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## JOURNAL

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### SOCIAL REFORM AMONG THE HINDUS.

*Paper read by M. R. RY. P. RANGANATHA MUDALIYAR, M.A., at the Annual Meeting of the Madras Branch of the National Indian Association, on 6th October, 1884.*

The subject on which I propose to say a few words this evening is, "Social Reform among the Hindus." It may be thought that the subject chosen is too vague and comprehensive, and I am free to confess it is so. Indeed, my object in choosing a large subject like Social Reform was to enable myself to string loosely together a few thoughts, without any attempt at logical order or precision. I may say, once for all, that I have endeavoured to put nothing into this paper that I do not sincerely believe to be right and true. I am, of course, prepared to be told that some of the conclusions I have arrived at are erroneous, and some of the reforms I propose unsound and even mischievous; but, as the sole motive by which I am actuated is a desire to point out what I consider to be serious evils, and to suggest remedies for them, I pray that I may be heard with patience and judged with indulgence. I have, indeed, not studied to please, but I should be sorry to give offence.

There are in India at present, as there are in other countries, and there have been at other times, men who are not without a desire to promote the well-being of their mother-country, and whose firm conviction it is that the social customs and in-

stitutions which have so long stood the test of time must possess a peculiar vigour and adaptability, and should not, therefore, be parted with at any cost. Men of this sort believe, and earnestly believe, that usages and modes of living which were good enough for so many generations of their ancestors must be good enough for themselves, and that any attempt to pull down any part of the existing social fabric, with a view to improve it, will be attended with the most disastrous results. This party, which may be denominated the party of *Order*, has arrayed in its ranks at present nearly all Hindus who have not had the benefit of a sound English education, and even some who have enjoyed that benefit. Take the whole class of Pandits with their old-world notions of right and wrong, and with a knowledge made up of nine parts of myth and just a tenth part of truth; form an alliance between the Pandits on one side, and on the other the numerous and powerful body of Purohits, Gurus, Matathipathis, Pandara Sannithis, Acharyas, and a host of other priestly advisers and rulers; combine the reputation for learning, and wisdom possessed by the former class with the acknowledged sanctity and authority of the latter, and you can form some conception of the difficulty of carrying out any reform which will have the effect of calling in question the wisdom of the *part*, and of diminishing the influence exercised for long ages by the priestly class. The illiterate classes—and they form the great majority of our peasants and artisans, our day-labourers and menial servants—are averse to change as change; they do not care to be drifted from their ancient moorings; enough for them the simple faith and the primitive ways of living of their forefathers; to doubt the wisdom of the village teacher or to challenge the authority of the village priest is a presumption they dare not even think of; they know not what the Vedas say or the Smrithis prescribe; but let a Brahmin, not perhaps very much wiser than they, assert with confident dogmatism—*this* is the teaching of the Vedas, and *this* the rule prescribed by the Smrithis, and they receive the priestly advice with unquestioning reverence and submission. Here is an amount of *vis inertia* which it is almost as difficult to overcome as the active opposition of the Pandit and the Priest. But this is not all. To the great majority of the male population must be added the entire female population of the country. It is commonly said that the female members of a Hindu household exert little or no influence on the fates and fortunes of the family, and that the tyranny of the stronger sex over the weaker has rarely been carried to such a cruel pitch as in India. I am talking of the people of Southern India, and I can assert of them with confidence that the men

treat their womankind, as a rule, with due tenderness and consideration; and that the women very often exercise rather more influence than it is good for the family that they should. But this by the way. Women have, at all times, been the stoutest champions of orthodoxy, and Hindu women are, and have always been, like their sisters of the West, the firmest supporters of the established order of things, and the staunchest allies of the church. Against this vast mass of antiquated learning and wisdom out of date—vested interests and priestly bigotry; blind veneration for the past and cold apathy; the simple, unreasoning faith of the untutored, and the influence for evil, exercised indeed in soft and winning ways, but none the less powerful, of the mother and wife, sister and daughter—is to be set the impulse to a purer and happier mode of living imparted to the few by western knowledge and western culture. With such enormous disparity of strength between the contending parties, it is no matter for wonder that little or nothing has yet been done in Southern India in the way of social reform.

In Hindu society, as it is at present constituted, the number of men who have received the benefit of a liberal education is a very small fraction of the whole community, and even this small number is unfortunately split up into factions which do not care to act in concert. Human life is said to have its three tenses: youth, that dreams of the future; manhood, that lives in the present; and old age, that dwells lovingly on the past. Even so among the educated Hindus there are three classes with strongly-marked differences. There are men who cling tenaciously to the past, and who would listen to no proposal tending to lay violent hands on the sacred ark of custom. Such as these are not without clear good sense in the practical affairs of life; but the bias of a false patriotism is so strong in them that they will not believe in the people of the East being improved by contact with the people of the West. There are others who are not wanting in culture and energy, and who have acquired honour and profit in the professions to which they have devoted themselves; but this class of men are so utterly immersed in the present that they consider their whole duty done, if they earn money, support their family, subscribe to a few charities, pay taxes, and so conduct themselves in every transaction of life as to escape prosecution under the penal code. There are others again—alas! how few!—who are courageous enough to protest against the social evils the country is groaning under, and who are willing to bear odium and reproach for the good of their country; but their voice is like a cry in the wilderness, and their efforts to improve the condition of their fellow-countrymen are imputed to youthful excess of zeal or

senile weakness of mind: And what is the kind of life that the educated Hindu leads? In answering this question, I shall give but a part of the picture, and shall attempt to tone down the harsher features of even the part I give. The broad barrier that separates the public, the outer life of the educated Hindu, *i.e.*, his life as an officer of state, or a teacher or a lawyer, from his private or inner life, has often reminded me of the double life led by the somnambulist, with this essential difference in favour of the somnambulist, that, whereas the somnambulist is unconscious during one of his two lives of what he does in the other, the educated Hindu carries with him from his place of business into his home, and from his home to his place of business, a clear and painful consciousness of both his lives. This want of harmony in the conduct of the educated Hindu, as a public man and as a private individual, shows itself in a variety of ways. As a teacher, he may expound excellent principles of morality, and instil into the minds of his pupils liberal and just views of men and things; but see him in the midst of his domestic surroundings, and you catch him doing the very things he denounced elsewhere with such fervid zeal. As a Judge or a Vakil, he may be able to sift and weigh evidence; but when he is at home, he, like other people, believes without evidence, and sometimes arrives at conclusions opposed to obvious facts. To speak in the first person, I may have no faith in judicial astrology; and yet whatever important thing I do, I must do on an auspicious day determined for me by an astrological charlatan. I may feel sincerely that the way in which religious ceremonies are performed and mantrams uttered by my family priest is a mockery of things solemn, a profanation of things sacred; and yet this solemn mockery, this sacred profanity must be endured, or I run the risk of being reviled as an apostate. I may feel that the best thing I can do for my stupid son is to keep him single, until such time at least as he is able to shift for himself, and earns enough to maintain a wife and children with; but such is the tyranny of custom that he must be married as soon as he arrives at man's estate, even though I have to bear the burden of supporting, it may be to the last day of my life, my worthless son and his wife, and all the creatures that they may bring into existence. It may seem to me to be a profligate waste of money to spend hundreds and thousands of rupees in connection with a marriage on gifts to the well-to-do, food to the pampered, on dancers and song-stresses, on processions and illuminations, and on the various shows and festivities that are imagined to be an integral part of marriage; but I must do as others do, or I shall be taunted as a miser, and suspected even by my friends as a possible

renegade. But why multiply instances? That there is this glaring incongruity between thoughts and deeds, between public professions and private practices, is felt by none more keenly than by the educated Hindus themselves; and lest it should be thought that I feel a malicious pleasure in drawing up an indictment against others, I acknowledge, and acknowledge with shame and compunction, that I am myself as much at fault as many others. I pretend to no higher wisdom and no higher virtue than belong to the majority of my educated countrymen.

One peculiar difficulty with which the question of social reform is beset in India is, that social usages and customs—the least important, as much as the most—are invested with a religious character. The observance of such customs is supposed to confer religious merit, and their violation to incur the divine displeasure. If a child is to be put into a cradle and have a name given to it, if a boy is to be put to school, if a young man is to exchange the cap for the turban, if I have to remove from one house into another, or if I have to go on a journey, the priest must be called in, mantrams chanted and blessings invoked; and each of these things, which may not at the first blush seem to have any close bearing on religion, has to be done on stated days and in prescribed modes. The Brahminic system has struck its roots deep into the Hindu mind, and has ramified far and wide in all directions, so as to cast a dark shadow on the entire life of the Hindu, the whole circle of his domestic and social duties. It is said with great plausibility that a system of such vast extent and power, which has endured for several hundreds of years without being seriously altered or impaired, should be approached with caution and reverence, and that changes rendered necessary by the altered condition of things should be introduced so slowly and gradually that the ancient foundations of the system may remain unshaken, even though a part of the superstructure may be pulled down and rebuilt. Whether this is a practicable mode of procedure will depend on the character of the reforms to be accomplished. It is easy to imagine some modifications of existing social customs which will leave the system, as a whole, intact, and excite but little opposition. But there are other and more crying evils—evils that must be swept away before India can be said to be regenerated—such as the endless pecuniary exactions of the priest and the purohit, the sinful waste of money on shows and mummeries in our temples, the baleful influence exercised by astrological superstitions, the marriage of infants, the consignment of widows to a life of cheerless desolation, and last, but not least, the institution of caste. And

I am by no means sure that any one of these major evils can be attacked and destroyed without making the Brahminic system totter to its very foundations.

Talking of the method of effecting social reforms, I feel bound to make a passing mention of the efforts made by some of my countrymen to obtain religious sanction for the re-marriage of widows. Two of our most distinguished citizens have, with considerable ingenuity and labour, studied the religious books of the Hindus, and published a long array of texts in favour of the re-marriage of widows. I was always of opinion that this mode of proceeding was doomed to fail. There is no difficulty in making as long a list of texts against re-marriage as for it; and if the discussion of a social problem like this with momentous issues is made to turn on the grammatical construction of a sentence or on the interpretation of an ambiguous word, sometimes on the spirit of what is written, and sometimes on the letter, the discussion may go on for ever without either party convincing the other. There seemed to be a way of escape out of this difficulty when the Great Guru of the Madhwas came to Madras some time ago. It was thought best to refer the matter at issue to him, to argue out the question *pro* and *con* before him, and to abide by his decision. And ostensibly with this purpose, meetings were held; but there was no real discussion of the question at issue. The jagath-guru is too wise a man to be enlightened by any arguments advanced by his disciples; and in declaring that his object in convening a meeting was simply to remove any doubt that still existed in regard to the illegality of widow re-marriage, he was simply giving expression to a foregone conclusion in his own mind. There is nothing to wonder at in the conduct of the Guru. He has simply refused to be a party to his own effacement, and in the meanwhile we may be thankful to him for teaching us the futility of hoping that the gurus and the priests will stand by us, and help us in working out our social regeneration.

This is not the place for me to enlarge on some of the topics I have adverted to; notably the institution of caste. Whatever peculiarity of social condition rendered it necessary at one time that the community should be divided into castes with impassable barriers between them, that necessity no longer exists. Indeed, the four castes do not in our days confine themselves to their proper avocations. The Brahmin, noted at one time for his piety and religious knowledge, is now equally noted for official zeal and for his secular knowledge. The Vaisya gives up his hereditary profession of a tradesman, and reconciles himself to the position of an accountant or a clerk. The Sudra is no

longer doomed to menial and mechanical drudgery; he is a master now, where once he was wont to be a servant; and instead of driving the ploughshare or mowing with the scythe, he wields the sword or flourishes the policeman's *baton*. And the Kshatriya, the proud warrior of old, is scarcely to be distinguished from the common herd around him. And if all that the institution of caste is responsible for consisted in the division of the community into four classes, which could neither eat together nor intermarry, the evil would be comparatively small. But the evil goes deeper and wider. Each caste is divided into a number of classes, and each of these classes is sub-divided, and the process of repeated division is carried to such a pitch as to leave but a few families in one of the ultimate classes, the *infima species*, so to speak. The institution of caste is the *primum mobile*, and the endless series of classes and sub-classes the "cycle and epicycle, orb in orb." Take the class of Sudras. There are among them Mudaliyars and Nayudus, and Pillais and Reddis; and each of these sub-divisions is so divided and re-divided that one has to select a husband for his daughter, or a wife for his son, from among the members of fifty or sixty families. Surely if all Mudaliyars can eat together—and there is nothing to prevent them from doing so, except individual caprice or vanity, or a notion that a vegetarian will be contaminated by sitting at the same meal with a flesh-eater, the food being such as both can partake of—if, I repeat, all Mudaliyars can eat together, why, it will be asked, should they not intermarry? I see no reason why they should not, and yet the fact is far otherwise. I am sure I am not guilty of exaggeration when I say that the Mudaliyars residing in Madras are divided into so many as fifty sections, no one of which can intermarry with any other. The same difficulty of intermarriage exists among Nayudus, and Pillais, and Reddis. It is needless to expatiate on the evil, in a physiological and social point of view, of marriages being contracted between parties so closely related, and of the choice of a husband or wife being confined within such narrow limits. Can nothing be done to bring into intermarrying relations all the members of a class like the Mudaliyars or Nayudus? That the son of one Nayudu should marry the daughter of another Nayudu does not seem to involve any violation of the Vedic or Smrithic precepts. No religious scruples need be set at rest, and I presume there will be no great opposition from the priests. Custom is the only foe to contend with. I would fain think that if a small beginning were made in the way of uniting three or four of the many sections of Mudaliyars, the advantageous character of the union would be readily and fully

appreciated, and the way be prepared for a further blending together of the sections that now stand apart. In a matter like this, the chief city should set the example, and the towns in the Mofussil will follow suit, sooner or later.

No feature of Hindu social life has been dwelt on by foreign observers with greater satisfaction than a general desire on the part of people in easy circumstances of life to relieve the distress of their poor relations and friends. Even those who find little to admire in the character of the Hindu, and who describe the typical Hindu as a compound of cunning, lying, and cowardice, pause to commend this redeeming trait; and though such charity cannot be, and is not, allowed to cover a multitude of sins, it still has some words of praise given to it. Feeding the hungry and clothing the naked are prescribed in the Hindu Shastras as among the best means of attaining salvation, and nearly every book that is largely read by the Hindus of Southern India, beginning in the case of Tamil with *Attisudi*, and ending with Kamban's noble epic, the *Ramayana*, abounds with moral precepts, laying special stress on the duty of feeding the hungry, and of being hospitable to the stranger. One such precept is, that he who entertains and gladdens the going guest, and looks forward to the coming guest, will be a welcome guest to those in heaven. No lesson imparted to the Hindu youth sinks deeper into his mind and exerts a more powerful influence in after life than that which sets forth the duty of feeding those that ask for food, even before feeding one's self. I have heard it said that the problem of providing for the poor the means of subsistence is a problem that no Indian Government is called upon to solve, as the Indians have found out for themselves a remedy for this monster evil. And what is the remedy? The remedy does not consist in any ingeniously devised system for checking the overgrowth of population, nor in any elaborate and complicated organisation for administering relief to the poor. The method is quite plain and simple, but I fear it is far from sound. Each and every man who can afford to spare anything out of his earnings feels himself bound to support as many of his poor relations as he can; and if he fails to do so, he is liable to be censured for avarice and heartlessness. If a beggar comes to his door and asks for alms, he is loth to send the beggar away empty-handed, even though the beggar may be healthy and able-bodied, and fit to work for his livelihood. And this practice of feeding a number of able-bodied mendicants has been reduced almost to a system. On certain days of the year large numbers of such "sturdy" mendicants are collected together, and it is sincerely thought that to feed them is an act of surpassing merit. I am

aware that such feasting of the idle and the worthless is often associated with the performance of a religious rite, such as a marriage or an *Upanayanam* or a *Sraddham*. It is thus made to assume a quasi-religious character, and the wastefulness of rewarding the idle and the improvident, the sinfulness of helping those who will not help themselves, are quite lost sight of. We are about the end of the month of *Purattasi*. My Hindu friends know that Vaishnavas, and more particularly Sudra Vaishnavas, are in the habit of feeding every Saturday of the month, or at least on one Saturday in the month, a number of men called Thasiris, whose highest accomplishments are to drink a large quantity of toddy, and to sing in a shockingly loud and unmusical voice snatches of songs in praise of Krishna. The Sāivas have their Kirthikāi day, when a class of men, known as Pandarams, are assembled and fed; and to my thinking no stronger reason is needed for stamping these classes out of existence than the most barbarous and excruciating way in which some of the most touching verses in the religious poetry of the Hindus are maimed and mangled by these illiterate and drunken vagabonds. I use strong language, because I feel strongly in the matter. It has often been my hard lot to hear some of the most noble verses recited by these men in a way which made my flesh creep and my ears tingle with pain. But to return from this digression, let a number of stout and healthy Brahmins be brought together and fed with luxurious viands, and let this extravagant proceeding be dignified with the name of *Vanabojanam* or a sort of picnic in the woods, and even such Hindus as are careful about spending their money in useful ways, count the money well spent, and fancy they have laid up a stock of merit which will stand them in good stead in a future state of existence. The picture drawn above is by no means a caricature. Are there not in the town of Madras people of all castes and classes who have chosen to subsist by begging from door to door, and that as a hereditary profession, and not as a necessity forced on them by adverse circumstances? And while these beggars by choice deem it no disgrace to beg, do they not consider it a great dishonour and a great hardship to do honest work for daily wages? The thousand and one ways in which a wealthy native is called upon to contribute towards the support of worthless relations and able-bodied beggars are known to every one of my Hindu hearers. I would ask them to reflect for a moment, and say whether this is a state of things they would like to see perpetuated. It sounds, indeed, pleasant to be told that we have solved for ourselves a problem which has hitherto baffled the ingenuity of the wisest and most benevolent men of the West; but wait

awhile, and the rate at which population goes on increasing at present, with the growing keenness of competition in all walks of life, will soon leave on our hands an amount of destitution and misery that no private charity, administered in an indiscriminate and unmethodical way, can successfully cope with. I do not wish to dry up the springs of private benevolence. I only wish that such benevolence should be guided by judgment and governed by method. By all means feed the hungry, but first make sure that you are feeding the hungry and not the well-fed man. Mercy is said to bless him that gives and him that takes; but such reckless waste of money on the most unworthy objects is a curse to the giver and a curse to the receiver. Allow me to make a brief quotation from Spencer's *Study of Sociology*: "Self-sacrifice passing a certain limit entails evil on all—evil on those for whom sacrifice is made, as well as on those who make it. While a continual giving up of pleasures and continual submission to pains is physically injurious, so that its final outcome is debility, disease, and abridgment of life, the continual acceptance of benefits at the expense of a fellow-being is morally injurious. Just as much as unselfishness is cultivated by the one, selfishness is cultivated by the other. If to surrender a gratification to another is noble, readiness to accept the gratification so surrendered is ignoble; and if repetition of the one kind of act is elevating, repetition of the other kind of act is degrading." And after some more words to the same effects, he concludes by saying that the outcome of this policy is "the destruction of the worthy in making worse the unworthy."

I know that in this, as in so many things else, no radical reform is possible until the fallacies and corruptions that have crept into the Hindu social system are exploded and purged away. I do not agree with those who maintain that the one thing needed for India is a complete overturning and upheaval, and that, out of the social chaos so produced, order and harmony and a happier mode of living than heretofore will be evolved in some mysterious way. On the contrary, I have great faith in slow cures. Let education spread far and wide, and let even the meanest Indian be put in possession of some slight elementary knowledge of nature; let there be a general feeling of dissatisfaction with things as they are, and let the cry for reform come from the ploughman and the artisan, as now from the teacher and the lawyer and the philanthropist; then, and not till then, will be the time for carrying out sweeping changes. In the meanwhile, it is the duty of every educated Hindu to be a centre of wholesome influence to those around him; to prepare the public mind by conversation, by lectures, by tracts and

pamphlets, and in various other ways that will readily suggest themselves, for the changes that will follow the spread of Western knowledge as surely as "the night the day."

I have spoken of certain social reforms that, in my opinion, may be safely begun at once, such as bringing into closer union the members of the same class under each caste, and widening the circle from which husbands and wives are to be chosen; putting a stop to the marriage of mere infants, and of sons and brothers who cannot earn the means of their own livelihood; curtailing expenses in connection with festive rejoicings; and avoiding the sheer waste of money on unworthy objects of charity. Did time permit, I should very much wish to say a few words on the excessive rate of mortality that seems to me to prevail among the educated portion of the native community, and the probable causes thereof; on the mischievous results of the practical fatalism produced by the widespread belief in astrological predictions; and on the grave blunder of too many men rushing into the same pursuits and callings, already overstocked, to the neglect of other pursuits and professions, equally honest and honourable, and not less remunerative. But I must conclude. I thank you most heartily for the patience with which you have listened to me.

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### INFANT MARRIAGE AND ENFORCED WIDOWHOOD.

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We have received from Mr. B. M. Malabari the following prospectus:

AN ASSOCIATION FOR PRACTICAL REFORM.  
(Rough sketch for consideration.)

DEAR SIR, 25 Hornby Road, Bombay, 21st Nov., 1884.

*Statement.*—Judging from the interest that is being shown in all parts of the country for popular reform, I think the time has come for an Association devoted solely to this purpose. To that end I am trying to form efficient working Committees in different centres. The business for each Committee, which is to have both deliberative and executive functions, working on principles of self-help, will include the following items, amongst others:



- I.—A system of home education for Native children, supplementing the instruction given at school, and bearing specially on domestic and kindred subjects.
- II.—Improvement in the marriage customs of the people, regulating age, expense on betrothal and wedding, dowry, gift, sale money, &c.
- III.—Encouragement of re-marriage and of inter-marriage between two classes most closely allied (some castes in Gujarat are becoming extinct for want of such inter-marriage).
- IV.—Discouragement of polygamy, unequal marriages (in point of age), ill-treatment of widows—especially of those who are orphans and minors—such as shaving their heads, and so forth.
- V.—Curtailement of expenses on foolish customs, particularly caste dinners.

It will be observed that some of the practices above objected to are common to us all, Indians, Hindus, Musulmans, and Parsis; and that there is crying need for reform in most of them.

*Plan of Action.*—Members are to attempt nothing revolutionary; but to confine themselves to such re-constitution of the social fabric as may fit in with the rational views of life set forth by their respective scriptures, and may also be in harmony with the spirit of the times.

- (a) There will be a Central Committee at Bombay, and local Committees all over the Presidency (each Presidency or Province to have its own organization, in constant correspondence with the others). These Sub-Committees may meet once a month or so for local business. The Central Committee may meet once in six months, to which the Sub-Committees may send delegates, or at which they may be otherwise represented. The Central body will frame rules, on which final action is to be taken. Such rules, passed by a majority, will be binding on all Native members; and when the rules are found generally acceptable and workable, the sanction of the Legislature may be invoked for them by the majority.
- (b) The Committee will also have to collect funds, appealing to Native Princes and gentlemen, and, if possible, to the Provincial Governments and the Municipalities; to keep up constant deliberation and discussion; to interpret scriptural authorities, publishing cheap tracts in the vernaculars, sending out preachers, and so on.

*Membership.*—Members will have to pay a small entrance fee and an annual subscription, to be fixed at the preliminary meeting. Life-membership can be secured on payment of a suitable amount once for all. There will be a Patron at the head of the Association, with Presidents and Vice-Presidents, to be drawn from amongst the higher official and non-official classes, European and Native. Considerable pecuniary aid may be expected from both classes, in the shape of donations, subscriptions, &c. The Committee may also appoint honorary members at discretion. Members will have the right of discussion and vote. They may also have certain privileges, such as, for instance, of being returned to the Municipal Corporation and to District and Local Boards, or of returning others. An enlightened Hindu friend suggests that members of these Boards may fix a minimum marriage age for their localities, and popularise, and by-and-by raise, that limit under a Registration Act. It seems to be an excellent idea, containing the germ of Local Self-Government. I should like friends to consider the suggestion. I need scarcely say here that in the capacity of a member of the Committee (if allowed the privilege), I shall be bound to work in accordance with the wishes of the majority. I may be of some use in finding funds, in forming local Committees and keeping them at work, in eliciting information on special points, and consulting official opinion.

*Appeal.*—Your name has been suggested as a practical sympathiser. With your co-operation it may be possible to show fair results in perhaps three years; while working alone it may take thirty years to achieve at the best but indifferent success. Hence this call for help and guidance. Besides, as you know, corporate action is safe and effectual, whereas individual workers are apt to be carried away by blind zeal. This misfortune I am really anxious to avert from the cause. Rest assured that your purse and patience will not be over-taxed. If necessary, I am myself prepared for a time to give up other engagements in the promotion of this important work. I have received certain proposals and concessions, which will be placed before you at the preliminary meeting. I have now to appeal to you earnestly to let me know your views on the subject—your approval and objections, suggestions and advice.

Yours faithfully,

BEHRAMJI M. MALABARI.

## REVIEWS.

PROCEEDINGS OF THE INTERNATIONAL CONFERENCE ON EDUCATION. London, 1884. Edited by Richard Cowper, Secretary to the Committee of Organization. Published for the Executive Council of the International Health Exhibition by William Clowes and Co., Charing Cross, London.

The most important of recent additions to our educational literature has taken the form of four handsome volumes, embodying a complete report of the proceedings of the International Conference on Education of August last. It will be remembered that the remarkably successful Health Exhibition of last year, which was visited by upwards of four millions of persons, was divided into four departments, illustrating respectively Food, the Dwelling, Clothing, and Education, the four chief factors on which the health of the community depends. An account of the principal contents of the Educational portion of the Exhibition has already appeared in our columns; but, as a useful auxiliary to the material portion of the Exhibition, it was determined to hold a series of Conferences, at which lectures and discussions took place on kindred subjects, and on the principles and methods which were illustrated by the "exhibits" themselves. The most important of these occurred in the month of August, and was wholly devoted to the subject of Education. A small committee of representative persons, presided over by Lord Reay, and including Archdeacon Emery, Dr. Graham, Mr. Magnus, Mr. J. G. Fitch, the Rev. Dr. Rigg, Mr. St. John Akers, Mr. Storr, the Hon. L. Stanley, M.P., and the Rev. T. W. Sharpe, undertook the duty of organizing the Conference and of selecting persons to read the introductory papers. Accordingly the Conference was divided into four sections, each with its own president and vice-presidents. The first of these sections confined itself to Elementary Education and subsidiary topics; the second to Technical and Industrial Instruction; the third to University Organization and Training; and the fourth to Intermediate and Higher Education, including the whole problem of Training and Preparation for the Teacher's Office. The memoirs and reports of discussions

on each of these four groups of subjects occupy one of the four volumes before us, and we are glad to learn that, for the convenience of readers interested in particular aspects of the whole question, each volume may be purchased separately. We proceed to give a brief notice of the subjects treated under each head.

In the Section devoted to Elementary Education, the prominent subjects of discussion were: the conditions of Health in Education, including gymnastic and other forms of physical exercise; the Training of Infants, and especially the philosophy and practice of the Fröbel system; the Inspection and Examination of Schools, and the organization of Elementary Instruction generally. Under the first of these heads, the papers of Canon Holland and the Rev. E. F. MacCarthy on School Fittings, a description of College Gymnasiums in the United States, and a valuable paper by Mr. T. C. Horsfall on the use of pictures and other works of Art in Elementary Schools, were the most important. Miss Manning, Fräulein Heerwart, and Madame Dillon (Inspector of Infant Schools in France) contributed important papers on the Kindergarten system, both in its principles and its practical application; and these papers gave rise to an animated and valuable discussion. The whole subject of Elementary Education was rendered especially interesting, not only by the presence of the Vice-President of the Council, Mr. Mundella, and by a discussion on the part of many teachers respecting the policy of the Department and the recently-revised Code, but also by the valuable contributions of M. Buisson, the Director of Primary Instruction in France, and MM. Couvreur and Buis, who described in much detail the organization of Elementary instruction in Belgium. One of the vice-presidents of the Section, Mr. J. G. Fitch, gave an introductory address on the Inspection and Examination of Schools, and on the means of securing effective tests of school-work without undue interference with the liberty and variety of teaching in different schools; and on this subject the contributions of Mr. G. F. Browne, of the Cambridge Syndicate, Mr. Kennedy, Dr. Wormell, the Rev. H. L. Thompson, and the chairman, Sir Thomas Brassey, possessed special interest and importance. A special department of this Section and of the volume which records its transactions concerns itself with the teaching of Music, and with the efforts recently

made by Dr. Stainer and others to extend the knowledge of musical notation in schools.

The second volume gives in detail the result of the important discussions on Technical Teaching, including Art, Science, Handicrafts, Agriculture, and Domestic Economy, besides various subsidiary aids to school instruction, such as Museums, Libraries, Field Excursions, Cookery Classes, and Savings Banks. Some of the leading Physicists and Teachers of Science took part in these discussions. Among these were Professors Armstrong, Woodward, Garnett, and Townshend; Dr. J. H. Gladstone; Mr. Philip Magnus, the Director of the New Technical Institute, and Vice-President of the Section; and Sir T. Acland, Col. Donnelly, Lord Fortescue, and Sir Bernard Samuelson.

In the third Section, devoted to the subject of University Education, the Vice-Presidents were Sir George Young and Mr. F. Storr; and the writers of papers and speakers included some of the most eminent of the University authorities in England and on the Continent. M. Albert Dumont, the Director of Secondary Education in France, whose sudden death immediately on his return to his own country after the Conference gave a painful shock to his colleagues and to the many friends he had made in this country, read an important paper on the State of Higher Education in France. Lord Reay, Professor Morley, Sir George Young, Mr. Bryce, and others urged with much force, and with the evident sympathy of a large audience, the expediency of co-ordinating the various agencies of the higher education in London into the form of a Teaching University; while Cardinal Manning, Dr. Wace, Professors J. R. Seeley, Flint, Monier Williams, and Carey Foster, discussed respectively the relations of their own special departments of Theology, History, Law, and Physics to a University course. The paper on the University Education of Women, by Mrs. Henry Sidgwick, who is known at Cambridge as one of the main promoters of feminine education, and especially by her services to Newnham College, excited special interest; and many of the foremost advocates of the extension of University training and privileges to women took part in the discussion.

The somewhat miscellaneous volume with which the series concludes will probably possess more interest than any one of the rest for many of our readers. In it will be found the

important papers of Canon Cromwell, the Rev. R. H. Quick, Professor Meiklejohn, Professor Laurie, and Mr. Storr, on the Training of Teachers; and a very full and exhaustive discussion by some of the best European authorities, on the whole subject of the right preparation and qualification for the teacher's office. Besides this, the contributions of Dr. Rigg, Canon Daniel, Mr. Eve, Dr. Bosscha, of Amsterdam, and the Hon. Lyulph Stanley, on the organization of Secondary Instruction, and on the extent to which an improved system might be looked for, from the action of the State, or municipalities, or from private effort, deal with a problem of special and urgent interest in England at this moment, and are likely to prove fruitful of important results in legislation. The subject of the organization and work of Girls' High Schools was treated fully by two of the most competent authorities in England—Miss Beale, of the Ladies' College, Cheltenham, and Mrs. Bryant, D.Sc., of the North London Collegiate School, and was discussed with considerable fulness and animation.

There can be no doubt that the Conference, of which these four volumes form the permanent record, was one of the most important of recent events in the history of education. It was more fully attended than any similar conference which was ever held in Europe; and the interest, judging from the crowded state of the rooms, was not only sustained, but daily augmented during the week. The delegates from foreign countries, particularly from France, Belgium, Switzerland, and the United States, were very happily selected, and spoke with authority, as well as with full knowledge and sympathy. The choice of representative persons to open each of the discussions with a carefully prepared paper or memoir, appears to have been made with much judgment, and to have effectually prevented the vagueness and desultoriness which so often attend public discussions on education. And the indirect effect of the Conference in bringing into friendly relations so many of the leading theorists and workers of England, Scotland, and the Continent, and enabling them to know and help one another, has not been the smallest of the useful results of this memorable Conference.

It is right to add, especially in this *Journal*, and in view of the fact that Lord Reay has just accepted the Governorship of Bombay, that much of the remarkable success of the

Conference is owing to the efforts of that nobleman, who from the first took the leading part in organizing the proceedings, and whose knowledge of foreign languages, whose tact and dignified courtesy, wide and intelligent sympathy with all forms of educational improvement, and cosmopolitan experience, especially qualified him to be the President of an International Conference. Many of our readers who reside in the Presidency of Bombay may feel some interest in learning that in England those who care most about the promotion of educational and social improvement, while greatly regretting the temporary removal from Western Europe of a man whose services in the solution of some pressing and difficult practical questions would have been specially valuable at this moment, will follow with keen interest and special sympathy the history of Lord Reay's career in Bombay; a career which they feel sure will be one of more than ordinary honour and public usefulness.

The length of this notice causes us to postpone till a future occasion the notices of some useful educational books which have lately come to hand.

G.

#### COLEBROOKE'S LIFE OF THE HONOURABLE MOUNTSTUART ELPHINSTONE.\*

(Continued from page 39.)

Few Indian administrators have received on their retirement more genuine testimonies of gratitude and respect than those showered on Elphinstone; but he was weary of official work, and impatient to be off on his long-projected tour. He started from Bombay, with a party of friends, three days before the battle of Navarino; and after touching at Mocha, proceeded to Cosseir, Karnak, Thebes, Cairo, and Alexandria. From Alexandria, two of his friends accompanied him through Palestine and a part of Syria. They next visited Cyprus, Rhodes, and Cos; crossed over in a boat to Boodroom, and, although unarmed with a firman, passed the Meander and the Cayster, through Smyrna, Sardis and the Troad. From

\* *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.

Gallipoli, Elphinstone went by land to Constantinople, his companions going by sea. The Russian troops had then crossed the Danube; and although their position was not known, he did not deem it advisable to loiter long at Constantinople. A ghastly spectacle met him at the Sultan's palace:

"The great gate (called Bab-i-Hoomayoon) is as simple and ugly an archway as ever was seen. A row of plain windows runs along above it; and below, there is on each side of the doorway a niche in the wall, where the heads of criminals are exposed. One of the times I saw it, one niche was heaped with Arab heads from near Bagdad, the owners of which had been plundering the country. They were only the skins stuffed with straw, and looked more like goatskin bags with the hair on, or slaggy holster-caps, than human heads."

Having paid a second visit to the plains of Troy, he started for Syra, and after spending some days in the Lazaretto, sailed for Athens. His first impressions of Greece were not such as he had expected from the descriptions of it in the *Odyssey*.

"Eumæus," he says, "does more than justice to his country when he calls it,

'Εὐβοτος, εὐμηλος, οἶνοπληθής, πολύπυρος.'\*

It does not now deserve any of these epithets, least of all the first and fourth."

This is his first glimpse of Athens:

"The wind had now fallen so much that we were almost becalmed, and some hours passed before we got round the point that shut out Sunium. We then floated on the Saronic Gulf, and enjoyed the contemplation of the scenes by which we were surrounded. A long succession of interesting localities has in some measure deadened the sensibility which I at first had for classical situations; but here there was scarcely an object that did not recall associations equal to all that I had experienced before, from Ajax, Theseus, and Hercules, to Themistocles, Socrates, and Demosthenes, even down to Horace, and Virgil, and Cicero. Everything that is interesting in ancient times comes crowding on one's mind. These feelings were still more heightened in the evening, when, on being asked to look through the telescope at some buildings ten or twelve miles off, I was electrified with the sight of the Parthenon."

\* "Rich in cattle, rich in sheep, abounding in wine, rich in corn."

After some delays and difficulties they were allowed to visit Athens, but could not gain admission to the Acropolis, which was the principal object of their journey. From Athens, Elphinstone passed on to the Morea, and after exploring the remains of Mycenæ, Argos, and Sparta, he went to the French camp on the banks of the Messenian Gulf, and having returned to Argos, he took ship for Syra, where he engaged a caique, and spent a week among the Cyclades. He then returned to the mainland, and after passing through Arcadia and Olympia, he went on to Ithaca and Corfu, where he was welcomed by his cousin, Sir Frederick Adam. The following entry occurs in his journal at Megara:

"In the evening Ypsilante sent to us to dinner. We found him, as before, on a divan, raised with juniper branches, and covered with carpets. . . . Ypsilante's divan explains the bed of lentisks in Theocritus. This lentisk is Frankes's translation of *σχοίνος*, which the lexicons make 'bulrush;' but the Greeks call the lentisk 'skeenee' still."

After visiting the Cyclades, he says:

"I know not indeed from whence has originated the opinion that these islands are the most perfect specimens of beauty, fertility, and felicity; but such an opinion I find very general, and accompanied among travellers with strong expressions of disappointment and disgust. The ancients, however, as far as I know, have always spoken of them more contemptuously than they deserve:

*Ἡῶσι ἐρημαῖοι τρύφρα χθονός, ἃ κελαδεινός  
Ζωστήηρ Αἰγαίου κύματος ἐντὸς ἔχει,* &c.

Siphnos, Seriphos, Gyros, and Polygandros, in particular, are perfect bywords among the Greeks and Romans for ruggedness and sterility."

The plain of Olympus suggests the following reflections:

"We reached Miraki at three. The hospitable Agha's town is a ruin; and I am in a hovel, the wall of which is very insecurely propped up with posts. Pigs swarm, and constantly threaten to come between my feet. In the evening, after reading the lovely description of the Olympic games in the younger Anacharsis, I walked out to see the ground, expecting to have some distance to walk before I saw it; but within three steps from the huts the whole plain came at once in sight, and presented a highly interesting scene. It is a plain of consider-

able breadth, through which the Alpheus winds in great curves, almost approaching at each turning to the hills that bound the plain.

"I admired the plain of Olympus until the sun was set, and fancied the scene it must have presented when adorned with the pomp of the games, thronged with spectators, and resounding with the shouts and applause of assembled Greece. There Themistocles and Plato received the homage of their country; and here, it is said, Thucydides was inspired with ambition to become an historian by hearing Herodotus read his own admired production.

"However dazzling the first recollections of the Olympic games, a very little reflection forces on one the sense of the extreme puerility shown in the importance attached to them. The merit, even when personal, was of the lowest description, and all the honours might be won without the victor having any share in the success (as by the chariot of one absent person); yet all the rewards and honours that could be conferred on public virtue were lavished on those who distinguished themselves in this trifling sport, and the respect paid to them seems to have been as sincere and cordial as that to the greatest statesman or warrior."

From Corfu, Elphinstone sailed for Brindisi, and after wintering at Naples and Rome, returned to England in the spring through Northern Italy and France. Some of the impressions which Rome made on him are given in the following passage:

"Jan. 28.—I went next to St. Peter's, and on my way crossed the Tiber at Adrian's Mole (now the Castle of St. Angelo). The sight of the Tiber gave me the first lively sensation since my arrival. It came down full, turbid, and yellow, and brought a flood of the most interesting recollections with its stream. It was then for the first time that I *felt* I was in Rome. It is strange what an effort it generally requires to remind one that it is really the scene of all the great actions and events that have so long filled one's mind. At Athens, Pericles still haunts the Acropolis, and Themistocles the Piræus; the spirit of Socrates hovers over the Ilissus, and the memory of the ancient heroes and sages, with a sort of feeling of their presence, is never absent from one's mind. But there you stand among ruins alone; or if there are Turks, there is nothing in them or their history to call off attention from former days. Here, the Leos, Gregories, and Juliuses; Petrarch, Tasso,

Michael Angelo, Raphael, and Bramante, block up the way to the Romans; even present occupations in a large and varied society prevent the free course of your imagination; the actual presence of St. Peter's dims the shade of the Capitol, and a brilliant assembly at Tarlonia's is oftener recalled next morning than the triumph of Julius Cæsar."

At Paris he met Talleyrand at a *soirée*, and heard the following curious anecdote about him from Flahault, who had it from Talleyrand himself:

"The very night when he preached the sermon at the grand ceremony of the Confederation, he went to three gambling-houses, broke all the banks, and won seven or eight thousand pounds, on which he subsisted till the fury of the Revolution was over, when he returned to France. Not the least wonderful thing is, that he never entered a gambling-house since then."

Elphinstone landed at Dover on the 2nd May, 1829. The strange feeling which a man experiences who revisits England for the first time in mature life, after having gone out to India as a boy, used to be more familiar to Anglo-Indians in old days than is the case now. Elphinstone was struck, as he walked about Dover, with the extraordinary neatness of the houses and streets, and the number of religious books. He saw again with delight old objects of the humblest description, such as gingerbread figures and tin milk-pails. It was even startling to him to hear the common people speaking English. As he drove in his post-chaise to Canterbury, he wondered at the number of "diligences" and gigs, and the almost entire absence of private close carriages. He admired, as he drove to Richmond, the indescribable neatness of the villas and cottages. The whole country looked to him as if it was put in order for some grand holiday. But he was disappointed in the appearance of the common people; they had none of the ruddiness which he expected, and wore dirty and bad clothes.

The feeling of isolation which he at first experienced finds expression in the quotation from the *Odyssey* prefixed to the first volume of his journal in England:

"Φῆρ, κακὰ πολλὰ παθόντα, ὄλεσαντ' ἀπο παντας ἐταίρους,  
Ἄγνωστον πάντεσσι [τριηκοστῆ] ἐνιαυτῷ  
Οἴκαδ' ἐλεύσεσθαι."\*

\* *Odys.* II. 174.—"I said that he would return home after (thirty) years, after enduring many trials, and losing all his companions, a stranger to all."

