great as they are, on the whole are considerably less than in the case of the scattered aboriginal tribes.

Of these latter the Commission say:

The general character of the aboriginal races, as classified according to the census returns adopted by us, is very distinct. Those who still avoid contact with the plains are the most difficult to deal with, as will appear from a description of the life which they lead. A few of them cultivate patches of the hill-sides, which they lay bare of timber and undergrowth, merely setting fire to the fellings, and growing coarse grain in the ashes, without any attempt to dig the soil. Others keep herds of cattle and buffaloes, which they graze in the forests, living upon their milk, and exchanging what they do not require with other portions of the forest community for the grain which they grow. These herdsmen have little commerce with the plains. A few tribes live by industrial pursuits, smelting iron from the ores found in the laterite on the mountains, and producing the iron arrow-points, the long sharp-pointed spears and small axes which nearly every hillman carries with him, not only for domestic purposes and for cutting wood, but also as a protection against wild beasts. A still larger section live by the chase, pursuing deer, and even tigers and panthers, with their rough weapons, shooting birds with the bow and arrow, not disdaining even squirrels, rats, and dead animals, for their ordinary meals. All these tribes eat berries and roots, and the excessive mortality and sickness among them are often attributed to the unwholesome character of their ordinary food. Many of them fall victims to the attacks of wild beasts, to the bites of poisonous snakes, and to the constant malaria and fever to which the heavy rainfall gives rise. They are patient, inured to suffering, and naturally truthful. But the most universal features in their character are their shyness and confirmed dislike of any settled occupation. Their poverty is extreme; and as they have little communication with the villagers of the plain, and carry on their own simple transactions with each other by barter, there is no effective desire among them for the most elementary education. With them contact with the outer world must be the precursor of schools. Amidst such a population, separated as they are by dense forests or steep mountains, the difficulties of pioneering education are extreme.

Some of these Aborigines, such as the Gonds of the Central Provinces, have become mixed up with the Hindu population of the plains, "and yet have retained some of their distinctive characteristics." While they have adopted the system of caste, and mix with Hindus, they still sacrifice and eat bullocks; they worship the powers of evil, the spirits of their fathers, and the weapons and creatures of the chase. They despise education. Their language is in a state of fusion and transition, and in most cases has never been reduced to writing.

The recommendations of the Commission for promoting education among these extremely backward races provide, as a matter of course, for exempting them from all payment of school fees; but that which, perhaps, is the most practical suggestion, is that missionary agencies should receive special encouragement and liberal assistance in educating these tribes, and that in this case the conscience clause, which the Commission have recommended, as I venture to think unwisely, to be introduced into the grant-in-aid rules, should be dispensed with. One important aboriginal tribe—the Santáls—have for some years been brought under the influence of Christian missionaries with considerable success.

The question of the language and character to be employed in instructing these tribes, is a question which has given rise to a good deal of discussion. In some cases the language of the tribe has not been reduced to writing. In others the tribes are said to be familiar with the language of the Hindus near whom or among whom they live. In some cases persons belonging to the same tribe speak different dialects. Some of the district officers and educational officers advise that the Hindu language of the country or neighbourhood should be the language of instruction, and that no attempt should be made to reduce to writing those aboriginal languages which are still without a written character. On the other hand, Mr. Cust, the honorary secretary of the Asiatic Society, and one of the Santal missionaries are cited as urging the importance of maintaining these languages as the medium of instruction in primary schools; Mr. Cust advocating the adoption of a modified form of the Roman character in those cases where the language has at present no written character. The Commission do not support the last-mentioned proposal, for the very good reason that "unless the larger Indian communities

can be induced to adopt that character"—a consummation by no means probable—"it would not be expedient to perpetuate the isolation of the Aborigines by teaching them an alphabet as foreign to their neighbours as to them." On the question of language the Commission advise that in elementary schools and classes the medium of instruction should be the mother-tongue of the Aborigines, whatever that may be, but that the vernacular of the district should be taught in the upper classes of the schools; "for although a foreign language should not be forced upon any tribe, and certainly not as a means of primary education, still it is desirable, in the best interests of most aboriginal races, that they should be able to associate and deal on equal terms with the neighbouring population." They add:

Where any vernacular retains independent vitality, and can be reduced to writing, we think that efforts should be made to recognise it. Where the Aborigines have already adopted a Hindu language, we would give instruction in that tongue, and not endeavour to go back from a change which is beneficial to them. But in many cases a change is going on, and in such cases we would commence with the aboriginal dialect spoken, and gradually advance to the study of that vernacular which is in course of adoption. A wide discretion may be left to local authorities, but we are convinced that greater efforts are required, and that the task of educating the aboriginal races, difficult as it is, should no longer be neglected. Much may be done by the Department, and more by private effort liberally aided and encouraged. We think that Government should freely aid and recognise any efforts made by missionaries or others to reduce the speech of the aboriginal races to writing, and to compile grammars and vocabularies of the numerous non-Aryan races throughout India.

Another point to which the Commission attach importance is the training of aboriginal boys as teachers.

All this is excellent advice, and it is well that it should be placed upon record, and acted upon so far as circumstances may admit. The Report shows that in Bengal fair progress is being made, mainly through missionary agency; that something is being done in Bombay and in the Central Provinces; and that altogether some 25,000 children of the aboriginal races are receiving instruction of some description; but it is not to be expected that funds to any considerable amount will be available to carry out the recommendations of the Commission upon an extensive scale, with a due regard to the

more pressing claims from other quarters upon the finances of the State and the time and attention of its officers. The education of the Muhammadans and the education of the women of India have claims upon the Government far more pressing than those which attach to the instruction of the aboriginal tribes.

The Muhammadans—numbering, as they do, upwards of 40 millions against the 6½ millions of Aborigines referred to in the Report; representing the former rulers of the country, but now in a very depressed condition; belonging to a race noted for its culture in former times, and still containing many individuals who value learning, but who at present hold aloof from that description of learning which is essential to raise them in the social scale—form a class to which it is on every ground desirable to extend the advantages of our educational system and a fair share of employment in the public service. So far back as 1782 the policy of enabling the Muhammadans of Bengal to qualify for public employment was recognised by Warren Hastings, who with this view established in Calcutta a special College for the instruction of Muhammadans under the designation of the Calcutta Madrasa. Fifty years afterwards it was found that the endeavour to impart a high order of English education to the Muhammadans had completely failed; and after the lapse of another forty years, in 1872, when the subject again underwent careful investigation, although there had been some improvement in the interval as regards the general spread of education among the race, it appeared that the Muhammadans were still very backward in the matter of English education, and were still at a great disadvantage as compared with their Hindu fellow-subjects in the matter of official employment. In one Presidency, Madras, it was found that out of 485 persons then employed in the upper grades of the uncovenanted Civil Service, only 19 were Muhammadans. The fact is, that the Muhammadans, as a body, have all along held aloof from the English education imparted in the Indian Colleges and Schools. For this all sorts of causes have been assigned. The Commission consider the most powerful factors to have been "pride of race, a memory of bygone superiority, religious fears, and a not unnatural attachment to the learning of Islam." The numerical strength of the Muhammadan population varies very much in the different Provinces. In

the Punjab, in 1871, it was 51·6 per cent. of the total population; in Bengal, 32·3 per cent.; in Bombay, including Sind, 15·4 per cent.; in the North-Western Provinces, 32·3 per cent.; in Oudh, 9·9 per cent., and in Madras only 6 per cent. The Commission show that in the North-Western Provinces, and to "a much larger extent in Oudh, the proportion of Muhammadan schoolboys to the total number" at school was at that time greater than the proportion of Muhammadans in the population. In the other Provinces it was much less; "the population percentage of the Muhammadans in these Provinces, taken together, being over 26, and the school percentage under 10." In 1872 special measures were adopted to provide additional facilities for the education of Muhammadans in Madras, Bengal and Bombay; and the result appears to have been satisfactory as regards elementary and secondary education. This was especially the case in Madras. By the establishment of a limited number of special Government schools for Musalman pupils; by making a special provision for Muhammadans in aided schools; by admitting them on payment of half the usual school fees; by the establishment of scholarships specially reserved for Musalman students; by the appointment of a special Deputy-Inspector for Musalman schools, and by the establishment of an Elementary Normal School for training Musalman teachers, the number of Musalmans at school was raised in the ten years ending with the financial year 1880-81, from 5,531 to 22,075; the latter number being 6·7 per cent. of the total number of pupils under instruction, while the percentage of Musalmans to the total population of the Presidency was only 6 per cent. In Bombay things had not been so bad in 1872 as they had been in Madras; but there also additional facilities for the education of Musalmans had been provided, with a somewhat similar result. Very much the same may be said of Bengal, where the number of pupils of the Muhammadan race is stated to have risen from 28,148 in 1871 to 262,108 in 1882; but in all these Provinces the improvement has been almost entirely confined to what may be regarded as secondary and elementary education; the indifference to the higher education which is imparted in the English Colleges being still apparently very great. Thus, in the English Colleges in Bombay, out of 475 students, only 7 were Musalmans. In Bengal the corresponding numbers were 2,738 and 106.

In the North-Western Provinces Muhammadan education has been, on the whole, less backward than in the other Provinces, and there a movement has taken place during the last thirteen or fourteen years, under the guidance of Mawlavi Sayyid Ahmad Khan, which has resulted in the establishment of a very promising Anglo-Oriental College at Aligarh, mainly under native management. This College is open to Hindus as well as to Musalmans, but the majority of the students belong to the latter race. It has an income of Rs. 34,000, chiefly derived from endowments. It is extremely popular, and much of its popularity is said to be due to provision having been made for the residence of students belonging to families of the upper classes. The Commission say:

The rooms of the first-class boarders are scarcely less comfortable than those of an undergraduate at Oxford or Cambridge, and the Musalmans take their meals together in a dining-hall. To a first-class boarder the cost of living at the College is about Rs.300 a year, which includes rent, board, medical attendance, and tuition fees; a second-class boarder pays about Rs.190. Of the two classes there were, in 1881–82, 171 in residence, of whom 16 were Hindus. At the outset the undertaking met with very great opposition from Musalmans of the old school. Fortunately, however, the originator of the scheme, the Honourable Sayyid Ahmad Khan, was not to be daunted by opposition or deterred by want of sympathy. In the esteem of the more liberal-minded of his co-religionists he hold the highest place; and his perseverance was before long rewarded by the hearty co-operation of powerful friends. Chief among those who came forward to his support was Sir Salar Jung, Prime Minister to the Nizam. His lead was followed by many influential Musalmans in all parts of the country; and though the College funds are at present insufficient for the complete working of the scheme, the number of students is now limited chiefly by the want of accommodation. If, then, the Musalmans are to be reproached for not having availed themselves at an earlier stage of the benefits of the education offered them by Government, they have certainly set an example to the generality of the population by founding and maintaining, almost without State aid, a College in some respects superior to any educational institution in India, and one which bids fair to be of the greatest importance from a political, as well as from an educational point of view.

One of the causes which are alleged by Muhammadans to have deterred them from availing themselves of the Govern-

ment Colleges and Schools, is the absence in those institutions of any means of instruction in the tenets of their own faith; and, accordingly, a special feature in this College is, that "religious instruction is a part of the daily exercise, and places of worship are to be among the College buildings." The Commission justly observe that the importance of this College "is not confined to the special nature of the education it affords. Politically, its influence is great, and will be greater; for it is the first expression of independent Musalman effort which the country has witnessed since it came under British rule."

In the Punjab, where the proportion of Musalmans to the total population is larger than in any other Indian Province, viz., 51·6 per cent., the percentage of Musalman pupils to the total number of pupils under instruction is only 38·2, owing apparently, in a great measure, to the utter indifference to education which is displayed by the Musalmans of the Derajat and Peshawur divisions, where the population is largely composed of Pathans.

Closely connected with the subject of Muhammadan education is the question of alleged Muhammadan grievances as regards their exclusion from official employment. This matter was carefully enquired into and reported upon by the several local Governments a few years ago, and is noticed at some length in the Report of the Commission. The facts vary in the different Provinces. In the North-Western Provinces and the Punjab the Muhammadans have, it would seem, rather more than less than their fair share of public appointments, regarding their claims merely from the population point of view. Concerning the other Provinces, where the proportion of Muhammadan employés, especially in the higher appointments, is extremely small, the answer of the Bombay Government, that the reason is to be found in "the unwillingness of the Musalman mind to submit to the educational tests which qualified for entrance into the public service," would seem to be very generally applicable.

It cannot be doubted that pride of race and hereditary indolence have much to say to the general failure of the Muhammadans in most of the Provinces of India to achieve success in the various walks of life; but it is also true that there are circumstances connected with their religion, and with the sentiments which have been handed down to them

from their forefathers as to the uses to which learning should be put, which seriously hinder the Muhammadans in competing with their Hindu fellow-students. The teaching of the mosque must precede the lessons of the school. "Before the young Muhammadan boy is allowed to turn his thoughts to secular instruction he must commonly pass five years in going through a course of sacred learning." Unlike the Hindu, he values the learning which he acquires, his studies in Arabic and in Muhammadan Law and theology, not for the sake of success in a profession, or as a passport to official employment, but for the position which it will secure to him among the learned men of his own race. In all this there is much which it is impossible not to regard with a certain degree of sympathy, and which, prejudicial though it be to the prosperity and usefulness of the race, indicates a certain elevation of mind which it is difficult unequivocally to condemn. Impressed by these considerations, but at the same time recognising the great importance, both politically and socially, of rendering our system of education more popular with the Muhammadans, the Commission make various recommendations for treating Mahomedan schools and students with special liberality. Among these are: (*a*) liberal encouragement to Muhammadan schools to add purely secular subjects to their course of instruction; (*b*) special arrangements for imparting instruction in the Hindustani and Persian languages in middle and high schools situated in places where Muhammadans form a fair proportion of the population; (*c*) the establishment of special scholarships for Muhammadans on a graduated system, to enable them to proceed from lower to higher schools; (*d*) the establishment of normal schools for training Muhammadan teachers; (*e*) the employment more largely of Muhammadan inspecting officers; and (*f*) the encouragement of Muhammadan Associations, such as the Anjuman-i-Islam in Bombay, and the Anjuman-i-Islamiya in Lahore. Some of these recommendations have been already anticipated in the measures carried out after the question of Muhammadan education had been brought under consideration in 1872. They are all unobjectionable in the circumstances of the case, and they will all help, though perhaps slowly, to raise the educational condition of this important class; but unquestionably the most hopeful incident in connection with the future of the Muhammadan community is the remarkable

movement in the North-Western Provinces, which has resulted in the establishment of the Alighar College. The progress of this institution will be a matter of the greatest interest; for if it shall prove to be a success, it will mark a new era in the history of Indian education, and will solve difficulties by no means confined to the particular class immediately under notice. The general introduction of the boarding system in Indian Colleges and High Schools would be an immense boon, and would greatly conduce to the education of the native aristocracy, which, as a body, has been scarcely, if at all, more benefited by our educational policy than the Muhammadans.

The education of the Native Chiefs and noblemen forms the subject of a separate section of the chapter now under review. It is a class which requires special treatment, not, of course, in the way of special liberality on the part of the State, but by organising separate institutions, in which the sons of such persons may receive a liberal education apart from the other classes of the population, with whom they will not associate in the ordinary Schools and Colleges. The Commission remark that it is not surprising that the native aristocracy, as a whole, should hitherto have held aloof from accepting an education after European methods.

In the first place, the inducement which springs from an unsatisfied desire has been almost entirely absent. The native Prince has his own traditional standard of civilization, with which, as a rule, he is satisfied. His horizon hardly extends beyond his own Court. His administration is practical in character, and is bounded rather by what his subjects are used to than what is adapted to the progressive needs of western society. The pleasures which satisfied his forefathers satisfy him; and in his national poetry he finds abundant food for his literary tastes. The native noble is the native Prince in small. If his means are ample for his favourite pursuits, he sees no reason why he should labour with a view to some visionary enjoyment; if they are not, it never occurs to him that books can supply the want. From his boyhood everything about him combines to thrust education into the background. The influence of the zanana is generally opposed to any enlightenment. Early marriage brings with it hindrances and distractions; the custom of living far away from the larger centres forbids much interest in matters of general importance. In some cases hereditary instinct leads him to regard education as scarcely better than a disgrace. In others, education would be

accepted if made easy to obtain, and if free from all hazard of social contamination. In the second place, with the exceptions which we shall presently notice, no measures of any importance have been taken to attract these classes towards our education. Arrangements have, indeed, been made in most Provinces for educating minors under the charge of the District Court or the Court of Wards. From various causes, however, little has resulted from such endeavours; and there does not seem much prospect, within any period to which it is worth while to look forward, that the titled classes generally will allow their sons to associate with the students of our ordinary schools and colleges.

The Commission describe what is being done in the Mayo College at Ajmir for the education of the chiefs, nobles, and principal thakoors of Rajputana. This institution was founded at the instance of the late lamented Earl of Mayo, in consequence of a suggestion made in 1869 by Captain (now Colonel) Walter, then Political Agent at Bhartpur, who, in an official report describing the circumstances under which the Maharaja of that State had been brought up, stated that we had not "yet thoroughly fathomed the duty that we owe to our feudatories" in the matter of education. The result has been the establishment of a College, with an endowment of nearly seven lakhs of rupees subscribed by the Rajput Chiefs, in aid of which the Government of India have contributed a similar sum, besides building a boarding-house for the pupils coming from some of the poorer States. The principal States have erected boarding-houses for their own cadets. At the date of the report the College contained 62 pupils, whose progress is favourably noticed. The Commission state that at the opening of the College "the attainments of the boys were very limited, few of them having any knowledge of English, or much knowledge even of their own vernaculars. Nor, which was more surprising, did they show much interest in out-door games or athletics. Even riding was little cared for; boys from different States would not amalgamate, and the general want of spirit was very marked. But before long the attendance at the playground, at first enforced, became voluntary; the riding classes quickly grew popular, and cricket, rounders, and football were played with a zest scarcely less keen than that shown at an English School. Considerable progress was also made year by year in the standard of instruction, and English, Sanskrit, Hindi, Persian, Urdu, Arithmetic, Algebra, Euclid, History, and Geography are now among

the studies of the College." A similar institution on a smaller scale has been established in Kathiawar; and in other Colleges and Schools at Indore, in Kolhapur and Guzerat, and also at Lucknow, special classes have been established for the sons of native Chiefs and large landed proprietors. The Commission recommend that the same thing should be done in other parts of India. Of the utility of the measure there can be no question whatever. An educational system, intended to be so comprehensive that it includes within its purview every step in the educational ladder, from the elementary Village School to the University, which makes no practical provision for the education of the territorial aristocracy, is obviously open to the reproach that it neglects one of the most important of its functions; but I think it is open to question whether the Government of India has not been unduly liberal in its arrangements for the Mayo College. At first sight it would appear that if there is any class which might reasonably be expected to meet the whole expense of their education, it is the Chiefs and other large landholders; but here we have the Government not only contributing a sum equal to the whole of the contributions of the Chiefs, but in addition defraying the cost of erecting boarding-houses for the relatives of the smaller Chiefs! It may have been deemed politically expedient to take this course in this particular instance, but the precedent is one which can hardly be followed in other parts of India. It is strange that this anomaly should have been passed unnoticed by the Commission.

The question of the admission of children of the lowest castes, such as the Pariahs of Madras, the Mahars and Dhers of Bombay, and the Chandáls of Bengal, into the public schools in India, has long been a question of great practical difficulty. The Commission make two recommendations on the subject: first, that the principle laid down by the Home Government many years ago, "that no boy be refused admission to a Government College or School merely on the ground of caste," be now reaffirmed as a principle, and be applied with due caution to every institution, not reserved for special races, which is wholly maintained at the cost of public funds, whether provincial, municipal, or local. The proviso that the principle referred to is to be applied "with due caution" practically renders the injunction nugatory, and leaves matters pretty much as they have been hitherto. The second recommendation is more to the purpose. It is, "that the establishment of special schools or classes for children of low castes be liberally encouraged in places where there are a sufficient number of such children to form separate schools or classes, and where the schools already maintained from public funds do not sufficiently provide for their education. The truth seems to be that the first of the two recommendations was regarded as a formality, which it was thought decorous to observe. The real opinion of the Commission, viz., that if the low caste children are to be educated, they must be educated in special schools, is contained in the second recommendation.

The chapter on female education is very full and extremely interesting. It adverts to the demand slowly, but surely, springing up among the natives for education for their girls—a desire of comparatively recent origin, of which it would be easy to exaggerate the extent and force. It treats of the difficulties arising from the social customs of India in regard to child-marriage, and the seclusion of the women of the well-to-do classes; the short duration of the school-going age in the case of girls; the scanty supply of female teachers, and the unsuitability of the text-books commonly in use, which have been framed for boys rather than for girls. It describes what has been done in this matter in the several Provinces, the progress which has been made, the subjects of instruction, the working of the Zanana agencies, missionary and secular; the deficiency of modern vernacular books at all suitable for the Zanana; the plans which have been tried for procuring an adequate number of female teachers; the necessity for more liberal rules for grants in aid of girls' schools; the practical objections to the employment of male inspectors to inspect girls' schools; the importance of liberality and care in the distribution of prizes, and various other things, all deserving of consideration in connection with this important subject.

The remarks contained in the following paragraph, although it is headed "Female Education in Ancient India," are still to a great extent a true description of the state of things which prevails in a great part of India at the present time:

While endorsing the sentiments of the despatches* in regard both to the promotion of female education and to the difficulties

* The Despatches of 1854 and 1859 are here referred to.

which stand in the way of any sudden expansion, we do not underrate what had been effected in earlier periods by the natives of India themselves. Apart from the Sanskrit traditions of women of learning and literary merit in pre-historic and mediæval times, there can be no doubt that when the British obtained possession of the country, a section of the female population was educated up to the modest requirements of domestic life. In certain provinces little girls occasionally attended the indigenous village schools, and learned the same lessons as their brothers. Many women of the upper class had their minds stored with the legends of the Puranas and epic poems, which supply impressive lessons in morality, and in India form the substitute for history. Among the lower orders, the keeping of the daily accounts fell, in some households, to the mother or chief female of the family. The arithmetic of the homestead was often conducted by primitive methods, addition and subtraction being performed by means of flowers or any rude counters that came to hand. Among the more actively religious sects and races, girls received an education as a necessary part of their spiritual training. In the Punjab they may still be seen seated in groups around some venerable Sikh priest, learning to read and write the national Scriptures or Granth; and the Brahman tutor of wealthy Hindu families does not confine his instruction to the sons alone. In some parts of the country, such education as girls obtained, was confined ostensibly to reading and arithmetic, writing being an art not held suitable for girls of respectable life. The intellectual attainments, wit, and powers of memory of the Indian courtesan class have often been remarked, and formed one of their proverbial attractions. As a matter of fact, there always have been women of great accomplishments and strong talents for business in India. At this moment one of the best administered native States has been ruled during two generations by ladies—the successive Begums of Bhopal; many of the most ably managed of the great landed properties or zemindaris of Bengal are entirely in the hands of females; while, in commercial life, women conduct, through their agents, lucrative and complicated concerns. But the idea of giving girls a school education, as a necessary part of their training for life, did not originate in India until quite within our own days. The intellectual activity of Indian women is very keen, and it seems frequently to last longer in life than the mental energies of the men. The intelligence of the Indian women is certainly far in advance of their opportunities of obtaining school instruction, and promises well for the education of the future.

The earliest efforts to impart education upon the European

system to the women of India were directed by Christian missionaries. The commencement was made at Bombay by the American missionaries in 1823, and in 1841 the Rev. John Anderson, and his colleagues in the Scotch Mission (shortly afterwards the Free Church Mission) at Madras, began to instruct Hindu women, opening the first school for the purpose in 1845. These two Presidencies are still ahead of other parts of India as regards female education. According to the census of 1881, the proportion of girls under instruction in Madras was 1 in 403 of the female population, and the proportion of women able to read and write, but not under instruction, was 1 in 166 of the female population. The corresponding figures in the other four larger Provinces were:

Bombay, 1 in 431, and 1 in 244.

Bengal, 1 in 976, and 1 in 568.

The North-Western Provinces and Oudh, 1 in 2,169, and 1 in 981.

Punjab, 1 in 1,416, and 1 in 1,028.

Taking the whole of India, the percentage of girls under instruction to the female population in 1882 was ·85, of whom ·55 were in primary schools. The Report shows that during the last ten years there has been a great aggregate increase of female education.

This increase has been fairly spread over the larger Provinces, with the exception of the Punjab and the North-Western Provinces and Oudh. The next feature which deserves attention is the very large proportion of effort which is devoted to the primary education of girls, as compared with their secondary or higher instruction. In this matter the action of the departmental authorities, missionary societies, and other managers of girls' schools, seems in complete accord with the present necessities of female education in India. With the exception of Bengal, and in a much smaller degree of Madras, secondary education for girls is entirely in the hands of missionary bodies and native managers. The third feature calling for notice is the different view taken in different Provinces with regard to the function of direct Government agency in the matter of female primary education. Throughout India, the total number of pupils in Government girls' primary schools is 23,850, or one-half of those in aided or unaided schools under inspection, namely, 58,570. In Bengal, Assam, and Coorg, there are no Government primary schools for girls. In Madras, the pupils in the Government primary schools for girls are only about one-ninth of those in the aided and unaided primary schools under

inspection. In the North-Western Provinces, Oudh, and the Punjab, the proportion is 3·5 to 5. In Bombay, the number of pupils in the departmental primary schools for girls is 11,338, against 10,621 in aided and unaided primary schools. In the Central Provinces, the girls in Government primary schools amount to 2,676, or five times the number (namely, 532) in aided and unaided schools under inspection. In the Haidarabad Assigned Districts, the former are three times as numerous as the latter.

The recommendations made on this subject by the Commission, 27 in number, have already been published in a former number of this *Journal*. The most important are those which relate to greater liberality in the rules for granting aid to girls' schools, the liberal encouragement of infant schools or classes, the establishment of additional normal schools, the expediency of holding out liberal inducements to the wives of schoolmasters to qualify as teachers, the preparation of suitable text-books for girls' schools, the larger employment of female inspecting agency, and last, but not least, the recognition of grants for zanana teaching as a proper charge upon the public funds.

On this last-mentioned point the Commission observe that the mere establishment of schools will by no means suffice to bring about the general spread of education among the women of India.