He had not been long in England when he was invited to stand for the county of Lanark, where his family had property; but his aversion to public speaking, and the late hours and confinement to town which a Parliamentary life would involve, determined him to refuse this proposal. Other offers of employment were made to him. One of these is referred to in Lord Ellenborough's journal:

"He (the Duke of Wellington) asked what I meant to do with Mountstuart Elphinstone. I considered he had left India altogether. The Duke thought he must return; that he would return again, with the expectation of afterwards going to Madras. I think the Duke has an idea of making him Governor-General."

"Called on Elphinstone; offered him Persia. He was much obliged; but said nothing would induce him ever to go to Asia again."

After spending his first season in London, he started on a tour through Scotland, and visited the scenes of his childhood, at Cumbernauld, and spent some months at Edinburgh, where he read Plato with Mr. Robb. In the following year we find him again in London, giving evidence before the House of Lords on various Indian questions, after which he returned to Scotland to take part in the elections. He was in no haste to settle down, and for many years led a wandering life, occasionally shutting himself up for study for months together. He visited Italy in 1831, 1836, and 1841; and on each occasion passed the winter at Rome. He was not called on to give evidence, as he expected, before the House of Commons, in 1832; but had to give written replies to a circular from the Secretary to the Board of Control. In 1834, Mr. Tucker, Chairman of the Court of Directors, offered to propose Elphinstone, along with Metcalfe, to the choice of the Court of Directors for the office of Governor-General; but the offer was declined. A few months later, Lord Ellenborough called on Elphinstone, and offered him the post of Permanent Under Secretary at the Board of Control; and a week afterwards, meeting him in St. James's Park, pressed the Governor-Generalship on him. Elphinstone replied in the words of Evander:

"Sed mihi tarda gelu soclisque effeta senectus  
Invidet imperium, seraque ad fortia vires."

Six weeks later he was summoned to the Colonial Office, and informed that it was proposed to send a Commissioner to Canada to try and settle the disputes between England and that colony, where the representative Chamber had refused the supplies required for the payment of the judges, and a serious crisis was at hand. This difficult office was offered to Elphinstone, but declined, like the others. It was unfortunate that the state of Elphinstone's health compelled him to adhere to his resolution of avoiding public life; for he was not yet fifty-six, and might have done much valuable work as Governor-General of India. Lord Ellenborough, at the public meeting held in Elphinstone's honour, after his decease, went so far as to say that if he had gone to India there would have been no Affghan war. "Si le nez de Cléopâtre eût été plus court," says Pascal; "toute la face de la terre aurait changé." Elphinstone once told his biographer that he saw the destinies of Europe very nearly changed by a fish-bone, General Wellesley having been nearly choked by a fish-bone at his own table. Such speculations are from their very nature somewhat unprofitable; but no doubt, even with a man like Sir John Cam Hobhouse at the head of the Board of Control, Elphinstone's administration would have been a very different one to Lord Auckland's.

Elphinstone was at this time busily engaged with his projected *History of India*; but after he had made some progress in this work he laid it aside, and consented to serve on a Royal Commission appointed to inquire into the means of religious instruction in Scotland. Ill-health compelled him, however, to retire from the Commission in March, 1836, and after spending some months in London, he set out on a new excursion to the Continent, and passed the winter at Rome. On his return in the spring he took up the discarded manuscript, and worked steadily on during the two following years. He had completed his sketch of the history of the rule of the Mohammedans, and entered on the career of his own countrymen, when the following ominous entry appears in his journal:

"I go on very slowly with my work. I have just been reading Macaulay's *Life of Lord Clive* (for such it is) in the *Edinburgh*. The candour and knowledge of the subject, the sympathy with Clive's great qualities, the manly and just avowal of his offences, the spirit and eloquence of his style, all

fill me with admiration; but they make me keenly feel the absurdity of my attempting a history of India. If this impression lasts, I shall be unable to go on with a task which affords a kind of excuse for my unprofitable life. My daily occupation, that fills up all hours that would otherwise be tedious, will be gone; my visions (I cannot call them hopes) of usefulness and moderate reputation destroyed:

'Et demptus per vim mentis gratissimus error.'

The history, or rather the portion of it which was finished, was deposited with Murray on the 23rd October, 1840, and appeared in the following year. It was characterised in the *Quarterly Review* as "strong good sense equally applied to an infinite variety of subjects;" and in expressing a hope that the history of the more stirring period of the growth of the British dominion might be traced by the same pen, "We could scarcely," the reviewer said, "select a judge before whom we would place our Clives and Hastings, and the other great, if less questioned, characters which ennoble our Anglo-Indian history, to receive their final award, with more perfect confidence in his high qualifications for deciding such grave and important issues." Arnold, writing from Rugby in April, 1842, to Mr. Fox, who had gone out as a missionary to Masulipatam, says:

"We are doing Elphinstone's *History of India* in the Sixth, for our Modern History on Thursdays, as I wished to make the fellows know something of India, of which they knew next to nothing. It is a pity that Elphinstone had not a more profound knowledge of the ancient western world, which continually illustrates and is illustrated by the state of things in India."

Although Elphinstone saw his work accepted at once as the standard authority for the history of the Hindoo and Mohammedan periods, and had written enough of the British period to fill nearly an octavo volume, he resolved, after some hesitation, to throw aside the task which he had undertaken as an occupation for his old age. The failure of his health, and perhaps the hopelessness of competing with the brilliant essayist who had appeared on the field of Indian history, seem to have been the main causes of this resolution. These are referred to in his journal for 1841:

"June 5.—On the day before yesterday, having quite finished my account of Bengal affairs, from the beginning down

to the battle of Plassey, I compared it with Mill's. His is little more than half the length of mine, yet seems enough for public curiosity. It takes much the same view of affairs as I do, at least not more unfavourable to the actors. The offensive thing in it is the cynical, sarcastic tone, and that has at least the good effect of giving zest and spirit to the story. My account contains many things which he leaves out, some of them important. Though the general result of our decisions is the same, I defend or excuse some things which he severely blames; and, on the other hand, severely blame some things which he passes without notice. It is doubtful whether the public may think my additional facts interesting enough to make up for the additional length, especially as my narrative is never lively; but the worst thing is, that I present no new results. Clive is not vindicated, nor the stain of bad faith wiped off from our countrymen. The issue of these reflections was a conviction that I should not succeed in the future part of my *History*, and a very strong inclination to give it up altogether. I will own I was a good deal depressed at this prospect, and all along determined not to give in until I had looked into Hastings' time, and seen whether I was likely to take any new views there. My despondency is so great that I think I should desist if it were not for the fear of feeling the want of an employment. It is not that I could not fill up the four or five hours actually occupied by my work; but I should miss a subject to think on, whenever other subjects fail (on my walks, &c.), and also the sense of having a serious task on hand, which gives to my other readings the appearance of amusement, out of which I am not mortified by deriving no advantage.

"There is an answer to this, however. My book must be finished some time, and then the want of occupation must come, after long habit has made employment more necessary. One most serious obstacle to success is the serious state of my health. I cannot read or write, otherwise than standing, without falling asleep; even standing I am often sleepy. This prevents my reading much at a time, or keeping my attention long enough fixed to take general views, and see what particulars may be left out.

"June 7.—I am quite out of spirits at the prospect of giving up my *History*. I can now understand a man's sorrow for his wife, whom he thought the greatest of bores in her lifetime. I shall take back my helpmate, partly because it is weak to despair, and partly because Hastings' government gives a prospect of throwing new lights; but the difficulty is, to find industry to labour without the hope of reward.

"Rome, December 9, 1841.—One good effect of my despondency is its confirming my resolution not to go on with my *History*. I have no talent for narrative, and that is enough to have been fatal to historians as incomparably superior to me as their subjects are to mine. I need only mention Fox, whose very name might be expected to give interest to everything he wrote. Who surpasses Mackintosh in large and philosophical views, in statesmanlike reflections, in judgment and impartiality, in skilful delineations of character, and even in abundance of anecdotes, such as might be expected to make a book attractive? And yet, what is his success? Now what chance after this has a book of being read (and to be useful it must be read), which, even if accurate, impartial, and judicious, conveys in a heavy style information which few desire to possess? If I had had any doubts remaining, Macaulay's *Review of Hastings' Life* would have put an end to them all. This was the period on which, in former deliberations, I depended for a chance of originality; and now, besides the despair produced by the style and spirit, the whole is placed in so just a light that no future historian can go wrong in his estimate of the actors and the times."

The shattered state of his health compelled Elphinstone to withdraw more and more from society, and eventually from London. After trying Ockley and Parkhurst, he ultimately settled down at Hookwood, where he passed the last twelve years of his life, a confirmed invalid. His letters and journals show the interest which he continued to take in all Indian questions, and his remarks have all the vigour and freshness of his earlier years. His pithy comment on the conquest of Sind is quoted by Kaye from a letter to Metcalfe:

"I do not know if you have time to think of India. Sind was a sad scene of insolence and oppression. Coming after Affghanistan, it put me in mind of a bully who had been kicked in the streets, and went home to beat his wife in revenge. It was not so much Lord Ellenborough's act, however, as his General's."

He was seized by paralysis on the night of November 20, 1859, and was found insensible by a servant, who heard him fall. He died a few hours afterwards. He was then eighty.

This notice of Sir Edward Colebrooke's interesting volumes may be now brought to a close with an extract from Elphinstone's journal written on his sixty-fourth birthday:

"This leads me to a retrospect of my life since I left India; and to the question whether, with less indolence and more public



spirit, I might not have made my time more useful to others and more interesting to myself. But that question was fully and fairly considered before I resolved on retirement. I had a strong conviction that inefficiency, to say the least, would have been the result of my going into Parliament, or engaging in any other public business here (an impression which my subsequent experience and observation have confirmed). The state of my health would have made me as inefficient in India; and there was no great task to be fulfilled in that country which I might hope to accomplish by an effort, in spite of general debility and decline. Yet this is the most questionable of the cases in which I have declined opportunities of action. There remained the activity of private life, and the management of charitable, literary, and other associations, and the promotion of useful objects, to which private exertions might contribute. For these my diffidence and aversion to bustle, my slowness and hesitation when not acting alone and on my own responsibility, and many other reasons, made me utterly incapable. Among them, I ought perhaps to be ashamed to own, was a contempt for employment on a small scale, which seemed more dull and degrading than absolute idleness. I tried the only remaining line—authorship; and though without hopes of gaining reputation by the pursuit, I should not relinquish it if my infirmities did not daily render me more unfit for the task."

R. M. MACDONALD.

RELIGIOUS THOUGHT AND LIFE IN INDIA. By Professor Monier Williams, LL.D., C.I.E. John Murray.

I.

If anything is more remarkable than another in England, it is, as I have found in my short stay here, the great—I had almost said, the stupendous—ignorance about the greatest dependency of the English crown, viz., India. It may appear strange, but it is nevertheless true, that, in spite of the heaps of books that one meets with in booksellers' stalls on Indian subjects, the knowledge of India in England is worse than a blank. I do not speak here of Indian politics, as this would be foreign to the scope of this *Journal*; but it is worthy of remark that Indian politics are done scant courtesy to—not to mention overbearing indifference about them—in England. The British Parliament is now and then treated to what is officially called the *moral and material progress of India*. Such as it is, even this information

vouchsafed to the British public is rarely read. The causes of this indifference to Indian affairs are not one or two; they are manifold. The subject itself is not simple; and the British public is too much occupied with its own affairs at home to have leisure to devote to affairs beyond the sea. It is in many ways a pity that it should be so—pity both for England and for India. Both the countries are mutually dependent. It may serve the purpose of some to say that England has nothing to gain from India; that India is a mere burden to England; but it should be noted with satisfaction that such talk does not proceed from the few who have made Indian affairs a subject of study for any length of time. There have been others who think that India is a vast continent, peopled by races of dark complexion—an inexcusable blemish, according to them—next door, in point of civilization, to the savage tribes of Africa. But I must say that there have been, and are, more honorable men, who have been assiduously trying to expose these misrepresentations about a people who have, of course, much to learn from Europe and the civilization of the West, but who are quite capable of teaching many truths of the highest importance to the well-being and happiness of the human race. Prof. Max Müller's excellent lectures on *India: What can it teach us?* were very appropriately read to the Indian civilians; but I wish some arrangements were made to read them to larger audiences, composed of men of divers interests and pursuits, so as to create an interest of a more general kind in the people of India. It is worth the trouble of any English patriot to take up the subject so ably handled by that *savant*, and popularise it by giving discourses to the general public of England. It is no longer in the interests of England that any such notions about India and its peoples should be allowed to prevail. The people of India are "the heirs of high antiquity;" and it would not be creditable to this great country—great in many respects—to let slip the opportunity of profiting itself by the many useful lessons which that country can teach.

I think a great drawback to the spread in England of correct knowledge of Indian matters is want of good books on the subject, written by able men who have given the best of their time and attention to India. There is no lack of men who have been to India for one thing or another, and

have published the results of their experience and stay there with the ostensible object of the education of their fellow-countrymen in England in matters Indian. Such books are innumerable, and, being no better than mere travellers' tales, or the self-glorifications of missionary or political heroes, they are worse than useless. But there is another class of books written by a better class of men, and, consequently, more worthy of attention. One of these I propose to notice here.

*Religious Thought and Life in India.* Such is the title of a work by the Boden Professor of Sanskrit at Oxford, Prof. M. Williams. The work has just gone through a second edition, within a year's time from its first appearance. This circumstance ought to attest to its popularity. The subject is vast, and, to a certain extent, "dry and complex;" but the author has endeavoured—with much success, I think—to render it sufficiently attractive to general readers. The subject of religion is never simple in any country or age. Whatever the nation, whatever the age, religion has been the one inexhaustible source of speculation and of anxious yearning of the human heart. It has been the one topic which is common to the whole of the human race. It pervades the life of the savage, as well as of the most highly cultivated man. It is the one thing which serves as a sort of cement between the various stages of civilization through which society has passed; and it ought to be the one thing by means of which the relations of one country to another, of the several different groups of communities which make up this composite globe, should be regulated and softened. The importance of the subject of religion cannot be over-rated. It has a historical tradition. It is a subject for philosophers to investigate, whether religion—the notions of some sort of religion—was not born with the birth of mankind. But for ordinary purposes it is enough to find that, from the earliest states of known society, mankind has always evinced a craving, an unquenchable craving, after the sublime unknown, or has entertained a kind of feeling for religion. Man has been defined as a rational animal. If I were asked to define man, I should say, Man is an animal which thinks of religion.

But so many things get mixed up in the consideration of religion that the subject has grown in complexity almost with every step of the growth of society. A thousand and one

circumstances, over which mankind could scarcely be supposed to have any control, have modified human character and human modes of thought; and these have had an inevitable influence on religious thought. After all, religion is only one of the many items—important as it undoubtedly is—which form the sum of human happiness; and from this point of view it has varied with the varying circumstances of mankind. What satisfied the craving of the human heart at one period of the development of civilization, could no longer satisfy it at another; and the birth of fresh ideals, of fresh flights of speculation, was the result; and at every new time, these new-born ideals have been stamped and surrounded with the halo of revelation, and the ideals which till then were regarded as sufficient, and which are superseded only by these so-called revealed ideals—to be superseded in their turn by a fresh batch of ideals, also revealed in a certain sense—are branded with the names of superstition, heathenism, paganism, and a string of such epithets. But, howsoever it may be, this much is pretty certain, that the craving after religious ideals, as I should say, is incessant. Prof. Williams tries to give, in the work under notice, an account of the Hindoo people from the standpoint of their pursuit after religious ideals.

What goes under the name of the Hindoo religion is a subject indeed not easy for dissection. One great circumstance which renders difficult an inquiry into the religious and social life of the Hindoos, popularly so called, or the Aryans of India, is the historical fact of their being one of the most ancient civilized people on the face of the earth—their "high antiquity." An inquiry into the religious life and thought of such a people is naturally beset with the difficult speculations of the innumerable other circumstances which influenced their life in a variety of ways—their progress from the savage state of nomads to that of settled agricultural communities; their expansion and growth in the means of material enjoyment and happiness; the natural resources of the country in which they settled, and the physical conditions generally which surrounded them; the influence of these physical conditions on their mental susceptibilities, and so on. Such an inquiry, honestly undertaken and carefully pursued, would be a task, I should think, almost beyond the powers of one man, however able and hard-working; and the result of such an undertaking, should one

be found so bold as to put himself to it, must of necessity be full of numerous specialisms, too hard for the ordinary reader to crack. Prof. Williams has, therefore, wisely eschewed from his account of the Hindoo people as many of such specialisms as was practicable with the attainment of his object; viz, "to present trustworthy outlines of every important phase of religious thought and life in India."

V. M. SAMARTH.

HENRY DEROZIO, THE EURASIAN POET, TEACHER, AND JOURNALIST. By Thomas Edwards. Calcutta: W. Newman & Co., Limited.

"Eurasians" (as Mr. Edwards says in his Preface) "are the descendants of native mothers by European fathers, of every nationality, and, as a community, they have cast in their lot, since the days of Albuquerque, with the race to which their fathers belonged." "Albuquerque," we read elsewhere, "encouraged inter-marriage between his officers and respectable native families;" hence, probably, the large number of Eurasians whose names indicate Portuguese origin. From one of these families, named De Rozario, the subject of this biography was descended. His father occupied a highly respectable position in a mercantile house in Calcutta, and was a man of some means. Henry Derozio, born in 1809, died of cholera in 1831, and Mr. Edwards has ably performed a good work in rescuing the memory of his brief life and noble deeds from comparative oblivion.

At six years of age Derozio was sent to school to David Drummond,—

"A good example of the best type of the old Scotch Dominie, a scholar and a gentleman, equally versed and well-read in the classics, mathematics, and metaphysics of his day, and trained, as most Scotch students of the close of the last century and beginning of this were, less in the grammatical niceties and distinctions of verbal criticism, though these were not neglected, than in the *thought* of the great writers of antiquity, and in the power of independent thinking. This culture and power of independent thought Drummond seems to have had the power of imparting in an unusual degree, and on none of his pupils did he more distinctly impress his own individuality than on the young Derozio."

Leaving school at the age of 14, Derozio became a clerk in his father's office, and two years after an assistant in an indigo factory at Bhagulpore, on the banks of the Ganges, where his poetic imagination was kindled by the sights and sounds of country life and by the traditions of the spot. He became a frequent contributor to the *Indian Gazette*, then conducted by Dr. John Grant, at whose suggestion his poetry was collected and published in a separate form; and at the age of 17, Derozio, finding himself famous, forsook indigo planting, obtained a situation as assistant master in the Hindu College, and "adopted teaching as a profession, and literature as a staff."

The Hindu College, established in 1817—mainly through the instrumentality of Mr. David Hare, a Scotch watchmaker in Calcutta, who, having acquired a competency, devoted his life and fortune to the education and moral improvement of the natives of Bengal—had led but a lingering existence, until, in 1824, the Government resolved to erect new buildings, and to place the school on a new footing. This handsome structure, the present Hindu College, was opened in 1827, the year before young Derozio was appointed Master of English Literature and History in the second and third classes.

"This appointment, seemingly so insignificant, marks the early development of one of the most important movements in the intellectual history of the native-born subjects of this land. No teacher ever taught with greater zeal, with more enthusiasm, with more loving intercourse between master and pupil, than marked the short term of Derozio's connection with the Hindu College.

"Neither before nor since his day has any teacher within the walls of any educational establishment in India ever exercised such an influence over his pupils. It was not alone in the classrooms and during the hours of teaching that the genial manner, the buoyant spirit, the ready humour, the wide reading, the readiness to impart knowledge, and the patience and courtesy of Derozio won the hearts and the high reverence of his pupils. In the intervals of teaching he was ever ready to aid his pupils in their studies, to draw them out to give free and full expression to their opinions on topics naturally arising from the course of their work in the class-rooms; and before the hour at which the work of his classes began, and sometimes after the hour for closing the day's duties, Derozio, in order to broaden and deepen

the knowledge of his pupils, in the thought and literature of England, gave readings in English literature to as many students as cared to take advantage of his self-imposed work.

"In consort with his pupils, he established the *Academic Association* . . . where night after night the lads of the Hindu College read their papers, discussed, debated, and wrangled, and acquired for themselves the facility of expressing their thoughts in words, and the power of ready reply and argument. To these meetings there frequently came the unassuming large-hearted philanthropist, David Hare, in 'white jacket and old-fashioned gaiters,' or 'blue coat, with large brass buttons, the dress-coat of his youth;' and occasionally Sir Edward Ryan, Colonel Benson, Private Secretary to Lord William Bentinck, Dr. Mills, the Principal of Bishop's College, and others. Poetry and philosophy were the chief themes discussed.

"No doubt, in the meetings of the *Academic Association*, and in the social circle that gathered round Derozio's hospitable table, subjects were broached and discussed with freedom which could not have been approached in the class-room. Free-will, free-ordination, fate, faith, the sacredness of truth, the high duty of cultivating virtue, and the meanness of vice, the nobility of patriotism, the attributes of God—the arguments for and against the existence of a deity as set forth by Hume on the one side, and by Reid, Dugald Stewart, and Brown on the other; the hollowness of idolatry, and the shams of the priesthood, were subjects which stirred to their very depths the young, fearless, hopeful hearts of the leading Hindu youths of Calcutta.

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"The establishment of the *Academic Association*, and the full and free discussion nightly carried on at its meetings, was followed within a few months by the establishment of between twelve and fourteen newspapers, chiefly conducted by natives, advocating views of all sorts, from orthodox Hinduism to materialism, and carrying on in print the discussion of questions raised in the *Academic Association*, and in the numerous debating societies which sprung up as offshoots of the parent society."

Such mental activity could not exist without attracting the attention of two very different classes—the orthodox Hindus and the orthodox Christians. The former saw that the tenets of Hinduism were giving way in the minds of the young before free enquiry; while the latter charged Derozio with Atheism, and free and immoral opinions on social matters. The result was that Derozio was compelled to

resign his post, after ably and successfully refuting the charges of immoral teaching which had been brought against him.

In a short manuscript history of the Hindu College, Baboo Hurro Mohun Chatterjee bears the following testimony to the effects of Derozio's teaching:

"Such was the force of his instructions, that the conduct of the students out of the College was most exemplary, and gained the applause of the outside world, not only in a literary and scientific point of view, but, what was of still greater importance, they were all considered men of *truth*. Indeed, the 'college boy' was a synonym for truth, and it was a general belief and saying among our countrymen, which those that remember the time must acknowledge, that 'such a boy is incapable of falsehood, because he is a college boy.'"

Mr. Edwards gives a brief sketch of the career of some of Derozio's most intimate pupil friends, whose later life will be familiar to old Calcutta residents; among them, Dr. Krishna Mohun Banerjee (the only one of the number now living); Ram Gopal Ghose, the founder of a well-known mercantile firm, and a most active sharer in the political, social, and educational movements of his day; Hurro Chunder Ghose, for fifteen years Judge of the Calcutta Small Cause Court; Radhanath Sickdar, an eminent mathematician, for many years superintendent of the Calcutta Observatory; and others.

Derozio's career, after the severance of his connection with the Hindu College, was essentially that of a public man and journalist. Though but a youth of one-and-twenty, he projected, managed, and edited the *East Indian*, the first recognised organ of Eurasians, and both in it and on the platform he advocated their claims with eloquence, ability, and power. Had he known that only a few short months of life remained to him, he could not have devoted himself more earnestly to the work of procuring the redress of the grievances under which the Eurasian community suffered. Previous to the year 1791, the Company's services, civil and military, were open to Eurasians. By subsequent orders, issued in 1792 and 1795, they were excluded from all such offices, and up to the renewal of the Charter, in 1834, "the tendency of the rule of the Company was to level Eurasians to the same rank as natives; while, at the same time, offices to which natives were eligible, such as those of Munsiffs and Sudder Ameen, were closed against Eurasians." Besides this,

in the Mofussil they were subject to Mahomedan law; they had not the benefit of the *Habeas Corpus*, or trial by jury, and no provision was made for their education.

Public meetings were held, and petitions sent to Parliament praying for redress, in all which Derozio took an active part; but he did not live to see the success of the agitation, a success, however, not so complete as could be desired; for Mr. Edwards says:

“Notwithstanding the *Lex Loci* Act of 1831, the concessions granted to men of Indian birth at the renewal of the Charter, 1833 and 1855, and the various minutes and resolutions since these dates, it is certain that Eurasians have not, during this century, occupied the favourable position with regard to service in the great departments of state in India which they occupied before 1790.”

But with all his zeal for the elevation of men of his own race, Derozio was free from selfish exclusiveness, as the last lines written by him for the *East Indian* prove. Commenting on a report of the examination of the pupils of the Dhurruntollah Academy, he says:

“The most pleasing feature in this institution is its freedom from illiberality. At some of the Calcutta schools objections are made to natives, not so much on the part of the masters as of the Christian parents. At the Dhurruntollah Academy it is quite delightful to witness the exertions of Hindu and Christian youths striving together for academic honours; this will do much towards softening asperities, which always arise in hostile sects; and when the Hindu and the Christian have learned from mutual intercourse how much there is to be admired in the human character, without reference to differences of opinion in religious matters, shall we be brought nearer than we are now to that happy condition when

‘Man to man the world o’er  
Shall brothers be and a’ that.’”

On the day this notice appeared Derozio was stricken with cholera. For six days he struggled with the disease, until, on the 23rd December, 1831, the weary eyes closed in death.

Mr. Edwards gives some specimens of Derozio’s writings, which show that he might have attained eminence as a poet; but it is by his earnest labours as a teacher and journalist that he will be best remembered.

J. B. KNIGHT.

#### ADDRESS TO LADY RIPON BY BENGALI LADIES.

Among the many deputations received at Government House, Calcutta, at the close of Lord Ripon’s Viceroyalty was one which calls for special mention. It consisted of several Bengali ladies, who attended on December 13th as a deputation from the Bengal Ladies’ Association to present a farewell address to Lady Ripon. They were most cordially received by Lord and Lady Ripon; and one of the ladies, President of the Association, read the address, which was as follows:

TO HER EXCELLENCY THE MARCHIONESS OF RIPON.

We, the members of the Bengal Ladies’ Association, in the name of our countrywomen, beg to approach your Excellency to convey to you our best wishes on the occasion of your leaving our country.

Permit us to assure your Ladyship of our grateful appreciation of the kind sympathy your Ladyship has evinced in the cause of female education, by taking a deep interest in the Ladies’ College at Puna and the Bethune College in Calcutta. Up to this time, isolated efforts have been made by philanthropic men and women, working against the greatest difficulties, to better the condition of Indian women, and elevate them in the social scale, by giving them that education which would enable them to take their proper place by the side of their brothers and husbands, and help them by their sympathy and co-operation in the cause of national progress. Feeling keenly as we do on this subject, we hail with gratitude this strengthening of our cause by all the influence which your Excellency’s name and encouragement would secure for it. Your Ladyship will here permit us to express, though imperfectly, another deep feeling which lies near our heart. Your Ladyship has marked the spontaneous expression of gratitude which has been evoked all over the country by your illustrious husband. The whole of India has but one feeling to-day—a deep and grateful love for their Viceroy, who by his many measures, his high character and his deep sympathy with the people, has called forth in their minds a new hope and higher aspirations.

This feeling has penetrated into the very heart of the nation, and even the women of India have been touched by this impulse, and have fully shared in the national demonstration of gratitude to the noble ruler whose administration comes this day to its close.

We would respectfully ask you to convey to the august Lady who is the Queen-Empress of this vast Empire, whose high character and deep love for her subjects, whether in the British Isles or in their remote dependencies, have always excited our most grateful admiration, our feelings of devoted loyalty and attachment to her throne and her illustrious person. We venture to hope that this humble expression of the deep feelings which animate our hearts will not be unacceptable to our gracious Sovereign.

In conclusion, we hope your Ladyship, while engaged in the discharge of many duties at home, will not forget the women of this country, but will continue to take an unabated interest in the cause of their advancement, and be the golden link by which the sisters of the East and the West may be united in the bonds of a common sympathy and in the service of a common Father. May the God of all Nations grant you a safe and prosperous voyage home, and all the blessings of health and happiness, and may He ever keep you and yours in His safe keeping!

The casket containing the address was a very beautiful silver one of pure Native workmanship, richly chased, and bearing the following inscription:

PRESENTED TO HER EXCELLENCY THE MARCHIONESS OF RIPON,  
AS A HUMBLE TOKEN OF SINCERE ESTEEM,  
BY THE MEMBERS OF THE BENGAL LADIES' ASSOCIATION,  
DECEMBER 13TH, 1884. CALCUTTA.

The casket was enclosed in an ornamental morocco case with a silver chain, upon which was Lady Ripon's monogram.

After the reading of the address, all the ladies of the deputation presented bouquets to Lady Ripon, who thanked them very heartily for their address, and expressed how much she and Lord Ripon had been moved by the reception which the Native community had given them. She said that she would gladly convey to the Queen their sentiments of loyalty and devotion to her, and she was sure the Queen would be much pleased with the message. Both Lord and Lady Ripon talked with the ladies on many subjects, including questions of social progress in India, and the medical education of women, a matter in which they both expressed much interest. The deputation withdrew, very much pleased with the kind and hearty reception accorded them.

### THE CITY COLLEGE, CALCUTTA.

On December 10th, Lord Ripon, in the presence of a large gathering, consisting chiefly of leading members of the Native community, opened the new building, in Mirzapore Street, of the City College, Calcutta. The building, which has cost about Rs. 60,000, is a substantial and capacious structure, only lately finished. It was tastefully decorated for the occasion with flags, evergreens, and flowers. Lord Ripon was received by the President and Committee of Management, amid the cheers of the students, the band playing the National Anthem. Mr. A. M. Bose, the President, in asking His Excellency to declare the building open, gave a short history of the College.

He said that when the institution was first started into existence in 1879, as a Higher Class English School, not the most sanguine among its promoters had ventured to hope that, within five years of its establishment, it would occupy the position of a first-grade College, much less that it would have the honour, the high privilege, within six years of the opening, to ask his Excellency to declare the building open. Encouraged by the success which attended their efforts, the Committee in 1881 sought for and obtained from the University its affiliation as a second-grade College; and within three short years again the success of this experiment led them further to extend the scope of its working, by raising it to the status of a first-grade College—following thus the footsteps of Pundit Iswar Chandra Bidyasagar, a name which will be received with deep respect in every meeting of the educated public. This institution had also in the meantime, in 1883, been affiliated in the full course in Law, so that it had now unfettered scope before it for the full course of instruction, both in Arts and Law. In point of number, too, beginning with about 300, it now had considerably over a thousand on its roll. While thus successful beyond all their expectation, as regards the ordinary course of studies, the Committee had from the very beginning before their mind the important object of widening the basis of education, in order to place it on a healthy and sound footing. They observed with regret how much that was of use in the training of the mind did not frequently receive the attention that it deserved. From the first, therefore, they paid special attention to the subject of moral training. They included elementary science in the curriculum of studies from the lowest class; instruction in music and draw-

ing was recognised as a part of culture useful to the student. Its proper place was also assigned to physical education. As regards technical education, to which so much attention has been drawn of late, it would be of interest to His Excellency to learn that a beginning had been made by the institution two years ago of a carpentry class, the products of whose skill had been exhibited on several occasions. The class was joined by students belonging to respectable families from the College department, as well as from the School.

One of the senior students read an address to Lord Ripon, referring especially to his interest in promoting the spread of education in India. His Excellency replied, expressing his gratification at the hearty welcome he had received, and his interest in the purposes of the institution, continuing as follows :

"As you remark in your address, I have been desirous, throughout my administration, to encourage and invite the co-operation of private agency in the work of public education, because, as I have had occasion to say more than once, while I am convinced that such co-operation of public and private agencies in this great and important work is of the utmost value in all countries, I am sure that it is a necessity in India, where the means at the disposal of the Government are so limited, and where, consequently, they have no alternative but to have recourse to private munificence ; and to that private munificence we have not appealed in vain. I see here to-day not a few distinguished men who have done good work in that direction, and I heartily congratulate you, gentlemen, who are connected with the management of this institution, upon the share which you have had in that noble work. Your President has described to us the progress which the institution has made, and very remarkable that progress seems to me to have been. Founded not much more than five years ago, it has grown, as he has told us, from a first-class English School into a first-grade College, teaching the full Arts course ; and surely here we find ample proof, if proof was wanted, of what may be accomplished by private efforts in the matter of education. And while I heartily wish every possible success to the City College, I hope that throughout India other men will be found to imitate the work which is here so successfully being done by those who conduct this institution. The President, in his remarks, alluded to some of the distinguishing features of this College, and there is one of them especially on which I am desirous of saying a few words to-day. Mr. Ananda Bose has reminded us that in this College an effort, and a successful one, has been made to

combine moral with intellectual training. I have had occasion to say more than once, since I came to this country, how deep is my conviction that the union of moral and intellectual training is essential to complete education. I attach to that union the very greatest importance. I rejoice at the effort which is here being made to perfect and carry out this attempt, and I trust that it will be followed in many other directions by other institutions. Gentlemen, the Government of India had recently to consider a question connected with this very subject. As many of you are aware, a wish was expressed in the report of the Education Commission—of which my friend, Mr. Bose, was a distinguished and valued member—that the Government should take steps for the purpose of issuing for use in colleges a work of the nature of a moral text-book. I hope that it is needless for me to say that, if we found ourselves unable to give effect to the proposal, it was not from any indifference on the part of any member of the Government to the importance of the moral education of the people of this country. But the Government of India stand in circumstances very special in regard to the matter. We are bound not even to raise the faintest suspicion that, under the cover of any measure which we may take, we are desirous of showing favour to any particular creed in this country. However strong may be our individual religious convictions, as a Government we are constitutionally bound to preserve perfect neutrality in that respect ; and we felt we should only run the risk of injuring a great object, which might be pursued by other means, if, by interfering in the matter ourselves, and, as it might be, outrunning public opinion upon the subject, we were to give rise to any misconceptions or misrepresentations as to the intentions of the Government. Therefore we did not find ourselves able to act on that recommendation of the Commission. But, gentlemen, what, in the peculiar circumstances of India, the Government could not do, can be done by private agency. Where we are bound to proceed with the utmost caution, you can come forward freely, with boldness, and advance ; and you may in this respect not merely do a great work yourselves, but you may show the way to the Government hereafter, because, by the success of your efforts, you may prove what can be done in this respect with the general consent of public opinion. I was very glad to learn that amongst the other special features of this College is the establishment of a carpentry class ; because, small though the beginning is, we may find there, as Mr. Anundo Mohun Bose said, a forward step in the direction of technical education. I wish that it had been in my power—that I had time and opportunity, while connected with the administra-

tion of this country, to take some steps in that most important direction. I rejoice to see that it has already been brought under notice of my noble friend, Lord Dufferin, and that he has spoken of his interest in it in a manner such as we should expect from one of his well-known sentiments and feeling. I trust that it will be one of the questions which will engage his early attention, and I am confident that it is one which, if he can solve it, will confer great benefit upon such a country. And, gentlemen, I look also with gratification upon the existence of such a class in this College, because it seems to me to bear witness to the true dignity of labour—a lesson which I believe it is of the greatest importance to impress upon public opinion in this country. But while you deal with a great subject like intellectual, moral, and technical education, you have not overlooked minor matters. And you have, I am glad to see, considered the development of the body as well as the development of the mind, and have also had lectures upon most important questions connected with the preservation of health, and on sanitary subjects."

Lord Ripon concluded by expressing his earnest wishes for the future success of the College, and the proceedings concluded with continuous applause from the students.

#### THE HOBART SCHOOL, MADRAS.

The Hobart School for Muhammadan girls, Royapettah, Madras, which has 109 pupils on the rolls, was inspected last May by Mrs. Brander, the Inspectress of Girls' Schools, and she gives the following encouraging report:

"The order and discipline were very good, and I was much pleased with the neatness and cleanliness of the pupils and of their books, work, &c., and by the marked improvement in their intelligence and brightness. The registers were in order. The furniture and apparatus were sufficient, except that maps of Asia and the World are required. If none are published in Hindustani, blank maps might be used. Excellent ornamental work was being done by the fine-work teachers; and I understand that all the pupils of the second class, six of the first class, and seven of preparatory class B, spent a good deal of time in doing ornamental work for sale. Three prizes were obtained for this work at the Exhibition of the National Indian

Association this year. The infant classes, which are very large, appear to me to require more suitable teaching, and I would strongly recommend that Kindergarten occupations should be introduced."

The Director of Public Instruction, in remarking on Mrs. Brander's report, adds: "The time seems to have come when the influence of this institution might be greatly increased by the addition of a small class for training teachers. Should the Trustees favour the establishment of such a class, the Director will be glad to recommend their proposals, when matured, to Government for Special aid. The first step in this direction must be to secure a number of young women who have passed the Special upper primary examination, and this can only be effected by the offer of liberal scholarships to girls who pass the upper primary examination, to encourage them to pursue their studies, supplemented by bonus on passing the Special upper primary examination."

#### THE IMPORTANCE OF INDIAN DRUGS.

At the 52nd Annual Meeting of the British Medical Association a paper was read by D. H. Cullimore, M.D., M.R.C.P., F.R.C.S. (late Senior Physician to the North-West London Hospital; Retired Surgeon, Indian Army), on the Therapeutic Action of the *Aconitum Ferox* or Indian Aconite, a medicine indigenous to India, to which he wished to call attention. After describing various species of this drug, Dr. Cullimore continued as follows:

"I will first give you a brief history of this drug, and then detail the results of its administration in cases in which I have been able to watch its effects, with the hope that the attention of others more capable may be directed to its fuller investigation.

"The *aconitum ferox seu virosum* is, as its name indicates, the most powerful and deadly of all the species of aconitia, as well as the most familiar among the poisonous plants called *bikk* or *bish*. So much so is this, that the word *bikk*, which literally means a poison, has come, also, to be the vernacular application of the *Aconitum ferox*. This plant was first identified and



described by Wallich in his *Planta Asiatica Rariores*. It is a native of the Himalaya Mountains, Sirmon, Kumaon, and Nepaul, and one of the most celebrated articles in Indian medicine and toxicology. It is generally found at an elevation of from 10,000 to 14,000 feet; its presence being stated, on good authority, to indicate that the fever-range is passed. This fact might possibly suggest its use in malarial fevers. The root is highly poisonous, both internally and when applied to wounds, and its action in this latter respect, when in a concentrated form and fresh, is dangerous in the extreme. A preparation of the root is much used in the hilly districts to poison arrows, for the destruction of wild beasts and tigers, which are often destroyed in this manner when approaching and leaving their watering places. In former times, also, these poisoned arrows were often directed against higher game than tigers, not only during the internecine struggles of the mountaineers, but also against the regular troops of the East India Company. Thus, many years ago, Dr. Berry White, who may still be seen at the meetings of the Epidemiological Society, when in charge of a party of Sepoys, during an engagement with the Abors or Padams, heroically sucked a wound, and suffered distinctly from the action of the poison on his tongue. These Abors inhabit the hilly country bordering on Thibe to the north of the valley of the Bramapootra river.

"The poison is here called *bees*, as it is in Assam, and is, no doubt, identical with the Bengali *bish*, the Hindoo *rish*, or *bikh*, the Sanscrit *visha*, the Mahratta *wachnack*; all of which are but different names of the same poison, and the product of the same, or allied, species of the *Aconitum ferox*, as the *A. luridum palmatum*, etc. It has also been used to poison wells on the approach of an enemy.

"The aconitum also, in some form, has been known from time immemorial as a poison in England; and there is an inscription on the tomb of a bishop, or high dignitary, in York Cathedral, which states that he was poisoned with aconite. The name of aconite is probably derived from the Greek *ἀκόνιτον* mentioned by Theophrastus as a virulent poison. \* \* \*

"The root, which is the part generally used, is brittle, breaks with a resinous fracture, and is readily reduced to a coarse powder. In this state it has no smell, and is slightly bitter to the taste, followed by a benumbing of the tongue. When treated with ammonia, the watery solution yields aconitina. After boiling with alcohol, and subsequent spontaneous evaporation, 1,000 parts yield to water 280, to alcohol 360. The preparation which I used was the tincture, in the proportion of one part of the root to ten of proof-spirit. This was

made, at the suggestion of Dr. Murrell, by Mr. Martindale of London."

Dr. Cullimore then described a series of cases in which he had recognised useful effects from the application of this medicine. These cases were of neuralgia, sick headache, rheumatism, scarlatina, asthma, and other kindred complaints. It appeared that the *Aconitum ferox* reduced fever and gave relief in pain without after bad effects. He also found this drug useful externally, particularly as an application for chilblains, for which it is unrivalled. Of its effect in leprosy, Dr. Cullimore impartially leaves his house surgeon to speak as follows: "Of the three cases in which I have tried it, this (the leprosy case) is the only one of which I can speak definitely, as all other treatment was stopped, and it certainly seemed to improve in the face." As leprosy is an incurable disease, the importance of further investigation on this point must be obvious to every tropical physician. "Such are the cases," he continued, "where I have been able to try this drug. They are not, perhaps, very interesting in themselves; but if they serve to direct further attention to this subject, particularly among European practitioners in India, my object will have been attained; for the adoption of such a course will both save expense and benefit science." The paper in detail will be found in *British Medical Journal*, Dec. 27th, 1884, and should be read by all who practise the profession of medicine in India.

At the conclusion of the paper, Professor Matthew Hay (Aberdeen) said that the members were greatly indebted to Dr. Cullimore for his varied observations on the effects and uses of *Aconitum ferox*. It was very desirable that other physicians placed in our colonies would devote similar attention to other drugs which might be found in use amongst the natives. America had done much recently—first, through its eclectic practitioners, and, latterly, through its regular physicians, and largely also its chemists—to bring to the notice of the medical profession throughout the world, the virtues of their indigenous drugs. Similar work was urgently called for in our colonies and possessions, especially in India and Australia; and there could be no doubt that equally good results would be obtained.