Public sentiment keeps them secluded in zananas, many from their infancy, and many more from the age of eleven or twelve. From this it follows that the education of girls of the better classes cannot be carried on in schools to anything like completion, and that in the case of many it cannot even be begun. Some plan is needed for conveying instruction to those who cannot leave their homes to seek for it, and for prosecuting further the teaching which may have been begun in schools. Agencies for zanana teaching are conducting this work with considerable success. Actuated in many cases by religious motives, zanana teachers have brought some measure of secular instruction into the homes of those who would otherwise have been wholly debarred from it. We see no reason why this secular instruction, imparted under the supervision of ladies worthy of confidence, should not be recognised and assisted, so far as it can be tested by a proper inspecting agency. Rules for aid to zanana teaching should be drawn up in consultation with those who conduct the work, and should be such as to assist them substantially in extending their operations so far as concerns secular teaching. Associations have

arisen in some places, aiming at the extension and encouragement of female education. These also might be encouraged as far as they produce secular results. In order that these results may be fairly estimated, it seems necessary that the services of sympathetic and well-qualified inspectresses should be largely made use of. In the present condition of female education in India, the visits of inspectors are sometimes not only futile, but a positive hindrance to progress. And even where this is not so, a woman is generally much better able to deal with little girls than any man can be. With respect to the management also of girls' schools, it seems most desirable to obtain the help, wherever possible, of ladies who take an interest in the subject, whether native or European. Nor is the object likely to be attained unless interest is promoted among native gentlemen by giving them a share in the supervision of the schools. Those who show their sympathy by sending their own daughters to school are more likely to assist in directing the movement, and in rendering it popular among their neighbours.

In connexion with this subject, it may be noted here that at Madras a system of home teaching, under the direction of the National Indian Association, has been commenced with a very fair measure of success. Three teachers are at present employed in this way, giving instruction to 29 pupils at their homes.* The report of the Inspectress upon the work done is given in the July number of this *Journal*. It is stated that in five of the houses at which these teachers attend the Tamil and Telugu magazine *Janavinodini* is taken regularly, and is read by the ladies. In several houses *Suguna Bhodini*, a new magazine intended for Hindu women, is also taken. The most noteworthy fact in the examination of the pupils was the proficiency of some of them in the study of hygiene.

One of the concluding chapters of the Report deals with legislation. Upon this subject there is a very general agreement among the members of the Commission that some legislation is necessary, and the majority (a narrow majority, it is stated) recommend that the legislation shall include every description of education; while the minority, including the President, contend that any measure so comprehensive is premature, that it will be very difficult to frame, and still more difficult to work, and that at present legislation should be restricted to primary education, the practical object being

* Since the last Report, two more teachers have been appointed.

to ensure that a due proportion of the funds raised by local and municipal taxation should be devoted to primary education. At present Bombay is the only Province in which the existing law contains any such provision, and there it applies only to local, and not to municipal funds. The Madras Local Funds Act of 1871 contained a provision for the levy of a light house-tax, specially intended for educational purposes; but before this tax had been imposed in more than a very few places, its levy was discontinued, at the instance of the Supreme Government, on the alleged, but, as I hold erroneous ground, that it was so unpopular as to be politically inexpedient. The arguments of the minority, who desired to limit legislation, for the present at all events, to primary education, are stated in the following extracts:

The preparation of any specific Act dealing with the whole subject, even of primary education, would be a matter of extreme difficulty, and absolute novelty in India, and therefore should be undertaken tentatively and with caution. Were the Commission to assent to a proposal so limited, a measure might probably be elaborated in such detail as at least to combine existing orders of principle, and so to form a basis capable of ready adaptation by the Local Government concerned to the circumstances of each Province. Successful legislation in the matter of primary education might be a proper prelude to extended legislation affecting higher education; but any failure in a large measure might discredit the whole scheme, so that the plea of extending the project would probably be the best method of opposing it.

The basis of all legislation is necessity, or expediency so strong as for practical purposes to be equivalent to necessity. But the relation of the State to the community in the matter of primary education differs from that in high education. In the former, the State must do most where there is least local effort; in the latter, the converse is the case. In the former, State action, more or less extended according to ability and available funds, has been held and declared to be necessary, and on a par with the maintenance of order or the repression of crime; in the latter, State action, however desirable, is not necessary, or in the same sense and to the same extent expedient.

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On financial grounds, it was argued that funds for primary education in every Province of India, except Bengal, are chiefly derived from local taxation. If the administration of this income is to be entrusted to numerous local bodies, some control is

required for the sake of uniform administration, and such control will best be secured by an Act.

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The funds for secondary and higher education will in most Provinces still be administered by a central Department under Government, which may be unwilling to tie its own hands, as there is less necessity for limiting a control which is centralised, and not diffused over numerous small agencies.

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The problems involved in legislating for primary education are comparatively simple; those involved in secondary education are very complex.

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The numerous Boards will require legislation in order to define their rights and duties, and the limits of their responsibility as trustees to Government for the public funds entrusted to them.

The above are the main arguments upon which a large minority of the Commission rested their proposal to restrict legislation to primary education. The majority contended, on the other hand, that if it were granted that separate legislation was necessary, it should cover the whole field of education. They held that some legal validity should be given to the Grant-in-Aid Code, so that the action of the Department might be controlled. "It was also thought desirable that the director and the inspecting officers of the Department should have a legal status, so as to define the extent and limits of their authority over aided and other institutions, their teachers and managers—points which are now frequently involved in doubt." But the chief, and in fact the real ground, of the opposition to the proposal that legislation should be restricted to primary education, would seem to have been an apprehension on the part of the majority of the Commission that secondary education would be subordinated to primary. Their view was that "for the Commission to declare that primary education was the only part worth legislating about, and that higher education might be left to take care of itself, would be injurious to the country and its progress, and would arouse grave and well-founded apprehension in the minds of the people, who looked to the Despatches of 1854 and 1859 as guaranteeing the continued support of the Government, not only to primary, but to higher education." It is impossible

to study the Report without perceiving that the apprehensions which actuated the majority on this question, are not altogether without foundation. It is abundantly manifest that there is in certain quarters an almost fanatical desire to limit the educational operations of the State in India to primary education, and to leave all higher education to take care of itself. The writer of this chapter of the report, has long been one of the chief exponents of this view of the education question. But these facts are not sufficient to counterbalance the grave objections which attach to any such elaborate legislative enactment, or series of enactments, as are contemplated by the majority of the Commission. The arguments of the minority on this point appear to be sound and practical. It may, indeed, be questioned whether any separate Education Acts are needed, and whether all the requirements of the case would not be met by instructing the several Local Governments to amend the Local Funds and Municipal Acts of their respective Provinces by declaring, as is done in the Bombay Local Funds Act with reference to primary education, what proportion of the local or municipal funds shall be devoted to education, or—and this, I am disposed to think, would be the preferable arrangement—by empowering the Local Governments to determine from time to time, by executive orders, what that proportion should be. To limit the grants made from such funds for educational purposes to primary education, would, I think, be a mistake; for it might often be desirable that municipal or local funds should be applied to the support of a secondary school. The Commission, as a body, do not advocate the enactment of any general law on the subject applicable to the whole of India; but both the President and Mr. Howell favour this idea, holding that "a short Act by the Supreme Government declaring general principles is not only possible, but is shown by the repeated failure of executive orders to be desirable." The proposal seems to be altogether unpractical, and it may well be doubted whether it would have been brought forward at all if its sponsors had taken the trouble to draft a Bill embodying their views. Had they done so, they would probably have discovered the utter hopelessness of embodying in the form of a law which any jurist would accept, the general principles which are to govern the administration of education throughout the Indian Empire.

It has often been said of late years that there has been a tendency on the part of the authorities in India to legislate overmuch. From my own experience and observation I am disposed to think that this allegation, although not justly applicable in all the cases with reference to which it has been advanced, is not altogether without foundation; but be this as it may, I cannot conceive a more obvious instance of legislation, not only unnecessary, but certain to cause serious embarrassment, than any attempt to embody in a legislative enactment, whether by the Supreme Government or by the Local Governments, the provisions of an educational Code regulating the conditions upon which grants are to be made to educational institutions of every description, the status of the directing and inspecting officers, the extent and limits of their authority, the proportion of the State funds applicable to education which should be appropriated to its several branches, and the thousand and one other matters which would have to be dealt with in a comprehensive Code such as certain members of the Commission apparently demand. It must be borne in mind that in one important respect the education question stands upon a different footing in India from that which it occupies in most European countries. No person with any knowledge of India would seriously propose that education in that country should be made compulsory; and thus at least one important reason for legislating on the subject of education which exists elsewhere, is absent in India. But apart from this, it is an essential condition of efficient Indian administration that a wide discretion should be left to the executive, and there are probably few branches of the administration in which the exercise of such a discretionary power is more needed, than it is in directing the education of the various races and classes with which the Government in India have to deal. The proper authority to exercise control over the action of the Department is the Government—the Local Government in the first instance, and in the event of default on the part of the Local Government, the Governor-General in Council; and in the last resort, the Secretary of State. Those general principles which the President and Mr. Howell desire to see embodied "in a short Act by the Supreme Government" can be equally well, and indeed far better, expressed and enforced by executive orders. If in the past the principles laid down have not been sufficiently

observed, their enforcement will not be facilitated by promulgating them in the general, and more or less vague, language which alone could be used in a formal legislative enactment, treating of such a subject with reference to the whole of India. On this question of the alleged non-observance of orders there has been a good deal of exaggeration, a defect from which the Report of the Commission, admirable as it is in most respects, is not on this point altogether free; but for the correction of the evil referred to, in so far as it may exist, it will be far better to rely upon the determination of the executive authorities to enforce by the means at their disposal, and with a due regard to the circumstances of each case, the observance of the policy prescribed by the Secretary of State. All that is needed is that the Local Governments should have full power to control the expenditure of the funds raised by local bodies, and that the Supreme Government and the Secretary of State should exercise due supervision over the action of the Local Governments. In order to secure the first of these objects, legislative powers, though of a very simple character, are necessary. The second is essentially a matter of administrative control, for which the existing legislative sanctions amply suffice.

The last chapter of the Report contains an interesting and instructive summary of educational finance. It shows the proportion in which public funds (including under that category provincial, local and municipal revenues), fees, and other sources of income contribute to the total expenditure on education, the distribution of the funds derived from these various sources over the various branches of educational expenditure and among the various agencies at work, and the extent to which public funds are expended upon education of every description in the several Provinces. The total expenditure on education throughout India, so far as the Commission have been able to ascertain, is Rs. 182,15,169, or, omitting certain branches of education which were excluded from the scope of the Commission's enquiry, Rs. 161,10,282. Some of the statistics given are very suggestive, indicating, as they do, the remarkable differences which exist in the administrative systems of the various Provinces. For instance, in the matter of school fees, the proportions in which this source of income contributes to the cost of education in the five

largest Provinces* range from a percentage of 37·42 in Bengal to a percentage of 4·65 in the North-western Provinces and Oudh. Hardly less remarkable are the differences in the extent to which local funds are appropriated to education in the several Provinces,† ranging from 20·9 per cent. in the Punjab to nothing in Bengal, where as yet the revenues realised by local rates are not by law chargeable with education.

In the case of municipal‡ contributions the diversities, though considerable, are not quite so great; but there is a general want of liberality on the part of the Municipal Corporations in contributing to the educational requirements of their towns, the Punjab being "the only Province in which there is any exception to this general rule."

The absence of uniformity which characterizes the contributions of local funds to education is equally marked in the treatment of those funds in other respects. The Commission say:

> In Northern India, with the exception of Bengal, their proceeds are first credited to provincial funds, from which a part of them is allotted for expenditure on education. But in Bombay, Bengal and Madras the local fund revenue is a distinct fund, administered by local bodies more or less independent of the Provincial Government, and to this distinct fund all unexpended balances lapse at the close of the year. Bombay, however, is the only Province in India which has taken a further step in separating the educational share of its local funds from the general local fund account. In that Province education is declared by statutory rule to be entitled to a minimum share of local fund revenue. The schoolmasters, who are paid from this fund, have their pensions provided from the same fund, and the claims of education are fully protected from competition with the claims of public works or of the other great services supplied from the local fund. In other parts of India education receives any balance which can be spared for its wants from the general fund; and if the department fails to spend its allotment in the year, the unspent balance lapses to the general fund, and in Northern India to provincial revenues. In most Provinces the distribution of the share of local rates allotted to education is

* Madras, 31·6; Bombay, 15·12; Bengal, 37·42; North-western Provinces and Oudh, 4·65; Punjab, 7·54.

† Madras, 6·2; Bombay, 18·6; Bengal, *nil*; North-western Provinces and Oudh, 7·2; Punjab, 20·9.

‡ Madras, 3·8; Bombay, 1·2; Bengal, ·48; North-western Provinces and Oudh, 2·04; Punjab, 5·6.

made through the agency of the Local Boards, whose members are more or less subject to official control. It is only necessary to add that local fund revenues, like the provincial revenues, are fairly elastic. Education has, therefore, an equitable claim upon the natural increment; but in no Province of India, except Bombay, is this claim recognised by rule having the force of law.

It is here, as I have already observed, in the case of these local public bodies, that legislation is required, in order that they may be compelled to make adequate contributions for education, secondary as well as primary, but at all events for the latter, in their respective localities.

The distribution of the expenditure derived from public funds—*i.e.*, provincial revenues, local rates and municipal rates—over the various branches of educational charge, amounting in the aggregate to Rs. 91,23,882, is in the following proportion:—

Collegiate education	8·08
Secondary "	18·17
Primary "	39·72
Professional "	4·11
Direction—Inspection, University, &c., education	29·92

The Commission advocate greater liberality from public funds, whether provincial, local, or municipal, in their expenditure on education, and especially in aiding private enterprise; and in connexion with this point they draw attention to the fact, that while institutions under private management contribute in fees nearly 13 per cent. of the entire expenditure, and departmental institutions barely 7 per cent., the latter received 49·94 per cent. of the expenditure, and the former only 20·14.

"If," the Commission go on to say, "the principle that assistance from public funds should bear some proportion to local contributions is to be fairly carried out, it is obvious that greater liberality must be shown in future in dealing with the claims of private enterprise. In other chapters we have advocated the extension of primary education, while we have deprecated any check to more advanced education. Our recommendations for transferring certain departmental institutions to private effort, and for raising fees, wherever possible, in all classes of institutions, may effect considerable economy; but we believe that if the Indian Government are to recognise adequately the great task before them, increased

expenditure will be required." "The tables given in this chapter will show that various funds contribute more liberally in some Provinces than in others to the cost of education, and the liberality of one part of India may afford an example to Local Governments or to Local Boards elsewhere. We believe that still greater efforts are generally demanded, and in support of this view we need only call attention to the return of institutions and scholars given in General Table (2*a*) at the end of this Report, which shows that in the area to which our enquiries are confined, containing 859,844 square miles, with 552,379 villages and towns, inhabited by 202,604,080 persons, there were only 112,218 schools and 2,643,978 Indian children and adults at school in 1881-82." "The most advanced Province of India still fails to reach 75 per cent. of its male children of the school-going age; 98 per cent. of its female children of that age; while in one Province, with its total population of both sexes exceeding 44 millions, nearly 92 boys in every hundred are growing up in ignorance, and female education has hardly begun to make any progress. The census returns are equally conclusive in showing the magnitude of the work that remains before education in India can be placed upon a national basis. Taking the male population of Ajmir and of the nine Provinces with which our Report deals, which exceeds 103 millions, about 94¾ millions are wholly illiterate; while of the female population, numbering about 99,700,000, no less than 99½ millions are returned as unable to read or write."

The task which the Government of India has before it, in providing for a population of two hundred millions education of every description, ranging from that which is tested by the University examinations to the elementary instruction imparted in the humble village school, is most assuredly a task of no common magnitude, and is encompassed by many and grave difficulties. If the question were one which could be treated without any reference to financial considerations, the obstacles in the way of rapid progress would still be very great; but when it is considered that India, notwithstanding her remarkable material progress in the last half century, is still a comparatively poor country, with at least one of her principal sources of revenue very precarious in its character, with heavy responsibilities devolving upon the Government for the development of the resources of the country, for the prevention of famines, for

the maintenance of peace and order, and for repelling foreign aggression—responsibilities which, in the not far distant future, may be enormously increased—it is plain that the cost of such comprehensive measures as would be necessary to produce any considerable diminution of the vast mass of ignorance to which the Commission draw attention in the preceding remarks, altogether precludes the expectation of rapid progress. The sum which is now spent upon education in India from public funds, including under that head grants from the public Treasury and those made from local and municipal rates, is less than a million sterling; while in Great Britain and Ireland, with a population amounting to less than thirty-two millions, the grants from the Imperial Treasury for education, science and art, and the education rates levied by the School Boards, represent an expenditure considerably exceeding six millions sterling. It is evident that the Indian Education Commission do not anticipate the probability of any considerable additions to the grants now made in India for purposes of education from the provincial revenues; and although it ought to be possible to ensure greater uniformity, and in some Provinces greater liberality in the grants to education from the local rates, and larger grants everywhere from the revenues of municipalities, it must not be forgotten that the demands upon these bodies for other most essential objects, such as roads, drainage, and other sanitary purposes, are very heavy; that local rates, which from the nature of the case must largely take the form of direct taxation, are in India extremely unpopular, and that consequently any considerable expansion of the funds derived from these sources must necessarily be a work of time. It seems obvious that, in these circumstances, many years, if not many generations, must pass away before, to use the words of the Commission, "education in India can be placed upon a national basis." But it is not the less incumbent upon the Government of India, and upon all the authorities concerned, to proceed earnestly and with confidence upon this great and important work, expending to the best purpose the funds at their disposal, economizing where economy is possible, utilizing to the utmost every agency that may be available, and ever mindful of the fact that, notwithstanding the magnitude of the task before them, the progress which has already been made, small as it may appear when tested only by numerical results, holds out very decided encouragement for the future. To all who are engaged in this important duty the Report of the Education Commission cannot fail to be a most useful guide. It was remarked the other day by a correspondent of a London newspaper that the mission entrusted to the President and Members of this Commission was a very "pretentious" one, and that the information embodied in their Report contained nothing that was not already perfectly well known. It would be difficult to frame a more unfair and unfounded criticism. However persons may differ—and for my part I have not scrupled to express my dissent from some of the recommendations of the Commission, and from some of the opinions expressed by them both as to the past and as to the future working of the Education Department—it seems to me impossible to deny that a vast mass of most valuable facts has been collected by the Commission, and has been presented in a form which throws a new light upon many questions of considerable importance. This Report, in fact, is a compendium of information which no man ought to be without, who takes any practical interest in the future of Indian education.

ALEXR. J. ARBUTHNOT.

NOTE.

The following statistics, extracted from the tables appended to the Report of the Commission, may be of some interest to the readers of the foregoing article and of its predecessors:—

Area in square miles of British Provinces referred to in the Report, 859,844.

Population—Males, 103,127,669; females, 99,476,411; total, 202,604,080.

Number of Colleges and Schools—For boys, 109,521; for girls, 2,697; total, 112,218.

Number of Scholars—Boys, 2,517,629; girls, 126,349; total, 2,643,078.

Percentage of Scholars to population of school-going age—Boys, 16·28; girls, ·85.

Departmental institutions, 15,172; scholars, 733,973. Aided institutions, 59,249; scholars, 1,256,147. Unaided institutions under inspection, 12,631; scholars, 294,488.

Classification of Scholars according to race or creed—Hindus, 1,782,955; Muhammadans, 399,711; Sikhs, 9,674; Parsis,

8,299; native Christians, 47,208; Europeans and Eurasians, 1,831;* others, 34,930.

Classification of Scholars according to languages learnt—English, 198,554; a classical language, 144,987; a vernacular language, 2,215,771.

Classification of Institutions and Scholars according to standard of instruction—

COLLEGIATE.			
Departmental institutions ...	38	Scholars	4,252
Aided " ...	23	"	2,246
Unaided do. under inspection	9	"	704
Total...	70	"	7,205
SECONDARY.			
Departmental institutions ...	1,363	"	62,525
Aided " ...	1,863	"	111,018
Unaided do. under inspection	680	"	37,819
Total...	3,906	"	211,362
PRIMARY.			
Departmental institutions ...	13,637	"	663,915
Aided " ...	57,341	"	1,141,844
Unaided do. under inspection	11,938	"	255,782
Total...	82,916	"	2,061,541
PROFESSIONAL AND TECHNICAL.†			
Departmental institutions ...	134	"	3,281
Aided " ...	22	"	1,039
Unaided do. under inspection	4	"	180
Total...	160	"	4,490

EXPENDITURE ON EDUCATION.	Rs.
From public funds	91,23,882
" fees	37,86,006
" other sources	32,00,394
Total	161,10,282

* This includes only those Europeans and Eurasians who attend schools established for natives. Schools for Europeans and Eurasians were excluded from the Commission's enquiry.

† These are mostly Training Schools and Classes for training Masters and Mistresses.

DISTRIBUTION OF PUBLIC FUNDS AMONG THE SEVERAL BRANCHES OF EDUCATIONAL EXPENDITURE.

	Rs.	
Collegiate education	7,36,974 or	8·08 per cent.
Secondary "	16,56,602 "	18·17 "
Primary "	36,24,000 "	39·72 "
Professional and technical education	3,75,779 "	4·11 "
Universities, direction, inspection, &c.	27,30,527 "	29·92 "

	Rs.
Expenditure from public funds under Grant-in-aid rules	18,50,484
Proportion of grants to total expenditure from public funds	18·17
Proportion of grants to total expenditure from all sources on aided institutions	31·74

A. J. A.

OPENING OF THE INDIAN INSTITUTE AT OXFORD.

The Indian Institute was opened on October 14th, in the presence of the Vice-Chancellor, the Proctors, and a large audience.

In his address, the Boden Professor of Sanskrit (Mr. Monier Williams) said that they were met to impart the first pulsations of life to the stone building in which they were assembled by making the Institute begin its appointed work—the work of facilitating Indian studies; the work of producing a better appreciation of the languages, literatures, and industries of India; the work of qualifying young Englishmen for Indian careers, and of qualifying young Indians to serve their own country effectively. It had been said, Why spend so much money on bricks and mortar? Why give stones when knowledge was asked for? But it was forgotten that a material centre was essential to all educational work. The Professor then expressed his belief that those who had intrusted him with the management of the funds so generously subscribed towards the Indian Institute would also

wish to intrust him with the first utterances within its walls, and would be pleased that his first words were uttered in an attempt to reply to the question, "How could the University of Oxford best fulfil her duty towards India?" This was a question the solution of which the peculiar circumstances of our position in India made it impossible for a great national University to evade. Statistics proved that out of the total number of 903 members of the covenanted Civil Service appointed from 1856 to 1879, at least 618 were University men. Hence it followed that a large number of the rulers of India were brought under the training of the University. Our position in India was not that of colonists. The climate was fatal to the existence in an unmixed condition of any Anglo-Saxon settlers for more than two or three generations. We were present in India as rulers and administrators, and as nothing more. The only parallel case was the occupation of Britain by the Romans; but the native population of England at that time could scarcely have exceeded a million, whereas the native population of India had risen to 254 millions, while scattered among those overwhelming masses were the ruling class of, at most, 140,000 Britons—civilians and military men all told—and of these, little more than 900 members of the covenanted service were the actual administrators of the government of the country. This scattering of a few selected British rulers over the surging ocean of Indian life was like choosing 900 scientific men, dotting them about in small ships on the surface of the Atlantic, and requiring them by the application of chemical oils to maintain smooth water amid storm-driven waves and conflicting currents. When these men arrived in India—sometimes before the age of 20—they had to choose between becoming Judges or Collectors, and in ten or twelve years afterwards the welfare of perhaps a million souls might depend on their administrative energy and ability. It might happen that a youth who in England would never have risen above mediocrity might become a Commissioner, a Lieutenant-Governor, a Governor, or even by a remote possibility Governor-General of all India. How important was it to send out such men well educated according to the true sense of the word; and where could a better training be had than at our Universities? Nowhere else was the whole man better drawn out into well-balanced and symmetrical proportions;

nowhere else was there the same wholesome attrition and collision between opposite characters and varying intellects. It was on this account that the Government encouraged the Indian Civil Service probationers—who were selected at an annual competitive examination in London—to place themselves under University discipline. They might choose any one of eight Universities. Those who elected to come to Oxford were very imperfectly subject to the rules of the University, and derived little benefit from University life. They had to serve two masters, and their London masters were the more exacting. They were not required to pass the University examinations, or to take their degrees, or to carry away with them any University stamp of any kind. The Professor thought that if the present low limit of age (17½ to 19½) was retained for the competitive examination, every selected candidate should be required to reside for three years (instead of two) at a University. No option should be allowed, but every one should be compelled to take his degree of B.A. at the end of that period. He trusted that the time might not be far distant when the Civil Service Commissioners would consent to leave the proficiency of the Indian probationers to be tested by the Universities, and might accept their examinations in lieu of all, or at least of some, of those now conducted in London. The University of Oxford had established special honour schools of mathematics, natural science, law, history, and theology. It had provided special teachers for the Indian Civilians. It ought now to establish two other Honour schools—a school of Oriental *literæ humaniores*, and a school of modern Indian languages. The Indian vernaculars were neglected and suffered to deteriorate by the Government Universities in India, but their cultivation ought to be encouraged by Oxford. The masses in India could only be educated and civilised through the medium of the spoken languages. It was the duty of Oxford to help in training all intended for Indian careers—not merely the selected Indian Civilians, but chaplains, doctors, lawyers, military men, and others. There was an Oxford Mission at Calcutta which aimed at influencing the higher thought and culture of the educated classes. The Professor had seen the members of the Mission at their work, and was deeply impressed by its reality, but thought they would be better prepared for coping with the subtle arguments of Pundits had Oxford a Reader in

Indian Philosophy, who would lecture on its relation to the philosophical and religious thought of Europe. It was also the duty of Oxford to give some knowledge of India to its ordinary students, who might, as members of Parliament, exercise control over the destinies of India. Formerly, in the absence of telegraphy, Indian administrators were allowed much independence. Now, the interposition of Parliament caused administrative complications. How important was it that the members of Parliament trained at Oxford should imbibe correct notions about India! The Indian Institute was to be a centre of union, inquiry, and instruction for all interested in Indian studies, or preparing for Indian careers. Its lecture-rooms, library, and museum were, by their intercommunication, to aid and illustrate each other. The Professor had received grants and gifts of Indian books and manuscripts nearly sufficient to fill the library, and grants and gifts of objects more than sufficient to fill the half of the museum, now finished. Some had supposed that the Indian Institute was intended only for Indians. This was as great a mistake as to suppose it was intended only for Englishmen. The Professor, when in India, had proposed to the Viceroy that the Institute should form a home for deserving natives, who would be supported there by Government scholarships. Lord Ripon and his Council had agreed to his proposal; but Lord Kimberley, while sanctioning the scholarships, had refused to attach them to any particular institution. It was to be hoped that the scholars would still be attracted to the Oxford Indian Institute. Professor Monier Williams concluded by expressing his hope that a spirit of friendly co-operation would animate all who had to teach within its walls, and that the day of small beginnings would increase in brightness till its illuminating power became an acknowledged factor in the benefits which the University sought to confer.