## EDUCATIONAL AND SOCIAL INSTITUTIONS IN THE WEST.

### II.—THE ROYAL NORMAL COLLEGE AND ACADEMY OF MUSIC FOR THE BLIND, UPPER NORWOOD, SURREY.

The condition and the capabilities of blind persons have lately been prominently before the public mind, in consequence of the lamented death of Mr. Fawcett, who was such a striking example of the results of determination and self-help under the trying conditions involved in the privation of sight. Another remarkable instance of the same characteristics, leading also to a life of useful exertion, is shown in the case of Mr. Francis Campbell, LL.D., F.R.G.S., Principal (and founder) of the Training College for the Blind which has for some years existed at Upper Norwood, near the Crystal Palace.

Mr. Campbell is an American, but he has settled in England in order to carry out his earnest desire to help those who suffer from the same infirmity as himself to support themselves honourably by skilled work. He was born in 1834, of parents in poor circumstances, and an accident deprived him of sight in early childhood. At that time little had been done for the education of the blind; but when he was about ten a Blind School was opened at Nashville, Tennessee, to which he was sent, and there he was taught to read by the usual method for the sightless (by passing the fingers over embossed letters). He had an intense craving for instruction, and in three-quarters of an hour he had learnt the whole alphabet. He also began music. In this he was thought hopelessly dull; but he was determined to persevere, and, engaging one of the other boys to teach him secretly, he astonished the music-master at the end of three months by playing through the exercise-book from beginning to end, and after fifteen months he gained the prize for piano-forte playing. In one severe winter he practised four or five hours a day, partly from 4—7 a.m., in a room in which no fire could be allowed, as the river had been frozen, and little fuel could be obtained for household use. After half an hour at the piano, he would go into the playground and run round it ten times—a mile—and then returned to his practice. He delighted in hunting and fishing, and became an expert climber. He was also a good rider, and his trustworthy pony used to carry him along the difficult mountain paths in safety. Campbell's father not being able to afford him a University education, he decided to begin to earn money for himself, and thus to secure means for study. He became a teacher in the Nashville Blind School, making

progress in mathematics and other College subjects at the same time. He then married, and for eleven years he was a successful teacher of music in a well-known Blind Institution at Boston. While there his health failed more than once, and in 1869 he was urged to visit Europe for rest and change. On this journey he lost no opportunity of examining into the condition of the blind in various countries, and the arrangements for their education. He was on the point of returning to America, when, visiting London, his plans of life were suddenly changed. Having made the acquaintance of Dr. Armitage, a devoted friend to the blind, he entered into consultation with him as to improved methods of training for blind persons; and, not being satisfied with existing institutions, he resolved to start a new Training College, especially for instruction in music. He hired three small houses near the Crystal Palace, and began with two pupils. Before the end of the first year the number increased, and after two years a large house was engaged, through the liberality of the Duke of Westminster, in which the now flourishing Normal College is carried on. This slight sketch serves to show Mr. Campbell's self-reliance and resolution; and we shall only add here that on its being remarked to his wife that he must be an exceedingly clever man, she replied, "No, he is not cleverer than many other men; but the difference between him and all other people I ever knew is this—he makes use of his opportunities."

One principle which Mr. Campbell and his friends have kept before them in founding the Normal College is, that blind persons ought to be enabled not only to follow occupations in which those who have sight can easily excel them, but occupations in which their special disability will not tell against them, and by means of which, therefore, they may succeed in fully supporting themselves. Most of the Societies for helping the blind do not aim so high as this, and the consequence is that charity is still required to supplement small earnings. Now the practice of music has been found to be particularly suited to the capacities of blind persons; partly because their sense of hearing, being much developed by practice, is generally very acute and sensitive. As organists, as piano tuners, and even as teachers of music, such as are well trained are able to compete successfully with seeing persons, and to maintain themselves in honorable independence. At this College, therefore, a scientific musical course is arranged. At the same time, Mr. Campbell does not restrict the students to the profession of music. But he insists on the importance of a thorough general education in the first instance; and this having been gone through, any occupation which does not present too many hindrances to a blind person may be

usefully entered upon. It is a matter of experience, however, that music is usually found to be the most promising and remunerative occupation for the students.

The College is a comfortable and picturesque building, in pleasant grounds, which include a lake, used by the students in summer for swimming, and in winter for skating. There are good class-rooms, workshops of various kinds, a fine music hall, and a gymnasium. The pupils are of different ages, and the education is graduated accordingly. The Preparatory School is conducted on the Kindergarten system; for Mr. Campbell considers that Fröbel's principle of learning through *handling* and through *doing* is more essential in the teaching of blind than even of seeing children. Special care is given from the first to training in orderly habits, good manners, and moral duties. The Grammar or High School course of four years includes the usual subjects of education, and it may be followed by an Advanced course of two years. There are, besides, the Technical School, and the Academy of Music, which comprises Harmony, Pianoforte, Organ, and Vocal culture. Great attention is paid to physical education; for without health and vigour the blind are apt to be indolent, timid, and discouraged. It astonishes visitors to the College to observe the fearless, happy way in which the pupils engage in games and gymnastic exercises. The result is that they have not the ordinary gloomy look of blind persons, but are hopeful and cheerful in movement and gesture, and thus acquire the courage needed for a life of self-help. Mr. Campbell says that if all the students who have got on well were asked the secret of their success, they would reply: 'We were well prepared for our special work; but the courage, perseverance and confidence which has enabled us to overcome all obstacles has been due to the healthy activity gained through the physical training at the Royal Normal College.'

In the Reports of the College interesting facts are related as to the career of the students after they had started in life; and in reading these we perceive the great value of the institution. Many have become piano tuners, others get good appointments for organ-playing; some engage in trade, some take situations as teachers. One student went to India, and he writes: "I am up in the Himalayas. I came here last summer, started as pianoforte tuner, and am doing well. I have most of the pianos here to do regularly. I am glad to hear the number of pupils at the College is increasing, as my being able to earn my living (though everything is expensive here), and to put by something, is due to what I was taught at the College." Several have settled in Australia or Canada, where their musical capabilities find good scope. The blind children in the London

School Board Schools receive instruction from teachers trained at this College. We could give a long list of those who are earning fair wages and good salaries. A majority of the students get on well; in some cases not only supporting themselves, but contributing to the maintenance of a widowed mother. These results prove the quality of the teaching at the College. Mr. Campbell is to be congratulated on the success of his benevolent efforts, and no one can help admiring the determination by means of which he, like Mr. Fawcett, has overcome the disadvantages connected with blindness, and has rendered independent hundreds of fellow-sufferers under the same misfortune.

#### MEDICAL WOMEN FOR INDIA.

The Viceroy and Lady Dufferin visited, while at Bombay, the Jaffer Suleiman Dispensary for Women and Children. The following account of the visit appeared in the *Times of India*:

"After leaving the Alexandra School, the party proceeded to the Jaffer Suleiman Dispensary for Women and Children, where they were met by the Committee of the Medical Women for India Fund. There were present: Mr. Kittredge, the president, and Mr. Sorabjee Bengallee, the honorary secretary, Dr. Pechey, Dr. Ellaby, and Miss Dewar, together with the following members of the Committee: The Hon. Mr. Justice Scott, Capt. Selby, R.E., Messrs. Sorabjee, F. Patel, Vizbookhandas, Atmaram, Nanabhoy B. Jeejeebhoy, Javerilal Umiashankar, and Harkisondas Narotumdas. Their Excellencies looked over the building, which is admirably suited as a dispensary. Hardly anything will give greater gratification to the people of this city in connection with Lord and Lady Dufferin's stay here than their visit to this new dispensary. And their Excellencies, too, were strong in the expression of their gratification that a scheme which their experience of Eastern countries taught them to recognize as one of immense benefit to the female portion of the community was proving to be so useful. The only regret is that two ladies cannot possibly attend to all the cases that offer daily, and many patients are sent away disappointed every day. The new dispensary building will give accommodation for four medical women, and thus double the present facilities. It is to be hoped that, with the encouragement given by those in authority, funds may be found before the new building is ready to justify the Committee in engaging the services of another lady, so that none need be turned away.

If any doubt existed before as to the need of female medical attendance, the crowds that throng this dispensary every day must have removed that doubt. While we congratulate the Committee on all they have done, we urge them to renewed efforts to increase their staff of medical officers when the new building is ready for occupation."

#### INDIAN INTELLIGENCE.

At a large and enthusiastic meeting of native gentlemen, held in the Town Hall, Bombay, on November 29th, it was decided to build a Technical College as a memorial to Lord Ripon; and it was announced at the meeting that the sum of Rs. 60,000 had already been subscribed by the native communities of Western India to the fund for the proposed College.

On November 21st, the Governor of Bombay laid the foundation-stone, at Bhownugger, of the Arts College, which is to be named after Mr. Samaldas, the late Dewan of that State. The building is to include a lecture hall (to accommodate 200 students) and six class-rooms. His Excellency expressed his satisfaction in the fact that his last official act was, at the request of the Thakur Sahib, to lay the foundation-stone of an institution which would redound not more to the memory of one he held so dear, than to his own everlasting honour. He added: "It seems to me that my friend loses no opportunity of doing good to his own people, and to the province in which he is one of the greatest rulers. He must be ever looking round him, to see how best he can fulfil the high duties which Providence has entrusted to him; and certainly in no way can he better show his appreciation of the education he himself has received than by founding this institution. He wishes to place this State in the forefront of Kattywar, as it has already distinguished itself in other respects, by founding here a place of education where the youth of the province may resort to obtain all the benefits of higher education, teaching up to the requirements of the University. This is a very significant act, and I trust that in its results it will be of great importance. Surely there is no act of His Highness to which he will always look back with greater satisfaction, and for which his name will be more kindly remembered."

The Earl and Countess of Dufferin paid a visit, while at Bombay, to the Alexandra Native Girls' English Institution. The Viceroy and his party were received by Mr. Manockjee Cursetjee, to whom the institution owes its origin, and by Mr. Framjee Patuck, *Hon. Sec.*, and the other members of the Committee. The pupils were placed on raised benches at one end of the room, and in the centre was a table, upon which specimens of their needlework were displayed. The children sang in English "God save the Queen," and recitations in English were well given. The bright costumes of the Parsee and Hindu ladies present made a very picturesque effect. The Viceroy and Lady Dufferin expressed themselves as pleased with the proceedings.

A Mahrathi writer, Mr. Aruna Martand Jari, has written a drama on the subject of the re-marriage of widows, from the reforming point of view, which has been produced at one of the theatres at Bombay.

The Maharani Rajrupkuar of Tekari, whose death took place last October, was a woman remarkable for her capable conduct of affairs, her distinguishedness and liberality. For ten years, since the death of her husband, she had managed her estates with justice and kind consideration. Several useful institutions were established by the Maharani, of which the chief were an Entrance Class School, and a charitable dispensary; and she gave large subscriptions to many good objects all over India. Her death has been greatly lamented, and the townspeople intend to commemorate her noble life by a memorial. This lady was a Vice-President of the Bengal Branch of the National Indian Association.

The Senate of the Madras University have under consideration a letter, signed by twenty-three gentlemen connected with education at Madras, praying that a degree of Licentiate in Teaching may be instituted in the University.

Mr. Bomanjee A. Dalal, a wealthy Parsee gentleman, has taken up a large area of waste land in the Panch Mahals, and has founded there an agricultural colony. His scheme has been in operation for two years. The colony was lately visited by the Revenue Commissioner, Mr. G. F. Sheppard, who was very pleased with its flourishing condition.

His Highness the Maharaja of Jeypore has made a donation of Rs. 100 to the National Indian Association.

PERSONAL INTELLIGENCE.

At the late General Examination of students of the Inns of Court, Kumar Shri Harbhamji (Lincoln's Inn) was among those to whom the Council of Legal Education awarded a certificate.

The following passed a satisfactory Examination in Roman Law: Mr. Ibrahim Ahmed (Inner Temple), Mr. Ramdas Chubildas (Inner Temple), Mr. Nogendra Nath De (Middle Temple), and Mr. Lowji Merwanji Wadia (Inner Temple).

The Council of Legal Education have awarded to Mr. Satyendra Prasanna Sinha (Lincoln's Inn) a prize of £50 in Roman Law, Jurisprudence, and Private and International Law; and to Mr. Jitendra Nath Palit (Middle Temple) a prize of £25.

Mr. D. A. D'Monte (of the Bombay School of Medicine) and Mr. Upendra K. Dutt (of St. Mary's Hospital) have passed the Primary Examinations in Anatomy and Physiology of the Royal College of Surgeons.

Mr. N. Chetti (Downing College) has passed in Parts I. and II., and Mr. B. A. Wadia (Caius College) in Part II. of the Previous Examination of the University of Cambridge.

*Arrival.*—Mr. A. R. P. Kapadia, from Bombay.

*Departures.*—Mr. Syed Habib Ullah, Barrister-at-Law, for the N.W. Provinces; Mr. Tamiz Uddin Ahmed, M.B. (Glasgow), for Bengal.

*Errata.*—In the December Personal Intelligence, for *Byramji Colabavala Rustamji (Lincoln's Inn)*, read *Rustamji Byramji Colabavala*; and in the January list of Indian students, for *L. G. Bhabhadi, Mahomedan*, read *L. G. Bhabhade, Hindu*.

*We acknowledge with thanks Dr. Weber's Drittes Buch der Atharva-Samhitâ.*

**A LOAN EXHIBITION OF WOMEN'S INDUSTRIES** will be opened at CLIFTON, BRISTOL, on February 26th. Specimens will be shown of such works as illustrate the progress made by Women in industries demanding special technical and artistic training.

Among the Addresses to be delivered in connection with the Exhibition, Mrs. HOGGAN, M.D., will read a Paper on "MEDICAL WOMEN FOR INDIA," on March 7th, at 3.30.

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IN INDIA.

No. 171.—MARCH, 1885.

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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.

3. Grants in encouragement of female education, grants to educational and philanthropic institutions in India, gifts of books to libraries, prizes for schools, &c.

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5. Selecting English teachers for families and schools.

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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

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### THE GOVERNMENT FEMALE NORMAL SCHOOL, MADRAS.

Among the most effective and essential means by which female education in India can be helped forward is the establishment of good Normal Colleges for the training of students in the art of teaching. The Government Female Normal School at Madras is doing excellent work in that direction, and we have much pleasure in giving the following account of its anniversary meeting, at which Mrs. Grant Duff lately distributed the prizes. This School has a special interest for the members of the National Indian Association, as it was founded at the suggestion of Miss Carpenter, when Lord Napier and Ettrick was Governor of Madras. The first Superintendent was Miss Bain (now Mrs. Brander, Inspectress of Girls' Schools, to whose valuable work we have often occasion to refer). Miss Spence next undertook the management; and on her resigning, Miss Rajahgopaul acted for a time as Superintendent. About two years ago the appointment of the present Superintendent, Miss Carr, was made from England, and her experience and energy have greatly promoted the success of the Institution. In the course of its existence various obstacles have been encountered. At first it was feared that but few students would present themselves; certain restrictions as to nationality were found



hindering, and had to be altered; the locality proved unsuitable for the growth of the Practising Schools; and other difficulties had to be overcome. But now this time of struggle seems to have ended, and the Normal School is fulfilling, under favourable circumstances, its original aim. The demand for teachers owing to the spread of education is increasing; twelve students have lately left the School to take up the work of this profession. We may add that two of the Assistant Mistresses—Miss A. Shunmugum and Miss Henrietta Bernard—received a year's training in England by the aid of the Carpenter Trustees, under the care of the Committee of this Association, and they are now acting as valuable helpers to Miss Carr in the Normal classes and in the Practising Schools. It is much to be desired that an equally efficient Training College were established in the other Presidency towns, and that the whole number in India were multiplied. Until girls' schools are placed under the management of female teachers, the present custom of withdrawing children from school at an early age will prevail; and until such teachers have been soundly and carefully trained in a knowledge of the nature of children, and in practice in teaching, the education that they impart will fail of the high results that it would otherwise secure.

On the occasion of the prize distribution, by Mrs. Grant Duff, which took place on Jan. 23rd, a large tent had been arranged for the occasion in the school compound; and the scene presented was very beautiful, owing to the decorations of the tent—flags, flowers, and plants—and the bright dresses of the girls and the teachers. On taking her seat, Mrs. Grant Duff was presented with a bouquet by one of the pupils. The proceedings began with the reading of the Report for the past year by Miss Bernard, from which we give the following extracts. The Normal School was removed to its present position in Egmore on February 1st, 1882. The number of Normal students was then 27, but it has increased to 36; and the Eurasian Practising School from 19 to 36. The Hindu Practising School, which opened on March 1st with 27 children, now contains 68. The Practising Schools were examined in November by Mrs. Brander, who reported as follows:—

“The order and discipline were, in the Tamil Department, very fair; in the Telugu, very good; and in the English, excellent. Physical education is well attended to, as will be seen by the Report; and the Normal pupils who conduct the drill are

well prepared to introduce it into the schools to which they go. In the Hindu Practising School, drilling has been introduced in consequence of a request from the parents of the children, and it is not unusual for some of the mothers to come to see the drilling. The numbers are steadily increasing, and there seems every prospect of the Normal School being furnished with two excellent Practising Schools for the first time since its establishment. As will be seen from the Report, the infant teaching is highly satisfactory; this is a kind of teaching that has hitherto scarcely existed in Indian schools. In his review the Director of Public Instruction remarks that he has read the above with pleasure, more especially the paragraphs relating to drill and infant teaching.”

The following extracts are from Mrs. Brander's Report of the Normal Department:—

“The needlework is extremely good and the home exercises most useful for the Normal students. The physical education and training are very satisfactory. The students are drilled themselves and are taught to drill their pupils, and also to teach young children marching and games accompanied by songs. The large compound forms an excellent playground. Swings have been put up and are very popular. A good tennis ground has also been made and a tennis club formed, to which all the teachers and some of the Normal students belong. The club is open to all; and it is to be hoped that in time all the Normal students will join it. At the inspection twenty pupils gave lessons before me. None of them were below fair; many were very good, and several were excellent. Careful notes of these lessons had been prepared by each student. As a rule the lessons were excellently planned, well illustrated, and thoroughly aroused the interest of the children. It was satisfactory to learn that the English Normal students had continued their Tamil studies privately during the past year. They were examined by Miss Govindarajulu at the inspection, and acquitted themselves well, obtaining high marks. I examined the staff of assistant mistresses in teaching power, and I was much pleased with the result. The Director, in reviewing the Report, considers that the results reflect credit on the Superintendent and her assistants.”

The students have, on the whole, done well in the Examinations. It is particularly satisfactory that ten out of the twelve who went up for the 1st Grade Method Examination passed, and in order of merit ranked among the first sixteen candidates in the Presidency, Miss Nixon

heading the general list, and Miss Morgan standing second. Twelve students have obtained work as teachers during the year.

After the reading of the Report, and some singing by the pupils, a lesson in arithmetic, and one in geography, were given by two Normal students, and some drilling exercises were gone through. Mrs. Grant Duff then distributed the prizes, and said as follows:

"Miss Carr, Ladies and Gentlemen, and Children of the Normal School: This is the first occasion on which I have given away prizes at the Normal School, and of the many schools I go to I have seldom seen one whose appearance impressed me more favourably. In one respect this school is one of the most important and interesting in Madras. Other schools train girls for the ordinary duties which fall to the lot of ordinary women; this school trains them for the very honorable, but also very arduous duties of school mistresses and teachers. The report has interested me very much; it reflects great credit on those engaged in the teaching of the school, and I am particularly pleased at the attention paid to gymnastics, as it supplies what, to English ideas, is a great want in Hindu training. To you who are leaving this place to go forth to the different schools to which you are appointed, I wish to say that you have my deepest and most earnest good wishes. There are two qualities you will need in a great degree in the calling you are about to pursue. The first of these is intense sympathy. It is impossible to do any great good to any of our fellow-creatures without love and sympathy, and none of them require more of that love and sympathy than children. To put yourselves in a child's place, to foresee its little difficulties, to understand how a subject presents itself to delicate and immature brains, to possess the patience and tenderness which will avoid overtaxing those brains, these are among the virtues which are necessary in a really good teacher. The other quality I would allude to is open-mindedness. Do not, when you leave this, consider that your learning is at an end. You have acquired an excellent system, but the best of systems is to a perfect education only what the bones are to the perfect form. A great artist, when he paints a figure, begins with the skeleton, then adds the muscles and the flesh, and then clothes all with graceful and appropriate drapery. This is what you must do, and in doing it you must remember that you can for ever be learning and improving. Every lesson you give ought to be a fresh experience, and a fresh means of instruction to yourselves; a greater responsibility

perhaps rests upon you in this country than in any other. In the West we have long since made up our minds as to the desirability of education for women, and the only differences among us are those of form. Here, however, are many who still believe that such education is undesirable. Your own personal conduct and your own intelligent carrying out of the system you have been taught, will do much to conquer prejudice and to produce confidence. There is no greater incentive to a noble life than to feel we are fighting in a great cause. You, too, have a conquest to achieve. You, too, are fighting in a noble cause. When you feel that weariness and discouragement which occasionally oppress us all, remember that every step you gain is a step gained for India."

Mr. Grigg thanked Mrs. Grant Duff for having presided on the occasion, and in a few words commended Miss Carr, the Superintendent of the school. It was only one year since the school had been established in the present building, and Miss Carr had brought forward every branch in a manner that reflected great credit on her. Her labours were yielding much fruit, and the cause of female education that she had so heartily taken up was eliciting the sympathy of the workers. The number of girls now being educated was twice as large as it was three or four years ago. There were now 60,000 girls in the various schools, against 30,000 about four years ago. This showed that the education of women was exciting a most lively and national interest. There were three Normal Schools in the Presidency about three years ago, and by the end of this year there would be eleven at work. Miss Carr was leading a movement which would be advantageous to the country.

Mrs. Grant Duff and party then inspected some of the children's handiwork, and the meeting terminated with the singing of the National Anthem.

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#### FEMALE EDUCATION.

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THIS subject has of late been a good deal discussed in our country. All feel that, in order to raise India to her true level, it is indispensable to raise her daughters from their

degraded condition to their proper position in life; for as long as the pitiable cry of the poor Hindu woman remains unheard, as long as she is not emancipated from her life-long slavery, so long will there be something essentially wanting in the homes and in the lives of educated Hindus. There will be no real happiness for them; it will all be an unnatural sort of existence; a continual struggle between opposing elements—superior culture and abject ignorance. The ancient Hindus had far more liberal and generous ideas: they acknowledged the rights of women, to some extent, and gave them their true position in society. We have many distinct proofs that female education in early times was not neglected. Men prided themselves on, and took a delight in, the education of their wives and daughters. A woman with some learning was made much more of than an ignorant woman of an equally lovely appearance. We easily infer also from the writings of the ancient Hindus that women of that period had a great many privileges which are now denied them. Women chose their own husbands, or, at least, had a voice in the selection of them, entertained the friends of their family, and fulfilled every duty in society with remarkable dignity and grace. They appear to have been without the false shyness and artificiality of talk and manners, the mock modesty, which characterise the woman of the present day, and which are nothing but the signs of a perverted imagination and a stunted growth of mind. Real modesty does not prohibit a woman from conversing with the opposite sex, either on business matters or on terms of friendliness. Intelligent conversation on topics of general interest will enlarge the mind, and prove a pleasing variety in the midst of the petty concerns of the day.

But why was education neglected at all, when it so ennobled and dignified a woman? Customs, manners, and usages of society—how came they to be so degenerated and narrowed so as to shut out every generous impulse and every chivalric thought? These are questions that constantly arise, and are very difficult to answer. Several reasons can be given to explain the present degraded condition of women in India. If we look into the constitution of Hindu society, we cannot help being struck with the power and influence which the priest has over the Hindus. Nothing has been so much marked as the gradual ascendancy of priestly power over

Hindu society. The priests were in ancient days honest and self-denying men of great sanctity, but now they are ever ready to take advantage of the credulity of poor ignorant persons, and eager to devour the property of the unprotected. It served the priests' interest to keep the women as ignorant as possible. They soon saw that there was no taking in a clever woman; for when she became a widow, or was deprived of her lawful guardian, she managed her own affairs without the aid of the family priest, and did not do anything without properly weighing the consequences. The priests, therefore, took the earliest opportunity to cry down learning, by making out that learned women were the cause of all the misfortunes of the family. And we can easily imagine the influence they must have had in Hindu homes when they once made up their minds to discourage female education. Nor is this all. When once the privilege of giving the woman the freedom of choosing her own husband was taken away, ill-assorted matches became very common by the betrothal and marriages of children. Parents and grand-parents, wishing to have their dearest friends as their relatives, or thinking that the marriage would prove a financial success, or through some other motives, make up their minds to sacrifice the happiness of their children for the gratification of selfish ends. But when in such cases the girl turns out to be in any way clever and refined, with intellectual tastes, and the boy rich, but proud and stupid, the consequences are very grievous. The girl, happy in her father's home, who has perhaps taken an interest in her learning, now finds herself deprived of her favourite enjoyments and pursuits; misses, in her new home, the old delightful freedom. Her husband a petted, spoiled despot, or a mercantile ease-loving lord, whose money is his all, but lacking in the higher qualities—in intellectual refinement and culture, and in the fine discernment and appreciation of worth and merit; what is her feeling now? In these cases how hard it will be for her to love, honour, and obey such a husband! What sympathy will there be between such ill-mated couples? The fact of his wife being in any way above him, and not happy with him, will be gall and worm-wood to his inflated, self-satisfied nature. His pride will be stung, and he will try his best to make her feel that, however much she may be educated, he is still her superior and her lord. Learning will be detested, and she will be deprived of

all her comforts. The girl, frightened and hating the man, seeks refuge in her father's house, and does not leave it on any account. The cause of all these domestic troubles is traced to education, and the effect will be that learned women would be regarded as unfit to be wives. Such instances were by no means rare.

We may even trace the prejudice against female education to the love of money, the stinting, hoarding process that is carried on in many a wealthy Hindu household. In such houses every available pie is treasured; the keeping of a servant, or any other mean comfort, is grudged, and household drudgery is assigned to the poor wife. Learning is thought to unfit her for home work, and is hence discarded by this class of people. The Hindu, as a rule, is selfish and ease-loving in the extreme. It may, perhaps, be due to the fact that he, being deprived of all independence, through centuries of thralldom, tries to make up for his loss of external power by being capricious and overbearing at home. His wife must be his attendant, his cook, his menial; for does he not feed and clothe her, and what does she not owe him? The honour of being his wife is a sufficient recompense for all the hardships she may have to undergo in her husband's home. Of course, there are brilliant exceptions, where the women are kindly treated, and are allowed a certain amount of freedom; but this is the line of conduct that is invariably adopted by the majority of the superstitious and bigoted. Let us hope that our educated men form an exception. With this little insight into Hindu life, we can now partially understand the spirit and feelings that prompt some of the most common oppositions of the present day to female education.

It is true that when girls are imperfectly educated they get false notions into their heads, and neglect their domestic duties; but thorough and liberal education has shown far different results. In a high-minded, self-possessed woman, neither daunted by poverty, nor elated by riches, doing her duty in every walk of life, we do not see any of the evils commonly prophesied. True education strengthens and forms the character, expands and cultivates the mind, gives a wide view of life and its duties, teaches the importance of all work, and tempers the bitterness of life. It must be admitted that with education there comes a certain independence of thought and action. The woman's spirit justly revolts against the

social tyranny that she is subject to. She has a certain ideal of greatness and goodness, and an insight into character; but all these qualities are necessary to make the women fit companions for enlightened men.

How few of our educated men ever trouble themselves about their women—how they spend the whole day, whether or not they find the hours hanging on their hands, whether the leading of an idle existence is hateful to them or not! They only look upon the women as mere appendices to their great selves. The majority of our women, when they have nothing to do, resort to the most pernicious habit of gossiping about their neighbours, and quarrelling among themselves. Poor souls! they are not to be blamed; they know no higher mode of existence: there is nothing to occupy their minds; no interest is taken in them: they are treated as toys and playthings, and are humoured and pleased with gilded trinkets or any such trifles. They live to be men's attendants, and their highest destiny is to die in the service; for woe to the woman who survives the man! Seeing that such is the sad condition of uneducated women, how necessary it is to do something immediately to better their lot by giving them liberal education, and to take every other step to enlighten their minds. In the possession of an intellectual taste a woman's monotony will be lightened, and the mind will have new resources to occupy itself if she has such accomplishments as music, painting, etc. We shall certainly have truer wives, truer mothers and daughters, carrying a heroic spirit in the worthy performance of the quietest and meanest of duties.

The education of our women ought to be comprehensive, embracing almost every subject that would strengthen the faculties and form the character. Of course, care should be taken not to overburden the mind. After a certain training of a general nature, the girl must be left to choose her own studies. It is almost impossible, at the present time, to give a sound education to our women in the vernaculars, owing to the scarcity of suitable books in the Indian languages. Hence they must be taught English early. Nothing does so much harm as some of the dangerous productions in the vernaculars which are sometimes put into the hands of our women. An immoral tone pervades the whole writings; and we cannot be too careful in the selection of really good books.

Many of the false notions that cling through life, and are so destructive to the peace of young minds, result from reading silly writings in early years. Light, foolish heads soon get filled with all sorts of flighty, romantic ideas. They begin to think that they are heroines, and that their daily duties are so many hardships. It is, therefore, very necessary to guard against such influences. But the reading of good works of fiction and poetry, where the great and the heroic are depicted in the best colours, serves to kindle the heart and to stir the spirit to the imitation of the really great and noble. It is not what we read merely, but what we digest and assimilate, that gives us true knowledge. "Reading," says Locke, "furnishes the mind only with material knowledge; it is thinking that makes reading ours." Our girls should early be taught to cultivate the habit of thinking as well as reading. Women ought to strive to attain that beauty of mind which far excels the beauty of person. The latter is frail and transitory, but the former is more permanent, and can always be acquired. They will find that life has a new and peculiar charm for them; all the trivialities of life will vanish; they will learn to feel and sympathise with the highest of men, and appreciate the noblest gifts of God. Quickened and exalted in spirit, they will walk through life with a new light shining round their path. It has always been thought that the lightest kind of study, the most elementary, is all that is necessary for women. Woman is thought unwomanly if she reads or studies a good deal. "It is the mind that makes the body rich" does not hold good with women. Both mentally and physically she is thought to be unfit for a reasonable amount of brain-work. It is true women are weaker than men, and cannot bear any hard strain; but then this does not prohibit them from the healthful exercise of their mental powers. Regular and wholesome study is as necessary for good health and spirits as exercise and fresh air; and women chiefly need mental training and self-control, for they are more emotional than men, and easily give in to their feelings. Many of the nervous disorders in women originate from the want of proper food and occupation for the brain. Our Indian sisters will be less given to vanity, gossipings, and have more of cheerfulness and solid enjoyments in their homes, if they are educated. No home can be happy and cheerful without the guidance of a truly enlightened woman. We cannot have a truer picture of a

perfect woman than the one which has been so beautifully drawn by Wordsworth:

"A being breathing thoughtful breath,  
A traveller betwixt life and death;  
The reason firm, the temperate will,  
Endurance, foresight, strength, and skill;  
A perfect woman, nobly planned,  
To warn, to comfort, and command;  
And yet a spirit still, and bright  
With something of an angel light."

AN INDIAN LADY.

#### RECENT INDUSTRIAL APPLICATIONS OF ELECTRICITY.

By WM. LANT CARPENTER, B.A., B.Sc.

It is often asked by those who have little or no acquaintance with Science, why we hear so much more now about electricity, and whether electricity is not likely to supersede steam as a motive power in the hands of man, since railroads may be run, and machinery worked, "by electricity." To such enquirers I would say emphatically that electricity is *not an addition* to the forces at man's disposal in the world, but that it is only one of the many forms of that power of doing work to which the term *Energy* is now given, and it can only be obtained by the expenditure of some other form of energy, usually either chemical or mechanical. In the language of modern Physics, what used to be spoken of as the "Forces of Nature," Light, Heat, Electricity, Mechanical power, Chemical Attraction, &c., are now regarded as different manifestations of one and the self-same thing, Energy. The great principle of the Conservation of Energy states, broadly, that Energy is as indestructible as Matter, that it is never lost, but that when it seems to disappear it only takes some other form. Thus it is well known that Mechanical Work and Heat are mutually convertible; one being given, the other can be produced from it. Similarly with Heat and Chemical Attraction (as in combustion), Chemical Attraction and Electricity (as in the production of an electric current by a galvanic battery), and so on. Hence, as Energy can neither be created anew

(by man) nor destroyed, it follows that the total amount of Energy in the universe is a constant quantity, and this is the idea implied in the phrase "Conservation of Energy."\*

To produce Electricity, therefore, something must be spent, just as coal is spent in a steam boiler to give mechanical work in the steam-engine, or food is spent (*i.e.*, used up) in the body to give 'vital energy.' Until a few years ago, the only known mode of producing that form of Energy now known as the Electric Current was by Chemical means, *i.e.*, by the Chemical attraction between (for example) zinc and oxygen in the Voltaic battery. The electric light is no new thing, having first been produced three-quarters of a century ago; but the cost of the energy produced chemically was so great that it was very rarely used. The secret of the recent developments of electricity is, that of late years the means have been discovered of transforming that cheapest of all forms of energy, viz., mechanical, into electrical; or, in other words, electricity is now produced *mechanically*, not chemically.

The machine which effects this transformation is called a Dynamo machine (*δυναμις*—force), and it depends upon the principle discovered by that prince of experimental philosophers, Faraday, that when a wire is moved through a magnetic field, a current of electricity appears in the wire. Hence these machines consist essentially of coils of wire rotating between the poles of powerful magnets, and when driven at high speeds they produce very strong electric currents, converting 90 per cent. of the mechanical energy spent on them into electrical. In this respect they are much more perfect machines than steam engines, which (as is well known) give out only a very small fraction of the energy theoretically to be obtained from the combustion of a given weight of coal. Moreover, the dynamo is a reversible engine: if fed with mechanical energy it will give out electrical, but it effects the reverse change, and if fed with electrical energy it will give out mechanical; in other words, it will convert electricity into motive power. This is the secret of "working things by electricity."

Let us now consider a little more in detail some of these recent applications of the energy of the electric current, and first

\* For the further development of this idea, consult such books as Balfour Stewart's *Conservation of Energy*, Sir W. Grove's *Correlation and Continuity*, or the present writer's *Energy in Nature*.

that of Electric Lighting. The whole question of the production of heat and light by electricity depends upon the fact that when resistance is offered to the passage of a current, a part of the energy of the current is transformed into heat and light, just as when resistance is offered to mechanical motion a great deal of heat is developed. It is in this way that fine wires, too small to carry a large current, may be heated at will, and used to explode torpedoes, submarine mines, &c. There are, broadly, two great methods of electric lighting, known respectively as Arc-lighting, and Incandescence or glow-lighting. The former is the older, having been discovered by Sir H. Davy about 1815, and the resistance is offered by two pencils of carbon, and a thin stratum of air (whose thickness depends on the strength of the current employed) between them. This light is very intense, and resembles moonlight in its bluish whiteness; it is at times apt to flicker slightly, in consequence of the mechanical and electrical difficulties in maintaining a constant distance between the carbon points. It is suitable for the lighting of streets, and of large public halls, theatres, railway stations, &c. The incandescence, or glow-lamp, is the only one fit for domestic lighting, and consists of a glass globe, about 1½ to 2 inches diameter, exhausted of air, and containing is a continuous filament, thread, or 'wire' of carbon, whose resistance to the current causes it to become nearly white hot, emitting a very pleasant steady yellowish white light. The great advantages of electric lighting are: freedom from all noxious products of combustion, such as those with which gas, oil, &c., taint the air, absence of heat, freedom from all risk of fire, and other collateral points, which the exigencies of space forbid allusion to.

There are many instances in England, and on the Continent, where gentlemen have put electric lighting into their houses, and worked it with unskilled attendance, in which the mechanical energy of a waterfall on their grounds is used to produce the necessary electrical energy, by the use of a water-wheel or turbine, and a dynamo machine. Such installations usually cost about 60 to 80 rupees per lamp as a first charge, while the cost of maintenance is very slight. The same plan might be adopted with advantage in many parts of India. Moreover, where the source of power is intermittent, as in the case of a stream which is occasionally dry, or the use of tidal power or wind, it is quite possible to store up the energy

electrically, and to use it when desired. This is effected by the use of secondary batteries, or accumulators, the explanation of whose action would require a technical description unsuited to these pages.

It should be borne in mind that the same electric current which is used for lighting may also be used for driving machinery. For this purpose it is led by wires to a smaller dynamo-machine (usually called a motor), which, when fed with electrical energy, gives out mechanical, or in other words, when sufficient current goes through it, the machine revolves with energy enough to drive any machinery which may be mechanically connected with it. Several small motors, each driving their own piece of machinery, may thus be used to distribute power over long distances, from one central source. This was first accomplished by the late Sir W. Siemens at his residence, Sherwood, Tunbridge Wells, where a central steam-engine and dynamo drove pumps a mile off in one direction, a saw-mill half-a-mile off in another, and so on. Under the supervision of the same gentleman also the Electric Tramway at Portrush in Ireland was constructed, where cars are rapidly moved along a tortuous road, with steep hills, by the mechanical power of a waterfall eight or nine miles away!

In the opinion of many well qualified to judge, the electrical transmission and distribution of power has a most important future before it. It is but a century since James Watt completed his improvements in the Steam-engine, and how momentous has that been in its effects upon human progress! The practical dynamo machine is but a very few years old, and what may not be expected from it in the next hundred years?

A recognition of the enormous advance in the art of electric communication, whether by telegraph or telephone, must not be omitted in even the briefest notice of the industrial applications of Electricity. Both depend upon the mutual action of electric currents upon magnets, and *vice versa*. There are now eleven cables across the Atlantic Ocean alone; and altogether there are about 90,000 miles of submarine cable at work, costing about 640 million rupees, and a fleet of 32 ships is constantly employed in laying, watching, and repairing them. Of the total length of land-lines it is impossible to form an estimate, but a little reflection will show their vast importance.

Quite as wonderful as the dynamo machine is the telephone, by which two persons can converse audibly with each other in such a way as to recognise each other's voices, even though they may be two or three hundred miles apart. This little instrument, again, is silently effecting a great revolution in the social life of our large cities, and its use is rapidly extending.

Many books have been published within the last few years upon Electricity and its practical applications, some of whose titles, &c., are appended to this article. It may also be useful to some of the readers of this *Journal* to know that there are places in London where a thorough practical and theoretical training may be obtained in all the branches of applied Electricity. The principles of the pure science are taught at the great Universities and Colleges; but instruction in the theory of the construction of, and in the practical use of, the various instruments and machines employed, can be obtained only by apprenticeship to an electrical engineer, or, still better, by entering for a course of study in such subjects at a place specially devoted to them. Probably the most complete of these special establishments is known as the School of Submarine Telegraphy and Electrical Engineering at 12 Prince's Street, Hanover Square, London, W., where large numbers of young men have for several years been annually trained, and fitted to take charge of electric light installations, submarine cable stations and repairing ships, telephone exchanges, &c., &c. Those who are desirous of obtaining further information as to the courses of study there, or who wish to secure the services of competent men for such posts, would do well to write to the Secretary of the School at that address.

- HAMMOND'S ELECTRIC LIGHT IN OUR HOMES. F. Warne & Co.—2s.  
 THE MODERN APPLICATIONS OF ELECTRICITY, by E. Hospitalier.—Translated by J. Maier. Kegan, Paul, Trench & Co.—2 vols., 12s. 6d. each.  
 ENERGY IN NATURE, by Wm. Lant Carpenter, with 80 illustrations. Cassell & Co.—3s. 6d.  
 ELEMENTARY LESSONS IN ELECTRICITY AND MAGNETISM, by Professor S. P. Thompson. Macmillan & Co.—4s. 6d.  
 MAGNETISM AND ELECTRICITY (High School Science Series), by Dr. Wormell. Murby.—2s.  
 ELECTRICITY AND ITS USES, by J. Muir. Religious Tract Society.—3s. 6d.  
 ELECTRICITY, by Ferguson & Blyth. W. & R. Chambers.—3s. 6d.  
 THE TELEPHONE, MICROPHONE, &c., by Du Moncel. Kegan, Paul & Co.

## REVIEWS.

LIFE AND WORK IN BENARES AND KUMAON, 1839—1857.

By JAMES KENNEDY, M.A., late Missionary of the London Missionary Society. London: T. Fisher Unwin.

A FLY ON THE WHEEL; OR, HOW I HELPED TO GOVERN INDIA. By Lieut.-Col. THOMAS H. LEWIN. London: W. H. Allen & Co.

In these volumes we have the record of two very different lives, told by labourers in diverse fields, but both striving in their respective spheres to bring civilising influences to bear upon certain semi-barbarous tribes of our Indian Empire.

Mr. Kennedy's book is not merely a faithful picture of Missionary labour in the East, but possesses a rare interest for the general reader in the amount of information it contains respecting the peoples among whom his lot was cast, and on the social and political condition of the country generally. Mr. Kennedy first landed in India in 1839, and for nearly thirty years his sphere of labour was Benares, the sacred city of the Hindus, and its neighbourhood. But the last eight or nine years were spent in the sub-Himalayan region of Kumaon, a mountainous district about half the size of Scotland, possessing great varieties of climate, and capable of growing oranges, walnuts, apples, pears, and other fruits. Tea-planting has become the most valuable industry of the Province. Originally introduced at the instance of Government, more than forty years ago, it has been largely extended by the aid of English capital, and the cultivation is now entirely done by the hill-people under European superintendence.