At the conclusion of Professor Williams's address, the Vice-Chancellor said he was there to open the building, but before doing so he felt he was only expressing the feelings of all present when he thanked the Professor for his interesting and suggestive address. He added that it was entirely due to the indefatigable energy and simple-minded enthusiasm for India of Professor Monier Williams that the building stood there to-day. He regretted that from its half-finished condition its architectural beauty, and perhaps its usefulness,

were somewhat impaired. He agreed with the Professor that England, and, indeed, Europe, owed a great debt of gratitude to India, although perhaps in the far distance. It was necessary for Oxford first to understand and learn something about India before she attempted to train men to govern the 240 million inhabitants, with their different races, religions, and customs. He had been told that Lord Wellesley had caused the following words of Virgil to be inscribed on the portal of the college at Fort William :—"Redit a nobis Aurora, diemque reducit." He concluded by formally declaring the building open, and expressing a hope that the Indian Institute would create a greater sympathy between India and England.

The building, which is from the designs of Mr. Basil Champneys, is of a modified Palladian character, with details serving to mark its Oriental uses. The interior is fitted up with much handsome Jacobean woodwork. The Holywell Street front is completed in clever adaptation to the line of the street, but three out of the five bays facing the length of Broad Street still await erection.

REVIEWS.

COLEBROOKE'S LIFE OF THE HONOURABLE MOUNTSTUART ELPHINSTONE.*

(Continued from page 443.)

Elphinstone, after leaving the army, joined the camp of the Raja of Berar, and marched to Nagpoor.

In a letter to Strachey, he says :—

"I will tell you a thing that happened yesterday. The potail of a village, close to the Raja's camp, applied to me for one English sepoy to protect his village from being plundered by his own Raja's army. I believe I am the only man in the camp that pays for anything, and, in consequence, I am forced to pay well. I paid yesterday Rs. 100. The others just go on as Holkar's army used, plunder the fields and unroof the houses."

* *Life of the Honourable Mountstuart Elphinstone.* By Sir T. E. Colebrooke, Bart., M.P. In two vols., with portraits and map. London : John Murray. 1884.

The Raja, Raghojee Bosla, who is described as an "old, fat, black, mean fellow of fifty, very heavy-looking and sad in his appearance, but quiet and civil in his manners," had been deprived by the war of his best provinces; and the first task of the new Resident was to insist on his withdrawal from the territories ceded by the treaty. This was effected at first without much difficulty; but as there was every probability of this treacherous prince renewing the war, Elphinstone was enjoined to obtain accurate information of all that passed in the Durbar, and of the numbers and distribution of the Raja's troops. This information could only be supplied by the ministers themselves, and Elphinstone found himself involved in intrigues which were very distasteful to him. The menacing attitude assumed by Holkar and Sindia while the British Government was establishing its authority in the newly conquered provinces, gave fresh courage to the war party at the Court of Nagpore; and the preparations for war at length became so open that Elphinstone was obliged to take his leave and prepare for departure. The effect of this step was to bring the Raja to his senses. His excuses were accepted, and by order of the Supreme Government a negotiation for a subsidiary alliance was commenced. It proved abortive, although the Governor-General in Council "considered the conduct of the Resident in the course of these discussions to have been distinguished by an extraordinary degree of ability and address."

Elphinstone kept no journal for about two years after his arrival at Nagpore, and there is no trace of his despatches during this period at the India Office. His letters to Strachey have furnished Sir T. E. Colebrooke with the materials on which this part of his narrative is based. In one of these letters he says: "By-the-bye, I never read the Persian poets now, on account of my belief of their pernicious effects on the mind. You know I always maintained that they were the source of blue devils. In consequence of this and other things, thus far into the bosom of the rains have I lived on without melancholy." Nevertheless, a few weeks later, he sends his friend an imitation of some verses of Hafiz, with a long disquisition on the characteristics of Persian poetry:—

"All odes are difficult to translate; so much so that I have seen few good imitations of the ancients in that sort of writing, and no good translation. If you do not mean your ode to be

the flattest and most insipid production in nature, you must aim at bold and happy expressions. These can scarce occur to any but an original writer; and when they are attempted without success, they produce either downright nonsense or obscurity at least. For the truth of this I refer you to modern odes *passim*. Half of them it would pose a sphinx to unriddle, and the other half are so cold that even an ass's hoof would not hold them. (*Vide* Plutarch's *Life of Alexander*.) Persian odes are particularly difficult. . . .

"Besides, the Persians mingle gaiety, melancholy, piety, and sublime philosophy in a way that we could not relish (what's worse, every third verse is so intrinsically bad that nothing can be made of it). Perhaps, if we read the Persian poets in the true spirit of the author, all the apparent incongruities might seem consistent and connected; but then, who of Englishmen would take pleasure in reading a Platonic poem, however well translated? Horace might—has, perhaps, connected gaiety and melancholy in one ode; but it requires consummate art to do it agreeably, and to prevent one clash of discordant feeling. How carelessly Hafiz does it! One needs but open the book to exemplify. In the first ode one verse is—

'Tinge the sacred carpet with wine,' &c.

The next is—

'What ease have I in the resting-places of life, while the bell every instant summons me to depart?'

The next is perhaps the most magnificent verse in the whole collection—

'The night is dark; how dreadful is the fear of the waves and of the whirlpool!'

. . . . . .

"To return to the difference between Horace and Hafiz. Horace in his highest raptures writes like one inspired; Hafiz at all times like a drunken man. Bold expression, rapid description, flashes of sublimity, and transitions which a sober man cannot comprehend, make the characteristics of his best productions. . . .

"I do not know whether Meerza Nusseer (the Hukeem banshee) is not the Persian, of those I have read, who has most taste. I do not know about his genius. I suspect he is a close imitator of Jami. By-the-bye, Khyoom is a singular writer; his epigrams are far above any of those that I have read in Greek or Latin (which, by the way, are about a dozen). They are bold and often very profound thoughts in forcible language."

In the following passages he glances at Indian politics:—

"I cannot partake your joy at Lord Cornwallis being sent out. I do not think Lord Wellesley deserves to be superseded; and I tremble at the thoughts of change of measures which must bring all the Mahrattas on us. Lord Wellesley's evident desire for peace has already had the most pernicious effects. 'If you want to conciliate the people, give them back their country. No other plan will succeed. If you keep it, you must fight for it. It appears to me that most mistakes in politics arise from an ignorance of the plain maxim and its corollaries; viz., it is impossible for the same thing to be and not to be. Hang the subject! It makes me sick. . . .

"Lord Cornwallis, I hear from good authority, is eager to purchase peace with cessions. It was a fine, splendid period just before the failures at Bhurtpoor. I thought, and think still, that we had our enemies at our mercy, and that our glory was complete; but—

'Vertitur interea cœlum et ruit oceano nox.'

Instead of splendour and victory, we are to have lessons and grumblings at the past. I know as well as anybody how fatal extensive conquests are to a constitution like ours, and that it might have been well if we had never been forced into wars here; but I cannot believe that it is possible to recede.

. . . . . .

"In most cases you see two for my one of Lord Cornwallis. If you see one side, yet it is for the best, and that which gives the truest idea of the man. I hear with pleasure of his plainness and English manners. He has all my good sense on his side, and, what is far more, all my pedantry, prejudice, &c.; for I find that even when I think I am taking the wisest and coolest views of modern affairs, I have always a squint towards Lycurgus; and I entirely concur in your censure of the conduct of all affairs with Sindia and Holkar, particularly with the former. While he behaved well he was bullied; when he did everything but murder our ambassador he was treated with kindness and respect."

Eventually terms of peace were settled with Sindia and Holkar, and Elphinstone found himself with very little to do at Nagpoor. Some of the territory wrested from the Raja of Berar was restored to him. Some official occupation was also provided by the predatory incursions of the Pindarrees, who were at one time expected to surprise Nagpoor, and on whose movements a vigilant eye had to be kept. The journal was

resumed. Hunting and hawking filled up some of his leisure moments. He took to writing poetry, and resumed his Greek studies, passing whole days shut up at first in his "little end room," and later on in a bungalow which he built at a short distance from Nagpoor, on the Canhan, and which he called "Falconer's Hall." The poetical effusions which Elphinstone sent Strachey began with a series of characters after the manner of Chaucer, followed by translations from the Persian, imitations of Hafiz, lines on the death of Nelson, and other pieces. One cannot help feeling some curiosity to see some of this poetry. No specimens are, however, given by Sir T. E. Colebrooke, who has perhaps used a wise discretion in the course which he has adopted. Elphinstone had just finished the *Iliad* (not the first time of reading that work) when he resumed the journal; and his notes show that after going through the *Electra, Philoctetes, Œdipus Tyrannus, Alcestis, Trachiniæ*, and occasionally diverging to Theocritus, Tyrtæus, and some of the elegiac poets, he attacked Thucydides, Xenophon, and some of the principal orations of Demosthenes. Elphinstone also undertook, at the suggestion of Sir James Mackintosh, some researches on the languages and dialects of the hill tribes, and prepared some vocabularies for transmission to him.

The following letter to Strachey gives us a glimpse of the Pindarree troubles:—

"It is not known what has become of the Pindarrees I mentioned, but two strong parties are collected to the northward (one at Sewny, near Chuparra), and the Raja has avowed to me his inability to cope with them, and his despair of saving Nagpoor from plunder without our assistance, which cannot be given. I am far from thinking his affairs so desperate, if he would only fight instead of negotiating. Yesterday evening I was out shooting. I had flushed and dropped the first five brace of snipe ever killed here, when a Mysore horseman came and told me the city was attacked. Although he had come full gallop, I found all the villages on the road alarmed, and the inhabitants flocking up and retiring. Finding, on my arrival, that the alarm was caused by the hasty entrance of some of the Raja's horse, I went up a hill to hear the noises; and neither Jack Straw at London Stone, nor Holkar at Poona, ever caused such an alarm. Several shops were plundered in the confusion, and the panic is scarce over yet. Last night the ministers announced to me that intelligence had been received of the

arrival of 10,000 Pindarrees at Sewny. I think it likely they will now make an attempt on this place, and the Raja seems to think so too, for he is calling in his army, which, if it arrives in time, will prevent any attack; and, to say truth, I hope it may; for, besides that I should not like to lose my books, I have a tolerable equipment of public property, which I should be sorry to see lost, and which, under this Government, I suppose would never be replaced. Otherwise I should not dislike the thing as a study, finding that I have improved in the *trepidis rebus* which I have already seen."

The solitude of Elphinstone's life at Nagpoor, and his habit of indulging in day-dreams, had at times a depressing effect on his spirits, and he began to long for a change of some kind. Two letters to Strachey depict his feelings at such moments :—

"I have left off thinking all for the worst since I got three thousand rupees a month, consequently I have got rid of Ahirman. Since I came to Nagpoor I have been dreadfully coarse and unfeeling. This I attribute in some measure to business, which forces me to deal much with common-sense, and leads me to despise refined thought; but I think it more owing to a gross manner of life (spending one's whole day in hunting, eating, talking insipid stuff, &c.), and which prevents one quitting the vulgar path—

'Atque affigit humo divinæ particulam auræ."

Now that I spend most of the day in a little private room, where I am seldom interrupted, I sometimes read with effect, and often get warmed by things that I read, or by others that come into my mind of themselves; then I get up, and walk up and down the room; and if I get more into the spirit of it, I strike up the march in *Lodoiska*, and take wing for the seventh heaven. It signifies little what I think of, or whether I think of anything. These sensations are produced by very little, but they are glorious when excited. Alas! they won't last. The novelty will wear off; the glorious colours will fade; and I shall see the bare walls, the brown fields, and all nature in its ancient deformity.

. . . . .

"I have passed some days in an end room I have lately built, into which the face of business is never suffered to look. There I have been writing Europe letters, reading over the letters from Europe, and your old letters, sometimes condescending to fag at Greek, &c., but forgetting business entirely. With this preparation I was to-day writing Europe letters, and thinking of home; and I never passed a more delightful time than I did for an hour or two this morning, recollecting all the charms of home, the morning walks, the enchanting summer evenings, the beauties of particular scenes which I recollect, and also in recalling particular walks, conversations, &c., with people that I have not seen for a long time. A common observer would not have thought me feeling great pleasure, for I was shut up in my bedroom, and crying all the time; but I enjoyed it more than I can describe. At last I got into painful reflections, and cried in earnest, not more for some friends that are dead than over past times, sensations, and enjoyments that are gone for ever. You have had misfortune enough in the loss of relations, but you have no means of knowing how melancholy it is to lose your father and mother, and see all your brothers and sisters dispersed in consequence; to remember the tranquillity and happiness you enjoyed when you were all together, and to know that the point of union is gone, and that you can never form a family more. Perhaps the picture owes all its beauty to one's having seen it when young; and in that case it is lucky that one has no opportunity of seeing it after the illusion is dispelled. I shall certainly be thought mad if this falls into the hands of any of those people who only cry when their relations die. (Stupid rascals! because it is the custom.) By-the-bye, I do not always feel inclined to comply with this excellent custom, even though I may have liked the deceased very much; but I am rather vain of my sensibility, and am glad to find that I am not so callous an animal as I thought I was. This country has a dreadful effect on the heart. Unless you form some friendship, you have no ties on your heart at all, and at best you have little exercise for your sensibility, which must become torpid for want of action, and you stand a cold, insulated, solitary wretch."

The following passage from his journal shows his mode of spending his time at Falconer's Hall, where he had his friend Close staying with him :—

"*July 1.*—Rose at 6. Walked with Close. Put things in order. Breakfast early. Arranging again. At eight I sit down settled, undisturbed, and likely to be so. I shall throw all public and private letters, that do not require immediate answers, into a box, to be answered at Nagpoor. I shall not even read Cobbett, but forget the French, the English, the

'Res Romanæ perituraque regna,'

and give myself up to study as entirely as of old at Benares or Russa (*sic*). I have agreed to breakfast at half-past eight,

and instead of tiffin to have sandwiches in our room twice a day, which will not make us as stupid as a heavy tiffin would do. Read *Thucydides* to the end of Pericles' speech. I did not understand one sentence without a reference to the Latin. I shall now see what perseverance can do."

In spite of some interruptions, he finished *Thucydides* before the end of the month. He begins by being inclined to the Athenians, although he knows they do not deserve it, but the capture of Melos and the slaughter of the inhabitants find him "a complete Peloponnesian;" and he is looking "with impatience for Lysander," when he gets a letter giving the unexpected news of the mutiny of the native troops at Vellore. The journal passes for a moment from the departure of the Sicilian expedition to Colonel Gillespie and his Light Dragoons, and then goes calmly back to the narrative of Nicias's disaster. "Thucydides," he concludes, "must be a book to carry about with me. He abounds in reasoning and in useful observations. I have read the best parts of him most carefully, particularly the speeches, which generally contain the reasons of all that is related in the narrative."

He succeeded at last in getting away from Nagpoor for a time. Jenkins was appointed to act for him; and on the 26th January, 1807, Elphinstone set out with Close for Calcutta, marching through Khyraghur, Ruttunpoor, Odeypoor, and Chota Nagpoor to Burdwan, and thence proceeding by dawk to Calcutta. He was well provided with books, and occupied himself with Guicciardini's History and Italian poetry, including Petrarch, whom he read for the first time. He now made his first acquaintance with Sir Walter Scott's poetry, the *Lay of the Last Minstrel*, having reached him in a box of books.

"It suits entirely," he says, "with my love of the old language and ancient manners, and with my passion for the marvellous. I entered on it with enthusiasm, and read with alternate delight and awe till I had finished a hundred pages, when I was forced to leave off and dress for dinner."

On the following day he writes:—

"Finished the notes to the *Lay*. This poem has great merit. It contains much animated description and many passages otherwise highly poetical. The system of manners is kept up so well, and the spirit of the times is so well maintained that one is hurried to the border and to the sixteenth century.

But it has many great faults, the principal of which is, that the most interesting parts of the poem have nothing to do with the result. Deloraine's most picturesque journey and his tremendous adventure lead to nothing. When the book is acquired, it is never used. Lord Cranstoun's goblin is at first a strange and awful personage, but he sinks into a Robin Goodfellow. This interference in Cranstoun's favour is contrary to his nature, and after all it contributes nothing to bring about the reconciliation and marriage. His pranks in the castle, and among the servants, degrade him a to mischievous imp; yet his destruction forms an important scene in the action, and is, indeed, the winding-up of the poem. On the whole the *Lay* is a solemn, strange, and mingled air, which cannot be heard without interest and pleasure."

There is no record of Elphinstone's visit to Calcutta, beyond a letter to Strachey, in which he describes the pleasure he experienced at finding himself again in the society of ladies, and gives the following account of his presentation to Lord Minto:—

"Lord Minto has had a *levée;* I have seen him there and accidentally at Lumsden's. He is a man of as courtly manners as Lord Wellesley; but though he is less lively, he is far more finished and elegant. He seems quite simple and natural. He has a good person, and stands the fatigue of a *levée* without being either exhausted or nervous. He does not appear to think of himself at all. He never appears to act condescension, but seems to be naturally mild, obliging, and unassuming. I think he will be popular; but I also believe, from his speech to Barlow, his canopy, his guards, that, *au fond*, he loves pomp, both in diction and retinue (pardon the conceit), as well as *Villainy* * did. He has been very civil to Adam and my brother, but very unlucky in his attentions to me. He began his acquaintance with me at the *levée*, and to prevent my being intoxicated with his smile he changed his hand, and checked my pride 'by asking me if I was a relation of the *chairman*.' He next spoke in the most desponding way of the fate of the *Blenheim* (on board which he said he knew I had a cousin), and sent me home overwhelmed with anxiety and low spirits."

R. M. MACDONALD.

(To be continued.)

* A nickname for Lord Wellesley.

THE STORY OF JEWĀD. A Romance by Ali Aziz Efendi, the Cretan. Translated from the Turkish by E. J. W. Gibb, author of *Ottoman Poems*, &c. Wilson and McCormick, Glasgow.

The author of *Ottoman Poems*, Mr. E. J. W. Gibb, has recently published a translation of a Turkish romance entitled *The Story of Jewād*. His peculiar relish for Turkish, his knowledge, his penetration into its subtleties, and, above all, his wonderful power of conveying them into English without spoiling in the least their native flavour, were eminently displayed in his poems, which were so highly eulogized by the *Athenæum* and some other great literary publications. This time he has given proof of his talents in the rendering of the prose-work before us with great vigour, and decidedly with increased experience. Only those who are familiar with the peculiarities of the Eastern style, and its utter dissimilarity to the European mode of writing, can comprehend the enormous difficulties which impede the path of one who attempts to clothe an Oriental book with an English garb. Only such can appreciate the dignified merits which characterize, and the striking success which has attended, Mr. Gibb's translation. The Turkish diction both in form and spirit has been scrupulously maintained, and in its English complexion looks extremely bewitching, specially to an Eastern eye. As we read we imagine that Mr. Gibb by some magic power has, as it were, transported a delightful garden from Turkey and planted it on English soil, and with such great dexterity that the flowers of diverse kinds and hues preserve in an undiminished degree their native scent and colour; we may even say that, watered by his skilful hand, they flourish with redoubled freshness and beauty in this unfavourable climate. The book is handsomely bound, and is printed in large type on very good paper.

For fear of spoiling the work, as well as on account of want of space and time, we refrain from producing the plot, which extends over 238 pages. But we must add that, as revealing the light in which occult sciences and their practitioners were regarded in Turkey, as unfolding the working of magic ceremonies and Oriental spiritualism, and giving an insight into a large section of life in the Ottoman capital towards the close of the last century, the romance can hardly fail to excite considerable interest, and to invite the admiration from all quarters which it fully deserves.

HAMID ALI.

THE STRI BODH, OR FEMALE INSTRUCTOR, Bombay.

THE *Stri Bodh* is a magazine started twenty years ago by some Parsee gentlemen interested in female education for the purpose of supplying instructive and entertaining reading for the young ladies of their community. The number before us has been written entirely by Parsee ladies. Among the contributions are two by Miss Putlibai Wadia (who has received Her Majesty's gracious permission to translate her last book); one on the heroism of Grace Darling, the other on the brave conduct of a Frenchwoman in rescuing four persons from danger. Mrs. K. Pestonjee Doctor, writes on the Microscopic World, and Miss Zerbanoo on the Effects of Kindness. Other articles consist of tales, said to be adapted from the English. Miss Sherin gives a short contribution on Presence of Mind, and Miss Meherbai on the Fidelity of the Dog. We give the following preface by the Editor, Mr. K. N. Kabraji:

AN EXPLANATION.—As a novelty, we rejoice to announce that we issue our present number entirely compiled by Native ladies. We are desirous of encouraging lady writers, and we have continually received contributions from many of them. Hence we have submitted this whole issue of our magazine to the finer pens of our fair assistants, in order to make room for all their articles.

When this *Stri Bodh* magazine took its birth, twenty-eight years ago, as an humble aid to Female Education and Female Reform, there was hardly known a single Parsee lady capable of carrying on writing for the public. We ourselves never expected in those days to see a whole number of ours issued by ladies, so soon after the expiration of but two decades of our existence.

At the time of our birth, female education was only in its first beginnings. There existed at that time a strong prejudice against educating our girls; people had no idea whatever of *paying* for the education of their daughters; not one female

teacher was in existence; and even male teachers had to exercise a spirit of philanthropy in having to teach girls at our female schools without any salary. To-day, within thirty years of that time, there is created a class of female contributors towards a whole issue of this magazine.

And their number is not limited to these fair contributors only. We can count on our fingers a hundred Parsee ladies able enough thus to wield their pens in Guzarati. This is a certain proof of our progress in female education. This number of the *Stri Bodh* adds a positive proof to a great number of others to show that female education among us is not quite so showy or superficial as some people try to represent. The present issue is an indirect but ample reply to the vain slanderers of "the Parsee Girl of the Period."

We do not mean to say that the education of our girls has attained perfection. But we merely want to show that, in comparison with the very brief period during which the tree of female education has existed, the fruits that have grown up are far beyond our expectation, and are such as we ought to be contented with. It is in one way a satisfactory fact that the articles published in the present number are for the most part taken by their fair writers from the English. This is to show how the education of ladies is on the increase, not only in Gujarati, but also in English.

Our readers will see that, in spite of all this being the production of the infant pens of the rising generation of our womankind, though of short experience, some of our female writers are capable of making a better figure in writing than a great number of our male writers of the day. To avoid a sameness, and to add variety in their writings, we have taken care to preserve the miscellaneous character of the articles in the magazine. And we hope, therefore, that in making over a whole issue to the hands of our sisters, the interest of the usual reading supplied to our fair readers is not lessened.

We thank all the writers for their trouble, and trust they will continue to exercise their pens for the benefit of themselves and their sisters. We shall be happy to make all possible room for their writings. The only suggestion we have to offer is, that in addition to their reliance on English writers, they should accustom themselves to original composition as well. We shall be particularly glad to receive contributions of poems composed by Native ladies.—Ed. *Stri Bodh*.

MADRAS BRANCH OF THE NATIONAL INDIAN ASSOCIATION.

The Annual Meeting of the Madras Branch of the National Indian Association was held at Madras on August 23rd, Mr. H. B. Grigg, Director of Public Instruction, in the Chair.

The Chairman, in his opening speech, spoke of the usefulness of the work which, with limited means, the Association carried out. He referred in detail to the Report of the Madras Branch, then before the Meeting, and we take the following abstract of Mr. Grigg's remarks from the *Madras Mail:*

"The objects of the Association would be attended to in the order of their importance. It was now eighteen months since the girls' schools of the Maharajah of Vizianagram had been confided to the working of the Association and placed under its control. Three teachers were already engaged for the Home Education of native ladies. That branch was at present under the superintendence of Miss Eddes, who voluntarily undertook the duties, in addition to her own proper work in the girls' schools, without any extra remuneration. The best thanks of the Association were due to her for this. To give full scope to the proper working of the home education system, it was necessary to engage the services of an English lady, but at present the means of the Association were not quite adequate to meet the charges that would be incurred thereby. Mrs. Brander had started a fund for the purpose, and the Maharajah of Travancore had subscribed liberally towards it; so also had the Governor of Madras. The speaker guaranteed that in three years the fund would amount to Rs. 45,000. The sum to be contributed need only be sufficient to meet half the salary of the English lady's services, for Government would give the other half. Another means used by the Association for the accomplishment of its objects was the annual Needle-work Exhibition, which had now been held for the past three years with fair success. By this it was intended to cultivate a taste for artistic needle-work in the native homes. The Government had recognised these exhibitions, and promised to contribute largely towards the prizes given. In social matters, not quite so much had been done during the past year as during previous years. But there had been social gatherings, which were brought about

by the hospitality of some of the members. To do much in this direction it was thought that the Association should have a separate room. But this required extra funds, and for that purpose it was proposed by the speaker that the subscription be raised. It had been found difficult to organise lectures, for those gentlemen who could impart knowledge to others were working men. They should pay for the lecture in the shape of a small entrance fee, after the penny-reading system. In conclusion, the Chairman said it was incumbent on all members to unite and hold together as friends, and to stand firmly to their colours. If they fought among themselves they should be good friends after. They should all meet on a platform of kindly feeling and mutual reverence."

Mr. Justice Muttusawmy Aiyar, in moving the adoption of the Report, spoke of the satisfactory nature of the work done in the past year, and suggested that several sub-Associations might be formed at Mofussel stations, and affiliated to that at Madras. He considered that the future of the Association was rich with hope. The old tyrant, custom, was the enemy to be overcome in pushing on the Home Education. Education should first be fostered in such homes as were under the control of men of education and culture, and it would then spread satisfactorily.

Mr. Arundel seconded the resolution.

A Paper on Food was then read by Dr. W. E. Dhanakoti Raju, M.D., in which he pointed out the vital importance of the proper selection of food, and the grave consequences attendant on a defective diet.

Rajah Sir T. Madhava Row next addressed the Meeting. He spoke briefly on household economy. He said that it was a well-known scientific fact that when we applied heat to water there was a limit to the temperature that the water would acquire, viz., 212°. If this little fact were instilled into servants the economy that would follow would soon be seen, and we should thus be able to pay the tax on firewood by economising. If a pamphlet were written on this and translated and circulated, great good would be done.