The history of the Province is similar to that of many other districts in India. After the long and oppressive rule of a Native dynasty, it came into the possession of the British in 1816, since which time the country has made immense progress. "The people are now under a Government which aims at protecting life and property, and at treating all, high and low, with equal justice." Roads have been made and rivers bridged. In seven years the cultivation

had increased fully one-third, and since that time there has been a steady advance; the population has more than doubled; wealth has been brought into the country, as well as drawn out of it; a system of irrigating canals has been carried out, rendering land fit for agricultural purposes, which formerly was only used for cattle grazing, and that only at certain seasons. Much of this advance is due to Sir Henry Ramsay, the Chief Commissioner, who has devoted the best years of his life to the improvement of this district and its population.

The Natives of Kumaon are chiefly strict Hindus, with some superstitions especially characteristic of hill-people. They have a character for industry, and "have been described as untruthful, but honest. I must say (remarks Mr. Kennedy) our experience has verified the unfavourable part of this description more than the favourable." Finally, he says, cleanliness is notably wanting among them.

The Mission at Almora, the chief town of the Province, was commenced in 1850 by the Rev. J. H. Budden, and "has done a work which has told powerfully and happily on the entire country. From the beginning much attention has been paid to the education of the young. For a long time the school of the Mission was the only one in the Province where a superior education, at once Native and European, was imparted, and still, both in the number of its pupils, and in the extent of its course of study, it stands highest." "In other departments (Mr. Kennedy continues) excellent work has been done. Female education has been zealously prosecuted. For many years there has been an orphanage, in which destitute children have been brought up and educated. The authorities made over to the Mission a Leper Asylum they had established, and for years it has been under its exclusive charge."

In 1869 Mr. Kennedy was transferred to Ranikhet, which at that time had not a single house. It has since become a flourishing station and a sanatorium for European troops. After seven years of earnest work, Mr. Kennedy's health gave way, and at the close of 1876 he left India "for good."

Mr. Kennedy devotes his concluding chapter to a review of our Government of India and its results; and the following paragraph conveys pretty clearly the views of a Christian man who has spent a large portion of his life among the people:



"I am far from agreeing with those who describe our rule in India as an unmixed blessing to its inhabitants. It is undeniable that our rule, because foreign, lies under great disadvantages. I am still farther removed from agreement with the extremely pessimist views which are sometimes advanced. The history of India rebuts the assertion that we have acquired our sovereignty mainly by fraud; and whatever may be said of other parts of India, no one acquainted with Bengal and the North-west Provinces can say that he has seen there the 'awful spectacle of a country inhabited only by officials and peasants.' When one thinks of the atrocious crimes, upheld by religious sanctions, which we have put down in the face of determined opposition and even threats of rebellion from the most honoured classes of the community, it is strange to be told that 'before we went the people were religious, chaste, sober, compassionate towards the helpless, and patient under suffering,' and that we have corrupted them. We are told that 'while we have conferred considerable advantages, the balance is woefully against us.' As the result of long residence in India, and of reading about India, I have come to the conclusion the balance is immensely in our favour."

Sir William Muir writes an interesting Prefatory Note, and the book is illustrated with several good engravings.

Colonel Lewin's Indian career commenced in 1857, the year of the Mutiny. On arriving in Calcutta he went to the Fort-Adjutant to report his arrival and to inquire to what regiment of the Bengal Army he was likely to be posted, and was met with the startling reply: "There is no Bengal Army; it is all in revolt. You will be sent off to the front at once, and perhaps attached to some Queen's regiment. Provide yourself with a camp-bedstead and a *chillumchee*, and wait for orders." Two days after, the young lad of eighteen was on his way to the North-west, to join the scattered forces who were to re-establish the British power in India. The incidents of the journey, and of the march to relieve the beleaguered garrison at Lucknow, are graphically described. During this time Lieutenant Lewin was attached to H.M.'s 34th Regiment; but on the restoration of order he joined his own regiment, the 31st B.N.I., "one of the two loyal regiments of the Bengal Army."

In the routine of regimental life the young officer settled

down to study Hindustani, with a view of qualifying himself for staff employ, and having passed his examination, took a year's leave to England.

On his return he sought and obtained employment as Adjutant and second in command of one of the newly-raised police battalions with which Government was supplementing the Native army. It was a much more exciting life than the dry details of regimental duty, diversified with tiger-shooting, pig-sticking, and the hospitalities for which the Indigo-planters of the district in which he was stationed were famous. A year later the force was disbanded, and Lieutenant Lewin was promoted to the position of District Superintendent of the new Bengal Police at Hazaribagh. Both in this district and at Noacolly Lieutenant Lewin's adventures with robbers and dacoits are sufficiently exciting, and are interspersed with many characteristic stories and scraps of folk-lore. But it was after his transfer to Chittagong that the real work of his life commenced, and that in his intercourse with the semi-savage hill tribes inhabiting the region to the east of English territory he, as he modestly puts it, "helped to govern India."

Chittagong was ceded to the British by Mir Kassim in A.D. 1761. It included a large tract of country to the east, called the Chittagong Hill Tracts, containing an area of nearly 7,000 square miles, and a population (in 1872) of 63,054 souls. "The eastern boundary was at that time undefined, but might be considered as extending *just so far as British influence could make itself felt.*"

An English officer was in charge of this undefined territory; "but he seemed strangely unaware of his opportunities, speaking of the hills as hateful, and seeming to know little and care less about their inhabitants." Lieutenant Lewin collected all the known information about the "wild tribes—the Kúkis, Shendús, Mrúngs, and others who dwelt on our borders, and traded in our frontier marts, and who occasionally made forays into British territory for the purpose of taking heads and obtaining slaves." The little reliable information he could obtain fed the desire to go and see for himself, and obtaining "demi-official" sanction for his expedition, he started for the hills with a small escort of Bengali constables, who were soon sent back, being found "quite useless for hill travelling." There remained with him only a staunch old

Punjabi sergeant, Fyzullah Khan; a Mugh cook named Tobi, and two Mugh interpreters. His object was to reach, and, if possible, to establish friendly relations with, the Shendú tribe. Relying for food entirely on the country through which he passed, a strange *cuisine* often fell to his lot. On one occasion, the cook came saying:

"Sahib! am I expected to cook *this* animal for your dinner?"

"He held in his hand a fine fat frog, which, together with some rice and vegetables, had been sent by the Roaja for our consumption. I ate this frog, along with some fern tops and some plantain shoots by way of vegetables, and found it by no means unpalatable. The Roaja promised me a gecko-steak the next day, a gecko being a large sort of lizard."

In the next village, "a rough but not unpalatable meal of burnt pig and rice had been prepared by the Roaja's wife, which she and her daughter served to me upon small wooden platters, with plantain leaves by way of table cloth."

Among another tribe the habit of eating dog was prevalent, which "my host pronounced a most delicate dish."

"Yuong much desired to prepare for me a mess of dog after his fashion; but although I affected omnivorousness, yet one must draw the line somewhere, and I drew it at dog."

Lieutenant Lewin relates with much spirit and humour his progress until he reached the border village of the Kyaw chief Teynwey, in close proximity to the Shendú country, where he was introduced to a Shendú chief, and also to some women of the tribe, and having made a solemn oath of friendship and alliance with Teynwey, hoped that one object of his expedition would be attained; but while he waited for the promised escort, a bullet from a gun fired by a treacherous guide struck him a little below the hip, passing down the whole length of the thigh, coming out just above the knee. This compelled his immediate return to Akyab, where his escape was pronounced by the doctor to be wonderful.

Three weeks later, when his wound was barely healed, Lieutenant Lewin made a fresh start with a companion, Major M—, for the Shendú country. This expedition had well-nigh ended disastrously. The party was only six in number, including "the faithful Tobi, my cook, who valiantly carried in his hand a large toasting-fork." Having reached the Shendú country they were betrayed by their guides, and met in an unknown forest by 400 armed natives.

Their escape was marvellous; but the jungle was favourable to concealment, and they regained their boat on the river and reached in safety Teynwey's village, where food and friendly faces awaited them.

On his return to his station Captain Lewin received the appointment of Superintendent of Hill Tribes in the Chittagong district, being vested with the full powers of a magistrate in criminal cases, and with authority to try civil and revenue cases.

"There seemed (writes Capt. Lewin) to be little vulgar crime in the hills, but I was much troubled by low Bengali attorneys, who were attracted to the district by the ignorance and simplicity of the hill people, and who set themselves to foment litigation and promote disputes. The hill folk proper I found did not have recourse to the English courts if they could possibly avoid it; in the first place, because the majority of them did not understand Bengali, which had been fixed on as the court language, and, secondly, to avoid the expense of employing an attorney, and of paying the Government stamp fees, both of which were required in all cases. I resolved that before long, with the assistance of the Commissioner, things should be altered in regard to legal procedure."

Troubles had often arisen with the independent tribes to the east known as the Lushais, of which the Shendús were a branch. "They continually raided into the Hill Tracts, attacking and plundering the inhabitants, burning the villages, slaying the men, and carrying off the women and children into slavery." But just now a hollow peace prevailed, and Captain Lewin resolved upon paying a visit to the nearest chief (by name, Rutton Poia) in his own village, in the hope of gaining influence and establishing more friendly relations. Remembering a trick of Robert Houdin, the conjurer, in which he had permitted an Arab to fire a loaded gun, containing a marked bullet, at his breast, which bullet was immediately afterwards produced by Houdin from between his teeth, and being pretty quick with his fingers, Captain Lewin determined to produce this trick among the Lushais. After an exciting journey he reached Rutton Poia's village, and was received by the chief in solemn assembly, and after the usual palaver performed the Houdin trick successfully, amidst intense excitement, earning thereby the reputation of being invulnerable; and having contracted a solemn alliance, offensive

and defensive, with Rutton Poja and his allied chiefs, returned to Chittagong.

Captain Lewin shared the usual fate of reformers, and as his proceedings were not always strictly according to official routine, and interfered with vested interests, was worried with complaints and departmental enquiries. His health suffered, but his enthusiasm for work among the hill folk enabled him to pull through.

"They were the simplest, the most kindly folk, these hill people; truthful, and capable of strong attachments; having also a great appreciation of even-handed justice . . . Many of them were Buddhists; but the rest had a sort of vague natural religion, a belief in spirits of air and water, of hostile demons warring in storm and sickness; but nothing to guide or help them in their daily lives. They needed schools; they needed religious teaching; they needed simple, upright dealing and protection for their lives and belongings. These needs I set myself to supply; but the obstacles first to be overcome were by no means insignificant."

A graphic description of a three days' fair, an assemblage both religious and social in its character, thus concludes:

"It was a pleasant social gathering, and I reflected much, as I returned to my own quarters, on the loss or gain which civilisation brings. These people thought no shame of their human nature, with its loves and passions, and yet in all simplicity preserved their modesty and self-respect. I had often heard of the vicious excesses and drunken debauchery of savage races; but here in the Hill Tracts, throughout the three days' carnival, I had not seen one drunken man, nor witnessed any discourtesy to a woman. They seemed an honest, kindly people, and I doubted much if they had anything to gain from the introduction of European ideas."

Captain Lewin again and again expresses his feelings with regard to the hill folk, and we can hardly be surprised that they are somewhat mixed.

"In Bengal the sensation most keenly felt by an Englishman is that he is an alien in a foreign land; but among the hill folk one is among fellow-creatures. Wherever I went among the people, I was hospitably entertained, fed and fêted; in return I kept open house for all who came to see me."

"My great desire was to help the people to raise themselves

without introducing the evils of European civilisation among them. But it was a difficult task. Living, as they did, a hazardous, care-driven life; each chief set against his neighbour, each clan against the other, their arms of offence and defence alike inefficient, their habits of life, their ambition, but shortsighted self-interest, but little removed from the wild creatures in the woods surrounding their villages: how long would it take to bring them to a knowledge of better things?"

In the midst of his labours health failed, and Captain Lewin was compelled to take leave to England. On his return, after two years' absence, he found that a series of aggravated forays had been committed by the Lushais in the Cachar district, in which several Europeans had been killed, and the little daughter of a planter, with many of the British native subjects, carried into captivity. To punish this unruly tribe, and to rescue the captives, a military expedition was planned, to which Captain Lewin acted as political officer. The details of this expedition are written in history. It was eminently successful. The captives were all given up, and a solemn treaty of peace was entered into. The Lushais are thus described by General Brownlow, who commanded the expedition:

"The Lushais will bear comparison with most eastern races in physique, natural intelligence, and character; their thews and sinews and their well-turned limbs indicate health and freedom from want or excessive toil; their faces indicate a happy, genial disposition, without any expression of cruelty or want of courage."

In the course of the following year Captain Lewin took a party of Lushai Chiefs and their followers to Calcutta, to show them the wonders of that famed city, little thinking that he should never return to the scene of his labours; but the Home Government refused to sanction the proposals of the Government of India for the reconstitution of the Frontier administration, and seeing no chance of being able to carry out the work on which he had set his heart, and being out of health, and disappointed at the lack of recognition of his services, he threw up his appointment, returned to England, and, a few years later, left the service.

This record of Captain Lewin's services amongst the hill tribes is lively and interesting:

"But, after all (he says), I was only 'a fly on the wheel.'

They were not my people. I did but represent and make known to them the impartial justice, the perfect tolerance, and the respect for personal freedom which characterise the British rule in India, gaining for it the respect of all creeds and classes, and making it, in spite of many blunders, misunderstandings, and mistakes, the strongest Government since the old Roman Empire that the world has known."

J. B. KNIGHT.

RELIGIOUS THOUGHT AND LIFE IN INDIA. By Professor Monier Williams, Boden Professor of Sanskrit, Oxford. John Murray.

II.

The importance of the study of the religious life and ideas of the Aryans of India cannot be doubted. "Although there is hardly any department of learning," says Professor Max Müller, "which has not received new light and new life from the ancient literature of India, yet nowhere is the light that comes to us from India so important, so novel, and so rich as in the study of religion and mythology." People there are whom it is difficult to persuade to believe that there is a great deal of importance and of service to the cause of truth which a study of the literatures of India reveals to the inquiring student. What can India possibly teach us? is the great exclamation with which most men in England dismiss the thought of reading Indian literature. There are many—and this class of men includes even a great many of the Anglo-Indians who, by their long stay in India, ought to know better—who cannot bear all that "learned talk," by which they mean wild talk, about India. But they forget or are altogether ignorant of what India was when England was nowhere. Prof. Monier Williams in his *Indian Wisdom* sets forth this in clear terms:

"It will not be supposed that in our vast Eastern Empire we have to deal with a single race, or even with many merely ordinary races. We are not there brought in contact with savage tribes who melt away before the superior force and intelligence of Europeans. Rather are we placed in the midst of great and ancient peoples, who, some of them tracing back their origin to the same stock as ourselves, attained a high degree of civilisation when our forefathers were barbarians, and

had a polished language, a cultivated literature, and abstruse systems of philosophy, centuries before English existed even in name."

Another prejudice to the study of Indian religious thought and of the system of Indian philosophy is that derived from the Christian's love of Christianity, the notion that no other religion can approach Christianity in its moral worth, and that, this being so, no other system of religion is worth a moment's study. I think that there is much unfairness in this. Students of the history of Christian thought must know to what large extent the philosophy of Christ, the theology that he preached, and the morality that he practised, were indebted to the philosophical ideas of the people that had lived before his appearance on earth. Philosophy or religion is not local. It is possible to imagine that men with the highest conceptions of morality and the sublimest ideas of religion might exist in the tropic of Capricorn as in that of Cancer, in the countries of the frigid zone as in those of the torrid zone. Christ appeared in Palestine, Buddha appeared in India, Shankarāchārya also in India, and Mahomet in the deserts of Arabia. These exponents of religious thought were not independent of the philosophical thought which immediately preceded them. "God is no respecter of persons, but in every nation he that feareth Him and worketh righteousness is accepted with Him," so said one of the Apostles.

The history of the Hindoo religion is a history of the Hindoos on a very complicated and extensive scale. The Hindoos of the present day are as far removed in their ways and modes of thought from the Aryans when they settled in the land of the seven rivers, the Sapt-sindhu (the Panjaub of our times), as the Italians of modern Italy are from the Etruscans of Romulus' time. They have passed through countless revolutions, political, social, intellectual, and physical. To me the wonder is that they still exhibit their strong consanguinity with the original Aryans. As they increased in population, and spread in course of time over the face of India, the Aryans were necessarily brought in contact with the aboriginal tribes, who, though reduced to the condition of serfs, naturally affected not a little the life and thought of their conquerors; for it is almost impossible for two peoples to live together without mutually borrowing and lending,

however unconsciously, ways of life and thought. The several incursions of tribes from the North and the influence of their ideas, whether of political power or social superiority; the rise of philosophy, and its attitude toward religious beliefs; the influence of the domination of Islam for a number of years; and, latterly, the dissolving forces set to work by the teachings of European science: all these have woven a web too intricate for any but special study. But it is interesting to find that, in spite of all the rude shocks both of internal and external revolutions, the edifice of Aryan thought has stood out. A thread of continuity binds the ancient Aryan with the modern Hindoo which it is wonderful to behold. It is otherwise with the history of European religious thought. There is here a blending and a fusion of several distinct religious beliefs and philosophies so complete that, while the whole is a magnificent work to look at, the component parts have lost identity. The remarks of Prof. Seeley may, I think, be fitly quoted here:

"We are to remember that, as Islam is the crudest expression of Semitic religion, Brahminism, on the other hand, is an expression of Aryan thought. Now among the religions of the world Christianity stands out as a product of the fusion of Semitic and Aryan ideas. It may be said that India and Europe in respect of religion have both the same elements, but that in India the elements have not blended, while in Europe they have united in Christianity. Judaism and classical paganism were in Europe at the beginning of our era what Mohammedanism and Brahminism are now in India; but in India the elements have remained separate, and have only made occasional efforts to unite, as in the Sikh religion and in the religion of Akbar. I may add that the movement known as the Brahma Samaj is in the same direction also. In Europe a great fusion took place by means of the Christian Church, which fusion has throughout modern history been growing more and more complete."

Such, then, is the subject which Prof. Monier Williams has endeavoured, with a very fair amount of success, to explain to his English readers.

The three principal "stages" or "phases" in which for convenience sake Prof. Williams divides the discussion of the subject are: I., Vedism; II., Brahminism; and III., Hinduism. Vedism was the earliest form of the religion of the Indian Aryans. Brahminism grew out of Vedism, and Hinduism grew out of Brahminism. But it would not be correct to

suppose that the second phase as soon as it appeared destroyed the first, or that the third destroyed the second. They indicate a kind of growth, and only as much of destruction as is implied in that process, or, to use the words of the Professor himself, "these three principal phases really run into each other."

#### Vedism.

The four books of the Veds represent the earliest Aryan thought extant. They present to us the ideas of the early Aryans in India without an admixture of foreign elements—pure, simple, unadulterated, almost child-like. "I may say," remarks Prof. Max Müller, "that there really is no trace whatever of any foreign influence in the language, the religion, or the ceremonial of the ancient Vedic literature of India." The Veds represent a period of nearly ten centuries of early Aryan thought, from about 1,500 B.C., when the Aryans are supposed to have descended into the plains of India, to nearly 500 B.C. They are mostly hymns or songs composed by men of learning, such as it was then, among the Indo-Aryans, and embodying their first impressions of the vastness of Nature, of her gigantic phenomena, and of the wonders of the land. The hymns are not arranged in anything like a chronological order, nor, in most cases, is their authorship known. But they help us to judge of the feelings of the writers of the hymns, and the development of civilisation among the people whom these writers represented, whom they supplied with light and leading. The four books of the *Veda* are known as the Rig-veda, the Yajur-veda, the Sāma-veda, and the Atharva-veda. The first book relates to the earliest period of the Aryans in India; the second belongs to a later period, and is a liturgical arrangement of a portion of the collection of hymns of the first, with some additions; the third again is a liturgical arrangement of some of the same hymns which were used at sacrifices, where the juice of the Soma plant formed the principal offering; the fourth book belongs to a much later period.

Some of the hymns of the *Vedas* are addressed to rivers or water, fire, sky, and such like phenomena or forces of the physical nature. It requires no strain of imagination to conceive that the budding faculties of man are sensibly impressed with the wonders of the Creation, its beauty and its grandeur.

The star-bedecked heavens, the earth with its vast oceans, huge mountains and ever rolling rivers; the sun, whose rise gladdened the heart, and night, which suggests all sorts of horrors; the moon, which sheds sweet light to mitigate these horrors; thunder, lightning, rain, hail, and innumerable other things which spring every day out of the womb of Nature, are too powerful not to affect the character and thought of man. And almost the first question that one puts oneself after one has recovered from the amazement and stupefaction of the first shock is, What is all this that I am beholding? Whence is its rise and where its end? What is the meaning of all these phenomena that I observe? To these questions man has tried to reply in a variety of ways. Faith, philosophy, science, have no other origin. The experience of the early Aryans of India was not different from this. They came face to face with some of the grandest works of Nature. They felt in a way overpowered with the bounties of Nature as well as with her dreadful appearance. They had to subdue as well as to be subdued. All this did take place. Unfortunately, however, the hymns of the Rig-veda, the oldest of the four books of the *Vedas*, have not come down to us arranged in the order of the dates of their composition. This would have enabled us to judge better as to progress towards civilisation of the early fathers of India. But there is evidence enough, I think, to show that the progress was not slow; and who could say that, if it had not been interrupted by the calamities of external incursions which befell them in later ages, the world would not have seen one of the most unique and original kinds of civilisation? I bewail these calamities as a patriot; I bewail them as an educated cosmopolitan; and it is a consolation to meet with a sympathiser. I quote the following extract from Prof. Max Müller's *India: what can it teach us?*

"It (*i.e.*, Vedic literature) presents us with a home-grown poetry and a home-grown religion; and history has preserved to us at least this one relic, in order to teach us what the human mind can achieve if left to itself, surrounded by a scenery and by conditions of life that might have made man's life on earth a paradise, if man did not possess the strange art of turning even a paradise into a place of misery." (The Italics are mine.)

What, then, is the religion of the *Vedas*? is a question not so easy to answer as it is to ask. I will quote a passage

here from Prof. M. Williams, another very useful book, the *Indian Wisdom*:

"To our Aryan forefathers in their Asiatic home God's power was exhibited in the forces of Nature even more evidently than to ourselves. Lands, houses, flocks, herds, men, and animals were more frequently than in Western climates at the mercy of winds, fire and water, and the sun's rays appeared to be endowed with a potency quite beyond the experience of any European country. We cannot be surprised, then, that these forces were regarded by our Eastern progenitors as actual manifestations, either of one deity in different moods, or of separate rival deities contending for supremacy. Nor is it wonderful that these mighty agencies should have been at first poetically personified, and afterwards, when invested with forms, attributes, and individuality, worshipped as distinct gods. It was only natural, too, that a varying supremacy and varying honours should have been accorded to each deified force—to the air, the rain, the storm, the sun, or fire—according to the special atmospheric influences to which particular localities were exposed, or according to the seasons of the year when the dominance of each was to be prayed for or deprecated."

I think this conveys a pretty clear idea of the religion of the *Vedas*. But people are not generally satisfied unless some popular and received terms are used in connection with certain creeds or faiths. Is it deism or theism? or is it merely nature worship? Is the religion of the *Vedas* polytheistic or monotheistic? In these set terms it is not possible to describe the religion of the *Vedas*. The terms have become too much crystallised and are altogether wanting in elasticity to be used with any degree of accuracy to describe the Vedic doctrine. I will not be positive about it, but I imagine our Aryan forefathers took some time before they attempted to formulate their ideas about the great Unknown and Unknowable with which they were surrounded, and as soon as any attempt was made, their faith probably assumed what may be called the pantheistic form. I also think that further attempts in this direction were rewarded with a nearer approach to the ideal of the highest truth. I may describe the creed of the *Vedas* as "God in everything and everything in God." From this point of view the *Vedas* occupy a very important place in the religious fabric of modern Indian-Aryans. Changes have since taken place in the conception of the highest truth; time has wrought them, but they are all grafted on the original plant; so that

to this day the religious philosophy of the *Vedas*—or rather, to which the *Vedas* gave rise—has maintained an elevated position unshaken, through all the vicissitudes of ages. “To the present day,” says Prof. Max Müller, “India acknowledges no higher authority in matters of religion, ceremonial, customs, and law than the *Veda*, and so long as India is India, nothing will extinguish that ancient spirit of Vedantism which is breathed by every Hindu from his earliest youth, and pervades in various forms the prayers even of the idolater, the speculations of the philosopher, and the proverbs of the beggar.”

But let me not be understood to convey an exaggerated idea of the merits of the *Veda*. I feel no hesitation to endorse the following view of it as stated by Prof. Williams :

“Although the majority of the Hindus believe that the four *Vedas* contain all that is good, great, and divine, yet these compositions will be found, when taken as a whole, to abound more in puerile ideas than in lofty conceptions. At the same time it is clear that they give no support to any of the present objectionable usages and customs for which they were once, through ignorance of their contents, supposed to be an authority. The doctrine of metempsychosis or transmigration of souls, which became an essential characteristic of Brahminism and Hinduism in later times, has no place in the religion of the *Veda*. Nor do the hymns give any sanction to the prohibition of widow-marriages, the general prevalence of child-marriages, the tyrannical sway of caste, the interdiction of foreign travel, and the practice of idolatry.”

The following, according to the Professor, was the condition of society of the Vedic period :

“The social condition of the people was by no means low. They had attained to considerable civilisation. They were rich in flocks and herds; they well understood the principles of agriculture; they were able to build towns and fortified places; they had some knowledge of various arts and of working in metals; they engaged in philosophical speculations; they had rulers, and a political system; they were separated into classes, though they were not yet divided off by iron barriers of caste; polygamy existed, though monogamy was the rule; they killed animals for sacrifice; they were in the habit of eating animal food, and did not even object to the flesh of cows; they were fond of gambling, and indulged in intoxicating beverages.”

V. M. SAMARTH, B.A., M.R.A.S.

Messrs. W. H. Allen will publish shortly a “History of Hindustan,” by Mr. H. G. Keene, C.I.E., late of the Bengal Civil Service, and author of several well-known books on India. The term “Hindustan” is taken in its strict sense as limited to northern India—the country, in short, where Hindi is the vernacular language. The work begins with the conquest by the Mahomedans in the 10th century, and will form a sort of introductory supplement to the author’s book on “The Fall of the Mughal Empire.”—*Literary World*.

#### CONFERENCE OF GRADUATES AT MADRAS ON SOCIAL REFORMS IN INDIA.

Among the numerous meetings which have taken place in India in reference to the social questions lately raised by Mr. Malabari, one of the most important was the Meeting consisting of graduates of the Madras University, held at the Presidency College on December 31st. It was called by the invitation of Mr. Gopala Row, B.A., and Mr. P. Ranganuda Moodeliar, whose address on Social Reform among the Hindus we published last month. The object of the Meeting was stated to be, to consider what steps should be taken to promote the re-marriage of Hindu widows, and other social reforms. The attendance was large, and among those present were the Hon. T. Rama Row, the Hon. S. Subramaniam Iyer, Messrs. V. Bashyam Iyengar, R. Raghunadha Row, V. S. Subramaniam Iyer, P. Ranganadha Mudeliar, M.A., P. Anunda Charlu, P. Chentsal Row, A. Ramachandra Iyer, C. Nagojee Row, M. Jagga Row Pillay, R. Balajee Row, C. V. Sundram Shastri, Sreenevasa Raghava Iyengar, Gopala Chary, Paudit Shivanadha Sastri, S. Seshayya, K. Veerasalingum, Jaghannadha Row, G. Subramaniam Iyer, M. Veeraghava Chariar, and Parthasaradhy Iyengar.

We give the following Report from the *Hindu* :—

Rai Bahadur T. Gopala Row, B.A., was asked to take the Chair. He said, in opening the Conference, that he was sure the need of Social Reform was strongly felt. There were three subjects that required their best immediate attention, viz. :—

(1) Female Education; (2) Abolition of early marriages; (3) Abolition of enforced widowhood; and (4) Abolition of those distinctions which, without the slightest warrant of the Shastras, keep asunder members of the same caste.—As to female education, the speaker remarked that there could not be two opinions on its manifold advantages. It was obvious that their girls would be the better for education—would become fitting companions to their husbands, and better mothers, and would manage their households better. The greatest advantage of female education was, that it could smooth the way for all other reforms.—He spoke next of early marriage, and said that it was the bane and curse of society. Especially it was a bane to the Brahmins. This practice was one great reason why the Brahmins of the present day were such weak specimens of humanity. He believed that Manu enjoined that a man of thirty should marry a girl of sixteen, or a youth of eighteen, a girl of eight. There was a prophecy in the Sanskrit books that at the end of Kali Yuga (the present, the black age) the human race would dwindle to the size of a thumb. He might say—and say with truth—that early marriage was the Kali in question.—The Chairman then referred to enforced widowhood, and said that it was unquestionably productive of much misery. Early widowhood was the result of early marriages, for which the contracting parties were by no means responsible.—He next spoke of inter-marriages. He pointed out the disadvantages of the practice, by which members of one and the same caste were debarred from freely mixing with one another. This practice was bad, inasmuch as it weakened them through lack of union and sympathy; and also by limiting the matrimonial choice within a very narrow circle of relatives. He appealed to the graduates to sincerely work for the cause of social reform. Hitherto they had done little. There were no doubt a few solitary reformers—rather lovers of reform—who were really earnest; but no appreciable benefit accrued to society. He sincerely hoped and prayed that that day would mark an important era in the history of social reform. He entreated his hearers once more to push on the work of social reform, and to co-operate for the attainment of permanent public good in that direction.

Mr. P. Ranganadha, M.A., then proposed: “That in the opinion of this meeting it is necessary and desirable that each graduate should promote female education to the utmost of his ability, among the members of his own family and of the community in general.” In doing so, he said that though they might acquire wealth, political power, fame, and though they might go on multiplying their schools and colleges,—they might

do all this and more, but he would assure them that they would fail to make their lives happy if the women of their country were not educated, to sympathise with them, and to share their joys and woes in life. He would ask the graduates to work unitedly and systematically.

Mr. V. Bashyam Iyengar seconded the proposition, which was carried unanimously.

The Hon. S. Subramaniam Iyer then moved: “That in the opinion of this meeting it is necessary and desirable that each graduate should do his best to prevent the marriage of boys under sixteen and of girls under ten, both in his family and the community in general.” He hoped that that meeting would result in the formation of an association earnestly bent on doing good work in the matter of social reform. They did not meet there to bring about any political reforms, and he thought there was something very befitting in graduates being called upon to club together for bringing about social reforms. It was his own impression, after inquiry, that the custom of early marriage had been more prevalent for the last thirty or forty years, and that they would not be hurting any religious feelings in trying to bring about a better state of things. There was nothing in the Shastras which encouraged the gift of a girl not over ten; and hence he was sure that the graduates had their ground quite clear. He was strongly of opinion that they should not go against their national customs and the teachings of their national literature, in attempting any social reform, for any reform undertaken in that spirit would be unsuccessful. In support of his remarks, he read an extract from Professor Max Müller's writings. The time to put themselves forward as educators of society had come, and they must rise equal to the occasion. He thought it was a duty of the graduates to find out what the Shastras were at one time, and how were they modified; such knowledge would enable them to grapple with the evil better.

Mr. C. S. Gopala Chari seconded the resolution, and read an interesting paper on “Early marriage and enforced widowhood.”

Mr. Ramayya contended in a long speech that girls at ten were not able to understand the proper duties of their household, and that that limit of age was not very useful in remedying the evil. He proposed that the limit of age be at least fifteen.

Mr. Bashyam Iyengar said that what the mover meant by the original proposition was that the betrothal of the marriage, not the consummation, should not take place earlier than ten. It was most deplorable at present that young girls of five and six years old should marry and become widows at ten. The limit of age was reasonably fixed. They must be content with



humble reforms. For his own part he was dead against legislation in the matter of social reform. According to rational principles such reforms should not be introduced by the intervention of Government. When once they asked for legislation, there was no saying where the line would be drawn or where the legislation would end. He fully sympathised with the previous speaker, and hoped that effect would be given, ere long, to what he had said. In conclusion he expressed a hope that the Conference would be held at the same place every year.— Mr. Nagojee Row spoke against the amendment and promised to the meeting the support of the Rajahmundry graduates. After a short discussion, the amendment was put to the vote and lost against a large majority. Mr. C. V. Sundram Sastry pointed out the ambiguity in the words "do his best" in the original proposition, and proposed to substitute the words "that each graduate should pledge himself to carry out the same."

Mr. A. Ramachandra Iyer said that Mr. Sundram Sastry's amendment implied that the graduates were a set of insincere persons. He had much confidence in the good sense of his fellow-graduates, and was sure that they would earnestly push on those reforms. They were not a body of legislators to force laws on their fellow-graduates; and the speaker hoped that they would honestly endeavour to discourage early marriages. The graduates were not all free-agents in social matters; and Mr. Sundram Sastry's amendment would only mean that they (the graduates) should cut themselves off from the circle of those that were near and dear to them.

Messrs. Nagojee Row, Bashyam Iyengar, Balajee Row and G. Subramanian Iyer spoke against the amendment, and it was lost.

The original proposition was put to the vote and carried amidst applause. The meeting was then adjourned to 5 p.m. on January 1.

The attendance on the next day was as large as on the previous occasion. Mr. S. Seshayya proposed: "That all graduates should do their utmost to reduce expenditure on marriages and other ceremonies in their own family, and induce others to do the same."

Mr. Nagojee Row seconded, and Mr. Narasinga Row (who read a paper on "Marriage expenses") supported Mr. Seshayya, the proposition being carried *nem. con.*

After some discussion a Resolution was passed as follows:—

"That in the opinion of this meeting it is necessary and desirable that the movement for the marriage of child widows should be supported and encouraged, and that graduates should

signify in writing their approval of it and their willingness to give support to it as far as circumstances will permit, with a view to the same being published."

This was succeeded by the following Resolutions:—

"That each graduate should communicate to the chairman the extent of his support."

"That all graduates be invited to express their views in regard to Mr. Malabari's document on infant marriage and enforced widowhood."

"That an Association be formed of graduates and other well-wishers for the promotion of these objects."

"That the following gentlemen do form themselves into a working Committee, with power to add to their number, to carry out the foregoing resolutions: Messrs. T. Gopal Rao, P. Ranganadham Mudeliar and G. Subramanian Iyer, S. Ramasawmy Mudeliar, M.A., B.L., B. Hanumanta Rao, R. Ragunatha Rao, P. Chentsal Rao, K. Verasalingam Puntulu, A. Ramachandra Iyer, S. Seshayya and the Hon. S. Subramanian Iyer."

The proceedings closed with votes of thanks to the Chairman, and to Dr. Duncan for the use of the Hall. We hope to be informed of the proceedings of this practical Association, which may prove very useful in regard to the improvement of social customs.

#### SOCIAL REFORM IN INDIA: A SUGGESTION.

I think that every Indian, who loves his country and feels for its present condition, will be rejoiced to see that Mr. Malabari is in right earnest about his work, and that the Notes he wrote some time ago on "Infant Marriage and Forced Widowhood" are not simply the outcome of an empty zeal, such as often manifests itself in our countrymen. He really feels for the sufferings of those whose miserable condition he has most graphically and pathetically depicted in his Notes; and in the *Journal* of the last month his prospectus has appeared of "An Association for Practical Reform," subject to the suggestions and considerations of Indians who take any interest in social matters. While I differ from Mr. Malabari in certain points—and this difference I have expressed in a recent number of this *Journal*—I desire to express my heartfelt grati-

tude and admiration for the impulse he has once more given to our social movement—awakening many a thinking Indian in regard to questions pressing for solution. Much ingenuity has not unfrequently been brought into play respecting questions of marriage and other social customs; many a barren speculation has been ventured, but always without much result. Mr. Malabari is a practical man, and, being discontented with mere talk, proposes some measures of practical Reform.

He suggests that Committees be formed in different parts of India, having both deliberative and executive functions, "working on principles of self-help," and including among many other items of their work: (1) a system of home education for native children; (2) improvement in the marriage customs; (3) encouragement of remarriage and inter-marriage; (4) discouragement of polygamy and ill-treatment of widows; (5) curtailment of expenses on foolish customs. The plan of work that he suggests is divided under two heads: (1) the forming of central and local Committees for discussing and deciding social questions; (2) the collecting of funds for publishing cheap tracts and books in the Vernaculars, interpreting scriptural authorities, sending out preachers, &c. He goes on further as to the rules of membership, &c.; but the most important part of his scheme is what I have just given.

Now, anyone conversant with the periodic discharges of Indian energy, will assuredly find no novelty in this scheme. A similar scheme, in a greatly modified form, which I shall presently commend to Mr. Malabari's consideration, was proposed in the beginning of the last year by Pandit Pran Nath, President of the Kashmeeri National Club, Lucknow. The credit which Mr. Malabari deserves, and justly deserves, is not, in my opinion, so much for the originality of the scheme, as for the moral courage and zeal with which he has grasped an old scheme and recast it for the fresh consideration of his countrymen. But the very fact that the scheme is an old one, raises in our minds a suspicion that if as an old scheme it has often been tried and failed, what warrant there is this time of its success?

It would, doubtless, be a happy day for India if central Committees were formed in different centres, and local Committees all over the country, discussing and deciding social questions, representing the nervous centres of our social organism, and sustaining, controlling, regulating all the activities of our social life. But the state of things, alas! is quite different. One of the greatest misfortunes of my country compels me to differ from Mr. Malabari on one of his most important suggestions, *i.e.*, the formation of Central Committees for carrying on the business of Social Reform. That misfortune

is the conflict of castes. There are, as everyone knows, so many castes and sub-castes in India, with so many prejudices clinging to each of them, that the scheme of organizing an International Committee of Social Reform in Indian society may find a suitable place in a Platonic reverie, but is certainly an illusion which comes in the way of a practical reformer. With this suggestion several other of Mr. Malabari's suggestions must stand or fall. On what principle these Reform Committees will be able to work efficaciously, I fail to see. In the first place, the difference of religion and nationality will prevent the diverse sections of Indian society from coming together for the formation of such Committees. In the second place, the reform which suits one class will not suit another. Considering, then, the extreme difficulty of organizing Central Committees, or, rather, International Associations for Social Reform, it is an utter impossibility that such Committees should discharge the functions assigned to them by Mr. Malabari, as the improvement of marriage customs, encouragement of widow remarriage and international marriage, discouragement of polygamy, &c.

But one suggestion of Mr. Malabari's, I think, is most fertile, and most worthy of the consideration of thoughtful Indians; and that suggestion alone, if properly developed and worked out, is, in my opinion, quite capable of doing all what he so earnestly desires. Mr. Malabari feels the necessity of "a system of home education for children, supplementing the instruction given at school, and bearing specially on domestic and kindred subjects." In this suggestion Mr. Malabari has, doubtless, struck the right chord of most of our difficulties and misfortunes. Nothing can be more alarming and more pitiable than the state of the early education of Indian boys and girls. Public schools cannot meet that difficulty. In some parts of India children are altogether left to the mercy of professional tutors, not unfrequently of loose character. They remain under such tutors till the age of 13 or 14. The subject of the tutorial system is of a very painful interest; but this is not the place to dwell upon the vices of that system. The one thing which makes it a matter of pressing necessity to do something respecting the early education of Native children, is the dreariness which the school instruction presents to, and the aversion that it produces in, young minds. It is a law of our nature, that the recollection of a thing or place which has given us pain at any time, always produces painful feelings in us; while the recollection of a thing or place associated with some happy incident of our life produces the opposite effect. Applying this principle to the education of our children, we can well anticipate the result in their after lives, of an education which has been

always associated with pain. When a boy is prevented from indulging in any play whatever, when all his energies are crushed and he is commanded to be always at his books, when in the school he is taught books which can never be congenial to a young mind, and has to cram up dead and dry formulas without at all understanding what they mean, then does it need any prophet's eye to foresee the disastrous consequences of such an education? Can one, to whom the acquisition of knowledge in early years has been the one source of unending misery, be expected to continue studies after the school-life has come to a close? Besides producing aversion towards knowledge, the early education of our children produces another effect of a far more disastrous kind. It tells upon their health. Many an Indian parent is haunted by the superstition that the best behaved and best disciplined child is one who always reads and never plays. Hence, in India, we have no healthy games and sports, such as English children have. Every kind of physical exercise is discouraged. Sedentary habits, on the other hand, are encouraged by parents and by society. This is one of the chief causes of the weakness and the unhealthiness of many of our educated youths. The prevailing shortsightedness among our school-taught young men may be traced to this cause. The three great Indians of this century have died, within a short period, in the full vigour of their lives; and the likelihood is that their constitutions could not bear the excessive mental strains to which they had been subjected. Then, again, the moral and religious education of children is as indispensable as anything else. But the principle of religious neutrality in public schools is founded on good reasons. The diversity of castes and religions in India makes the introduction of religious teaching in schools impossible. Much more could be said about the faulty early education of our children, but this is quite enough for the present purpose.

Now how is the difficulty to be met? Mr. Malabari has most wisely made us alive to this great defect in our social system, and he suggests "a system of home education for Native children, bearing specially on domestic and kindred subjects." Such a system involves a good many things. I think it includes the founding of such primary schools as may be able to meet all the defects of the early education of Native children. It ought to be the earnest endeavour of every Indian to put his shoulder to the wheel in carrying out this scheme, and preserving the soft and plastic faculties of children from being twisted, stunted and withered. Mr. Malabari thinks of this work being carried on by the Committees organized for Social Reform. To me his suggestion seems most reasonable.

No better and more hopeful work can fall to the lot of these Committees than that of Education. And here I shall venture a very modest suggestion with regard to Mr. Malabari's scheme.

We know how deep-rooted are the social prejudices of our countrymen; how hard and painful has been the struggle of our Reformers against the vices and the vanities of their age. But we also know how gradually and imperceptibly have melted away many of our prejudices beneath the dissolving agencies of thought and change; how silently but surely many old, antiquated notions of our countrymen have disappeared in the blaze of day; how English education has stirred Indian society to its very depths; how it has revolutionized Indian thought. Indifference is now sometimes shown to the most deeply cherished superstitions of caste—the effect of English education. That this change, which under the influence of Western education has gone so far, will go no farther, may be the opinion of some desponding pessimist, but can find no countenance from the hopeful worker who believes in the beneficence of the mysterious "Divinity that shapes our ends, rough-hew them how we will." But it may be asked, "Will education succeed in working all reform in India, and, slow as the work of education is sure to be, should the educated Indians let social customs alone, to be reformed by this slow process?" Yes, in my opinion. I may be mistaken, but it seems to me that if the educational system of Native children be only set on a better footing, every kind of reform will be brought about insensibly. Men everywhere are guided by opinion, and education is the great moulder of opinion. By changing opinion we can succeed in striking at the very root of our social customs; but by removing the customs only, we remove the external shell, though the evil remains. Can it ever be expected that a generation of young men, bred and brought up in the principles of liberal education, will still cling to notions from which all life has fled, and follow customs which do not at all harmonise with its mode of feeling and thought? Assuredly not. Well, if the Committees of which Mr. Malabari speaks devote themselves altogether to the work of diffusing the light of knowledge, by founding schools and promoting home-teaching on principles which may suit the wants of our national mind, and leave marriage and inter-marriage to their own fate, then can the real reform be wrought in the country. By making these Committees only Educational Committees another facility will be offered in the execution of the real work. None but a handful of English educated men—Anglicised renegades, one of the old school would say—will sympathise with Mr. Malabari's plans of Social Reform. But the circle of his sympathisers is sure to be infinitely enlarged if, instead of Social Reform, he

only undertakes to form Committees of Educational Reform. No doubt both mean really the same thing—the one reform is sure to lead to the other. But, however, they are not the same to the ignorant masses of our country. If the help of the people is wanted—and I think that in a gigantic scheme such as this it is indispensable for the successful carrying out of this scheme—then to me it seems most expedient to let our social customs alone for the time being, and devote all our energies to regenerating the Educational system of our country. And with regard to this point, Mr. Malabari has suggested a very practical plan of collecting funds for the publication of cheap tracts and books, &c., for the use of young boys and girls. There is a great want at present of good and useful books, in the Vernaculars, for the use of our children and our zenanas. No doubt, if Mr. Malabari's scheme succeeds in setting the education of young boys and girls on a better footing, and in purifying and enriching our Vernacular literature by the publication of such moral books and tracts as may be suited to the tastes of ladies and children, Indian society will be immensely benefited.

In conclusion, I express my heartiest thanks to Mr. Malabari for his disinterested labours, and my warmest sympathy with him in the noble cause he is so energetically and so devotedly urging. I wish him all success in his earnest endeavours, and hope that every Indian, who at all cares for his country, will, "while it is day," lend his assistance to Mr. Malabari in carrying out at any rate the educational portion of his patriotic scheme.

P. BISHAN NARAYAN DAR.

London.

## EDUCATIONAL AND SOCIAL INSTITUTIONS IN THE WEST.

### III.—GUY'S HOSPITAL.

On 8th January I went from Notting Hill Gate by the underground railway to the Monument Station, on a visit to Guy's Hospital. I crossed the well-known London Bridge, upon which vast traffic was passing, causing fearful noise, and close by the Bridge I found St. Thomas Street, where the Hospital is situated. Doctor Hale White, a friend of mine, who is connected with the Hospital, kindly showed me over it. First of all we passed through some wards which were full of men patients, suffering from many kinds of illness; they looked cheerful and in good spirits; some of them were reading

newspapers or books. The female wards are of the same kind; I was amused very much to see a little girl who was combing the hair of a doll in her bed. It shows that children are very well provided with things which are dear to them. Some of the wards were decorated with flowers. The sisters (ladies who act as nurses) were busy in their solemn duties of taking care of their helpless patients. My countrymen of India will be surprised to hear that in England ladies often go to visit hospitals and such other places, and take with them flowers and other things for the sick, and have pleasant conversations with them. In India neither women nor men go to such places. They would be afraid of bringing back some disease with them. In former times we used not to have regular hospitals in our country, and the science of surgery was not known then. The dissection of the body was never dreamed of. Mr. Meadows Taylor furnishes us with an interesting account in his *History*, of a Medical College which was created in 1835 in Calcutta by Lord William Bentinck, then the Governor-General of India; and since that time many regular institutions for medical purposes have been established, which is indeed a great boon for us, under the English Government. Mr. Taylor says, "Except the ancient Hindu, Grecian, and Arabian systems, no means of medical instruction existed in India. Of surgery, as based on anatomy, there was profound ignorance, and the village barber was the usual operator as surgeon, in case of wounds or hurts; while those who had traditional knowledge of simples were the physicians. Now, however, the whole range of European medical science, surgery, and anatomy was opened to the pupils, who became at once very numerous; and the blessings of true medical instruction have since been widely extended."

The following few lines will give the history of Thomas Guy, the founder of the Hospital:

He was born in the year 1645, and his father died when he was a child. In the year 1660 Guy was apprenticed to Mr. John Clarke, a bookseller; and eight years after he became a freeman of London. The largest capital Guy had in the world was £200 (Rs. 2,000), with which he started business as a bookseller. His wealth increased every day, and in course of time he acquired a considerable amount. This immense fortune raised Guy to the highest reputation, rank, and popularity. He was offered the office of Sheriff of London, but he paid the fine and declined to serve. In 1695 he enjoyed the highest dignity: entered Parliament as a member for Tamworth; and he sat in Parliament till the first year of Queen Anne.

Thomas Guy died, after a long life of 80 years, in 1725.

- The Hospital was founded after his name in 1722, with a sum given, secured by his will, amounting to £250,000 (Rupees 250,000,0), and it was opened a few days before his death.

Guy made many gifts for charitable purposes, which rendered him ever memorable in the history of this country. His statue was put up by his admirers in the front square of the Hospital building, and there it still stands.

The Hospital has 695 beds, and contains many wards, operating theatres, &c.; the school connected with the Hospital consists of museum, lecture theatres, class-rooms, and library. A prospectus for particulars can be obtained from the Secretary of Guy's Hospital. It is one of the best known medical schools in Europe, and students from all parts of the world attend it.

*London.*

VERITAS.

#### THE BOMBAY HOSPITAL FOR ANIMALS.

AN interesting ceremony took place at Parel, Bombay, on December 10th, in connection with the opening, by Lord Dufferin, of the Bai Sakarbai Dinshaw Petit Hospital, a Hospital for Animals. A large number of distinguished visitors were present on the occasion.

The proceedings began by the reading of a statement by Mr. K. M. Shroff, Secretary of the Bombay Society for the Prevention of Cruelty to Animals, giving an account of the origin of the institution. Its object is to give curative treatment gratis mainly to the suffering bullocks belonging to poor cartmen, levying on them a small fee for the feeding during treatment. The chief promoter of the Hospital is Mr. Dinshaw Manekjee Petit, who lately purchased, for the sum of Rs. 45,000, the large estate and the spacious bungalow in which the work has been started. In consideration of this gentleman's liberality, the Hospital has been named after his wife. A Veterinary College has been established on the same estate by the co-operation of the Government, and excellent arrangements for stabling the sick horses and cattle have been made. Mr. Justice Bayly addressed Lord and Lady Dufferin on behalf of the Committee; and he referred to the efforts of Mr. K. Kabrajee, who was formerly Hon. Sec. of the Society (which was originated chiefly by Mr. Lee-Warner), and also to the very zealous exertions of the present Hon. Sec., Mr. K. M. Shroff, in collecting funds for the Hospital.

Lord Dufferin, declaring the Hospital open, expressed his pleasure in being present on the occasion, and his interest in the history of the rise and progress of the institution. His Excellency added: "The object is a most noble one, and I am certain that from day to day, as the progress of civilization advances, mankind at large will be more and more inclined to follow that noble example which was first set to them in the Peninsula of India, of regarding with mercy and compassion all those domestic animals which minister to their wants." The Viceroy and Lady Dufferin, and the Governor of Bombay, with members of the Committee, then inspected the Hospital buildings; after which Mr. Dinshaw Manekjee Petit thanked His Excellency for performing the opening ceremony. A Hindu custom was observed, as an augury of success and prosperity to the institution, which struck the Vice-regal party by its quaintness. The posts on both sides of the entrance were masked with gungoo and turmeric, the deep red and yellow scoring the timber in alternate lines. On the ground, round the base of the pillars, new-laid eggs were broken; and to conclude the rite, cocoa-nuts were cracked against the wood, and their milk was sprinkled on the floor, amidst the shells in the husk. The same ceremony was gone through in the bullock-sheds. Before their Excellencies left, trays of flowers were brought forward, and the whole party were decorated by rich, sweet-scented garlands. Amid loud cheers, and the performance of the National Anthem, the visit closed.

#### MAHARANI'S GIRLS' SCHOOL, MYSORE.

We have pleasure in calling attention again to the excellent School for Girls founded in 1881 at Mysore by H.H. the Maharaja, by the advice and co-operation of the late Dewan, M. Rangacharlu. Its object is to provide sound education for Brahmin and other high caste girls, and it seems to be well appreciated. The Principal of the School is a graduate of the Madras University, who is assisted by

several capable teachers. Two Brahmin women are on the teaching staff, and music and needlework are undertaken by some Convent sisters; but it is to be wished that female teachers only could be employed for the higher classes, so as to enable the girls to remain longer at school. The teaching appears to be thorough, and the good discipline renders the pupils obedient and cheerful. The subjects of instruction are Canarese and English Reading, Writing, and Dictation; Sanskrit, Arithmetic, Geography, Hygiene, Drawing, English and Carnatic Music, and Needlework. The School is located in a magnificent building, which forms part of the Jaggun Mohan Palace of the Maharaja, in the middle of the town, but airy and healthy. There are over 300 on the rolls. It is an important point that a plan of Home Teaching has been established in connection with the School, to continue education at home after the school course has been closed.

We have lately received from Mr. Narasim Aiengar, who takes a zealous interest in the progress of the School, the following extract from the Visitor's Book, written by M. P. Arunachalam (M.A. Cantab.), of Ceylon. Other visitors have from time to time expressed themselves very favourably as to the efficiency of the Institution:

"25th December, 1884.

"It has given Mrs. Arunachalam and myself great pleasure to visit the Maharani's Girls' School, which has interested us far more than anything we have seen in the Province. Our visit to the school was unfortunately very hurried; but we saw enough to be impressed with the excellence of the work done, and with the rich promise of the Institution for future good. It was a novelty to us to see so many hundreds of girls of good family assembled at school. We have seen only one other institution in India which reaches girls of this class—the College recently established at Poona by the public-spirited and enlightened citizens of that town. But that is in its infancy, and not to be compared either in size, efficiency, or achievements with the Maharani's school. The success of this school seems partly due to the cautious conservative spirit in which it is managed. I trust that, proceeding on the same lines, it will in time train up girls to the B.A. standard, as attained by the Bethune School at Calcutta, but preserving more successfully than that school all that is precious in our national life. To keep girls here until they near that standard—I trust serious

efforts will be made, by giving special inducements (if necessary, in the way of scholarships) and other facilities, to girls to continue their education, now unfortunately cut short before they reach their teens—female teachers for the higher classes will, I think, become necessary. They might be obtained either from England, or from the Bethune School at Calcutta, or the Normal School at Poona.\*

"Two points in the curriculum of the school struck us in our hurried visit as almost unique in India. The musical education of the girls was excellent even in the lower classes. It was quite a pleasant surprise to us to see the girls of good family sing and play well. Such accomplishments have hitherto in the greater part of India been confined to Nautch girls, and have acquired a bad name. This school deserves credit if only for overcoming that foolish prejudice, and introducing into Hindu homes the pure pleasures of music. Hygiene, too, appeared to be carefully taught: a most valuable but much neglected part of education. I have known men who have taken distinguished degrees at Cambridge and Oxford so ignorant of the elementary laws of health that they have irreparably injured their constitutions and ruined their prospects in life while reading for their triposes. Such ignorance is even more common and disastrous among our educated classes; a fact brought home to us constantly by the premature deaths of our ablest men throughout India in what should be the prime of life. The teaching of Hygiene in this school is a very healthy sign of the times, and shows that the managers will not allow the ornamental to override the useful (as has been the case with most systems of education that the world has known), and that they realise the vast importance of such knowledge to the mothers of India. I trust that the girls, while learning here to appreciate the value of many of our customs, which, based on reason, received from our ancestors a religious sanction in order that they might be more binding on the masses, will also learn to see the harmfulness of many other customs that have slowly but surely sapped our national life and degraded us in the scale of nations. Our downfall seems a sort of Nemesis to us men for neglecting our women. If we are to rise we must raise them first. What educated Hindu has not felt himself almost powerless for good in the presence of a dead wall of ignorance and prejudice among the women of his family? The education of boys is hardly of such consequence to the State as the education of girls; for while the former means the education of an individual, the latter means the education of a whole family. The Maharani will earn a distinguished place in the roll of India's benefactors

\* Or the Government Female Normal School, Madras.—Ed.

- by the great work which she has inaugurated here, and which is being carried out zealously and vigorously by her officers.

"I have been asked for suggestions, but feel incompetent to offer any as I have seen little of the work of the school. I would venture, however, to suggest (in addition to what I have already said about the advisability of providing for the elder girls continuing their education) that the *Kindergarten* system be introduced into the lower classes of the school. I have seen it work admirably in Europe and even in India, *e.g.* at the Normal School at Poona. It would train the girls from their earliest years to order, tidiness, and harmonious co-operation (qualities painfully deficient in our women, not to speak of our men), while giving the children that amusement and recreation which they require. I would suggest also that attention be paid to physical exercise. It is possible to adapt our gymnastic exercises to the capacities of our girls. The exercises that are in use in English Girls' Schools might be adopted, or, better still, games such as lawn tennis should be encouraged and prizes given for proficiency. Physical education should be as important a part of the curriculum as mental. I have always felt that the superiority of Englishmen to most modern nations is due in a great measure to the important place assigned to physical education in their schools and colleges. It would be advantageous too if some practical instruction were given in household duties to the girls. There is a tendency in mere book-learning, especially when it is of limited extent as in this school, to develop a contempt for manual work. If such a tendency be not checked I fear these girls will make poor wives and mothers, and become plagues rather than the blessings we wish them to be, and female education will thus be discredited among the conservative sections of the community, who are only too ready to find fault.

"Mrs. Arunachalam and myself are very much indebted to Mr. Narasim Aiyengar, Mr. Chidambara Iyer, and the teachers of the school, for the opportunity we have had of inspecting it, and we shall carry away most pleasant recollections of the bright little faces we have seen, and of the zeal of all connected with the education of these girls, in whom, as mothers of the next generation, the destinies of the kingdom of Mysore, and perhaps other parts of India, are centred.

"(Signed) P. ARUNACHALAM,

"Ceylon, C.S.,

"M. A. Cantab.; Barrister-at-law, Lincoln's Inn."

## TRAVANCORE.

The following address was made by His Highness the Maharaja of Travancore at the opening of the first cotton mill erected in his territory:

"The occasion which has brought us here to-day will mark an era in the industrial history of Travancore. Where a few months back, the wind rustled through the feathery foliage of cocoanut palms, and cattle browsed in the scrubby underwood, is now heard the throb and thumping of a 200 horse-power steam-engine, and seen the restless activity of 11,000 spindles and their connecting machinery, and the bustle of 400 workmen. Once within the precincts of this factory, one feels as if no longer in Travancore, but suddenly transported to the busiest part of Bombay or Calcutta, excepting in the cheering fact of so many Malayali faces around him. Industry is as essential to the health of the body politic as exercise is to the physical body; and just as the standard of exercise suited to childhood is insufficient during manhood, the industrial status of a primitive Society becomes out of date in a developed stage of growth. In natural intelligence, in keenness of discrimination, in patience and hardihood, in the facility to learn anything new, and in orderly behaviour, I can safely say that my countrymen are behind none in the world. The backwardness of industry among them is, I think, traceable mainly to their over-contentedness, and to the limitedness of their aspirations. But these are wearing away, as they inevitably must, under surrounding and ever-growing influences. It is incumbent on the State and on the leaders of the community to help the healthy growth of these awakenings, and to guide them into right paths. Bearing this in view, I foreshadowed the steady aim of my Government in this direction in the few words I had occasion to speak, while on a visit to the Alliance Mill at Bombay about three years ago. It is very gratifying to me, and to all concerned, that we have been able to carry out our intentions to an appreciable extent." His Highness concluded by expressing a hope that the mill will "live long and prosperously, and be the precursor of many such useful institutions in this most interesting land."

The latest Report on the administration of Travancore

shows that various reforms are being carried out in that State. The Police are more efficient, justice is more speedily administered, irrigation and other public works are developing, and education is being steadily encouraged. The English Girls' School at Trevandrum, under Miss Blandford, is a very useful institution! It is encouraging to find that in the pass lists of the last Special Upper Primary School Test, the name appears of a Nair girl, aged 14, a pupil of that School, the first girl who has presented herself for that Examination in Travancore. The Report for 1882-83 closes with an account of the ceremonies connected with the presentation, in 1883, of the Insignia of the "Star of India" to the Maharaja at Madras by His Excellency the Governor, His Highness having been previously nominated to this honour by Her Majesty the Queen-Empress.

#### MEDICAL WOMEN FOR INDIA.

We have received the First Annual Report of the Medical Women for India Fund, with Statement of Accounts, to December 31st, 1884. It begins by rehearsing the following objects of the institution, as settled at the Meeting held at Bombay, March 29th, 1883: 1. Bringing out women doctors from England. 2. Medical education of female students through the Grant Medical College. 3. A Hospital for women and children under women doctors. 4. A Dispensary *ditto*. The Report shows that "fair beginnings" have been made in the attainment of all these objects. Miss Pechey, M.D., arrived in Bombay in December, 1883, as senior medical officer of the Association, and Miss Ellaby, M.D., as her junior, in November, 1884. These ladies carry on private medical practice in Bombay, and besides, attend the Jaffir Suliman Dispensary, which was opened in a temporary structure, through the liberality of Mrs. Hadjee Cureem Mahomed Suliman, on July 7th, 1884. On November 22nd, 1883, H.R.H. the Duke of Connaught laid the corner-stone of a Hospital for Women and Children, named after its

benevolent founder, Mr. Pestonjee Hormisjee Cama, upon ground which was the gift of Government. As it will take two years to complete the building, the Committee have engaged two bungalows for a temporary Hospital, which will shortly be opened. The Report also mentions that twelve female students have taken advantage of the opening of the Grant Medical College to women, and have completed their first year in a satisfactory manner.

The Medical Report of the Dispensary, signed by Dr. Edith Pechey, M.D., states that on July 7th, the day of its opening, nine patients presented themselves, and by the end of the week the numbers had increased to such an extent that it was computed that the crowd asking for admission must have numbered over 300. It was therefore necessary, to avoid clamour and confusion, to restrict the number each morning to 100. The admission was arranged by tickets given out each day. During the five months that the Dispensary has been open 1,961 women and 857 children—in all 2,818 patients—have been under treatment for a longer or shorter period. As Miss Ellaby, M.D., now assists Miss Pechey, there has been no restriction since the new year on the number of patients to be admitted. The nationality of the patients is given as follows: Jews, 81; Mussulmans, 1,246; Hindoos, 767; Goanese, 225; Parsees, 453; Europeans, 37. The catalogue of diseases includes a very large variety of medical and surgical cases. It is evident that the Dispensary answers to a real want. The new building, opened by Lord Dufferin, is much more adapted than the temporary one for the work of the institution; but until Hospital accommodation is provided, it will not be possible that all possible good can be done, as many cases that are treated at the Dispensary demand the constant attendance which only a Hospital can afford. The current expenses of the Dispensary, other than the salaries of the lady doctors, are paid out of a monthly grant of Rs. 500, generously promised for three years by the Bombay Municipal Corporation.

The Committee are to be congratulated on the remarkable success which, through their unremitting exertions and the very liberal co-operation of wealthy residents of Bombay, has been attained in less than two years in regard to their important aims.



## INDIAN INTELLIGENCE.

The Bombay Factory Commission has issued its Report, which deals fully with the matters submitted for its consideration. The Commissioners recommend that whatever changes are made the law should be similar throughout India, instead of being confined to the Bombay Presidency. They insist on the need of improved sanitary arrangements, and give their opinion that plans for mills to be erected should be prepared by a Committee appointed for that purpose. With regard to hours of work, they consider that no interference is needed for adult males. The Commissioners fix upon nine years as the age below which children should not be admitted to work in factories, and they suggest that the limit should be gradually raised to ten. The limit of the age of children is raised from twelve to thirteen, after which the child is to be looked upon as an adult. The hours of work for children are to be from 7 a.m. to 5 p.m., with an hour for rest and meals. With respect to women, it is proposed that they should not work before 6 a.m. or after 6 p.m., and that they should also have one hour for rest and meals. One day's rest in the week is urged to be necessary.

A Meeting has been held at Calcutta, under the presidency of the Lieut.-Governor, to consider the question of a memorial to the late Kristodas Pal. Over 2,000 persons, representing all sections of the community, attended. His portrait had been placed at the back of the platform. The speeches made on the occasion were earnest and stirring, and the characteristics of Kristodas Pal's public life were vividly brought forward. The memorial resolved on was an Eye Infirmary, which was felt to be a fitting memento of one who had laboured unremittingly for the relief of suffering.

Nawab Abdul Luteef, Khan Bahadur, Suburban Police Magistrate, has retired from the service of Government after a course of nearly thirty-six years. He has at different times been a Justice of the Peace, a Municipal Commissioner, and a Member of the Legislative Council, and is a prominent member of the Mahomedan community.

Among the gentlemen who have lately received the honour of being made Companions of the Order of the Indian Empire, we are glad to observe the names of Rev. K. M. Banerji, a

Senior Fellow and an Hon. Doctor of Laws of the Calcutta University, and a Municipal Commissioner of the Town of Calcutta; and Rao Sahib Mahipatram Rupram Nilkanth, Principal of the Ahmedabad Training College.

The Hon. W. W. Hunter presided at the Anniversary Meeting of the Sobha Bazaar Debating Club at Calcutta, at which Mr. N. Ghose read a Paper on Social and Domestic Reforms. Dr. Hunter said that the discussion which followed the paper had shown practical unanimity on two points: first, that a reform in the position of Hindu women had become an urgent necessity; secondly, that that reform cannot be effected by legislative intervention, or by official interference from without. "Get public opinion," he said, "on your side, and custom will soon grow out of public opinion." He dwelt on the necessity of education for women, and of providing a suitable literature for them. He also urged that the Society should translate standard Indian books for the benefit of English people.

We have much pleasure in stating that Mr. Jagadish Chunder Bose, B.A. Cantab., has been appointed Professor of Physical Science in the Presidency College, Calcutta.

We have received a Gujarati song, called *GARBI*, composed by Mr. K. N. Kabraji (the harmony arranged by Mr. P. de Silva), which was sung by a choir of 100 young native ladies on the day of Lord Ripon's departure from India. The girls were mostly from among the pupils of the Sir Jamsetjee's School, and those of the Parsee Girls' School Association. They were assisted by about 20 well-known young ladies from Parsee families. Khan Bahadur M. C. Murzban had specially erected a small pavilion on the Esplanade main road opposite the Queen's statue. The carriage containing the Marquis of Ripon and the Governor, and that with the Marchioness of Ripon and Miss Fergusson, pulled up, by previous arrangement, in front of the pavilion. The choir of young ladies then sang standing, to a harmonium accompaniment. During the singing of the *Garbi* they beat time with their hands in native fashion, with regularity and precision. The performance occupied seven minutes, and it concluded with a verse from the Gujarati translation of the National Anthem, translated by Mr. K. N. Kabraji, who was specially introduced by the Governor to the Marquis of Ripon. Some bouquets and garlands were presented to all the party by the superintendent of the Parsee Girls' Schools, and by the head mistress of the Fort School; and

as the procession left, the girls strewed the ground with flowers from their platform.

An Urdu newspaper, the *Jalwai-i-toor*, published at Meerut, contains an account of a meeting held on January 4th, by the arrangement of Pundit Ram Pershad, pleader, at Boodhana, which was attended by all the gentlemen of the town and the officers of the *Tehsil*. After the recitation of some hymns in Sanskrit, the object of the meeting was explained; namely, to form a *Dharam Updesh Sabha* (a religious instruction Society), to meet once or twice a month, and to start a monthly Journal for the benefit of the members. Two Pundits were appointed Patrons of the Society, and some of the members were requested to agree to deliver lectures on religious and moral subjects.

#### PERSONAL INTELLIGENCE.

The Examiners for the Boden Sanskrit Scholarship have provisionally elected (subject to receiving satisfactory proof of age) L. G. Bhadbhade, commoner of Balliol College, Oxford.

The following gentlemen were called to the Bar on January 27th: Kumar Shri Harbhamji Ravaji of Morvi, B.A. Cambridge (Lincoln's Inn); Khirode Behary Dutt, Calcutta University (Lincoln's Inn); Jijibhai Edalji Modi, B.A. Bombay University (Lincoln's Inn); Mohammed Rafique, B.A. Cambridge (Middle Temple); Jitendra Nath Palit, Campbell Foster prizeman, Common Law prizeman and scholar (Middle Temple); Mohamed Abdul Majid (Middle Temple).

Mr. Ardasir C. Homji, of Bombay, who is studying Engineering at the Hendon Institute, Sunderland, has been elected a Member of the Institution of Engineers and Shipbuilders.

Mr. Abu Reza has joined the Inner Temple.

Mr. P. V. Ramasawmi Raju, B.A., Tamil and Telugu Lecturer at University College, London, has been appointed lecturer at Oxford during this term to the Classes in connection with the Indian Civil Service.

*Departure.*—Mr. Mohamed Abdul Majid, for Allahabad.

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IN AID OF SOCIAL PROGRESS AND EDUCATION IN INDIA.

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OF THE

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IN AID OF

**SOCIAL PROGRESS AND EDUCATION  
IN INDIA.**

**No. 172. - APRIL, 1885.**

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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. 172.

APRIL.

1885.

### ANNUAL MEETING OF THE NATIONAL INDIAN ASSOCIATION.

The Annual Meeting of the National Indian Association was held on Saturday afternoon, February 28th, at the Society of Arts, and was numerous and influentially attended. The Chair was taken by the Marquis of Ripon, K.G., G.C.S.I., and among those present were Lady Hobhouse, Sir Barrow Ellis, K.C.S.I., Mrs. Carmichael, Sir John Clark, Bart., General and Mrs. Keatinge, General Macdonald, Mr. and Mrs. Jehanghier Readymoney, Arthur Brandreth, Esq., Mrs. Monier Williams, Dr. K. P. Gupta, J. B. Knight, Esq., C.I.E., Miss S. D. Collet, Mr. and Mrs. Fitch, W. Martin Wood, Esq., Rev. J. E. Carpenter, W. Lant Carpenter, Esq., Mrs. D. P. Cama, Mr. and Mrs. M. D. Cama, Dr. D. N. Roy, William Taylor, Esq., James Cropper, Esq., M.P., C. R. Lindsay, Esq., U. K. Dutt, Esq., Pundit B. N. Dar, Rev. James Long, John Troup, Esq., and many others interested in India.

Mr. THOMAS H. THORNTON, C.S.I., moved the first Resolution, "That the Annual Report of the National Indian Association for 1884 be adopted and circulated." He said it would be a relief and a pleasure to some of those present to turn for a time from the strife of parties to the consideration of a policy on which all parties were agreed, the policy of promoting to the utmost the development of friendly relations and goodwill between the people of India and the people of England. The Report was a

record of sincere efforts to bring about this object. It did not recount any startling achievement, but it recorded, what perhaps from some points of view might be better, a slow and steady advance towards a great end, and an advance made under circumstances of great difficulty and with very inadequate means. The first thought suggested by a perusal of the Report was that it was desirable to extend if possible the operations and influence of the Association to other provinces than those in which it already had branches. Those were Madras, Calcutta, and Bombay. The Branch at Madras was in a flourishing condition. That at Calcutta, after a period of quiescence, was enjoying renewed vigour, which he hoped would continue. There were no Branch Associations in either the North-West Provinces, with its 43 millions, or the Punjab, with its 19 millions, or in the Central Province, or in Oude, or in Scinde. In a country like India it was only in the Presidency towns that there was an intelligent class with leisure; and although officials were willing to assist in the work of the Association, yet they were an overworked and a transitory class, and in consequence it was exceedingly difficult to form and maintain with anything like vigour any philanthropic Associations, and especially Branch Associations of a parent Society 3,000 miles away. But although there might be difficulties in the way of establishing Branch Associations in these remote parts of India, some attempt should be made to establish agencies or representatives, honorary if possible, or perhaps paid, in order that they might aid in the circulation of the *Journal*, and also be furnished with and prepared to give information to any parents who were thinking of sending their sons to England for study and education.—A second thought suggested by the Report was that it was desirable that an effort should be made to extend the circulation of the *Journal* both in England and in India. In England perhaps it might be exposed for sale, and in India it might be circulated by means of agencies, and, if funds permitted, it might be translated into the vernacular, and circulated in that form.—The next subject of reflection suggested by the Report was the work of the Association in England—the work it did and the work it might do in offering advice and aid to natives of India, who were coming over every year in increasing numbers for education in England. How great and how important this work had become and was becoming might be seen by a reference to the very interesting statement contained in the January number of the *Journal*. From that statement it appeared that during the last 15 years as many as 700 native gentlemen had come from India to England for the purposes of study. The number coming was yearly increasing, and he was informed recently that not only did

adults come to England with this object, but that a good many youths and even boys were being sent to England to be trained for the Indian Civil Service. Further, it appeared that even native ladies were being tempted to cross the sea for the benefit of education and of travel in Europe. The gentlemen who came to England came from all parts of India, and belonged to all creeds and all castes; they included Mahomedans, Hindoos, Parsees, Sikhs, and Buddhists. It was believed that there were at present no fewer than 150 native gentlemen engaged in study in England at the present time. Of these, the majority, he believed about 100, made London their head-quarters, many of them being engaged in the study of Law or of Medicine. Some were at the Universities, and some, though not very many, were studying Science and Engineering. It was obviously important that there should be in England, and especially in London, a Society or Societies prepared to offer friendly advice and assistance to young men on their arrival, to aid them, for instance, in obtaining suitable homes in London, and to facilitate their application to the branches of study for which they come to this country. It was also important that the parents of these young men should know, when they thought of sending their sons from India to England, that there were friends in England ready to assist them in cases of need, and who could be referred to when matters of doubt or anxiety arose. There were at present two Societies which included in their work this object of helping young men who came from India, this Association and the Northbrook Indian Society. The latter had done good work in this respect, and he believed there were native gentlemen present who could testify to the great assistance they had derived from the good offices of Captain McNeile, the Secretary. The Society provided for those who could afford to subscribe to it a comfortable club, carried on at a moderate cost. This Association had also done a vast amount of good in this respect. But neither the Society nor this Association was as much enquired after, nor rendered the amount of assistance that each would wish to give, and the reason was that their existence and their objects were not so generally known as they might be either in England or in India.—The last point to be noticed was the financial position of the Association. A small addition to the present limited income would enable the Association to extend the circulation of the *Journal* and to increase the number of those pleasant social gatherings, which had been conducted with such complete success.

Sir GEORGE CAMPBELL, M.P., K.C.S.I., said he had been somewhat shy of taking part in the proceedings of the various Indian Societies established in London, because he had noticed

that political and class questions had cropped up, and had sometimes attained a prominence which he thought was scarcely right or desirable. But he had always thought that this Association, which was established for purely philanthropic and benevolent purposes, which owed its origin to the exertions of his late lamented friend, Miss Carpenter, fully justified the encomiums of Mr. Thornton. The questions taken up by this Association were questions of social reform, as distinct from what might be called personal or class questions; and in the promotion of social reform in India itself, and in facilitating the education of young men and women who came from India to this country, there was almost an illimitable field of doing good. Some cynical people had said that the only results of higher education had been that the Hindoos disbelieved in their own Gods and took to the consumption of alcoholic liquors. It must be admitted that there was some slight detraction from the advantages of education in the circumstances of India; but on the other hand he was quite sure we more than counteracted the evils which might creep in by work such as had been done by this Association, and by the promotion of those social reforms for which there was such an enormous field in India.—The objects of this Association were most excellent; and important as it was that assistance should be rendered to natives of India in England, it was an even more important result that the relations between England and India should be improved by extending the knowledge of India in England. We should never do justice to the people of India until the leaders of opinion in England thoroughly understand what India is, what its people are, what they are capable of, and what are the great problems which lie before them.—The Association had an immense field of usefulness before it in co-operating with all efforts made for advancing education and social reform in India. The promotion of friendly intercourse between the peoples of the two countries was a matter that had not been sufficiently attended to; and such intercourse had sometimes not been put upon a satisfactory footing. In times gone by there had been on the one hand an arrogation of superiority, and on the other an admission of inferiority which was hardly consistent with the dignity of educated and independent men; and sometimes the intercourse had been marred because natives of India who had received an English education conceived too high an opinion of the intellectual level which they had reached by means of that education. Amongst the methods by which the Association sought to attain its objects, he always thought highly of the provision of medical women for India. He was not in favour of what were called woman's rights, but he was

in favour of woman's education and influence. By means of education and usefulness women had a strong position in society, and could immensely benefit their own sex. He had always thought there was great scope for educated women, particularly as medical practitioners, both in this country and in India, while in India this was especially the case owing to the social peculiarities of the people, which we had not yet modified. Medical men could not gain free access to families at times of illness, as in this country, and therefore medical women could render immense service in India. He heartily seconded the motion, and expressed his best wishes for the future success of the Association.

Mr. MANCHERJEE M. BHOWNAGGREE said he had great pleasure in giving his hearty support to the Resolution, and in testifying his high appreciation of the beneficent work done by the Association, silently and steadily, during the last twelve months. As one belonging to India, he could not but express the continued obligation under which the people of India were placed by this Association. He quite agreed with Mr. Thornton, that there was too great a contrast between the supporters and the resources of the Association, but all the more laudable, therefore, were the efforts made by the Committee. The Branches in India did their work in a fairly satisfactory manner. In England, but for the Association, many of the young students who came from India would find themselves almost friendless strangers; as on their arrival they were taken in hand, through its good offices, by friends who made their residence here enjoyable. Some of the best introductions they obtained were due to the pleasant parties of the Association, and from the connections there formed they derived an amount of benefit and pleasure for which they must be sincerely grateful. What he regarded as the most important work undertaken by the Association was that of helping to introduce medical women into India. His esteemed friend, Mr. Sorabjee Bengalee, the honorary Secretary of that movement in Bombay, had just issued a report in which he spoke confidently of the success of the movement. The senior medical officer reported that nine patients attended on the day the dispensary opened, and in a week the crowd outside seeking medical aid was computed at 300. These facts showed that the people of India had not paused before taking advantage of the movement. He congratulated the Association upon being almost the first to move in this matter, and being thus identified with such a benevolent work, the Association would commend itself to the people of India. The movement was flourishing in Bombay, but it was to be remembered that that was the least caste and zenana-bound place in India; so that when it had

taken such root in Bombay, it might be expected to accomplish still greater results in other parts of India. The work was of a noble character, and the Association had done well to encourage it. It would be well if the Reports of the Association could be circulated more and more in India. That was almost of more importance than their circulation in this country.

Mr. SYED M. NABI ULLAH, B.A. Cambridge, said it was with feelings of satisfaction that he rose to support the motion, because the Association did not confine itself to words and phrases, but was attaining its objects by practical work in England and in India. The progress made was slow but sure, and some advance was made every day. Mr. Thornton appeared to speak in a tone of regret of the non-existence of branches of the Association in the North-West and other parts of India. But, coming as he himself did from the North-West of India, he felt it might be an advantage that efforts had not been made earlier to establish branches there, and the reason was this, that four years ago, when he left home, there were only one or two Mahomedan gentlemen who had been educated in England, and no Hindoos, from Peshawur down to the frontiers of Bengal. But he was glad to say that the case was altered since, and four years had worked a very considerable change. To-day there were in England 18 or 20 Hindoos and Mahomedans, from the Punjab, the North-West Provinces, Oude, and several of them were present at this Meeting. Now when these gentlemen returned home they were sure to do what they could to promote the objects of the Association, and to do it with more hope of success than could previously have been looked for. He was one of those who had come over to England for the sake of education, and some of his friends had been curious to learn what had impressed him most in England. They thought it might have been the Houses of Parliament, St. Paul's Cathedral, or some other great public building; but instead of that he had to tell them it was the English home, English home life, the influence of home life on the children of the family, and all that had to do with social influence. Compared with England, what were home life and education in India? There was no comparison between the two in this respect. It was in the nursery in England that the foundation of future character was laid, and it was a strong and solid foundation for future knowledge and wisdom. It was on this account that nothing could be of greater importance to India than female education, because it was women who moulded the character of children and laid the foundation on which everything had to be built. When the natives from the North-West Provinces returned to their homes from England they would not fail to co-operate in efforts to extend the work of this Associa-

tion, and at an early annual meeting in the future he hoped it would be announced that the branch association of the North-West Provinces was not behind that of any other branch in India. He regretted that most of the natives who came to England for legal or for general education spent their time in London. He would say that they ought to go to one of the Universities, because there they would derive great benefit from contact with educated Englishmen, and gain an invaluable knowledge of men which could not be otherwise acquired. To mix in such society was of itself an important means of education, and no one should lose the inestimable advantage of associating with men from all parts of the world, some of whom must be the distinguished men in the future.

The Resolution was then put to the meeting by the CHAIRMAN, and passed unanimously.

Mr. CARMICHAEL:—My Lord, ladies and gentlemen: I have been asked to propose a resolution for your acceptance: "That the action of the National Indian Association in India and in England deserves the cordial support of all who desire the educational and social progress of India." Having passed the last years of my life in the Presidency of Madras, I purpose to speak only of the Society's work *there*, in which and in other cognate work I have taken my humble part. But this need not prevent me from bearing testimony to the unvarying sympathy and kindness exhibited by the Home Council to the Committees in India, or from acknowledging the support which the members of those Committees, European and Native members alike, derive from its being known that they are associated with the illustrious personages—many of them bearing names very dear to India—who are our Patrons and Patronesses, or hold other high office on the rolls of the Association. Now the *objects* of this Association in India are: 1st, to co-operate with all efforts made for advancing education and social reform in India; 2ndly, to promote friendly intercourse between English people and the people of India. I shall tell you how we endeavour to fulfil these duties at Madras; but before doing so let me remind you, as I reminded a meeting not long since at Madras, how slowly the students of British India were emancipated from a false system of education, which could only result in moral apathy and a stagnant civilisation.

It is now a little more than seventy years ago that Parliament directed the E.I. Company to set apart a lac of rupees a year, "for the revival and promotion of literature, and the encouragement of the learned natives of India, and for the introduction of knowledge of the sciences amongst the inhabitants of the British territories." Such was the general apathy on the subject



amongst Indian administrations, that nothing was done, nothing attempted; till ten years had expired. At the end of that time a General Committee of Public Instruction was formed in Calcutta, whose first step in the direction of progress—as they supposed it to be!—was the establishment of a Sanskrit College in that city, in addition to the Sanskrit College established at Benares. That enlightened Brahman, Rammohan Roy, vigorously protested, pointing out that it was “English Literature and Science” that the people, when left to themselves, desired for their sons, as was manifested in the foundation, by the Zamindars and merchants of Bengal, of the Hindu College of Calcutta for such pursuits in 1816. To Sanskrit literature, and its more diligent cultivation, Rammohan Roy, himself an eminent scholar and the translator into English of the *Upanishads*, or speculative portion of the *Vedas*, was willing to give every reasonable encouragement; but if the material improvement of the native population was their object, let the Government, he entreated, promote a more liberal and enlightened system of education. Still the old system went on, and what an Indian Government College was in those days the Journal of Bishop Heber at Benares describes to us: if some of you have forgotten this description, let me advise you to read it once more. The Bishop visits the Astronomy class, where the professor—who, by-the-by, lectured in Astrology also—gravely showed him how the sun went round the earth once every day, and how, by a different but equally continuous motion, it visited the signs of the Zodiac.

This foolish method of leaving the students of India in the hands of the Pandit and the Maulavi continued till the arrival in Calcutta of Thomas Babington Macaulay as the legal member of the Governor-General's Council. He had already embellished the literature of England, and now came to its aid, when doubting Orientalists weighed its claims with the literature of the Arabs and the Brahmans. His famous Minute on the question is, perhaps, not very familiar to the English public, and I shall venture to read to you his glowing eulogy on the claims of our own language:

“It stands pre-eminent even among the languages of the West. It abounds with works of imagination not inferior to the noblest which Greece has bequeathed to us; with models of every species of eloquence; with historical compositions, which, considered merely as narratives, have seldom been surpassed, and which, considered as vehicles of ethical and political instruction, have never been equalled; with just and lively representations of human life and human nature; with the most profound speculations on Metaphysics, Morals, Government, Jurisprudence

and Trade; with full and correct information respecting every experimental science which tends to preserve the health, to increase the comfort or to expand the intellect of man. Whoever knows that language has ready access to all the vast intellectual wealth which all the wisest nations of the earth have created and hoarded in the course of ninety generations.”