Mr. S. Srinivasa Raghava Aiyangar then read a paper on the Duties of Educated Natives, from which we make the following extracts :—

The question, then, to be considered is, what are the characteristics of educated natives? Are they playing a worthy part, or are they deserters to their posts? If not immediately, are they likely, as time goes on, to raise this country from the low level to which it has sunk? These are big questions, but they are questions which at one time or other must have occurred to the mind of every thoughtful native, and to which he must have attempted some kind of answer. It is generally acknowledged that in Government Service they have occupied positions of trust with credit and honour, and as lawyers they have distinguished themselves by general intelligence and probity. There has been a general elevation of the moral tone and the code of honour among the educated classes, and the influence is gradually spreading among those immediately in contact with them. The above-mentioned two walks of life are popular in all countries; and it must be specially so for a long time to come in a country like India, the political status of the people of which is low. In recent years, however, under the pressure, it may be, of necessity, educated natives have been knocking successfully at the door of other professions—for example, Engineering and Medicine—and Brahmins have so far emancipated themselves from prejudice as to have no objection to work in the dissecting-room. Educated men are also betaking themselves to trade, but as even the most cultivated minds cannot make bricks without straw, and India is a very poor country, the progress is necessarily slow in this direction. Doubtless by-and-by they will be employed in large numbers as clerks under traders and merchants, and will rise to be traders and merchants themselves. There is also much freer intercourse and mutual sympathy between persons of different castes than there used to be in the olden time. The caste system is undoubtedly answerable for many sins, but it has been too much the fashion to represent its influence as extending to public matters among educated men; and the reason for this is, I suppose, that old prejudices which once had a foundation in truth die very hard.—I fear I cannot say with truth that in the higher region of character, in the cultivation of virtues other than self-regarding, the advance made is equally visible. It may be that all this is latent, and will exhibit itself in course of time. The position, it must be remembered, of an educated man directing his attention to social reform, is truly one to be pitied. It does indeed need all the moral courage that a man can summon to overcome the dense mass of ignorance which he encounters, both at home and abroad, when he desires to walk somewhat out of the beaten track, however desirable it may be. If he is entirely regardless of the feelings of his father or mother in the carrying out of his views, he is called self-willed and unnatural. If he is slow to move, he is indifferent and apathetic. There are many earnest

men among educated natives who are in this position. There may be a middle course, but it requires great tact and discrimination to find it, and very skilful sailing to avoid the extremes. And it is not perhaps matter for surprise that the hearts of many fail them in the face of these difficulties, and that they purchase peace by suppressing their craving to live a higher life. As the time goes on, as educated society is enlarged, the strength of prejudice will doubtless become less and less. . . .

I do not say this of young men alone. I feel bound to say that even those who are as "shining lights unto their generation," and of whom any community might well be proud, and to whom the young men naturally look for guidance and support, have not exactly given the advice of the Spartan mother in the matter of social reform. They have in some cases advised young men to adopt the safe rather than the true; preached the practice of the self-regarding virtues, to the subordination of nobler impulses, as if the self-regarding virtues do not, as human nature is constituted, take sufficient care of themselves by reason of their being self-regarding, and as if the frown of the father, the lamentations of the mother, the tears of the wife, and the jeers of the neighbours, are not sufficient to keep the educated man in the accustomed groove. It seems to me that the virtue which we should learn is openness of mind, and a generous sympathy with the views of those in whose projects we are not permitted to take part; that we should assure them of our hearty sympathy, if not our active support, to cheer them in the midst of their trials and difficulties. The other day I read in a book a fearful description of a society, in which the best men have arrived at a state of moral stagnation. I will, with your permission, read the passage :—

"But epochs sometimes occur in the course of the existence of a nation at which the ancient customs of a people and its religious belief were disturbed, and the spell of tradition broken, while the diffusion of knowledge is still imperfect, and the civil rights of the community are ill-secured, and confined within very narrow limits. The country then assumes a dim and dubious shape in the eyes of the citizens: they no longer behold it in the soil which they inhabit, for the soil is to them a dull, inanimate clod; nor in the usages of their forefathers, which they have been taught to look upon as a debasing superstition; nor in religion, for of this they doubt; nor in the laws, which do not originate in their own authority. They entrench themselves within the dull precincts of a narrow egotism. They are emancipated from prejudice without having acknowledged the empire of reason; they are animated neither by instinctive patriotism, nor by thinking patriotism, but they have stopped half-way between the two, in the midst of confusion and distress."

When I read this passage I was led to ask myself the question, Are we indeed coming to this? Further reflection has convinced me that this is not the case, and that there are hopeful signs in many directions; but there is still the danger, and it needs all our resolution to steer clear of it. I sincerely believe that the present feeling of indifference is a temporary phase which will soon pass away, and that a great future awaits India. There are many other questions connected with social reform to be discussed, and there are the questions of the religious and political future of India, all of which must for want of time be left unnoticed. I will now close this paper, in the words used by a great man who occupies in Europe almost the position of the President of the Republic of Science and Literature to one of the most go-ahead nations in the world: "Truly India has a great future before her; great in toil, in care and in responsibility; great in true glory, if she be guided in wisdom and righteousness; great in shame, if a second time she fail."

The Chairman thanked Dr. Dhanakoti Raju and Mr. Srinivasa Raghava Aiyangar for their lectures; and Mr. Gopala Row proposed a vote of thanks to the Chairman.

The following appeared in the *Madras Mail* of Sept. 9th:

NATIONAL INDIAN ASSOCIATION.—A very pleasant conversazione was given last night at the office of the Director of Public Instruction, under the auspices of the Madras Branch of the National Indian Association. About seventy ladies and gentlemen were present, among the latter being many Mahomedan and Native members of the Association. Great praise is due to the President, Mr. H. B. Grigg; to the Vice-Presidents, Mrs. Grigg and Mr. Muttusawmy Aiyer; and to the indefatigable Honorary Secretaries, Messrs. Chentsal Rao and Mir Humayon Jah Bahadoor, for the excellence of the arrangements, and for the interesting programme. The proceedings opened shortly after nine o'clock with an overture by Kerabela on the pianoforte, by the Misses Kees, which was played with much vigour and precision. This was followed by a reading from *As You Like It*, in which Messrs. Hutchins, Grigg, Handley, Rowlandson, Geo. Duncan, and the Rev. S. Morley took part. The characters were all ably represented, Mr. Hutchins as "Jaques" being particularly good. The next item on the programme was a "Romance" by Goltermann, exquisitely played by Mr. Stradiot on the violoncello; and this was followed by an instrumental

quartette by Pleyel, in which Miss Kees played the violin, Mr. Garthwaite the viola, Mr. Stradiot the violoncello, and Miss F. Kees the pianoforte. The quartette was charmingly rendered, its only fault being that it was too short. The evening's entertainment wound up with a capital selection from Shakespeare's *Henry IV.*, in which Mr. Rowlandson represented the inimitable "Jack Falstaff."

SOCIAL AND PHILANTHROPIC INSTITUTIONS OF THE WEST.

XI.—GIRTON COLLEGE, CAMBRIDGE.

Higher instruction for women in England has latterly become so facilitated, and women students have distinguished themselves so remarkably in regard to attainments and to certain branches of professional work, that it is difficult to realise how short a time has elapsed since the idea of a College course for girls was ridiculed, and since it was unattainable even for the few who desired it. A useful beginning in regard to the improvement of girls' education was made about 35 years ago, when Queen's College, London, mainly through the influence of Rev. F. D. Maurice, was established, to be followed by Bedford College. But these institutions were in fact, and remained for some time, schools; of a high type, however—and as places of real culture they helped forward the after movement. Several years later, in 1865, the Local Examinations of the University of Cambridge (and subsequently those of Oxford), which were at first for boys only, were, at the urgent application of a few friends of thorough education, extended to girls.

The majority of girls' schools at this time were very unsatisfactory. As shown by the Report of the School Enquiry Committee in 1868, schools were often conducted by women who could do nothing else; the faculties of the pupils were not really trained; little attention was paid to hygiene or suitable recreations; the school apparatus was meagre, and an extravagant value was placed (generally by the parents' desire) on superficial acquirements. By degrees, however, the efforts made, with the help of the Universities, to secure a sounder basis of teaching began to have effect. And now another want arose. Those pupils who had learnt to appreciate solid learning longed to be able to carry their studies farther. But this was not easy to accomplish at home. In most cases there was great difficulty, as well as expense, in obtaining teaching of a high character, especially in the country. Besides, the want of guidance, the

absence of a standard by which progress could be measured, and the frequent interruptions, made the continuance of study after leaving school a discouraging effort.

Such being the state of things, it occurred to Miss Emily Davies, in discussion with some others interested about educational progress, that it might be possible to form a College within reach of one of the Universities, in which the best teaching should be secured, with discipline suited to the age of the students. The scheme made way, and a preliminary prospectus was issued, which ends with the following paragraph regarding the object in view:—

"It will be seen that without aiming at a servile imitation of University life, the proposed College is designed to hold, in relation to girls' schools and home teaching, a position analogous to that occupied by the Universities towards the public schools for boys. It is probable that a considerable proportion of the Students will, sooner or later, become teachers, either in the College itself, or in the higher class of schools. It is hoped that a double want will thus be supplied. The schools will be brought into close and friendly relations with a superior institution, to which they may look up for guidance and encouragement; while a body of cultivated women—whose fitness for the highest educational offices has been duly certified—will be gradually prepared for the work of teaching. The difficulty of discriminating between the fit and the unfit in appointing to such offices has long been felt, and it seems reasonable to expect that the application of suitable tests, by competent authority, will be as much valued by those who are interested in obtaining good teaching for their children, as it will certainly be welcomed by teachers themselves. To afford to English women an opportunity of obtaining in their own country, not only a thorough and complete education, but also a means by which it may be satisfactorily attested, may therefore be reckoned among the most important objects of the projected institution."

In 1869 the College was started, but on a very small scale. A private house, standing in a good garden, was hired at Hitchin, half-way between London and Cambridge, and there six ladies began their studies under the instruction of lecturers from Cambridge, where already some interest was felt in the undertaking. In the following year it became necessary to increase the accommodation; so some iron rooms were arranged, making it possible to receive twelve students. But it was soon evident that the house at Hitchin could not longer meet the demand for entrance, and the Committee decided, on account of the many advantages of being close to Cambridge, to buy a site near that

University and to build a College. A field of sixteen acres was therefore purchased in the parish of Girton, about two miles from Cambridge, where a collegiate house was erected, containing rooms for twenty-one students, with a good dining-hall, and rooms for the Mistress, &c.

In 1872 the institution was incorporated under the name of Girton College, and in October, 1873, the new building was ready for occupation. The funds for the site and building were obtained through public subscriptions and by mortgage. Since then three extensions have been made to the original structure. The first addition was made in 1876; and the provision of rooms having again become inadequate, a further enlargement was made in 1879, by which time the number of students had risen to 56. Again lately rooms for 25 more students have been added, as well as new lecture-rooms and a library. The building is now important in size, with grounds laid out in shrubberies, tennis lawn, flower-beds, &c. It is of red brick, with three stories, of good architectural appearance. The students have the advantage of living in country air, while the distance from Cambridge is so short that they can easily go there for certain lectures and for laboratory work. Most of the teaching is, however, still given at the College, and without the same loss of time to the lecturers as when it was situated at Hitchin.

From the establishment of the College one of the objects of the Committee was to take such steps as from time to time should be thought most expedient and effectual to obtain for its students admission to the Examinations for Degrees of the University of Cambridge. The University regulations as to the terms of residence and the preliminary Examinations were from the first observed; but for several years it was only through favour that the Examiners reported on the students' work, no formal sanction to this having been given by the University. The results, however, showed that, notwithstanding the hindrances caused by insufficient preparation, the women candidates were well able to take their place in these Examinations, and public opinion by degrees began to support their natural wish that formal recognition should be given to their studies. The burden of proof as to the fitness of such a claim was thrown on those who disputed it, and it was found that there was little to be said in support of the actual procedure, which did not hinder women from passing a similar Examination to that of men, and yet deprived them of an acknowledged certificate. In 1880 the University of Cambridge appointed a Syndicate to consider some Memorials on the question of admission of women to the B.A. Degree, and a Report was presented in December of that year recommending

that women should on certain conditions be admitted to the Tripos Examinations. These Recommendations of the Syndicate were submitted to the Senate on February 24th, 1881, and were mainly agreed to by an overwhelming majority. The Ordinary B.A. Degree is still withheld from women at Cambridge, but most of the students would in any case work for a Tripos, and at any rate an important step has been taken by the Senate in thus throwing open the highest Examinations of the University, and giving women a public place on the class lists.

The number of students who had been in residence since the commencement of the College was, at the end of last term, 184. Of these, 80 have obtained Honours according to the Cambridge University standard (28 in Classics, 22 in Mathematics, 1 in Mathematics and in Moral Sciences, 1 in Mathematics and in History, 14 in Natural Sciences, 1 in Natural Sciences and in Moral Sciences, 7 in Moral Sciences, 5 in History and 1 in Theology); 25 have passed Examinations qualifying for the Ordinary B.A. degree; 51 have not completed their course. In addition, nearly 20 new students have been admitted in the present term. Many of the certificated students are now occupied as Head Mistresses of Girls' High Schools, Assistant Mistresses, and Visiting Teachers for special subjects, and several have been or are Resident Lecturers at Girton. Many, however, attend the College from a love of study for itself; some have since married.

The daily routine at the College, while adapted for steady work, is varied by much pleasant recreation. The morning is taken up with private study, the lectures are given in the afternoon, and later the students take walks, play lawn tennis, &c. After dinner, at six, private study is resumed for a time; but the evening is partly spent in sociability, and in holding the meetings of the various College Societies for Debates, Music, &c. Much individual freedom is allowed; but the Mistress, who has superintendence over all internal arrangements, exercises control in regard to the observance of certain rules, and as to accepting invitations. The time spent at the College is greatly enjoyed by the students, and they gain a useful experience of corporate life, as well as knowledge and culture.