From this time we went on in the right path, step by step, culminating, in 1857, in the creation of Universities. This was the year of the great Rebellion. *Silent leges inter arma* was not the motto of Lord Canning; he pressed forward his beneficent schemes, and I like to recollect that his assent to the Act establishing the University in my own Presidency was given on the 5th Sept., 1857, a time when the siege of Delhi still proceeded under the most disadvantageous conditions. From this University alone more than 1,200 graduates have gone forth, Indian in blood and colour, but English in taste, in opinions, in morals and in intellect.

Ladies, we have as yet no girl graduates in Madras; but I believe we shall see them there before long, for already some few girls have matriculated at the University, and amongst the upper classes parents are showing a great desire to secure education for their daughters no less than for their sons. Amongst the lower classes, Christian missionaries have been instructing thousands of little women for many years past. The first return I have is one for 1854, in which 7,500 girls are shown as attending missionary schools. The Church Missionary Society heads the list; but the Christian Knowledge Society, the Scotch churches, the Roman Catholic clergy, the Wesleyans, the London Missionaries, follow close behind. A second return, taken at the first regular Census of India, 1870-71, shows 10,185 girls under instruction, nearly one-fourth of them learning English too. Mahometan girls were few in number. Amongst native Christian girls of a school-going age the proportion under instruction was 1 to 10; amongst Hindu girls of the same age the proportion was 1 to 510. At the following Census of 1881, the girls under instruction number 36,724, including the little children found in *mixed* schools (boys and girls together); while 23,680 is the total found in girls' schools proper. Of this 23,680 I can give you the classification:

Europeans and Eurasians	...	2,914
Native Christians	...	6,873
Hindus	...	13,035
Mahometans	...	428
Others	...	430

The girls' schools numbered 644, viz.: Government schools, 55; schools aided by Government grants, 355; unaided schools,

244. Four of these schools were Normal schools, 1 Government, 3 aided, containing 157 pupils. The curriculum of the great majority of these girls' schools was, their own Vernacular language, the Geography of India and Asia, the History of India, Arithmetic, Hygiene, Needlework, and Singing. 767 children went beyond this, some of them passing Examinations equal to that required of candidates for the University Matriculation.

At the present time—so rapid is the progress maintained—there are upwards of 60,000 girls attending schools within the Presidency of Madras. The progress of female education has been rather greater proportionately than in male education, and the extension of the field is practically unlimited. Working side by side for this extension with the Government, the Missionary bodies, the Local Boards and Municipalities, we find, besides the independent princes of Travancore and Mysore, the Maharajah of Vizianagram, the Rajah of Pittapur, the wealthy Goday family of Vizagapatam, and other native noblemen; nor let me forget to mention Lord Napier's school for Hindu girls, and Lady Hobart's for Mahometan girls, at Madras. This last school is managed by a committee of English ladies, most of whom are members of this Association. It numbers 160 pupils, 15 of whom are in training as teachers; a fact of the brightest augury for the progress of Mahometan women. No schools have been founded by this Association, which, as regards *education* in India, limits itself to granting scholarships to deserving Indian girls, gifts of books, the formation of reading-rooms and libraries, the organisation of lectures, exhibitions of artistic needlework, and, above all, the formation of Home education classes, so essential in a country where girls are often taken from school to be married at twelve years of age. As an instance of the confidence of the leading natives in the good faith, tact, and ability of the local Committee at Madras, I may mention that the Maharajah of Vizianagram has recently placed all his female schools in that city, which are attended by 600 children of the upper classes, under its superintendence. The first act of the Committee was to get out an experienced English lady, Miss Eddes, from the Queen's College, Harley Street, as manager. Under her guidance the schools are now placed on a sound footing, are daily increasing the number of their pupils, and will shortly become models for the whole Presidency. For the girls' schools established by the same Maharajah, and by the Goday family, in Vizianagram, the services of the Catholic nuns in that district were long ago similarly secured. The second, and certainly the more important, matter with which the local Committee concerns itself, is the promotion of friendly intercourse between Englishmen and Natives, and encouraging

social gatherings of European and Native ladies. Some of the restrictions on female liberty are still very austere, but at all events they do not proscribe a cordial social intercourse between the women of the East and the women of the West; and what is still unwise in the existing customs may be expected to gradually disappear under the influence of the high-class culture which the princes, the nobles, the educated men of all classes are now almost unanimous in seeking to provide for the women of their families. English ladies who left India thirty years ago, will remember that it was then considered that Hindu women were good enough as they were for all purposes of life, and that it was wise to let well alone. That education is a means of culture, and that culture is likely to do as much good to women as to men, are arguments that would then have been listened to with displeasure and impatience. Now, however, there is no room to doubt that our best Indian friends, the natural leaders of the people, are deeply grateful for the sympathy of the many European ladies who have laboured, and are still labouring, to raise the women of Hindustan; working, as they do, from motives of sisterly charity, undaunted by social difficulties, or caste prejudices, or the unappreciating apathy (due to ignorance) which occasionally meets them. Let them take courage! The good ship in which they are embarked is nearing the haven of their hopes; even now it is amongst the seaweed, and the birds are hovering round the masts!

Professor MONIER WILLIAMS, D.C.L., C.I.E., said he was glad to find himself speaking again at a public meeting under the presidency of Lord Ripon, in support of the promotion of educational and social progress in India. The last time he was privileged to say something on this subject was a year ago, in the Great Hall of the University of Calcutta. He was then aided and encouraged by Lord Ripon in the work he had in hand with that courteous kindness and that high-minded generosity with which his lordship delighted to assist all those who were labouring for the good of India. The work in which he had been engaged for many years had much in common with the work of this Association; so much so that when he was in India, at the time of the visit of the Prince of Wales, he constantly found himself travelling with Miss Carpenter, and going to the same places to speak on almost identically the same topics; and ever since then he had cherished the warmest sympathy with this Association in its educational efforts. As these had been already touched upon he would confine himself to one of the many useful aims of the Association, viz., the guiding and advising of those natives of India who came to this country to complete their education. As many

present were aware, this was a favourite idea of his own, and had always been an object of his keenest solicitude. Speaking many years ago at Bombay, he predicted that there would be a great increase of the coming and going of the natives of India between India and England, and he called this coming and going by the Sanskrit word which many Indian friends knew, *gamanāgamana*. There were some carping critics present, who afterwards characterised *gamanāgamana* as mere "gammon." Others, who were more courteous, said that he had visionary ideas on the subject; they said that caste feeling was too strong, that we should never induce the best men to come to England; that we should only be able to induce adventurers to come; and that even if the best men did come, they would return inflated by self-conceit, with their faith in their own religion gone and with no faith in any other religion substituted for it. It was said they would return wholly deteriorated in their characters, and that they would have dropped the best side of their own natures and adopted the worst side of our nature.

Time had shown that he was correct in his anticipation of a large increase in the coming and going between England and India; but he was inclined to agree with the wise words of warning often uttered in his presence by the best friends of India, that no good would result from this coming and going unless more was done in guiding the careers of those young men who come to this country for the completion of their education, and in the way of shielding them from the temptations and the snares and pitfalls which surrounded them in this great metropolis. In his opinion no young Indian should come to this country to complete his education unless certain conditions were fulfilled. The first and most obvious was, that he should have sufficient pecuniary resources; he should have relations or friends in India willing to supply him with the necessary income. Secondly, he should be physically fitted to stand against the damp and cold of the English winter. Thirdly, he should be morally fitted to withstand the temptations by which he would be beset. Fourthly, he should be intellectually fitted to profit by the opportunities of culture which would most surely be offered to him. Fifthly, he should, while in England, be subject to some discipline, guidance, and guardianship. With regard to the money question, it was surprising to him how many letters he got on the subject from natives of India who expected that pecuniary help was to be given to them in this country, instead of by their own relations and friends in India.

With regard to the guidance and supervision of those youthful students who came to this country, many present would agree with him in thinking that it was very desirable that they should,

if possible, be under the discipline of a College or University. The excellent *Journal* of the Association gave much information in regard to the expenses and rules of Oxford and Cambridge, and he was able to assure them that the information which had been so given was trustworthy. Unfortunately, the discipline at Oxford ceased during the six months' vacation; and it was during this period that the Association might be chiefly useful in helping to befriend and advise those youths who came to London to study Law and Medicine. When all the conditions he had named were fulfilled, then real good must come from sending young men from India for the perfecting of their education. In India the mind might be informed almost as well as in England. But education did not consist in merely informing the mind; it consisted in forming and strengthening the character, and for the character to gain bone and muscle and fibre there must be contact and collision with others better than one's self. This contact, this collision was found at our Universities. Then there was the broadening of the mind for the reception of large ideas; there was the getting rid of onesidedness, the acquisition of much valuable collateral culture, and the dissipating of the notion that Arabic and Sanskrit were the repositories of all truth. All this might be gained at our Universities. Finally, there was the reception of higher ideas, as a previous speaker had said, in regard to home life and the position of women. This Association had done much to impart a higher estimate of family life. Keshab Chandar Sen, who was one of the greatest men India had produced, in one of his speeches in England, said: "I have seen, in travelling through England, many things I disapprove; but there is one thing in which I take the greatest delight, and that is the happy English home." Yes, the social progress, the regeneration of India depended upon the education of women and the elevation of family life. There were doubtless present many natives of India who had had some experience of our English family life, and he would say to them: "I beseech you, go back and tell your English experiences in your own homes in India; go back and be the pioneers of social and educational progress in your own country." He had much pleasure in seconding the Resolution.

Mr. A. CHAUDHURI, B.A., supported the Resolution, which was then put to the Meeting by the Chairman, and passed unanimously.

The MARQUIS OF RIPON said it afforded him great pleasure to be present, for he felt a very deep and sincere sympathy with the objects of the Association. Those objects were of very great importance to the interests of both India and this

country. The connection between India and England was so close and intimate that it went without saying that everything which could tend to promote a better understanding of each other on the part of their people must be a great advantage to both countries. For the advancement of education a Government can do much, and especially such a Government as that of India; and from the time of Lord Macaulay to the time of the dispatch of Lord Halifax, which had been called the Charter of native education, and down to the present day, the efforts of the Government of India had been steadily directed to the promotion of education in that country. He had always felt that that great work was one of the most important and valuable works the English Government had done in India. But though education was an excellent thing, there were pretty strict limits to the finances of India, upon which very large demands were made, and it was therefore impossible that the work of education in India should proceed otherwise than at a very slow rate, at a very much slower rate than that at which it ought to proceed, if it is left altogether to the Government to carry it on. He felt strongly that it was absolutely necessary that gentlemen in India—rich men, chiefs and princes, and the great land-owners of that country should come forward and give aid—as many of them, he was glad to say, were doing magnificently, and that Associations like this should be formed in England to help in carrying on the same work. What had been accomplished up to the present time in India concerned higher education, and a very great and valuable work it was. When he was at the head of the Government of India it seemed to him and his colleagues that, the work having been carried on upon the principles of the dispatch of Lord Halifax of thirty years ago, the time had come when it was desirable to take a general survey of what had been accomplished. They accordingly appointed a numerous and representative Commission, under the presidency of his friend, Dr. Hunter, to examine carefully into the whole question. The Commission made a very full and valuable Report, the study of which he earnestly recommended to those who were interested in the subject. It resulted from the enquiries of the Commission that, while we had been doing much for higher education, and while it was our obvious duty to continue that work, primary education had to a great extent fallen out of

sight; and therefore now the efforts of the Government might be mainly directed to the extension of elementary education, so far as the means at their disposal would permit.—The Meeting had heard chiefly of female education, and no one could be more convinced than he was of the great importance of that question in India. As those who were acquainted with India knew, there were not a few difficulties which beset the spread of female education there. Mr. Carmichael had given some important information as to the progress which had been made in this matter in the Presidency of Madras. That progress in itself had really been very considerable; but even when you talked of twenty, thirty, fifty, or sixty thousand girls going to schools in India, it was but a very small percentage indeed of the whole population of girls, and it left an enormous amount of work to be done. The Government could not prosecute it without very careful attention not only to the feelings but even to the prejudices which still lived among the people of India, and it was consequently a work in which private individuals and Associations independent of the Government had a very great part to play; because what they had to do was to lead the way, to test public opinion, to see what could be done wisely and judiciously, and to find out what was the best way of overcoming the prejudices which still existed. When they had by their experiments shown how these prejudices might be best encountered; when by their teaching and their labours they had done much to get rid of them, then it would be within the power of the Government, without the difficulties which now beset it, to come forward and aid still more largely than it did now in this great and important work. He was happy to say that much was being done in this matter in many parts of India. One of the last things done had been in connection with the efforts of that true friend of the natives of India, Sir William Wedderburn. A school for girls had been established in Poonah, from which, if it received the support it ought to receive, he anticipated very important and valuable results. This Association, with its branches in India, could do a very great deal in a quiet way to overcome the prejudices which existed, and to induce the people of India, and especially the women of India, to take an interest in this subject, and to understand the value of education. It was quite true that the women of India for the most part were shut up and were out of sight,

and that Europeans saw but very little of them. Still, he thought he was not wrong in saying that female influence in India was very strong, and that the influence of the mother especially was very potent in Indian families. It ought to be so; and it was a very good trait in the character of the inhabitants of India that they should have so much respect for their parents. But it was one with which those who were not admitted to the intimacy of families were little acquainted. Through the labours of ladies connected with Associations of this kind this valuable, important, and moralising influence might be made to have the effect it ought to have, so that, instead of being, as he was afraid it too often was, a check upon the progress of men and women in India, it might be used for their advancement. In this way we should best promote that home life which had been so touchingly spoken of. Surely it was very striking that a young man of ability from India should stand up at such a meeting and say that that which he most admired among us, and which he most desired for his own land, was home life. If this Association could in any degree by its efforts carry this English blessing to the homes of India, it would have done a noble work indeed.—The Report spoke of the efforts of the Association to promote social progress generally in India; and here again allusion was made to the condition of women. There was no doubt that the greatest of all social problems in India was the condition of the ladies and of the women of the land. Reference was made to the efforts of some gentlemen, and especially of his friend Mr. Malabari, of Bombay, upon the subject of early marriages and the remarriage of widows. He had had some conversation with Mr. Malabari upon these subjects, and had told him that he felt the greatest interest in them, and that he believed great and signal evils did result from the present state of things in India with respect to them. The main point of difference between them had always been as to the extent to which it was advisable for the Government, as a Government, to move at the present time in this matter. He felt very strongly that in a social question of this kind, which involved not only social but also religious feeling, the Government could not and ought not to outrun public opinion. It might do something to guide and direct that opinion; but it was for individual reformers like Mr. Malabari, or writers in the Press, or Associations like

this, to commence the work and to find out the real state of feeling among the leaders of native opinion in regard to it. When they had worked to a sufficient extent in the character of missionaries upon the public mind, then perhaps it might be possible for the Government to do something to help on the work, if it did not become, as he believed it would, unnecessary to use the agencies of the Government at all. The two Notes of Mr. Malabari, to which allusion was made, were, by direction of the Government while he was at its head, sent to all the local Governments of the country, with the request that they would obtain observations upon them from their officers and from leading natives. That, he thought, the Government could fairly do; it could bring these views before the people of India; but he did not think it was possible that the Government could at present do more. He hoped when the replies had been received that the Government would make them public, so that persons in England and in India might have the question brought fully and fairly before them.—The employment of medical women in India was a matter of great importance, and he had watched with interest and attention what was being done, especially in Bombay under the auspices of Miss Pechey and Miss Ellaby. A few days ago Lady Ripon had received an interesting letter from Miss Pechey in relation to her work; and that it was a very valuable work was shown by the fact that no fewer than 3,000 patients were relieved during the first five months the dispensary had been opened. That institution was not only doing a good medical work, but it was doing an important social work also. Miss Pechey spoke of the courteous way in which she was received in native families, and of the kindness and the confidence that was shown to her. We might rely upon it that this sort of intercourse between educated and intellectual Englishwomen and the native women of India, must be a very great social lever.—It was an object of this Association to extend the knowledge of India in this country; and no one could be more convinced than he was that in this respect there was a very important work to be done in making the people of England really acquainted with the thoughts, feelings, aspirations, habits, and present position of the people of India.—Far more valuable even than that was the work of promoting social intercourse in this country, and also in India, between natives and Europeans. That was a work of the

greatest possible value, and all that could be done with that view, by friendly meetings, by Soirées, and by any other agencies, was of the utmost importance in binding more closely the people of this country to the natives of that wondrous dominion which God had given us in the East. It would not be denied by those who knew the inhabitants of India that they appreciated sympathy very highly, and we could not do better than make every effort in our power to prove to them by our acts as well as our words that sympathy was felt for them by the English people.—He expected that the year 1886 would afford unusual opportunities for the operations of this Association, because there was to be held a Colonial and Indian Exhibition. It was his belief and hope that many native gentlemen and chiefs of influence would come from India upon that occasion. He trusted, therefore, that this Association, the Northbrook Indian Society, and other bodies, would begin in good time to turn their attention to the forthcoming event, in order that they might be prepared to extend their operations to the large number of Indians whom we might expect to see amongst us.—Nothing could be of greater importance than the efforts which this Association was making for the purpose of affording guidance and counsel to students who came to this country. He hoped they would come in increasing numbers; but he quite agreed with Professor Monier Williams, that it was essential, that it was a capital necessity that we should provide for them, if they did come, counsel and advice, and some protection against the dangers which beset young men in these days, and which more especially beset young men coming from a distant country and thrown for the first time, apart from relations and friends, into the midst of the turmoil and the temptations of great European cities. We should remember who those young students are. We should recollect, and they should bear in mind, that the future of India is to a great extent in their hands and in the hands of those like them in their own country. They are the inheritors of an ancient civilisation and an ancient literature, and it behoves them to do all they can to redeem and to restore the fame of their country; not by casting away their hereditary possessions, but by adding to them all the stores of Western knowledge; not for the purposes of display, not to exhibit a vain pride in superficial learning, but in the spirit which

so markedly distinguished the Eastern sages of the past, who were inspired by a true love of knowledge, and who wooed her for herself and not for those material advantages which she could bestow. And if to this ancient spirit they should add that which is the noblest feature of Western culture, a determination to use all the gifts that God has given them, and the learning they have laboriously acquired, for the benefit of others rather than for their own, they will be doing a great work for India and for England. "I would earnestly exhort them," concluded the speaker, "and there are some of them here to-day—I would earnestly exhort you, my young friends, to set no lower aim before you, but to labour to do what you can to strengthen the foundations of the prosperity of your country, by your devotion to the studies you are pursuing, and thus to raise up your peoples among the nations of the world. It is because I believe that this Association will give you help in that great work that I am glad to have been here to-day."

The Right Hon. Sir A. HOBHOUSE, K.C.S.I., moved a vote of thanks to the Marquis of Ripon for presiding, and congratulated him upon receiving hearty English welcomes on his return from the exile and labours of the Indian Viceroyalty, the responsibilities, duties, and fatigues of which were so little appreciated by Englishmen. He hoped that what the noble lord had heard of the work of the Association would induce him to give it help in time to come. There was no more noble aim than to stand as intermediaries between two peoples, far apart in distance and characteristics, who had been joined in close political bonds by the force of circumstances. There could be no nobler aim than to endeavour to increase their knowledge one of another, and so to remove, by a gentle hand, by gradual steps, and by moral influence, the barriers which stood between them, and to replace prejudice by knowledge and distrust by confidence, antipathy by sympathy and fear by love. These were the aims of the Association, and in helping it Lord Ripon was promoting objects which they knew to be dear to him by methods to which nobody could object.

The motion was seconded by General Sir RICHARD MEADE, K.C.S.I., and carried by acclamation.

The Marquis of Ripon, in responding, said he had already expressed the pleasure it gave him to be present. He did not grudge in the slightest degree the labour he had given to the

people of India for between four and five years. The work was to him intensely interesting, and he had brought away with him from India a deep regard and affection for the people of that country. He had also brought away with him an intense disinclination to increase the enormous responsibilities which already weighed upon this country in the government of those vast dominions. He felt a great interest in the work this Association was doing, and he should be glad to join it, as his wife had already done, and to give it any assistance in his power.

#### REVIEW.

HISTORY OF THE PARSIS: THEIR MANNERS, CUSTOMS, RELIGION, AND PRESENT POSITION. By DOSABHAI FRAMJI KARAKA, C.S.I. With coloured and other illustrations. 2 vols. 8vo. Macmillan & Co.

As one of the many Nationalities which go to compose our Indian Empire, the history of the Parsis cannot fail to be interesting. But the interest is enhanced when we remember that the Parsis are the sole relics of the once mighty Persian Empire—the Empire founded by Cyrus (B.C. 558), whose grandeur, magnificence, and glory, we are told, were unsurpassed by any other nation of ancient times; whose kings were at once the most powerful of monarchs, and the wisest and most beneficent of rulers; whose armies were renowned for courage and military prowess; whose people were well trained in all the arts of civilised life; whose women were as brave as they were fair, and as famed for the freedom allowed them as for their modesty. In the course of centuries, peace and luxury exercised their enervating influence on a once hardy and warlike people, and the country fell an easy prey to hordes of Arabians. The battle of Nahavand (A.D. 641) completed the overthrow of the Persian Monarchy, and Mahomedan supremacy was established. The few followers of Zoroaster who refused to accept the religion of the *Koran* fled to the mountains, where they remained for about a hundred years unmolested. But persecution at last reached them, and, rather than deny their faith and fall into the hands of their cruel persecutors, a number of them determined to relinquish for ever the land of their forefathers, and to seek

an asylum in the country of the Hindus. Of the exact date of this and subsequent migrations, and of the numbers who went thus into exile for honour and conscience' sake, there is no reliable historical record; but it appears that after sojourning for a while in Diu, a small Portuguese island in the Gulf of Cambay, they reached Sanjan, in Gujarat, about the year A.D. 716, the Hindu ruler of which conceded to them the rights of shelter and settlement, on the condition that they adopted the language of the country, dressed their females in the Indian fashion, and conformed to some other minor usages. The distinctive feature of their creed (in however imperfect a form) they seem to have retained. They declared: "We are worshippers of the Supreme Being, the sun and the five elements," and in this faith they continued. In a few years a fire temple was erected, and the sacred fire was kindled on its altar in accordance with the tenets of the Zoroastrian religion.

For about three hundred years after landing at Sanjan the Parsis are said to have lived in peace and without molestation. By that time their numbers had greatly increased, and many of them had moved into other parts of India, with their families, a large number to Broach and Surat, and some even so far as the Punjab, where, in A.D. 1079, they appear to have again suffered Mahomedan persecution, and in after years were among those who offered a fierce resistance to Timur, the invader; but were ultimately compelled to fly to Gujarat. In the fourteenth century, we read of a Parsi settlement at Thana, the members of which narrowly "escaped wholesale conversion from the religion of their forefathers to Christianity." The authorities having issued an order to that effect, the Parsis expressed their willingness to be baptised, but begged for two or three days' grace, which being granted, they invited the officials to a sumptuous feast in honour of the event, at which wine flowed freely; and when the guests had "well drunk," the Parsis took the opportunity of leaving the city, and escaped to Kalyan, twenty miles distant, where they settled, and did not return to Thana till 1774, when the English took possession of it. About the year 1305, the Parsis of Sanjan made common cause with the Hindus in resisting the aggression of the Mahomedans, under Muhamed Shah. A force of 1,400 Parsis, under their leader Ardeshir, joined the Hindu army, and when the Hindus were overpowered and fled, the Parsis succeeded

in defeating the Mahomedan troops. In a subsequent battle they were overpowered by numbers, and the greater part of them fled to the mountains. After various vicissitudes, the Parsis came to Surat, probably about 1478, when they first came into contact with Europeans, by whom probably they were first induced to settle in Bombay, for the purposes of trade, about A.D. 1688.

In the foregoing brief outline of the origin and history of the Parsis no mention has been made of the remnant that remain in Persia, now almost exclusively confined to Yezd and the twenty-four surrounding villages, and numbering, in the year 1854, a population of something less than 8,000 souls, to which number they have been reduced by long-continued Mahomedan persecution. Still, a strong, hardy, and industrious race, steadfast in their adherence to the Zoroastrian faith, noted for their truthfulness and morality, and the women for their chastity, they have survived centuries of oppression; and it is only within the last two years, through the persistent mediation of their co-religionists in India, that the rights of justice have been secured to them, in common with all the other subjects of the Persian Monarchy.

The small band of exiles from their native land who, more than 1,200 years ago, sought and found shelter and kindly recognition of rights from the Hindu ruler of Gujarat, spite of occasional backslidings and compromises, have, up to the present day, maintained their distinctive manners, customs, dress, and religion. They have increased and multiplied, but their number at the last census was only 85,397—a mere handful in the vast population of India; and of these some 48,000 were in the city of Bombay, about 20,000 in Surat, Broach, Thana, and other towns in the Bombay Presidency, and the remainder spread over other parts of India, there being scarcely a station in India without its Parsi merchant or shop-keeper. About 3,000 Parsis have settled in China, and other remote places out of India, for purposes of trade. The Parsi population of Bombay increased about 10 per cent. between 1872 and 1881. "The low average mortality for some years of the Parsi population, indicates the material prosperity of their condition, and the attention paid to the comfort and cleanliness of their homes."

The Parsis have long been noted as shipbuilders. In the East India Company's dockyard at Surat, and subsequently,

and up to the present date, in Bombay, the master builders have always been Parsis. The reputation of Bombay-built ships even attracted the attention of the Lords of the Admiralty, and in the early part of the present century sixteen men-of-war and forty large ships were constructed under the supervision of Jamshedji Bamánji, a descendant of Lavji Nasarvanji, the founder of the Wadia family. At the present time the greater number of Zoroastrians in Bombay are engaged in mercantile, industrial, professional, and mechanical pursuits.

A curious fact is mentioned by Mr. Karaka in his third chapter, which shows that human nature is the same in all nations. He says:

"The Parsis of India are divided into two sects, the Shehenshais and the Kadmis. They do not differ on any point of faith, as the Protestants do from the Romanists; nor does the distinction between them at all resemble that which divides the different castes of the Hindus, or the Shias and Sunnis among the Mahomedans. Their forms of worship and religious ceremony, as well as the tenets of their religion, are the same in every respect. The cause of division between the two sects is merely a difference as to the correct chronological date for the computation of the era of Yazdezard, the last king of the ancient Persian Monarchy."

The controversy has given rise to much bitterness from time to time, and so recently as 1870 a learned Parsi has proved that both parties are in the wrong. Still, the division continues, although it seems that both sects now agree to differ, and mark their differences in the following manner:

"A Parsi, when he prays, has to recite the names of the month and day on which he offers his petition. The mention of the date, therefore, is the principal distinction between the prayers of a Kadmi and those of a Shehenshai."

Mr. Karaka describes in detail the habits, manners, and customs of the Parsis. They are temperate in their habits, and "do not smoke either tobacco or opium, their religious instinct forbidding them to bring fire, which is pure, into contact with anything which is deemed impure." Of the women he writes:

"The Parsi women occupy in their society a much more honourable and independent position than either their Hindu or



Mahomedan sisters. According to Dr. Haug, a high authority on Zoroastrian Scriptures, 'the position of a female was, in ancient times, much higher than it is nowadays.' They are always mentioned as a necessary part of the religious community. They have the same religious rights as men; the spirits of deceased women are invoked as well as those of men.'

Until recent years, the prejudices common to Hindu and Mahomedan society against women appearing in public prevailed. But those prejudices appear to have almost entirely given way; and Parsi ladies "freely accompany their husbands and other male relatives, and walk and drive with them without exciting any objection or remark."

Amongst the many curious features of Parsi religious teaching, we are told that each day of the Zoroastrian month of thirty days has its name, and "great stress is laid upon the importance of each day in its bearing upon certain relations and transactions of life." The author of this scheme, a "dastur," or chief priest, named Adarbad, flourished in the fourth century of the Christian era; and the description given of each day's significance is highly interesting, as showing what an important part his teaching must have played in the regulation of a Zoroastrian's life and conduct at that period. Mr. Karaka shrewdly remarks:

"It is hardly necessary to say that these precepts, so laboriously framed, no longer form a guide to the actions in the daily life of the Parsis. They are not even known to most; and this ignorance may rather be looked upon as a matter of congratulation than otherwise, for indeed, in these times of keen contest and feverish activity, there would be more disappointments than fulfilment of wishes in store for a faithful follower of Adarbad."

The remainder of chap. iii. is devoted to a description of the chief Parsi festivals.

In chap. iv., Mr. Karaka gives a full and interesting account of Parsi domestic life, from the cradle to the grave. "According to the law of Zoroaster, a boy or girl ought not to be married before the age of fifteen; but among a number of customs which the Parsis in India adopted from the Hindus must unfortunately be included that of early marriages." Happily, a great change has taken place within the last thirty or forty years, and the records of Parsi marriages show that the majority of them were between the ages of fifteen and

twenty years. Parsi widows seldom marry again, but there is no prohibition against their doing so.

Chap. v. is occupied with an account of the internal government and laws, past and present, of the community. The records of the past are very obscure, and it is not till the commencement of the eighteenth century that mention is made of any regular organisation, and then it was in the Hindu form of a *Panchayet*, literally an assembly of five, but actually composed of an undefined number of leading men. As the community grew in importance under British rule, a recognised code of laws for governing their social relations became necessary, especially as regard inheritance and succession, marriage and divorce; and after some years of agitation a Parsi Law Commission was appointed, which resulted in the passing, in 1865, of the Succession and Marriage Acts now in force.

Chap. vi. describes the growth, development, and present condition of education among the Parsis. It is satisfactory to know that the Parsis are availing themselves, more largely than any other class of the community, of the benefits of English education. They believe that without it no Parsi can hold his own, whatever his position by reason of birth or wealth. The establishment of Parsi girls' schools dates from the year 1849. Before that, Parsi ladies of the upper classes knew how to read and write a little Gujarati, which was the extreme limit to which, in those days, it was thought that female education should extend. Unlike the Bethune Society, established in Calcutta in the same year, the Bombay movement originated with and was carried on by the people themselves, and, probably on that account, had greater stability and strength. One obstacle to the spread of higher education among pupils after the age of eleven or twelve has been removed by the establishment of schools under the exclusive management of Parsi lady teachers. It need hardly be added that all the Parsi schools are liberally supported and endowed.

The 1st and 2nd chapters of vol. ii. contain a record of which any nation might be justly proud—a notice of prominent incidents in the career of distinguished Parsis of Gujarat and Bombay. Few people can boast a nobler roll of fame for industry, enterprise, energy, perseverance, ability, philanthropy, and liberality. The origin and history of many well-known families are given, and will be read with great interest both in India and in England.

Chapters iii, iv, and v. are devoted to an able account of Zoroaster and his faith. Of the twenty-one volumes of the *Zend-Avesta*, only one remains intact, so that our knowledge of it is to a great extent traditional; but one fact appears certain, that the Zoroasters are and have always been theists, and that they tolerate no other worship than that of one Supreme Being. They repudiate the commonly-received idea that they are "fire-worshippers." They worship one God, the Creator of the world, under the symbol of fire.

"God, according to Parsi faith, is the emblem of glory, refulgence, and light; and, in this view, a Parsi, while engaged in prayer, is directed to stand before the fire, or to turn his face towards the sun, because they appear to be the most perfect symbols of the Almighty."

Chap. vi. describes the progress and present position of the Parsis. To all who are interested in the subject this chapter will be at once the most striking and the most familiar. For the details we must refer our readers to the book itself.

We have endeavoured to afford an insight into the nature of a very able and exhaustive attempt, by a gentleman of high position, character, and ability, to place before the English public so much as is known of the history of his people. The work is conceived in a spirit of true patriotism, and carried out without undue boastfulness or self-glorification. It is well written, and free alike from bombast and affectation, and is a worthy addition to the historical literature of the day. It only remains to be added that the volumes are handsomely got up, and adorned with several very beautiful coloured pictures illustrative of Parsi life and character.

J. B. KNIGHT.

#### MEDICAL WOMEN FOR INDIA.

An interesting Paper was read by Mrs. Hoggan, M.D., on March 7th, at Bristol, in connection with the Loan Exhibition of Women's Industries lately opened in that city, on Medical Work for Women in India. Dr. Beddoe was to have presided

the occasion, but, to his regret, an urgent professional engagement prevented his doing so, and the chair was taken by Mr. Blackburn. The meeting was well attended, and the subject excited much attention. Mrs. Hoggan dwelt in the early part of her Lecture on the great need that exists in India for skilled female medical aid, quoting in proof the testimony of Pundita Rama Bai, Dr. Francis, and others. She then gave a sketch of the present movement, which may be said to have begun at Madras in 1874, when Surgeon-General Balfour made some recommendations to the Government in favour of the admission of women to the course of training at the Madras Medical College, which resulted later in their admission to the University degrees. His recommendations having been adopted, some ladies at once entered on medical study. Mrs. Hoggan then described the action taken at Bombay, initiated by Mr. Kittredge, which resulted in munificent contributions to a guarantee fund, and the establishment of a Dispensary, in charge of Dr. Edith Pechey and Dr. Charlotte Ellaby, whom the Bombay Committee had engaged from England on fixed salaries. At Bombay, as well as at Calcutta, the Medical Colleges have now been opened to women students, and lately the liberal Maharani Surnomoye has given a lac and a half of rupees, which will be applied for establishing a Hostel for those at Calcutta. The latest news from Madras reports that the scheme for a Women's Hospital is taking form. Mrs. Hoggan referred to the appointment of Mrs. Scharlieb, M.B., to a Lectureship at Madras, to the position and work of Miss Dora White at Hyderabad, and to the classes for women now arranged in many Indian Medical Schools. Altogether important and unexpected progress had been made in the last two years.

Mrs. Hoggan concluded with the following remarks and suggestions:

From the letters I have at various times received within the last three years and a half, it would appear that many people think that a less amount of knowledge and skill than are necessary for medical women in this country will suffice for India; indeed, some seem to think that some experience in nursing, common sense, and a little smattering of medical knowledge, are enough to furnish forth medical women for India. There never was a greater mistake. The best skill, the most

thorough knowledge of her profession, as much practical experience as possible—in short, a complete and thorough medical training—nothing short of this is needed in the women doctors who elect to make India their field of work. To send out second-rate medical women would be to discredit from the beginning a noble and most useful work. Some allusion has already been made to the clinging of the natives of India to their old system of treatment. There is still a strong feeling against European methods in the most conservative native families. When anyone falls ill, the first thought is to obtain, if possible, the services of some native practitioner. In the great majority of cases the patient either recovers or dies in that practitioner's hands. In a number of cases European treatment is eventually resorted to. But the result of this habit of first calling in native aid is, that the general run of cases European doctors in India are called upon to treat are much more severe, and test the skill and resources more, than in this country. Surgery is comparatively little practised by the various classes of native practitioners; indeed, by many it is looked down upon as beneath their dignity, quite as much as, in the olden days in this country, the surgeon-barber, who preceded the modern surgeon, would have been looked down upon by the physician. The skill of the surgeon is generally patent enough even to the prejudiced eye; but we are told in one of the Madras yearly Administration Reports that the value of our treatment of internal disease is often questioned. "To this day physicians have to compete with old women and exorcists, and have not yet so demonstrated to the native mind the superiority of their practice that they can command implicit faith in it. In Surgery, however, the native population do admit the superiority of European methods." This circumstance, coupled with the terrible need of help in the complications of childbirth, points to Surgery and operative Midwifery as the special field of practice for medical women in India. It is fortunate for the future of Englishwomen practising in India that Ireland has now formally opened its Colleges of Surgeons to women, and that thus their surgical knowledge will be more easily certified. Had the short-sighted policy of exclusion, especially from surgical corporations, which so long prevailed in this country, continued much longer, Englishwomen would have had but little chance, ere a few years were past, of competing with the deft-handed Indian women now being fully trained in Medicine and Surgery in the Indian Colleges and Medical Schools. As it is, there is a distinct career for them as pioneers. But to be pioneers they must be better skilled, more energetic, more thorough, more deeply in earnest, not less so, than the general run of medical women in

England. Side by side, however, with the obstetric doctor and one specially skilled in the diseases of women, there is room for other specialists, such as oculists (much needed in India, where eye diseases are so common and so severe), and also for general practitioners; while for the hygienist the field is practically boundless, but unremunerative.

In addition to the professional qualifications, which it cannot be too strongly insisted on should be of a very high order, there are qualifications of another kind which are equally indispensable for medical women going out to India. The mere scientific, well-trained doctor might be a professional, but she would never be in India a social and moral success. Beyond and in addition to professional ability and skill, those qualities are pre-eminently needed which are said to have made Russian women doctors of inestimable value in the out-lying districts of Russia; namely, tact, ready sympathy, and self-sacrificing love of the poor, the helpless and the suffering. "The Indian race is far more sensitive than the English," said my friend, Mrs. Heckford, at one of our meetings, speaking from personal medical experience in India; "and many things which would not hurt an English woman would be felt very acutely by an Indian." This sensitiveness, their keen susceptibilities, must be taken into account, not only in dealing with patients, but in dealing with the native medical colleagues who are now preparing themselves for medical work amongst their sick sisters. The attitude of the English women doctors who go out to India towards Indian women doctors is of great importance for the working out of the whole question, for it is Indian women who must be the principal workers in the vast field of practice. A sprinkling of English medical women may act as a leaven, and may do valuable work here and there; but they can never accomplish one tithe, nay, one millionth part of the work that is waiting to be done among the suffering millions of India. This work will, necessarily, be much confined to the larger towns, and they will have difficulty in practising in the Mofussil or country districts. They will have against them climate, language, the fact that they are foreign to the country, their habits of comparative luxury, and the expense of living. Some of them will succumb to tropical diseases, and find in India a too early grave; others will come home with impaired health, or will fail to accommodate themselves to the conditions of Indian life. The most successful will come in time to be considered, like most importations, very expensive compared with the natural productions of the country, and eventually the exotic must yield its place to the native growth. The women of India must take this matter in hand themselves, and not be content to see it taken in hand for them. They are

taking it up, not only by giving liberally of their substance, as the Maharani Surnomoye has done, but by taking up earnestly and systematically the study of Medicine at all the Medical Schools. The intelligence of Indian women is beyond all doubt. Those who know them intimately all bear testimony to it, and the older traditions of India tell us that in former times women enjoyed a position of much greater independence and dignity than is accorded to them now. Therefore, in claiming the right of medical practice amongst their own sex, they will not be departing from their earlier and best traditions, but rather perpetuating and continuing them. Not to speak of the unmarried, there are twenty millions of widows in India, many of them burdens to their relations and to themselves. What more fitting than that some of these, helped by the stipends that are now offered to the Medical Schools by Government and from private funds, should come forward, encouraged by the more liberal of their male relations, to offer themselves for this new life of usefulness, and enter into regular training as medical students? Many widows have been trained as teachers, and they have proved a decided success, for in some parts of India there is a steadily increasing demand in the villages for their services. This seems to point to the conclusion that as doctors they would, when thoroughly and efficiently trained, be also welcomed.

The position from which I started in 1881, and to which it is necessary always to return, is this: There is need in India of a special service of medical women, co-ordinate with the existing Civil Medical Service, not subordinate to it. By offering stipends to female students; by accepting gifts destined for the purpose of providing a Hall of residence for women students, as at Calcutta, and for the treatment of women patients by medical women, as at Bombay; and by the appointment of a medical woman to the post of Hospital Lecturer, as at Madras, Government is steadily progressing in the desired direction; and the time will certainly come when medical women will be recognised as eligible for serving under Government in all suitable posts. Such a Service of Medical Women as I have ventured to predict,\* will, I feel sure, yet be established, when women doctors shall have proved incontestably their value and efficiency in dealing with the native female population, and their power of doing work in India, which, without them, must be left undone.

\* See *Contemporary Review*, August, 1882.

## EDUCATIONAL AND SOCIAL INSTITUTIONS IN THE WEST.

### IV.—ASSOCIATION FOR THE ORAL INSTRUCTION OF THE DEAF AND DUMB.

It has often been a matter of discussion whether the Blind or the Deaf are more hindered from enjoying and utilising life. Probably this question depends on various circumstances, such as whether the affliction be congenital or not, &c. When either affliction is encountered in manhood, there can be little doubt that blindness is the worse of the two, involving, as it does, the inability to pursue usual occupations, and the endurance of a state of trying dependence. Deafness beginning at an adult age, also sets limits to the sphere of activity; but within those limits it spoils and alters less the conditions of existence. When, however, we consider cases where the infirmity shows itself in infancy, deafness seems to be a greater evil than blindness. It is true that a blind child is more shut out than a deaf one from imbibing a knowledge of outward nature; but the deaf child is almost excluded from human intercourse, which, of all means of development, is the most essential. Dumbness accompanies, and is indeed the effect of, early deafness. Thus deaf children are prevented from holding intercourse with their fellow-creatures; and though their possession of sight secures for them more daily variety of enjoyment than blind people can have, it is especially difficult to promote the growth of their mental capacities, which are very often stunted and dull.

The important point as to the education of the deaf is to invent some plan by which communication can be carried on and a substitute provided for the absent sense of hearing. The Training College for Teachers and School founded at 11 Fitzroy Square, by the Association for the Oral Instruction of the Deaf and Dumb, has successfully carried on a system of training (known as the German or pure oral system) since 1871. The principle of this system is to enable the pupils to understand speech by using the sense of sight. They are taught the art of *lip-reading*; that is, they learn to observe so carefully the motions of the lips and face of the speaker that they can follow, without difficulty, all that is said. This would appear impossible to those who have not seen it done. We are very unconscious of the variety of movements by which we articulate, and, to our careless vision, it seems as if words, when pronounced

quickly, produce a very similar or a mere confused motion of the mouth. But the fact is, every vowel and every consonant has its peculiar method of utterance, which can be noted by minute observation. The preliminary work of the teacher consists then in accustoming the children to remark and to remember these distinct lip-movements, which, though of unlimited number, are of continual recurrence. Having been next taught to associate these movements of the lips with definite meanings, the pupils by degrees take in the thoughts of those about them, readily, without the power of hearing; and their ordinary education can be conducted on this plan. It is, of course, necessary that the deaf person should have good sight, and that the speaker's face should be fully in the light. These conditions being secured, it is marvellous how fully the faculty of reading the lips can be developed by practice.

But still something further is done under this system. We have already referred to the fact that children born deaf remain dumb. Excepting cases where idiosyncrasy or malformation of the mouth hinders the power of speech, the reason why deaf children cannot speak is that they have no opportunity of hearing others do so. Talking is acquired through imitation. The ordinary child is taught by constant repetition to copy the sounds that it hears; but the deaf child has no such opportunity. Beginning thus with the proved assumption that it would speak if it could hear, the method to be adopted is to utilize its imitative powers in another direction. The teacher draws attention to the motions of his throat, lips, and tongue when speaking. Here again, therefore, the child's eyes are called into service. But besides this it is taught to feel the vibrations of the throat and face which every effort to speak causes, to imitate the said movements, *i.e.* to speak, and to connect the remembrance of their vibrations with certain words and ideas. The pupils thus imitate their teacher by the assistance of sight and of feeling, and being encouraged when they succeed in producing the right sounds, they by degrees learn to speak. The want of hearing makes good modulation almost impossible. But it is of the greatest value to the deaf child to be able to speak intelligibly, and thus make itself understood by those with whom it comes in contact.

Until lately the deaf and dumb in England have been more frequently instructed on the French system, organised by the Abbé l'Epée, which connects the alphabet with certain manual signs. This plan has also proved of great help and had many advocates; but the pure oral system offers advantages, which were thus stated by Mr. Van Praagh, the Director of the Fitzroy Square Training College, in a Paper read by him at a

Conference on the Teaching of the Deaf and Dumb, held at the International Health Exhibition last year. He said: "My strong conviction is, that the best way of teaching a deaf child is to follow the pure oral system: 1st, because it emancipates the deaf-mute by giving him the great gift of speech; 2ndly, because it develops the power of understanding what others say; 3rdly, because it teaches language in the natural way; 4thly, because it extends his means of acquiring knowledge, since every one whom he sees talking, and who converses with him, becomes to him a teacher, whilst at the same time it destroys his isolation, and makes him better fitted to mix in society." Mr. Van Praagh's experience leads him to object to mixing the two systems, as he thinks that a child accustomed to speak with the fingers will not make actual progress in lip-reading and in speaking.

Another reason for the preference of the oral system he thus explains: "Deaf boys and girls, once able to express themselves in spoken and written language, and to follow what is said by others, can be apprenticed in the same way as hearing boys and girls. Their employers can explain to them, and that too by word of mouth, the secrets of their handicraft. Their fellow-workmen can enter into conversation with them; and in their turn the apprentices can become masters, able to employ hearing workmen. In fact, to all intents and purposes, the deaf apprentice, taught on the pure oral system, is almost on a par with his hearing fellow-workman."

The Association owes its origin to the benevolence of the late Baroness Mayer de Rothschild, who, being greatly struck with the success of the oral system introduced by Mr. Van Praagh in 1867, and adopted at the Jews' Deaf and Dumb Home, secured support, by great exertions, for a wider application of this form of teaching. In 1871 the Association took an organised form, and in the following year the Committee opened their Normal School at 11 Fitzroy Square, under the able direction of Mr. Van Praagh. It had been generally asserted that the oral system was not suited to the majority of deaf mutes, and would only be successful in cases where superior mental capabilities enabled the pupil to acquire speech and lip-reading. To give a practical refutation to this theory, the Committee determined to admit all applicants, excepting only such as would be rejected by any other deaf and dumb school; *i.e.*, idiots and those who could partially hear. The result of the experiment proved very satisfactory, and several public examinations have shown the value of the system. The number of pupils for the past year at the School was 58—35 boys and 23 girls—and many teachers have received their training for this special line of

teaching at the College. The school course is one of eight years. The pupils do not reside at the Institution, as the Committee considers that it is desirable for them to mix with hearing people, and to live in families "where they will witness the round of daily life, have a much more extensive field for observation, and share the joys and sorrows of a home." Any one visiting the School cannot fail to be struck by the keen, eager look of the children, showing that their eyes, and through these their minds, are active and interested.

Mr. Van Praagh attaches the greatest importance to the practical training of the Normal students. They study for one year at the College, with constant class work in the School. He finds that those become the best instructors of the deaf and dumb who have already become conversant with school discipline in the ordinary course, and for such twelve months prove a sufficient time. The School Board for London has adopted the system, and sends teachers to be trained at Fitzroy Square. Many Institutions for the Deaf and Dumb have also expressed satisfaction at the results of the system as practised by Normal students trained by Mr. Van Praagh. Public bodies have likewise been supplied with teachers, and many governesses have been prepared for private families. As with all systems of instruction, the zeal and skill of the teachers are the most indispensable requisites of success, and it may be added that in this case immense patience must be required for securing the progress of the pupils.

We are glad to find that already one School for the Deaf and Dumb exists in India, and there the oral system is adopted. We refer to the Institution founded in last year at Bombay by Dr. Meurin, the Roman Catholic Bishop. Mr. Walsh, who has had great experience in the instruction of deaf mutes in England, has taken charge of it. The school was described in the *Times of India* a few months ago, and there were then seven pupils, one of whom was a Parsee youth. When they first entered the school not one of them was able to utter a single word, and the improvement made was astonishing. The institution is purely non-sectarian, and pupils of all classes, races, and creeds are admitted. The last census report showed that in the Bombay Presidency alone the number of deaf and dumb was 16,594. It is to be hoped that similar schools will be established in other parts of India, so as to enable these persons, isolated by misfortune, to take a useful place in society.

In Great Britain and Ireland it appears that there are about 21,000 deaf and dumb persons, out of which number over 5,000 are of school age. The deaf mutes at present at school amount to scarcely 3,000. The Education Department has under consider-

ation the passing of some rules for encouraging the attendance of such children; and when one sees from the experience at Fitzroy Square the great difference between a trained and an untrained deaf and dumb child, as to power of intercourse and ability to earn a livelihood, one cannot but earnestly desire the extension of suitable school teaching for these afflicted children. We will conclude this sketch with the words of Mr. Van Praagh: "I wish every one of my fellow-workers, and all who are in any way willing to contribute towards the amelioration of the condition of this afflicted class in this or other countries, 'God speed' with all my heart; they have peculiar claims upon our sympathy; they are with and among, and yet not of us. Untaught, they are a race apart; and to bridge over the gulf which separates them from their fellow-men, to reduce their awful disadvantage to a minimum, and, so far as possible, to administer instruction to them through that *one entrance* from which it were else *shut out*, and place them fairly on a level with ourselves, is surely one of the noblest works which man can perform."

It is announced that the Executive Committee appointed in connection with the proposed memorial to the late Mr. Fawcett have decided to recommend that the subscribed funds should be applied to a development of the Royal Normal College for the Blind at Norwood, which was described in the February number of this *Journal*. The late Postmaster-General took a special interest in that institution, so the decision cannot but be considered appropriate and satisfactory.

#### THE MAHARAJAH OF VIZIANAGARAM'S SCHOOLS, MADRAS.

The annual distribution of prizes to the children of the five Girls' Schools of H.H. the Maharajah of Vizianagaram; in Pacheappahs Hall, Madras, took place early in February. These Schools, which are under the management of a Sub-Committee of the Madras Branch of the National Indian Association, and superintended by Miss Eddes, are making excellent progress. Mrs. Grant Duff presided, H.E. the Governor being also present. The address of Mrs. Grant Duff was listened to with great interest; and the announcement of H.H. the Maharajah as to a scholarship grant was enthusiastically received.

The Report was first read by M. R. Ry. P. Vijiarungum Moodeliar, and of this we give the following abstract. One of the original five schools—that at Egmore—has been transferred to the Government, and now forms the Practising Department of the Government Female Normal School. In place of it a Caste Girls' School at Muthyalpet, which has existed for some years for the benefit of families of the Chetti caste, was taken over on September 1st, 1884. Thus the Committee have still five schools in their charge. There were 583 girls on the rolls of the five schools on January 1st, 1884; but during the year the number of pupils rose to 674, an increase of 91, including a few infant boys who had previously attended the Muthyalpet School. There are : 1. The Town School, which is the most important. It has been removed into the premises formerly occupied by the Government Female Normal School, now located at Egmore. Miss Shunmugum, the Head Mistress, holds a 1st Class Normal Certificate, and is assisted by 7 male and 4 female teachers. At the recommendation of Miss Eddes, the Lady Superintendent, the Committee have sanctioned the formation of a separate Infant School, as a Kindergarten—for 100 little girls and boys under 7 years—opposite the present Town school house. (The Kindergarten was opened on February 2nd, of this year.) 2. Chintradripet School. 3. Mailapur School. 4. Triplicane School. 5. Muthyalpet School. The Report of Mrs. Brander, Inspector of Girls' Schools, on her Examination in December, 1883, was as follows: "The Schools are much improved in all external matters since last year; the buildings are cleaner and tidier, the furniture and apparatus better, the children are neater, and their books and work much neater and cleaner." The Director of Public Instruction concluded his review of Mrs. Brander's Report by stating that as a whole it showed that the Schools had made satisfactory progress. Mrs. Brander examined four of the Schools again last November. 18 girls were presented for the Upper Primary and 52 for the Lower Primary Examination; 15 passed the former and 36 the latter. The Director remarks: "Taking the four schools together, the advance made is shown by the fact that, whilst the number of girls presented for the Upper Primary was about the same as last year, the number of girls presented for the Lower Primary rose from 35 to 50, whilst in both Examinations the percentage of success was much higher."

The year under report has been marked by several changes in the staff of teachers. The aim is to place the Schools more fully under female management. The Needlework has improved in the year, and several prizes were gained in the Needlework Exhibition held last year. Kindergarten Drawing has progressed, and the patterns known as *Kolams*, drawn on the floor with rice or other powder, were utilised for the purpose. It is intended to teach Free-hand Drawing in the upper classes during the current year. Kindergarten work was regularly done during the year in the Town School, and a beginning was made in the Mailapur School. The Lady Superintendent, Miss Eddes, expresses herself well satisfied with the assistance she has received from all the teachers, both Masters and Mistresses.—When Lord Ripon visited Madras in February, 1884, he sent the Committee, through the Private Secretary to H.E. the Governor of Madras, the sum of Rs. 100, to be expended in prizes to the girls of these Schools. The Committee thought it best to spend this liberal contribution in gold medals in memory of His Excellency's visit, and have awarded one to the best girl in each School. The Committee avail themselves of this opportunity to offer their best thanks to Lord Ripon.

After the reading of the Report, Mr. P. Chentsal Row gave an interesting address, from which we make the following extracts:—

"It is a matter for congratulation that female education is slowly but surely gaining public favor. There was a time when entreaties, persuasions, and private influence had to be used to induce people to send girls to schools, but now sending girls to schools has become common, and there are even men who have employed European ladies in their household for educating and training the members of their families. It is also a matter for congratulation, that the progress of female education in this Presidency is greater than in any other. According to the Census of 1881, the proportion of girls under instruction in Madras was 1 in 403 of the female population, while in Bengal it was only 1 in 976, and in Bombay 1 in 431. Likewise, the proportion of women able to read and write, but not under instruction, was in Madras 1 in 166 of the female population, while in Bengal it was 1 in 568, and in Bombay 1 in 244. In the Punjab and in the North-West Provinces the proportions are much smaller. For these favorable results we are indebted to

the Madras Government and the indefatigable endeavours of its Educational Department; to the Missionary bodies in general, and of the Free Church of Scotland in particular; to the enlightened nobleman, His Highness the Maharajah of Vizianagaram, the proof of whose wisdom and liberality we now witness before us; and to organizations of other enlightened Hindu gentlemen. I trust that it will not be long before female education becomes the normal condition in native society and our women attain the status which they enjoyed in the days of our ancient civilization."

Mr. Chentsal Row then referred to the ability and learning of Hindu ladies in ancient times, and to their freedom and privileges; and he continued:—

"The women of India have now hardly any liberty worth the name. They cannot live single when they prefer that life, they must marry whether they will or no; they cannot choose their husbands themselves, the husbands must be chosen for them by their parents, and in their absence by their nearest relations; and in all the higher classes, girls are married before they attain the age of discretion, and sometimes so early that the bridegroom is at the school while the bride is with the nurse. If the husband thus imposed upon the child happens to die, though it may be when the girl is an infant, she must remain a widow for life, devoid of all worldly comforts, and spend her time in religious observances, penance and servitude in her relations. A woman has constantly to be under the tutelage of somebody, first of her parents, then of her husband, and after his death, of her sons or some other male relations. She is not allowed to take her meals in company of her husband, and in the orthodox families she is not allowed to do so in any male company whatever, even though it may consist of her own father and brothers. She has no communication with her husband during the daytime, and all her recreations are with those of her own sex. She cannot attend public assemblies, even such as the one I have now the honor of addressing, and witness how her sisters and daughters are being rewarded for the advancement they have made in their studies. In short, the ignorance of our women at present is such that, instead of being regarded as intellectual and moral companions of the males, they are by a large majority of my countrymen considered simply as objects of their selfish pleasure. One of the objects of the National Indian Association is to assist towards the restoration of the women of India to their former position in society by giving them a thorough and sound education, and by enabling them

to think and act for themselves instead of being guided by blind customs and priestcraft as they now are. We scrupulously avoid religious education, not in a spirit of opposition to Missionary Societies, but because there is no one religion which would be acceptable to all classes. I further believe that any sectarian teaching, instead of affording full scope for the expansion of the mind, would contract it and engender religious prejudices and animosities. As we have abundant proof in the graduates of this Presidency, liberal secular education has a greater effect in shaking off the superstitions and prejudices of the people than any sectarian teaching."

The speaker dwelt on the importance of female education, because of the extent of the influence of women over their husbands, their children, and in their families, and urged that men should be in its favour for their own sakes and for the benefit of society. He then entered on the question whether its Vernacular education was sufficient. He considered that it was not. "Elementary education in the Vernaculars is good so far that it enables our women to read and write, which is of immense value in domestic management, and it is also good in the sense that when the girls who receive elementary education have become mothers in their turn, they are found free from prejudice against female education; but it is not elementary education that can elevate and ennoble the understanding. Higher forms of education are necessary, and they are necessarily connected with the acquisition of the English language and Western science. We have not suitable books in the Vernaculars, and even if we had them, I doubt whether education in the Vernaculars alone could make our women attractive companions to their husbands in these days when English education is spreading wide, and is influencing all our habits and modes of thought." He wished that girls' schools for higher education should be established in all the important towns, with English as well as Vernacular classes, and good scholarships.

In conclusion, Mr. Chentsal Row spoke of the value of free social intercourse between native and English ladies of rank and culture—such intercourse as was connected with the life of the home. It would have greater effect, in his opinion, even than elementary education in breaking the race antagonism and caste prejudices:—

"When I say this, I am far from blaming the English ladies



for not intermixing with the native ladies freely. I am aware that our national habits, customs, manners and modes of living stand much in the way of free, social intercourse, and that the ignorance of our Vernaculars on the part of English ladies, and of English on the part of native ladies, is also a great impediment; but if our English sisters who know the value of education forget the differences of caste, habits, customs and manners, and try to learn our Vernaculars or employ the female interpreters, as is now to some extent done during the interview, I feel sure that the difficulties will be gradually removed, and a stimulus given to the acquisition of knowledge in general, and of the English language in particular to which I attach so much importance. But I must add that it is not fair that we natives should look up entirely to English philanthropy and depend upon their aid for our advancement. Primarily, I hold our educated natives responsible for the ignorance of women. How many families are there not now in which the men are highly educated and the women left ignorant even of the alphabet! Every educated man, at least every graduate of our University who has made a solemn promise at the University convocation to promote education, should take a vow to educate his wife, daughters and sisters, and should consider it a disgrace to be the head of a family wherein the ladies are uneducated and are unable to participate, at least to some extent, in his intellectual enjoyments. I am happy to observe that the spirit to elevate the female mind is now being roused among all the educated classes. The graduates of the Madras University have, through the laudable endeavours of my esteemed friends, Mr. Rai Bahadur, T. Gopala Row and Mr. P. Rangatham Modelliar, recently resolved to form themselves into an Association for the purpose of promoting female education, encouraging the re-marriage of Hindu women, and introducing other social reforms. Though I regret that this resolution to form an Association for social reform was carried, not unanimously as I expected, but only by a majority of graduates who assembled at the meeting which took on the 1st of January, 1885, and though I also regret that in the minority who did not agree to the formation of an Association there are, to my great surprise, some whose power of reasoning, and knowledge of our institutions and of the position of our women in society, ought to have enabled them to see the utility of such an institution. Still I feel sure that in course of time all the educated men, old and young, will lay their shoulders to the wheel of progress and carry it through all its rugged paths of superstition, prejudice, selfishness and apathy, and elevate the position of our women, and give them greater freedom and happiness than they now enjoy."

Mrs. Grant Duff then distributed the numerous prizes to the pupils. After that, Mrs. Grant Duff said:—

"Maharajah of Vizianagaram, Ladies and Gentlemen, and Children of the Vizianagaram Schools,—I am sure that the first thing every one present will wish me to do will be to thank Mr. Chentsal Row for his excellent speech. It opens the happiest prospects for female education, that a native gentleman of position and standing should express sentiments so liberal and so enlightened. I have come before you to-day, to give away these prizes, with feelings of the liveliest interest and the deepest emotion. More than three years ago, when I first came to India, I had little idea of what was before me. It is one thing to read of facts, however interesting and curious, at a great distance, and another to stand face to face in every-day life with the unprecedented series of moral, political, and social problems which are placed before us in this great country. If the magnitude of any social question depends on the number of persons it affects, then next to those ordinary laws concerning life and property, without which no society can hold together, must come the questions affecting the status of women, and through them that of every member of the community. The East and the West have differed widely on these points, but a change is coming over the views of many Orientals, and that that change shall come evenly, gradually, and beneficently is an object dear to me personally in a way that no words can express, and also, I am sure, dear to every thoughtful and right-minded person, whether Hindoo or European. I have naturally had the training of the West, but I trust my native friends will permit me to assure them how deeply I sympathise with that feeling, founded on all that is tender and chivalrous, which induces them to teach those they love best that decorum and happiness alike counsel for them a life retired from a rough and cruel world; but while I sympathise, I would ask them to consider whether to strengthen the spiritual citadel within, is not a safer defence against sin and sorrow than any physical wall without. The impression that intellectual cultivation unfits women for the ordinary duties of life is extremely common in all countries. Now we have given the higher education of women a trial for some years in England, and I think it may have some interest for the native gentlemen I see present if I tell them a few facts connected with the influence of education on those special subjects which all countries in all ages have agreed to be the special departments for women. And first I will begin with sick nursing. Now what was the condition of sick nursing in England fifty or sixty years ago, and who was the type of a sick nurse? My English hearers of a certain age

will at once think of the immortal Sairey Gamp, who took the pillows from under her patients' heads for herself, dropped her snuff into their broth, and kept a bottle of spirits on the chimney-piece to drink when 'she was so disposed.' Who is the person we think of now when nursing is mentioned? The refined, educated, noble-minded lady—Florence Nightingale. I remember when Florence Nightingale went to the Crimea to nurse sick soldiers. She met with enormous praise on the one hand, and shrieks of blame and derision on the other; but every one agreed in thinking it most extraordinary that an educated lady should care to nurse the sick. In 1870, when another great European war broke out, it was considered the most natural thing for ladies of the highest rank to care for the wounded; and one of the foremost among them was a woman equally remarkable for domestic virtues and intellectual qualities—the late beloved and lamented Princess Alice. So much for nursing. Let me now turn to cooking; perhaps still more important. Thirty years ago it was almost impossible for any one, except a professional cook, to obtain instruction in cookery. The educated woman of the present day has insisted on the establishment of schools of cookery, and now there is no large town in England where excellent education cannot be obtained in this important branch of domestic economy. In all that concerns the care of children I observe a greater degree of care and attention than heretofore. The Kindergarten system, which is, I observe with pleasure, to be adopted in connection with the Town School, has been received with very great favour at home; and everything connected with the health, education and rearing of children receives an amount of attention now in England which it has never done before. Another commonplace with regard to female education is, that it will injure the health of women by overtaxing their brains. My own belief is that nothing injures the health like idleness. I cannot offer you exact statistics on this point, but the caprices of fashion sometimes shew the way things are going. Fifty years ago it was the affectation among the English ladies to be delicate, to be always fainting and to be able to do nothing which required exertion. The affectation of to-day runs in a counter direction, and an English woman of to-day takes a pride in being able to walk or ride any distance, and in the possession of strong physical health. I trust I have said enough to prove that in our country at least intellectual cultivation has, so far from diminishing interest in domestic matters, very much increased it. I am well aware of the blots on our system, but if native gentlemen will take the pains to enquire a little into English society, they will find idleness, extravagance and worthlessness are, as a general rule, entirely divorced from anything like

intellectual culture. One word more, and I have done. India has been for generations under the influence of a form of civilization which has been like a long sleep. The awakening is strange and difficult—a medley of the dreams of the past with the facts of the future. It is our earnest desire to help you—how earnest I wish any poor words of mine could say or express. But our civilization cannot be your civilization, and believe me we have no desire to impose it on you. What we would urge you to do is to take the progressive spirit of our civilization, and graft it with all tenderness and care on to your own manners and civilizations. You have a mighty future before you. There are nations who are in the stage of being stationary, nations who are advancing quietly and progressively, and nations who are advancing by bounds. I believe India to be in this latter stage, and that the education of women, now making such rapid strides, will give her an impetus which will astonish the world, though we who are here may scarcely live to see the day. But that day will come when the Hindoo woman will add to that grace and sweetness which pre-eminently distinguish her, the intellectual power and the force of character which will fit her to be the mother and the companion of great men. There is one tenet of the philosopher Comte which may recommend itself to all. It is that each man may gain a share of eternal life for himself by doing work which shall have permanent, lasting value. May each of us here live in having done some small work towards the future of India."

His Highness the Maharajah of Vizianagaram then rose and said :—

"Your Excellencies, Ladies and Gentlemen,—I feel called upon, on this occasion, to express my heart-felt thanks to your Excellencies for so kindly condescending to give away the prizes to the girls this evening, and also to you all, ladies and gentlemen, for the honor of your presence here. The presence of both your Excellencies here in itself is the greatest of honors, and the best of incentives calculated to further the noble cause of female education in all India. The gratitude of the whole native community is due to Her Excellency Mrs. Grant Duff for the pains Her Excellency has taken not only in presiding on several occasions elsewhere as of a similiar nature, but also for the sound advice conveyed to the students in Her Excellency's speeches. Our debt of gratitude is equally due to the National Indian Association for the improvements shewn in the report just read. Viewing the advance which has been already made, it seems to me that the time has come when young Hindu women of the Presidency may be encouraged to pursue their studies

even beyond the Middle School Examinations. With the view to inducing some to venture onward in the higher branches of education, I propose to offer to the National Indian Association a Scholarship tenable for three years of Rs. 10, rising by increments to Rs. 20 in the third year, together with a prize of Rs. 300 to be given to a scholar on her passing the Matriculation Examination. The Scholarship will be open to all Hindu girls, and the examination may be held in the school approved of by the Committee of the National Indian Association. The selection will depend on the order of passing the Middle School Examination, and I have now much pleasure to state, ladies and gentlemen, that Her Excellency, who has evinced such an encouraging interest in female education, has kindly consented to my request to allow Her Excellency's name to be inscribed on a gold medal that any Hindu woman who may first pass the Matriculation Examination may become the proud possessor of."

Handsome garlands were then placed on the necks of Mr. and Mrs. Grant Duff and the Maharajah, and large bouquets of roses were presented to them, and the proceedings terminated.

#### BOMBAY MARY CARPENTER SCHOLARSHIPS.

We have received from Mr. K. M. Shroff the following Report of the awards for the four Mary Carpenter Scholarships in January last. The number of candidates was 65, from seven schools. We are glad to find that there were more competitors than last year under the Fifth Standard; but for the higher Scholarships there were only three candidates, against six last year. It is satisfactory that several girls seem to have done nearly as well as those that obtained the Scholarships.

No. C.B. 5167 of 1884-85.

Poona Office of the Educational Inspector, C.D.,  
23rd January, 1885.

From T. B. Kirkham, Esq., Educational Inspector, C.D.; to  
K. M. Shroff, Esq., Local Honorary Secretary, National  
Indian Association, 8 Modi Street, Bombay.

SIR,—In continuation of this office letter, No. 5057, dated  
16th inst., I have the honour to forward for your information

copy of a notification issued by me of the results of the annual competition for the Mary Carpenter Scholarship prizes for the year 1885, as well as copy of the report of the Committee appointed to conduct the Scholarship Examination.

I have the honour to be, sir, your most obedient servant,  
(Signed) T. B. KIRKHAM, Educational Inspector, C.D.

#### NOTIFICATION.

The Mary Carpenter Scholarships (founded by the National Indian Association) for the year 1885 have been awarded as follows:—Two Scholarships of Rs. 6 per mensem: (1) Pirozbai Bomonshe Vakil, Churney Road Girls' School; (2) Ruttonbai Furdoonji Mullaferoz, Churney Road Girls' School.—One Scholarship of Rs. 5 per mensem: (1) Soonabai Hormusji Kapadia, Victoria Anglo-Vernacular School, No. II.—One Scholarship of Rs. 4 per mensem: (1) Dhanbai Hormusji Kapadia, Victoria Anglo-Vernacular School, No. II.—The Scholarships will be held under the conditions laid down in this office notification, dated 28th November, 1884, published at page 365 of the *Bombay Educational Record* for the month of November, 1884. The Deputy Educational Inspectors, Bombay, will from time to time ascertain and report to this office that these conditions have been complied with, and will submit monthly bills for the amount due on account of the Scholarships.

(Signed) T. B. KIRKHAM, Educational Inspector, C.D.  
Poona, 23rd January, 1885.

(True copy.)

(Signed) T. B. KIRKHAM, Educational Inspector.

No. 153 of 1884-85.

Gokuldass Tejpal School, Bombay, 18th January, 1885.

From the Committee, Mary Carpenter Scholarships' Examination, Bombay; to T. B. Kirkham, Esq., Educational Inspector, C.D.

SIR,—We have the honour to submit a joint report on the result of the Mary Carpenter Scholarships' Examination.

On Thursday, the 15th January, 1885, 65 candidates from 7 different schools presented themselves as candidates for the 4 Mary Carpenter Scholarships. Of these, 38 were Guzerati-speaking girls, and 27 Marathi.

For the 2 Scholarships of Rs. 6 each, there were only 3 candidates; 2 from the Churney Road Girls' School, and 1 from the Sir Munguldass Nathubhai Girls' School. These two Scholarships were won by Pirozbai Bomonshe Vakil and Ruttonbai Furdoonji Mullaferoz, of the Churney Road Girls' School.

Fifteen candidates competed for the Scholarship of Rs. 5. Soonabai Hormusji Kapadia, of the Victoria Anglo-Vernacular School, No. II, maintained her high position, as she did last year, by passing the best examination in the 5th Standard, with a score of 461 out of the total of 500 marks. Tapubai Kras-huarao and Santabai Ghanesyam, of the Jugonnath Sunkerseth School; Kambtabai Kashinath, of the Bhugwandass Pursotumdass School; and Aimai Rustomji Jagush, of the Churney Road Girls' School, deserve special mention for the very handsome number of marks (viz., 425, 423, 410, 410) they respectively secured to themselves.

Under the 4th Standard there were 48 candidates; and the competition here, as usual, was the keenest. Dhanbai Hormusji Kapadia, of the Victoria Anglo-Vernacular School, No. II, won the Scholarship in a very keen competition with Dinbai Dossabhoy Ghasvala, of the Churney Road Girls' School; the former got 425, and the latter 424, out of a total of 500. We fully sympathise with Dinbai Dossabhoy Ghasvala, and beg leave to make honourable mention of her and four other girls; viz., Gangabai Pursotum, of the Jugonnath Sunkerseth School; Shirinbai Hormusji Rukriwadia, of the Adarji Kavasji Girls' School; Pirozbai Dossabhoy Mehta, of the Victoria Anglo-Vernacular School; and Avabai Rustomjee Surti, of the Churney Road Girls' School, for the best figure they cut at the examination.

As alluded to in our last report, the two Scholarships (one of Rs. 3 and another of Rs. 2) held out by the Budhiwardhak Subha to the *bona fide* Guzerati Hindu candidates, have this year been won by Shivilaxmi Tribhondass, of the Sir Munguldass N. Girls' School, and Divalee Bhogilal, of the Kalbadevi Girls' School, for obtaining the highest number of marks (395 and 385) in the 5th and 4th Vernacular Standards.

Most of the girls in the 4th and 5th Standards did creditably well in all heads, and showed great intelligence and skill in their manual work. We cannot so favourably say of the girls in the 6th Standard, who were very weak in history and geography, and were not well grounded in arithmetic. The needlework, both plain and fancy, of the Parsi girls was highly admirable; and the singing of the Marathi girls was exceedingly sweet and charming.

We have, &c.

(Signed) J. C. DUBASH,  
" S. S. NADKARNI,  
" M. N. DVIVEDI.

(True copy.)  
(Signed) T. B. KIRKHAM, Educational Inspector, C.D.

### PERFORMANCE OF INDIAN MUSIC.

Mr. K. N. Kabrajee has lately arranged some musical recitals at the Framjee Cowasjee Institute, Bombay, the subject being the Persian story of Rustom and Sohrab. The Hon. J. B. Peile presided on the first occasion, and a large party assembled, consisting of Parsi ladies and gentlemen, and a few Europeans and Hindus. The *Bombay Gazette* remarked:

"Mr. Kabrajee appeared to have used great judgment and discretion in his selection of the airs that were best suited to the different incidents in the story; and his in the main successful endeavours in this direction showed that native music, defective as it is, and strange as it may sound to European ears, yet possesses some rare merits, which are capable of great development."

The story of Rustom and Sohrab is well known. Rustom, a Persian hero, had a son called Sohrab, born after he had left home to fight against the enemies of his country. Sohrab grew up noble and valorous as his father; and, eager to join him in the field, took the command of a large army when, according to the story, he was only fourteen years old. He conquered everywhere, whether opposed by one foe or a thousand. At last he was treacherously led into an engagement with his father. Never having met, neither recognized the other. The contest lasted three days, when Rustom, ashamed to be conquered by such a youth, made a final effort, wounding Sohrab mortally. The boy cried out that his father Rustom would avenge him, and thus Rustom discovered, to his horror, that his brave antagonist had been his own son. Sohrab died, leaving his father heart-broken. Mr. Kabrajee explained the progress of the story in the intervals of the music, and his younger children sang some of the popular pieces to the accompaniment of a piano played by his eldest daughter. Mr. Peile, at the conclusion of the performance, expressed his pleasure in doing what he could to encourage "social meetings for the pursuance of an intelligent object, especially when that object is a fine art as interesting and delightful as music." Mr. Peile continued:

"I think it need make no difference in that feeling that the widest possible differences prevail as to the practical exposition

of the art of music among different peoples and in different parts of the world. Music as a science is an exact science, based upon fundamental principles, and subject to immutable laws. But when we come to consider music as an art, we are conscious that very different opinions prevail as to what is acceptable music, because we are influenced by traditions, by associations, by the progress of civilization, and by taste. But these very differences give an interest to the comparative study of national music, which they make as interesting as the comparative study of the ballads of a people or of national schools of painting. A few months ago some of us here present were at an entertainment in Poona in which the national music was illustrated by what seemed to some of us strange instruments and strange airs. English musicians may have thought them to be more curious than beautiful, because they are accustomed to a different method. But there could be no question that they were interesting; and my friend, Mr. Mahadew Moreshwar Kunte, traced a scientific relation between them and the music of the West. The recital of Mr. Kabrajee has a larger and a more original aim than the efforts of the musicians at Poona, because he has linked with his music the poetry of the fine old Persian story of Rustom and Sohrab; and he has endeavoured to show how the emotions excited by that touching tale can find expression in national airs. I am not competent by scientific skill in music to measure the extent of Mr. Kabrajee's achievement; but I see here before me a large audience, chiefly ladies and gentlemen of the race of Rustom and Sohrab, who have been drawn together and interested by this entertainment; and I do not doubt that in a social point of view the enterprise has been successful. I move that our best thanks be given to Mr. Kabrajee and to those ladies and gentlemen who have assisted him."

The Gujerati version of the National Anthem was sung at the close of the meeting.

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#### SOCIAL REFORMS IN MADRAS.

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At Rajahmundry, Madras, great efforts in the direction of social reform have been made by two public-spirited Hindu gentlemen—Mr. Veerasalingam, one of the Telugu Pundits in the Rajahmundry College, and Mr. Gow Raj, B.A., a Pleader in

the District Court. These gentlemen have travelled about the district lecturing in a simple instructive manner on the evils of infant marriage and enforced widowhood, and in consequence they have been excommunicated. By their exertions ten re-marriages of widows have been brought about in the district. The *Indian Daily News* refers to a letter from Mr. Saththianadhan, LL.B. Cambridge, of the Government College, Rajahmundry, in which he gives an account of what had taken place. The article continues as follows:

"The first marriage was celebrated on the 11th of December, 1881. The bridegroom was a Brahmin of the Niyogi sect, a respectable man, and an undergraduate of the Madras University. He was twenty-three years old, and the bride, who also belonged to a respectable family, was about 13. The couple are doing well, and are happy. The rites observed were strictly Hindoo, and all Hindoo matrimonial ceremonies were strictly adhered to. Four days after, another marriage was celebrated in Mr. Veerasalingam's house. The town was in a state of great excitement; and police guards were obliged to accompany the procession of the bride and bridegroom, as there was fear of a disturbance in the town. One chief feature in the widow re-marriage movement in Rajahmundry is the special interest taken in it throughout by the few influential European residents of the place. Some of the European gentry actually formed part of the procession, and went parading the streets of the town to the sound of the tom-tom and other accompaniments of Hindoo music. Mr. Malabari has been blamed for asking the opinion of English gentlemen on the questions of 'infant marriage and enforced widowhood,' because it is said that the Europeans are entire strangers, and they have no sympathy with the people. This, Mr. Saththianadhan remarks, is not at all true; they are always ready to give a helping hand to the natives when they find them trying their best to help themselves. The opposition from the orthodox party was very great. At first the *Guru* excommunicated all those who attended the marriage ceremony. Bulls of excommunication were read out publicly in the town, and copies of them were sent to all important towns and villages in the district. The two brides and bridegrooms and Mr. Veerasalingam were declared outcasts, but the priest admitted the others into society after their performing a number of ceremonies and paying a certain sum of money as an atonement for their sins. Since 1881 other marriages have taken place—one in 1882, six in 1883, and one in 1884. Out of the ten marriages eight have been of Brahmins and two of Vaisyas."

## PRESENTATION CASKET TO MRS. CARMICHAEL.

We have the pleasure to state that the beautiful silver casket presented to Mrs. Carmichael by a large number of native ladies of Madras, which lately arrived in England, has been inspected by the Queen, having been sent to Windsor Castle for that purpose, by desire of Her Majesty. The address which accompanied the casket was read with satisfaction by Her Majesty, who has expressed, through General Sir Henry Ponsonby, to Mrs. Carmichael her admiration of the artistic workmanship of the casket, and her interest in the occasion of its presentation.

## THE LATE PRINCESS OF TANJORE.

We regret to record the death, at the age of 37, of Her Highness the Princess of Tanjore, which took place, from small-pox, on the 31st January, in the Palace. The Princess was well-educated herself, and she exerted herself to promote education at Tanjore and other places. She had established a Sanskrit School in the town, which she maintained out of her moderate income. She was one of the Vice-Patrons of the National Indian Association, and took interest in the objects of the Madras Branch, especially in the Needlework Exhibition, in which she had awarded prizes. A boy had lately been adopted by the Princess as an heir. Her funeral was attended, amid great lamentation, by a large concourse of people, old and young, including merchants, lawyers, officials, schoolmasters, and students.

## INDIAN INTELLIGENCE.

The foundation-stone of the Poona High School for Native Girls was laid on March 4th by His Excellency Sir James Fergusson, in the presence of a large concourse of spectators. The stone was a large block of Deccan trap; the inscription being engraved on a slab of white marble. The site of the school has been liberally presented by the Chief of Songli. His Excellency was received at the main entrance by the School Committee, and

escorted to his place on the dais, when the girls of the school sang some appropriate verses in Marathi, specially written for the occasion. Rao Bahadur Dandekar then read a long address, descriptive of the progress made by the school, and its future prospects. In the course of the address it was mentioned that over one lakh of rupees had been subscribed. The Committee requested Government to grant two-thirds of the cost of the building; and to permit the Committee to supervise its construction, both of which requests were, His Excellency subsequently stated, granted by the Government. The Chief of Sangli then invited His Excellency to lay the foundation-stone, the Chief of Phaltan seconding the proposal, and also intimating his intention of giving a sum of two thousand rupees to be spent in laying out a public garden in commemoration of His Excellency's term of office. The stone having been declared well and truly laid, His Excellency returned to the dais, and spoke at some length on the advantages of education for native families. In the course of his speech he said it was beyond the province of the Government to interfere with the social customs of the natives, but that the reform would come about in good time.

Sir James Fergusson lately presided at the anniversary of the Elphinstone High School, Bombay, of which Mr. Vaman Abaji Modak is Principal. The number of pupils on the rolls is 1,006 (612 Hindus, 351 Parsis, 34 Mahomedans, 5 Christians, and 4 Jews). The Governor complimented the Principal on his successful management of the school, and made some remarks on the duty of the Government to diffuse knowledge among its subjects.

Dr. Rajendra Lal Mitra has been elected President of the Bengal Branch of the Asiatic Society, in the work of which he has long assisted by his scholarship and research.

Mr. M. N. Dutt, B.A., Professor of Mathematics, Delhi, has been elected a Member of the London Mathematical Society.

Pundit Shyāmaji Krishnavarmā, B.A., has been appointed Dewan of Rutlam, a State under the Central India Agency.

Dr. Sircar has offered to arrange a series of fortnightly or monthly scientific lectures in Bengali, to be delivered at the Hall of the Science Association, Calcutta, if a sufficient number of native ladies can be found willing to attend such lectures regularly.

It is interesting to find that among the shareholders in the Tarkessur Railway, opened by Lord Dufferin on his arrival in Bengal, there are nearly 170 names of native gentlemen, chiefly resident near the railway.

The prize distribution at the Female Training College and the Government Girls' Schools, Ahmedabad, took place on February 17th, in the presence of a large company of European and Native gentlemen. Mr. Sheppard presided, and opened the meeting with some practical advice as to women's education. A paper, written by Miss Morris, the Lady Superintendent, was read, in which a short account of the Training College was given, and of the Schools. Mr. Mahipatram Rupram Nilkanth, C.I.E., also addressed the meeting on the benefits of female education. About 700 native girls were present. Three little girls recited in English, and good songs in the vernacular were sung by many of the pupils. The prize fund had been contributed to by some of the Kattywar chiefs.

The Cobden Club silver medal for Political Economy in the University of Bombay has been awarded this year to Pestanji Jámásji Padshah, of Elphinstone College, the brother of B. J. Padshah, who won last year's medal.

#### PERSONAL INTELLIGENCE.

In the Netley Examination held in February for the Indian Medical Service, Mr. U. N. Mukerji stood fourth in order of merit, gaining as total (London and Netley) marks 4,961. He will now receive a commission as Surgeon in H.M. Indian Medical Service.

At the Drawing Room held at Buckingham Palace on March 18th, Mrs. Cowasjee Jehanghier Readymoney had the honour of being presented to Her Majesty the Queen, by the Countess of Kimberley.

The following Indian gentlemen attended the Levée held by H.R.H. the Prince of Wales on March 14th: Mr. Mahommed Ali Rogay, Mr. Syed M. Nabi Ullah, B.A., Mr. Mohammad Abdul Jalil.

*Arrival.*—Mr. F. K. Mandivala, from Bombay, for medical study.

*Departure.*—Mr. J. E. Modi, Barrister-at-Law, for Bombay.

*We acknowledge with thanks* seven volumes of Appendix to the Education Commission Report, the Report on Public Instruction in Assam, 1881-82, and the Report on Education in Coorg, 1834-1882; also Indische Dorf-Idylle by Dr. Weber.

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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.

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8. Soirées and occasional Excursions to places of interest.

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## JOURNAL

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## NATIONAL INDIAN ASSOCIATION.

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1885.