The fees for a student are £100 a year, at which rate, the building having been provided, the College will be self-supporting. Many students, well qualified to profit by a thorough training, cannot afford the £300 required for the three years' University course. To enable such to enter the College, several Scholarships have from the first been granted. Some of the City Companies have shown liberality in this direction, as well as private individuals, and one of the Scholarships of the present year is given by former students, who have also by

other contributions shown their appreciation of the advantages which they have enjoyed at the College.

The influence of Girton College has extended far beyond the circle of its own students. It has affected numbers of girls' schools, by leading to a more solid course of teaching, and its success, with that of Newnham College, also at Cambridge, doubtless hastened the opening of the Degrees of the University of London to women, and the establishment of several new institutions for higher education.

A DIALOGUE BETWEEN TWO HINDU WIDOWS.

(Continued from page 475.)

B. Yes, I do admit that these evils have not ceased to exist, nor can they possibly cease till a death-blow is struck at the very cause that gives birth to all these evils. However, it is a fact that Lord W. Bentinck did rescue many young innocent widows from burning alive on the funeral pile of their deceased husbands. For our complete deliverance we have hope from our Viceroy.

A. Yes, I am not insensible to the great kindness shown by Lord W. Bentinck; but has not the remedy proved worse than the disease? He saved us from being burnt alive, but made us to die a slow and most painful death. We, in short, find ourselves "out of the frying-pan into the fire." What a pity that he did not do away with the entire evil!

A. But who will represent the case of the poor illiterate widows, living in a state of rigorous imprisonment, to His Excellency?

B. Do not excite yourself about it. By God's favour it is hoped that, sooner or later, justice will be done to us; for all just rulers consider it their first and foremost duty to protect the helpless and show mercy to those that deserve it most.

A. If so, dear sister, let us try to lay our grievances before our ruler. But who will listen and attend to us in the loud declamations of wise statesmen and the cries set up against us by politicians, with whom every feeling of compassion, mercy, and humanity is regarded as subservient to policy? Besides, whether we live or die, be enslaved, tortured, or burnt, the stony hearts of our male relatives are ever bent to drown our cries, though loud enough to reach the very skies, in their vehement protection of an arbitrary custom, equally opposed to their religious laws and ancient usages. Moreover, they can

make their voices more easily heard than we, who are completely shut out from the outer world, and have little or no chance to make ourselves heard from within the walls of our prison-house, where we have to undergo the severest pain for no fault of ours.

B. I am tired of assuring you over and over again that just rulers listen to the cries of the helpless and accord them full attention. Besides, the cause of justice will always triumph in spite of all opposition.

A. But tell me, what plan have you in view for representing our miseries to His Excellency?

B. I can only do so by means of a memorial to His Excellency.

A. But how is it possible? You do not know English, the language which His Excellency, being an Englishman, would understand best.

B. There will be no difficulty about it. Thousands of memorials have reached His Excellency in favour of continuing the use of the Hindi language. In the same way we hope ours might reach him as well.

A. Alas! alas! our people do not care for our sufferings even as much as for the Hindi language! We, who serve them with devotion day and night, study their pleasure, and put up meekly and patiently with all sorts of illtreatment which we receive at their hands, have not even as much claim on their mercy as to lead us to hope that they may say a word for us. How sad, that our sorrow, which increases every moment, may not elicit the least sympathy from our people!

B. I have just told you that self-interest has almost blinded our people. Thus there is an imperative necessity to lay aside all fear of our male relatives, who do nothing for us, and seek deliverance ourselves at the hands of our rulers.

A. But, sister, what can one, or a dozen, or two dozens of memorials from us do in the face of strong opposition from our selfish priests and relatives? They will say that Government cannot interfere in social matters, although, under the cover of social matters, murder, slavery, infanticide, torture, and thousands such other crimes be daily perpetrated!

B. You need not fear this at all. I hope that moral courage and duty to humanity will stand the Government in good stead. In 1826 also, when Lord W. Bentinck put down suttee and infanticide, such vague fears were cherished; for, except one or two men, the whole of India was against the abolition of suttee and infanticide. The British Government in India was not, at the same time, so old, so organised, so appreciated, and so firmly established as it is now. Every individual in India then used

to bear arms. Yet no serious opposition was offered. All the fears were proved to be groundless, and all clamour passed quietly away. Raja Ram Mohun Roy was the only man who agitated this question, and once he personally spoke to Lord W. Bentinck, then Viceroy of India, about it; and although the Viceroys that preceded Lord W. Bentinck had not interfered with the suttee, infanticide, and slavery, yet he was too sensible not to see the justice of the cause, and felt morally responsible to put them down at a single stroke of his pen, without the least regard to the idle clamours raised by the Hindu priests and others. It is a matter of great regret that he, at the same time, passed no Act for widow-marriage (perhaps he did not think it advisable to attempt too much at once); else thousands of lives would have been saved from a perpetual misery during these fifty-eight years that have since elapsed. But even now, if the Government feels itself morally responsible for the well-being of those that are helpless and require protection most, it will succeed in removing the very cause whose existence has rendered the Acts passed by Lord W. Bentinck almost nugatory. And as thousands of people of India openly, and an equally great number secretly, are in favour of widow-marriage, so there is little or no fear of opposition from the people at all.

A. I, too, believe that there is great reason for hope that Government would remove every obstacle from the way of widow-marriage. But would anybody take the trouble of translating your memorial into English, and how will your memorial reach His Excellency the Viceroy?

B. I, after writing it out, would send it to the Editor of the *Arya Darpan Shahjehanpoor*, who will kindly put it in that Journal; and then some kind-hearted person, able to translate it into English, would accord us the favour of translating and sending it to His Excellency for His Excellency's kind consideration.

A. Kindly do write the memorial at once.

B. I am just going to compose it.

(The dialogue ends, and is followed by the memorial, which rehearses the above arguments.)

We have received Mr. B. M. Malabari's Notes on Infant Marriages and Enforced Widowhood in India, and many articles and letters on the subject, but we are obliged from want of space to postpone reference to them till next month.

MEDICAL WOMEN FOR INDIA.

The Maharani Surnomoyee of Cassim Bazar has made the munificent gift of a lakh and fifty thousand rupees towards the formation of a class in the Calcutta Medical College, with a separate staff, for the training of female practitioners and midwives.

Miss Ellaby, M.D., left England early in last month by the s.s. *Massilia*, to Bombay, in order to assist Miss Pechey, M.D., in her practice at the Dispensary for native women.

The scholarship of £50 a year for five years, in the award of the Medical Women for India Sub-Committee of the National Indian Association, has been given to Miss Florence Sorby, who has begun her course of study at the London School of Medicine for Women.

It appears that the medical practice of Mrs. Scharlieb, M.B., at Madras, is largely extending, and that many native ladies avail themselves of her advice.

Mr. Cummoo Sullimon, the generous founder of the Dispensary for Women and Children at Bombay, has addressed the Bombay Government through Mr. Sorabjee Bengalee, Honorary Secretary to the Medical Women for India Fund, expressing reluctance to go on with the scheme unless some permanent support should, if necessary, be promised to the Institution; the present arrangement being that the Municipality will contribute Rs. 500 monthly for three years only. The Government have issued a Resolution to the effect that in case the Municipality should not continue its support, the Government will be willing to defray the expenses. The same Resolution also deals with the question as to whether the Cama Obstetric Hospital should be lent for use as one of the courts of the Bombay International Exhibition of 1886-1887, before it is employed for its proper purpose. The matter appears to be still undecided.

INDIAN INTELLIGENCE.

H.E. the Governor of Bombay presided lately at the prize distribution of the Female Training College and the Primary Schools, in Poona. Mr. M. M. Kunte having addressed the meeting, Mrs. Ranade, on behalf of the native ladies present, expressed thanks to the Governor for his kindness in presiding, and for his constant interest in the cause of female education. Mrs. Ranade ended by referring especially to the liberal support which His Excellency had promised to extend to the new girls' school. Sir James Fergusson expressed his pleasure in the address of Mrs. Ranade, saying that it was truly remarkable that in that great assemblage a Hindu lady of high caste should have come forward with a noble courage to testify to her sense of the cause on behalf of which they had met. "It may be" (he continued) "that as yet the progress of female education has been small, though considerable as compared with its beginnings, but we have been the fountain-head from which the stream is flowing. It is as if we had irrigated but a few square miles of the thirsty Deccan. But the fountain is not dry, it is being fed and enriched, so that we may confidently hope that the next ten years will show results immensely greater than the last." Sir James then referred to the appointment of Miss Collett as Lady Superintendent of the School, "having transferred her valuable services from Ahmedabad, where she has left her mark, to this great centre and capital, and has in the past year done so much to grapple with the difficulties which beset her work." He acknowledged that there *are* many difficulties. He considered vernacular instruction very important, and deserving of as much encouragement as higher education. The recent earnestness shown in promoting higher education for native ladies is valuable in connection with the instruction of the masses, because until they are penetrated with the love of learning their powerful aid and encouragement will not be given to the elevation of their humble sisters. The Governor spoke of the generous support given to the new High School, but he hoped that the Municipality of Poona would not be less liberal in providing for the primary and vernacular education of women. "Again, it is chiefly to the leaders of native society that we must look for the removal of the practical difficulties which stand in the way of our obtaining suitable schoolmistresses. We know how greatly Hindu women shrink from a public position, and how distasteful it is to their relatives. Yet, unless ladies can be found who will be respected in such a position, we cannot hope that parents and

relatives will be willing to entrust their children to the village schoolmistress. The readiest expedient must be found in what has been stated to be the object of the Committee; namely, to induce the wives of schoolmasters to undertake the office of schoolmistresses, so that they may appear in a public position under the protection of their husbands. Even in England, where the same difficulties do not occur, the happiest results are found from the schoolmaster and schoolmistress being man and wife, partners in their profession as in life, and gaining strength and comfort in their natural co-operation." After urging upon native gentlemen the importance of trying to remove by their influence this hindrance to female education, Sir James remarked on the successful efforts made in various Native States in establishing schools for girls. He also pointed out the advantages of the Kindergarten method of teaching, as "encouraging healthy exercises along with mental development, so that learning is no longer distasteful and dry, but is made bright and cheerful." The following words closed the address: "Gentlemen, I have commended these things to you as earnestly as I can, in the hope that they will be remembered and pursued. I shall not be here to see their fruits; but I leave behind colleagues as earnest in the cause and well able to assist it. Be sure that no one will be sent in my place who is not aware and impressed with the weight of such responsibilities; for one would be false to the tradition of this Government, from Lord Elphinstone upwards and downwards, who did not desire to extend to the women of India as widely as to those of his own race the immeasurable blessings of education; and so shall I leave behind me with confidence a hope of the development of this great, important, and, I trust, successful undertaking."

Surgeon F. S. Chatterji, M.B., has invested a sum of Rs. 5,000 in 4 per cent. Government Securities for the foundation of a Scholarship to be awarded to the best student in the Calcutta Medical College of native Indian extraction, in the subject of practical and theoretical Histology.

Miss Chundermukhi Bose, M.A., has been appointed Assistant Lady Superintendent of Bethune Female School, Calcutta.

Mr. A. Borroah, Collector of Noakhali, is compiling a Dictionary of the Bengali language as spoken in different parts of the country.

We regret to hear of the death of Kumar Jevansing, younger brother of H.H. the Maharaja of Bhownagar, who for a time studied at Cambridge, and whose interest in scientific studies showed promise of usefulness.

PERSONAL INTELLIGENCE.

Mr. B. S. Mankar, of Bombay, has passed the Primary Examination in Anatomy and Physiology of the Royal College of Surgeons of England.

Mr. Aurung Shah (Assam) and Mr. James Tarini Coomar Mitter have passed the First M.B. and C.M. Examination of the University of Glasgow, and Mr. Promath Nath Roy the Third M.B. and C.M. of that University.

Mr. K. P. Gupta, M.R.C.S. Edin., has been examined and approved for a certificate in Sanitary Science by the Examiners in State Medicine in the University of Cambridge.

Mr. George Nundy, B.A., LL.D., of H.H. the Nizam's service, has been appointed an Honorary Assistant Commissioner in Berar Commission.

Arrivals.—Sirdar Thakur Singh, a brother of Kumar Shiva Nath Singh, of Tajpore, cousin of the Maharaja Dhulip Singh, and his two sons, Sirdar Marendar Singh and Girdi Singh; and Mr. A. C. Homji, of Bombay; the Hon. Syed Ameer Ali, on leave from Calcutta; Dr. Shams Uddin J. Sulaimani; Mr. Abur Raza, for Law; Mr. Manik Lall Dutt, the Gilchrist Scholar of this year.

Departures.—Surgeon H. E. Banatvala, Indian Medical Service, by H.M.S. *Jumna*; Khan Bahadur Bomanjee Sorabjee, C.E. Also for Bombay, Dr. Simeons, of Goa, who during his tour of 18 months in Europe, besides obtaining the medical diplomas already mentioned in this *Journal*, and a Sanitary qualification, was made at Rome a Knight of the Order of the Sepulchre, and a member of the Scientific Society of the Arcades.

Marriage.—On the 21st inst., at the Chapel, Little Portland Street, London, W., Syed Ameer Ali, M.A., Barrister-at-law, Member of the Legislative Council of India, to Isabelle, second daughter of H. Kohnstamm, Esq., of Gloucester Place, Portman Square, W.

We acknowledge with thanks Cholera and its Preventive Treatment, by D. N. Rây, M.D., L.S.A. (London). New York (Chatterton).

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