### PROPOSED HOSPITAL FOR CASTE WOMEN AT MADRAS.

An influential public meeting was held at Patcheappah's Hall on March 6th, to take steps to establish a public Hospital in Madras for caste and gosha women. There was a very large attendance, and the Hall was crowded. Mrs. Grant Duff presided. Among the visitors were His Excellency the Governor, the Maharaja of Vizianagram, the Raja of Venkatagiri and his brothers, the minor Princes of Pudukottah, the young Zemindar of Pittapoor, the Honorable C. G. Master, the Honorable E. F. Webster, Dr. and Mrs. Furnell, Mr. and Mrs. Grigg, Mrs. Tarrant, Dr. and Mrs. Keess, Dr. Ratton, Dr. Bidie, Mr. and Mrs. Adam, Mr. and Mrs. Barrow, Major and Mrs. Awdry, Mr. J. H. Garstin, Mr. M. Hammick, Mr. H. A. Stuart, Major-General Ottley, the Right Rev. Dr. Colgan, Mr. W. A. Symonds, Mr. and Mrs. Scharlieb, the Honorable Mr. Muthusami Iyer, Mr. Chentsal Row, Mr. Vencataramanjulu Nayudu, Mr. Runganatha Row Dewan Bahadur, the Zemindar of Ellavasayoor, the Honorable T. Rama Row, the Honorable Mir Humayoon Jah Bahadur, Mr. V. Kistnamah Charriar, the Honorable S. Subramanaya, Mr. Vijiarungum Mudaliar, Mr. Bashiam Iyengar, Mr. Ponoosawmi Pillai,

Mr. Meer Ansuraddin Sahib, and many other European and Native gentlemen.

Precisely at 5.30 His Excellency the Governor, Mrs. Grant Duff, the Maharaja of Vizianagram, and the Raja of Venkatagiri, attended by an Aide-de-Camp to His Excellency the Governor, arrived and took their seats on the dais.

Mrs. Grant Duff then said: Your Excellency, Maharaja of Vizianagram, Raja of Venkatagiri, ladies and gentlemen,— My first duty this evening, and it is a very pleasant one, is to thank those Native gentlemen who have done me the honor to ask me to preside on this very interesting occasion. I feel it very deeply, both on account of itself and also on account of the appreciation it shows of the deep feelings of interest and affection I entertain for those Native ladies whom I know, and, through them, for that wider circle whom I do not know, but whom I do not the less desire to benefit. We are, as every one present is aware, assembled to-day for the purpose of discussing the establishment of a Hospital in Madras for those Hindu and Muhammadan women whose religious feelings and social duties preclude them from seeking the aid of medical men. Before, however, we discuss the step forward we are about to take, it is only right to refer to what has been done in the past. Madras has been before any other place in India in this respect. Twenty-six years ago a most admirable school for nurses was opened here, and over four hundred women have passed through it. There is now not a town in the Presidency, I may say in all India, where one or more of these persons is not to be found. I have had experience of them in my own family, and I regard them not only with gratitude but with affection. In Lord Hobart's time, he, in conjunction with Dr. Furnell and Mr. Sim, established a class for female students at the General Hospital, and several are there now. On so public an occasion it is perhaps scarcely right to speak of private charity; but I cannot deny myself the pleasure of mentioning the names of two ladies who have done as much as it is possible for individuals to do for the benefit of native women, Mrs. Keess and Mrs. Firth—names deeply loved in many a native family, and sincerely honored by all. But, ladies and gentlemen, though so much has been done already, and though I wish to do full justice to the many excellent men and women who have worked hard in the past, I cannot conceal from myself that

very much yet remains to be accomplished. There is, at this moment, no institution in Madras to which gosha women can go without violating their religious feelings. The caste wards at the General and Lying-in Hospitals are under the superintendence of men. Even if a gosha woman so far overcame her feelings as to enter one of these, she rarely did so except as a last resort and when human aid was no longer of any avail. Even in those cases where the services of a lady doctor could be commanded, the great distances she had to traverse made it impossible for her to do justice to severe cases; while if they came to her, the journey did them as much harm as any treatment could do them good. Gathered together in a hospital, the lady doctor would be able to supervise the diet and general sanitary arrangements of her patients at far less expense and more advantage to them than in any system of house-to-house visitation. I now turn from the patients to the students, a class of which would be attached to the Caste Hospital. They would have the advantage of clinical lectures from the Lady Superintendent, would be in a class by themselves apart from male students, and certificates obtained from her would qualify for degrees at the Madras University. I cannot here enter into medical details, but I may assure my hearers, on the highest authority, that the greatest suffering, ending sometimes in death, is caused by unskilled and unqualified female practitioners throughout India. Mrs. Scharlieb, the lady whom it is proposed to place at the head of this hospital, is not only a lady of the highest qualifications, but, belonging herself to Madras, brings to her post the interest of long and early association. She began her studies in Madras; in November 1882 she graduated as Bachelor of Medicine at the London University, taking honors and a gold medal in midwifery, with honors in medicine and forensic medicine; in the following month she graduated as Bachelor of Surgery with honors. I hold in my hands copies of testimonials of the highest character from the leading physicians and obstetricians in London and also in Vienna, whither she went to study ophthalmic surgery. Mrs. Scharlieb had been treated with great kindness and condescension by Her Gracious Majesty the Queen-Empress, and was permitted to write from time to time to one of her ladies in waiting. She has already asked if the Queen-Empress would graciously condescend to be the Patroness of this insti-

tution, and when a report of this meeting is published, I intend forwarding it to Sir Henry Ponsonby, the Queen-Empress' Private Secretary, with the same request. I have written to Lady Napier, Mary Lady Hobart, Lady Mary Morgan, and Lady Adam, asking them to become Vice-Patronesses; and I have kind letters from the Nawab Begum and the Princess of Arcot, consenting to be on the same list, as do the Maharanee of Vizianagram and the Ranee of Venkatagiri. The existing Governor's wife will also be among them. With regard to Government aid to this scheme, it was rather more than a year ago that Surgeon-General Cornish called the attention of Government to the matter, and the thanks of the meeting are very much due to him for the kind interest he has taken in the whole matter. There was, however, only one Native gentleman, Mr. Ramasawmy Mudaliar, who came forward; and the Governor and the Council, while taking the strongest interest in the question, decided that it was not for them to initiate it till the natives gave a stronger expression of their desire for it. That expression has now come in a very liberal form, and I am in a position to say that the Government of Madras is ready to second the efforts of the wealthier natives of Madras on behalf of their poorer brethren by contributing a considerable amount. What that contribution is to be, and in what form it shall be given, can be definitely settled as soon as we are able to form some idea of the whole sum to be invested for the benefit of the institution. I have now placed before you the facts of the case, and it remains for me to appeal to your feelings. Whatever differences of creed and custom there may be between the Muhammadan, the Hindu, and the Christian, they all agree in a tender and chivalrous feeling towards women. I appeal to that feeling now. I implore you to save them from premature death, and from that which is sadder than death, from those blighted and abortive lives caused by misapplied remedies and neglected health. I ask for your influence, and I ask for your money. Surely, with so many kind hearts round me, I shall not be allowed to appeal in vain. And I pray that God, who watches alike over the Christian, the Mussulman, and the Hindu, will bless this our enterprise and us His children.

It was then proposed by the Honorable Maharaja of Vizianagram, and seconded by the Honorable Mr. Justice

Muttusami Aiyer, C.I.E.: "That in the opinion of this meeting it is desirable to establish in the town of Madras a Hospital for the exclusive use of caste and gosha women."

In seconding the first resolution, the Honorable Mr. Muttusami Aiyer said that about eighteen months ago a suggestion was made by Dr. Cornish to establish a hospital for caste women in Madras, and since then the subject received some attention. There was no doubt of the usefulness of such a hospital, and its necessity has long been felt. In it all diseases will be carefully treated; and while the practitioners of the country still hold their own in many households, the modern and more rational system will be preferred and adopted. There were also other matters to be taken into consideration. The status of the practitioners must be carefully considered, the value of the instruction imparted in the hospital to those who wish to become practitioners must be taken into consideration, and the benefits to be derived by the surgical operations to be performed, which are at present very difficult, owing to the want of a suitable hospital where to carry them out, with the necessary accessories. Then, again, there were such diseases as those of the eye, the organs of the body, and other ailments, which none but skilled medical talent could cope with. The hospital being under the superintendence of a lady, would induce lady patients to visit it to consult the superintendent; and thus, while the scientific system of dealing with disease will be adopted, the ignorant practitioners will be gradually cleared away. That the benefits of medical science as now taught are appreciated, not only in Madras, but also in the Mofussil, is amply borne out by the fact that many persons, taking advantage of the railway, the coasting steamers, and the canal, find their way to Madras to secure skilled medical treatment. Important advantage will be derived by the establishment of the hospital, and the wants and wishes of gosha and caste women will be fully met. There will, in the proposed hospital, be special arrangements for women of different castes; there will be special organization and management, so as to respect the wants and prejudices of the patients; caste and customs will not be interfered with; caste servants will be employed; and caste ladies will be free to see the superintendent and have their wants attended to. It is intended for the present to have twenty or twenty-five beds for in-patients, and to

increase the number as the demand for accommodation extends. There will be consulting rooms for caste and gosha women. Having set the objects of the hospital before the meeting, and given particulars so far as he was able to do about it, he would ask his Hindu and Muhammadan friends to liberally support the Institution. The co-operation and support of ladies and gentlemen of influence and position were necessary to secure success. As had already been stated, Her Majesty the Queen-Empress is to be asked to be Patroness; other ladies are also to be Vice-Patronesses; and he thought that Mrs. Grant Duff, who presided at the meeting, and who from the outset evinced a warm interest in the emancipation of Hindu and Muhammadan ladies, should be invited to accept office as Vice-Patroness. Native ladies of position should also be asked to give their countenance and support to the movement, and by so doing great practical good would result. There were many rich and well-to-do gentlemen in the Presidency whom he thought would readily come forward and support a movement of the kind; but it was not intended that the institution should benefit only the rich: poor caste ladies would be free to have recourse to it; caste women whose husbands cannot afford to pay for their support in hospital will be admitted free. Some time ago a few sentimental objections were raised against the establishment of a hospital for caste women, and he would allude to them. It was said that there would be objections on the part of Native ladies to attend the hospital, owing to the want of a proper caste organization. This was a sentimental objection. Another, which almost staggered him, was the long period of time that had elapsed since the suggestion was first made and the accomplishment of the work. He thought that this was hardly a fair objection. The financial difficulty was more than once advanced against the establishment of the hospital, but the appeal to the Maharajas, Rajas, Zemindars, and Native gentlemen of Southern India, he felt sure, would meet with a liberal and hearty response. The Maharaja of Vizianagram and the Raja of Venkatagiri were well-known for their works of charity in their own estates, in this Presidency and beyond it; there were patriotic gentlemen in Madras who had liberally given from their abundance for the support of public institutions; and the hospital for caste women would, he was sure, obtain its full share of support.

There were many calls upon the public, but none deserved so much sympathy as a project initiated for the relief of the sick. He would appeal to the culture and intelligence of his countrymen to take a warm interest in this work of charity, one which had far higher claims upon them than any other. The work of the hospital ought to enlist the sympathy and support of thousands of his countrymen and countrywomen; and he hoped that the motion which he had the honor to second would be carried by the meeting.

Proposed by the Raja of Venkatagiri, and seconded by the Honorable Mir Humayoon Jah Bahadur, C.I.E.: "That Our Sovereign Lady the Queen-Empress be solicited to be graciously pleased to permit the Institution being designated 'The Victoria Hospital for Caste and Gosha Women,' and to accept the Patronship of the Institution."

Proposed by M.R.Ry. P. S. Ramasawmy Mudaliar, and seconded by M.R.Ry. G. Mahadeva Chettiyar: "That a subscription list be opened to raise funds for the establishment and maintenance of the Institution."

Proposed by M.R.Ry. P. Runganadum Mudaliar, and seconded by M.R.Ry. Ragava Chariyar: "That an appeal be addressed to the Maharajas, Rajas, Zemindars, and the public generally, for liberal aid in raising an endowment fund for the Institution."

Proposed by the Honorable T. Rama Row, and seconded by M.R.Ry. P. Theagaroya Chettiyar: "That an application be made to Government for a liberal grant for the maintenance and support of the Institution."

Proposed by the Honorable S. Subramaniya, and seconded by M.R.Ry. C. V. Soondram Shastriar: "That this Institution be under the management of a board of Hindu and Muhammadan gentlemen."

Proposed by M.R.Ry. P. Chentsal Row, and seconded by M.R.Ry. V. Bashiem Iyengar: "That the following gentlemen, with power to add to their number, form themselves into a committee for giving effect to the foregoing resolutions, and for framing rules for the management of the Institution, subject to the confirmation of Government: The Honorable Edmund Forster Webster, the Honorable Maharaja of Vizianagram, the Raja of Venkatagiri, the Surgeon-General with the Government of Madras, Dr. M. C. Furnell, M.D., the Honorable Mr. Justice Muttusami Aiyer, C.I.E., Raja Sir

T. Madhava Row, K.C.S.I., the Honorables Mir Humayoon Jah Bahadur, C.I.E., T. Rama Row, and S. Subramaniya Aiyar, M.R.Rys. P. S. Ramasawmy Mudaliar, C. V. Cunniah Chettiar, P. Somasundaram Chettiar, P. Chentsal Row, T. V. Ponoosamy Pillay, R. Raghunatha Rao Dewan Bahadur, Haji Abdulla Batcha Sahib Bahadur, G. Mahadeva Chettiar, N. Ramalinga Pillay, Rai Bahadur T. Gopaul Row, Y. Venkataramaya Shastrulu, P. Runganadha Mudaliar, V. Bashiem Iyengar, P. Vijayaranga Mudaliar, C. Raghava Row, V. Krishnama Chariyar, P. Rangiah Nayudu, P. Anantha Charlu, P. Theagaroya Chettiar, G. Subramaniya Aiyar, C. V. Soondrum Shastriar, C. Sankara Nayar, C. Yethirajulu Nayudu, A. Ramachandra Row, B. Krishniah Nayudu, Swaminadha Iyer, M.B. and C.M., P. V. Krishnaswamy Chettiar, Raja Easwara Doss, Dr. W. E. Dhanakoti Raju, Dr. M. Jesudasen Pillay, and Dr. Moideen Sheriff Khan Bahadur.

Mr. Bashiem Iyengar said that there could be no objection to the rules framed for the management of the hospital being submitted to the Government for approval. The Government intended to make a liberal grant towards the hospital funds, and it was fair that the rules should receive their formal sanction. It was not intended to place the Board of Management under the orders of the Government, but the officers of the Government, who advise on matters of the kind, would simply suggest alterations and amendments to the rules, if necessary.

Proposed by M.R.Ry. P. Vijayaranga Mudaliar, and seconded by T. V. Ponoosamy Pillay, "That the thanks of the meeting be tendered to the Trustees of Patcheappa's Charities, for allowing the use of the Hall."

Mr. V. Krishnama Chariyar next moved the following resolution: "That the cordial thanks of this meeting be tendered to Her Excellency Mrs. Grant Duff for kindly presiding on this occasion;" and he spoke thus: In the absence of a friend who, by his age and position, is more competent than myself to take part in the proceedings of this meeting, I have been entrusted with the honorable and pleasing duty of moving the last resolution of this evening, and I have consented to do so because I am sure it will command your attention and approval, without my troubling you to listen to a long speech at this late hour, not to mention that I am not a good hand at speech-making. Addison says somewhere

that "it is not in mortals to command success;" but the honored and esteemed Lady President, under whose auspices this meeting has been held, has done more, and has well deserved it, the proceedings having been marked by great enthusiasm and brought to a satisfactory conclusion. Now this happy result, and the interest that has been aroused in the object of the meeting, are due to something; and I shall not be wrong if I at once attribute it to the gracious presence in our midst of the very head of Society, and her active sympathy with, and her kind and cordial support to, the present charitable movement in behalf of the poor caste women and goshawomen of this city, who often suffer at the hands of ill-trained and inferior practitioners. It was a remark of an English statesman of our time, that "in the fabric of Society men are like bricks, and women the cement that keeps the bricks together." This remark occurred in a speech of the late Lord Palmerston's at Liverpool, some five-and-thirty years ago—the first English speech I ever read when I was a school-boy; but I never since had such a practical proof of the truth of his lordship's remark as that given now, and here, in this assembly. We have had a significant proof this evening, not only of the truth of that remark, but also of the fact that, if the natives of this country cannot start and maintain such special institutions in the interests of their own womanhood, the benevolence of England and her advanced ideas and experience are ready to step in and befriend them in such efforts. Ladies and gentlemen, if you are all satisfied that the services so willingly, earnestly, and admirably rendered by Mrs. Grant Duff have been invaluable to us this evening; if you are convinced, as I am, that without the backbone of her sympathy and co-operation, hardly any interest and enthusiasm could have been aroused in the question of a hospital for caste women; if every benevolent heart in this city and out of it would readily respond to hers; and if this assembly thinks with me that in these great causes, and the good cause of our poor caste women, and in our struggle to provide for them female medical aid, on the basis of Western science, to alleviate sickness and pain—aid which has not been within their reach, owing to the poverty of many of them, or to their social and religious scruples,—I say, if you appreciate the services of our Lady President in having nobly come to the front as the real friend and cham-

pion of the poor woman's cause, and thereby proved herself to be the "right woman in the right place," then she deserves all honor and your cordial and unanimous vote in favor of the resolution which I have moved, and which I now call on this meeting to carry by acclamation and hearty cheers.

The resolution was seconded by M.R.Ry. C. V. Ragayah Row, and the meeting dispersed.

The following sums were subscribed at the close of the meeting :

	Rs.
Mrs. Grant Duff ... ..	500
The Right Hon. M. E. Grant Duff ... ..	700
The Maharaja of Vizianagram ... ..	25,000
The Raja of Venkatagiri ... ..	40,000
P. S. Ramasawmy Mudaliar ... ..	5,000

### OUR SOCIAL CUSTOMS.

There is very much that is interesting in the social customs and manners of every nation, and it is not difficult to point out the good or evil effects of each on the community, or to conjecture the probable circumstances that gave birth to these time-honoured usages and customs. We in India are specially favoured in this respect, as the several customs handed down to us from time immemorial have undergone little or no change, and the Hindu of the present day is obliged to keep up all the observances that have accumulated during the past ages. It is not so easy, however, to separate the purely religious duties from the social ones, as they have become so much intermingled with one another, there being a tendency in the Hindu mind to consider everything old as sacred. It would be anything but fair on our part to look upon all these customs as crude and worthless. Some of them indeed afford harmless pleasure, and give innocent enjoyment. The Hindus, like other old nations, have many quaint, pleasant festivals, which evidently seem to have been specially introduced for the purpose of bringing

the people together, and thus promoting sociality and sympathy. A careful observer will find much that is graceful and beautiful in many of our customs, and will be able to trace in them, to a great extent, the inclinations and the particular bent of the Hindu mind. The insight one gains, by means of these customs, into the taste and character of the people is not to be overlooked; for we find that different people adopt different modes of living, manners, and customs. A martial, war-loving people, full of animal spirits and energy, will show this in their rude, rough manners, their restless, wandering, and combative lives; whereas an imaginative people, with some poetry in their nature, will be gentle and even refined in manners, and their lives will be spent mostly in sedentary occupations.

India's best days, alas! are long past, and what we see now seems to be the last faint *refrain* of some glorious song, or, better still, the soft closing notes of a grand piece of music, whose soul-raising power has ended, and in whose last dying notes you just catch the echoes of its higher chords. Our thoughts, our ideas, our customs, have lost the very pith and marrow of their full significance; and most of these institutions have failed to be of any use to people living under new circumstances, and in many cases we merely grasp the outward form, and strictly adhere as it were to the letter of the law, entirely ignoring the fact that laws and customs instituted for the good of the community at a particular age are not applicable to people living in another age, with entirely different surroundings. We have no doubt that early betrothals, infant marriages, and zenanas, were indispensable in former times, when so much oppression and misrule existed in our country, as they afforded a certain protection to young girls. But times are changed, and, under a Government where we enjoy perfect freedom, it is needless to keep up such customs, which, being out of date, are also detrimental to the progress and comfort of our people. The circumstances which made them almost imperative in former times, and counterbalanced their evil effects by checking greater evils, are altered, and now it is our duty to make our circumstances suit our surroundings. To effect a thorough reform in all social customs is by no means an easy task; but with the support and co-operation of all classes a good deal can be done. We have already noticed how great an influence a

woman has in a Hindu home; and how averse she is to everything new.\* It would indeed be an acquisition if we could get the women to aid in our efforts. But, before attempting anything, it would be necessary to make the women feel that a radical change is needed in their condition. It is a great mistake to suppose that women are utterly unhappy and miserable in their own homes, and that they will take any active part in reforms. We are all children of circumstances; habit becomes second nature to most of us. Born and bred in darkness and ignorance, cooped up in narrow homes, delighting in petty trifles, and unconscious of a better and nobler sphere of life in which they can move if placed under different circumstances—is it any wonder to see them so indifferent to the higher and more refined pleasures arising from perfect freedom and intellectual culture? Their house-keeping, dressing, and cooking engross all their attention, and many a pleasure unknown to us they learn to extract from these occupations. The widows, and those unfortunate women who have bad husbands, it is true, find their lot miserable; but even they learn to draw consolation in their religious doctrines, and in such thoughts as these,—that their next existence will be a ~~better~~ and more fortunate one, and that they suffer now for the sins committed in their former existence. A good deal of fatalism also enters into the thoughts and ideas of the poor ignorant women. We often hear such expressions as, "It is written in my fate; it must be so!" Poor women! they are much to be pitied. It is only when education widens the mind, and enables them to compare and contrast their own condition with that of the women of other nations, that they begin to feel for themselves and try to better themselves. Hence early and liberal education of our women is very essential; and this step once taken, their uplifting will gradually follow. Men must also respect women, and it is only then that we can expect them to take their true place in society. Our men are quite capable of appreciating the virtues and excellences in women which in the civilized nations command such homage. Those who wish to do any good to their country must set about earnestly to educate our girls, the future women of India; infuse liberal thoughts and ideas into them; purify the atmosphere that surrounds them; make their childhood innocent, happy, and joyous; then they will certainly be a step higher than their

mothers. They will bring their matured, well-balanced minds to reflect on the great questions of social reform; think of the happiness of their children; weigh consequences, and finally overcome the prejudices that now bar our way to social progress. It is our women who are most difficult to convince, and they are the ones who most persistently cling to old customs, thoughts, and ways; but, when enlightened, they can do much in a quiet, firm way.

The two most important topics of Infant Marriage and Enforced Widowhood are a good deal discussed at the present time, and it is now acknowledged by everybody that infant marriage lies at the root of all social evils. It leads, for instance, to early widowhood and all its attendant miseries. The idea that every girl should be married as early as possible has a firm hold on the women of our country. The Hindu mother looks forward to the marriage of her daughter or son as a great event in her life. From the day the child is born plans are made for the coming marriage. It is discussed all round with the female friends, and the earliest opportunity is taken to have the child betrothed. The mother of a son thinks so much of herself that her pride and vanity know no bounds. She constantly takes offence, her dignity is easily wounded, and the bride's party have to exert their best to keep her in good humour. This is a great triumph in her life. As the mother of a son, she is envied by all. The festival is sometimes prolonged to several days, and all possible gaieties take place at this season. Great expense is also incurred, and poor families borrow a good deal of money, the interest of which alone in many cases is so great that the parents are scarcely able to pay it. The married children, not knowing the meaning and importance of such a ceremony, delight in that festival in their own childish way. They like to be dressed up, made much of, and given everything they want. For some days they are treated as privileged beings; but for the girl this soon ends. She has to quit her parental home, and be at the mercy of the mother-in-law most of her life. The only education that is in most cases thought fit to give her is very elementary. She becomes a mother when yet a girl, and, however enlightened her husband may be, and wishful for his wife's education, it is impossible for her afterwards to continue her course of study. Infant marriages are therefore great obstacles to female education, and every



effort must be made to put a stop to them. There are, however, some cases of enlightened parents keeping away their daughters from their husband's home until educated and fitted for the duties of a wife and mother. But these are comparatively rare, and are only seen where the mother of the girl has herself received some education from her liberal-minded husband. Some people say that infant marriages prove happy; and one Hindu gentleman, whose words I quote, gives quite an ideal picture of the effects of the custom:

"The wife, transplanted to her husband's home at a tender age, forgets the ties that bound her to the parental hearth, and by the time she comes of age is perfectly naturalised in her adopted family. . . . The husband and wife have constant opportunities of assimilating each other's natures, and growing, as it were, into one; so that when the real marriage takes place, the love they feel for each other is not merely passion, but is mingled with far higher and purer feelings. Misfortunes cannot alienate our wives; they have no frowns for us, even though we commit the most heinous crimes, or ill-treat or sin against themselves. Those ignorant of our inner life call this a vile subjugation, and say that we have made our wives our slaves; but those who live amongst us know that it is the result of that deep-seated affection that springs from early association and religious—if you will, superstitious—teachings. Where will you find a wife so true and contented as a Hindu's? Where more purity of thought, or more religious fervour, than in the Hindu women of respectable families? Our men, alas! may be materialists, atheists, immoral, base; but our women are goodness in human shape! And why? Because they have been shown an object on which to concentrate the entire love and veneration of their natures, at a time when their pure hearts were unsullied by any other impressions or ideas, and taught to look up to their husbands, whose faces they would only look on after many solemn ceremonies, as their guardians, protectors, and gods."

The account above given is very exaggerated, and the writer seems to have generalised a little too enthusiastically from his own personal experience. But, even taking the account to be true of a large majority, it is not difficult to see that the happiness he depicts in such cases is at the expense of the poor women, who, of course, though treated as inferior

creatures, are content with the thought that their "guardians, protectors, and gods," are not in any way dissatisfied with them. Simply because these helpless women become inured to their pitiful lot, they must be left alone, and nothing must be done to make them share the same freedom which the men enjoy. Does this not bring out clearly the selfishness of the men? And nothing has so much helped to lower and degrade the women of the country to the position which they occupy at the present time as the selfishness of some of our men.

Very often young girls are married to men old enough to be their fathers, and such a girl-wife has much to suffer in her husband's home. And her miseries do not end here. If the man happens to die before her, she has to bear the bitter lot of a widow. The social tyranny that dooms widows to a life-long misery is indeed very deplorable. People who now see their degradation, and the load of misery they have to bear, think that the abolition of *Suttee* has not in any way improved their condition; and it is now acknowledged by all that Infant marriage, so hurtful in itself, is the chief source of the widowhood difficulty. Hence the greater evil should first be got rid of.

There has been a good deal of talk of late about the propriety of legislative interference in social matters. Some make out that it is undesirable to request an alien Government to interfere with the social customs of our country, which are closely blended with religious rites and ceremonies. Others think that the tyranny of the customs is such that it will be utterly impossible for the people to do anything unless with the co-operation of Government. Of course, positive coercion of any kind on the part of the Government will be productive of much evil. But if we look upon the British Government as one friendly to the interests of our country, there can be no harm in asking for Government co-operation; and in various ways the Government can help those who wish to bring about reforms without interfering legally. India is still, as it were, a child, and she can by herself accomplish very little; and it is my humble opinion that England and India must work together if anything good is to be achieved at all.

AN INDIAN LADY.

## REVIEWS.

ABALĀ SANJIVAN; OR, THE CAUSES OF PREMATURE DEATH OF WOMEN IN INDIA, AND ITS REMEDIES. By BHALCHANDRA K. BHATAVDEKAR, L.M. "Nirnaya Sagar" Press, Bombay.

The subject of the condition of women in India is attracting a daily-increasing attention. Educated natives are fast beginning to feel the inconvenience of themselves running the race for intellectual culture, and letting their wives stand by. Of course, it is not to be understood that women in India are quite without culture, or that they are used merely as so many dolls. But certain evils undoubtedly exist which call for remedy. Many of the evils are of ancient standing, and consequently deep-rooted; but quite as many are of comparatively recent origin. Most of these are not difficult of treatment, and the educated natives have only to thank themselves for their existence; and as attention is being drawn to them, there is every hope that they will soon disappear. Of late it has been a common complaint that women in India meet with a premature death, and that their children are weak and sickly. The book noted above has, therefore, appeared not an hour too soon; it appears very opportunely. Dr. Bhalchandra, who is well known as the Head of the Medical Department of the Baroda State, is well qualified to discuss the subject, from the knowledge he possesses both of Hindu medical science as treated in Sanskrit works and practised by native physicians in India—whose race, it is to be very much regretted, is fast disappearing—and of European medical science, for proficiency in which he won First Class Honours in the Bombay University. He has put together in a systematic form the causes of the diseases of women and their remedies. I will not encroach on professional opinion by referring to matters which are purely so; but I will attempt to glean from the book ideas and suggestions which serve to throw light on the social and domestic habits of Indian women. The book is written in the Marathi language in an easy style, so that it may be read by girls of from ten years of age upwards.

It is significant that to early marriages is assigned the first rank among the causes which bring the lives of women

in India to an early end. This medical testimony ought to strengthen the hands of those of the educated natives who are trying to put matters right by means short of Governmental interference in social matters. I skip over the other causes, which are dealt with from a professional point of view; but they are lucidly stated, so that anybody who can read the description of them can understand and follow the author.

In the concluding portion of the book Dr. Bhalchandra dilates upon some evils which have crept into modern Indian society, as, the neglect, on the part of women, of physical exercise; the want of cheerfulness; the ignorant treatment that they receive when ill, &c.

The change of habits among the women of the upper classes of Indian society has of late been noticeable. Scarcely a generation ago, when the traditions of the old family life were intact, and were adhered to with a rigidity which a sense of their beneficial influence imparts, the ladies of the Hindu household vied with one another in doing their household duties. Nearly all the domestic work was done by them with an exemplary neatness. To get up early in the morning was the rule. Then the cleaning, the washing, the watering of the house was attended to. Bathing was followed by certain religious devotions, such as going round the sacred *peepal* or *tulsi* tree. Cooking was done by them, and it was an object of legitimate pride for a lady to be known as a good cook; and so on, a hundred other duties of the household were allotted to ladies. All this gave them enough physical exercise and kept them healthy. But of late a lamentable change has come over the habits of Hindu ladies. For a great part of this change their so-called educated young husbands are responsible. The young school-taught Indian of the present day commences life as a man decidedly inferior, in many respects, to another bred up in the conservative influence of a well-managed Hindu household. He sees that European ladies in India do not cook (and I see very few ladies in England are good cooks), and almost the whole work of the house is done by native servants. The *mem sa'bs* drive about or ride out, read newspapers, and discuss politics with their husbands. Our educated young native, therefore, taking the *mem sa'b* as his model, tries to mould his girl-wife to her ways. Of course, his private and social circumstances prevent his carrying out the whole programme of changes

which his wife would have to undergo before she becomes a native *mem sa'b*—a spectacle which, I am afraid, will not be very pleasing to behold. But he takes up the virtuous resolution of attempting as much as he can under the circumstances. The only success that he is able to achieve is, I fear, that he teaches his wife to forget her old-fashioned ways, as he calls them, of being able to cook his meals and to manage his household affairs. Poor man! he does not know that he deprives her of her only opportunities of physical exercise, without giving her anything better instead. Accordingly, with but a few exceptions, the wives of the educated natives I have known are lazy, and they hate work. They lie late in bed, they contract irregular habits, and they have indifferent health. How pleasant such a state of things must be, is better for me to leave unsaid. Dr. Bhalchandra, therefore, recommends that women should continue to do their domestic work. Of course, he would not like them to be overworked; but he says: "If you follow the Europeans in one respect, you must follow them in another. In that case there is some probability of good being done. European ladies go out for fresh air in the evening, play lawn-tennis, &c. This gives them ample exercise, which conduces to their health. In the same manner, if we sent our ladies to visit temples in the evening, or if we made them go their rounds (at the *peepal* or *tulsi* plant), this will give a fair amount of exercise to their delicate bodies, and will doubtless keep them healthy." Dr. Bhalchandra thinks gymnastics too violent an exercise for ladies.

Among other matters, the author refers to the movement of Medical Women for India, which has reached a certain stage in Bombay. He approves of it; but he thinks the object would be best attained by encouraging native ladies to study medicine in Colleges.

Dr. Bhalchandra is to be congratulated for having brought out a book which ought to give a quietus to many an evil practice of which Indian society, in common with other similar societies, is full. I think his object in writing the book would be very well served if the book were translated into the principal Indian vernaculars. It ought to be read in the head forms of every girls' school in India.

V. M. SAMARTH,  
B.A., M.R.A.S., F.R. Hist. Soc.

Oxford.

"THINGS OF INDIA" MADE PLAIN; OR, A JOURNALIST'S RETROSPECT. By W. MARTIN WOOD (formerly Editor of the *Times of India* and of the *Bombay Review*). Part I. Elliot Stock, 62 Paternoster Row.

Perhaps the best justification for the reprint of these newspaper articles is to be found in the admirable Egyptian proverb. Mr. W. Martin Wood has chosen for his motto, on the title-page of his book: "The mother of foresight looks backward."

I have sometimes thought that were I asked to define the word *prophet* in any other than the religious sense, I should say: One who has attained unusual skill in perceiving the necessary connection between cause and effect. But he who would prophesy future effects from present causes, can only do so through long and patient discipline in investigation of those present and past effects that have arisen from causes more or less remote and hidden.

It is in this way, and with this view, that these retrospects of a journalist should be read. They claim, as the author carefully points out, the humble but distinctly useful purpose of *memoires pour servir*. They relate to the administrative history of three Governors-General—Lord Lawrence, Lord Mayo, and Lord Northbrook—and to the tenure of three Governors of Bombay—Sir Seymour Fitzgerald, Sir Bartle Frere, and Sir Philip Wodehouse. They include current references to events now so remote as the Bhotan war of 1864-5; the Orissa famine of 1866; the Abyssinian expedition; H.R.H. the Duke of Edinburgh's visit to India; the Central Asian question, both in its geographical and political aspects; the catastrophe of Earl Mayo's assassination; the great Durbar held by Lord Northbrook at Bombay in 1872; the development of railways and other public works; the commercial vicissitudes and financial policy, during nearly ten years, of the rapidly-changing circumstances of India. In very few cases is an article given *in extenso*, but this was inevitable if the reprints were to be brought within manageable compass. But the author points out—and in justice to him we must remember—that both argument and composition have somewhat suffered in the

process of curtailment. Still, when all due allowance is made for this necessary drawback, we think that such persons as are anxious to form some fairly accurate opinion about the future prospects of India will do well to glance at these journalistic representations of public opinion of a date long past.

CONSTANCE PLUMPTRE.

#### THE PRESENT CONDITION AND FUTURE PROSPECTS OF FEMALE EDUCATION IN INDIA.

A Meeting of the National Indian Association was held in the Hall of the North London Collegiate School (by kind permission of the Governors) on March 26th, when a valuable suggestive Paper was read by M. M. Bhownagree, Esq., on "The Present Condition and Future Prospects of Female Education in India." The Chair was taken by Alfred H. Bevan, Esq., one of the Governors of the School. There was a good audience, and the lecture was listened to with much interest. The Chairman having in a few words introduced Mr. Bhownagree, he proceeded to read his Paper. We regret not to be able, owing to our limited space, to reprint the whole; but we shall give a considerable part of it, summarising the remainder.

The Lecturer began by referring to the Education Despatches of 1854 and 1859, in pursuance of which vigorous measures were started for the promotion of the education of boys in India. He pointed out that that of girls, though spoken of in those despatches with sympathy, was little practically encouraged, the time not having apparently come for thus helping forward a movement which as yet had scarcely any supporters among the people themselves. The state of opinion, however, was now much advanced on the question; and if the same strength of Government influence as was exerted thirty years ago in regard to the instruction of boys were applied for girls, great progress might be anticipated. It was to be hoped, as one result of the Education Commission of 1882, that the Departments of Public Instruction in India would now give active and substantial support to female education.

Having thus indicated the practical drift of his Paper, Mr. Bhownagree glanced at the position of women in ancient India, which, according to the indications of history and poetry, was much higher than in more recent times. Some ladies of the higher classes in that far-off period showed decided administrative power; many were distinguished by literary merit; free scope was allowed for the exercise of their powers, and the seclusion of the zenana is supposed not to have existed. Then followed the Mahomedan conquests, and various causes combined to hinder progress in regard to the enlightenment of women. The intellectual culture of men had lessened, owing to the disordered state of the country and the unsettled feeling of the times. Thus that of women was inevitably thrown back; and the most potent cause of hindrance was the custom of early marriage, which now became a mark of class distinction, and which, as it were, stole away the years that should have been given to education. In spite of all obstacles, however, the abilities of women were never wholly neglected; and with the rise of the British administration, the old sentiment in favour of education having first been aroused in regard to the instruction of boys, had gradually been called into activity for the benefit also of girls.

Mr. Bhownagree here added:

But before proceeding further, let me add here a few observations from a speech delivered recently by Sir James Fergusson, the Governor of Bombay, which came into my hands after this paper was written, not merely because they bear testimony to some of the statements made here, but also for the more important purpose of proving to any who may entertain a doubt that female education is one of the crying wants of India. Says Sir James Fergusson, after a long and critical acquaintance with Indian society in a large and perhaps the most enlightened Presidency in the country: "The custom of secluding your women is not sanctioned by antiquity; and it is a custom which not only degrades them, but reduces them to abject slavery. You cannot degrade your wives and the mothers of your children from their rightful position in this life without degrading your race to a slavery that is sure to act injuriously on yourselves. The seclusion of women is a foreign, and not an ancient custom of the Hindoos. It has no place in your religion; and its result, physically as well as morally, is degradation to those dependent upon you. . . . There exists no more certain and natural

way of removing these evils than the education of women. It is a fortunate circumstance that, with regard to this point, such a healthy tone prevails. Woman is the helpmate of man; and depend upon it, if she is emancipated through education from her present thralldom, she will see that the necessary social reforms are brought about in good time."

After these introductory remarks, Mr. Bhownagree gave the following interesting sketch, illustrative of the present position of female education in India—the first part of his subject:

Southern India, it seems, was the earliest to enter the field, mainly owing to the fact that missionary enterprise found a larger sphere of action there than in other parts of the country, and a great number of men who did not change their religion took benefit, nevertheless, of the schools founded by them, and were thereby enabled to appreciate and enter into sympathy with their endeavours to improve the status of the people. When, just forty years ago, the first girls' school, partly under Native management, was started, there were already in the existing missionary schools female children of a small section of Hindus of the higher castes. A number of schools, some under the management of Europeans and Natives, others under that of Natives alone, and mostly under the control and inspection of Government, came now into existence, and the progress of the girls had, by 1858, arrived at a stage which made it desirable to have an examination for the award of school-mistresses' certificates. In that year, too, another strong impetus was given by admitting girls' schools to the benefit of grants in aid, when among 39 schools, with 1,185 pupils, a sum of Rs. 1,589 was given. This was a very small, but an important beginning; for it was, I believe, the first step towards the definite recognition of the claims of female education to State support. In twelve years more the figures multiplied, and we find a sum of Rs. 25,682 given to 138 schools, consisting of 7,245 girls; and in the course of a further period of ten years, the number of schools stood at 557, and of pupils at 35,000, the total expenditure being over two and a quarter lacs of rupees. The prominent features of the educational system of Madras, as distinguished from those of the other districts, not excepting Bombay, are that it has a highly efficient organisation, a fuller vitality appears to pervade that system, and the action of Government officers and the co-operation of the people are more responsive to one another. Enlightened interest like that of the Maharaja of Vizianagram, whose name is associated

with a number of schools doing substantial work; of the late Princess of Tanjore, who, we are told, having "taken great care to educate herself," was always ready to support the cause; of the Prince and Princess of Arcot, and of many others, has been cordially supported by those in authority, and welcomed by those in whose behalf it is exerted. We have the noble example of Lady Hobart, who, during her husband's administration of Madras, took warm personal interest in education, particularly that of the Mahomedan women, probably because she found them in a more backward state than those of other races, and who gave tangible shape to that interest by founding a school for them. Mrs. Grant Duff, the wife of the present Governor, seems to be equally zealous, as the local papers almost every week testify; and as one wades through the reports of public instruction in Madras for recent years, one is agreeably struck with the fact that the successive heads of that Department have made the development of female education a matter of special and indulgent care. A number of normal and practising classes are in active operation; the inspection of female schools is entrusted to competent women specially appointed for the work; and all throughout the Presidency the signs of a healthy infantile growth are perceptible. It is pleasing to note this fact from such interesting statements as the one contained in the Report for 1828, which says: "The work done by the Inspectress during the year has been greater than in the previous year. The number of schools examined rose from 143 to 162, and the pupils examined from 5,150 to 5,947. Mrs. Brander spent 72 days in examining work, and 67 days on circuit, and travelled nearly 2,300 miles." We have it again on more recent authority that now, at the beginning of this year, "the number of girls being educated was twice as large as it was three or four years ago. There were now 60,000 girls in the various schools, against 30,000 about four years ago. . . . There were three normal schools then, and by the end of this year there would be eleven at work."

As the Church of England Society and the missionaries of the Scottish Church had initiated the movement in Madras, so it was another similar body that began the work of female education in Bombay. It was the American Mission. The efforts of this body, supplemented by those of the two previously named, went through a similar process, and brought about much the same result as in the case of Madras; namely, to impress the young men trained under the new system with a sense of the want of female education. A number of Parsee youths—the first, and hitherto perhaps unsurpassed, batch of students turned out by that institution which commemorates the name of

one of the best and most far-seeing Governors of Bombay, the Hon. Mountstuart Elphinstone—paved the way. The prominent students of this institution had, with the co-operation of their professors and teachers, formed a society called the Students' Literary and Scientific Society; and it was through the medium of this body, and as the result of discussions conducted with much ability and discretion, that the youthful band of Parsee reformers, led by men so well known at the present day, as Dadabhai Naorojee, Nowrojee Furdoonjee, and others, established four schools in 1849 for the instruction of girls of their community exclusively. Their Hindoo colleagues were not slow to follow this example. Thus a fair beginning was made, which the perseverance and energy of the Elphinstonians carried, almost unaided, to a stage of development in some years, when their efforts were recognised and substantially supported by a few leading members of their community. This, in an appreciable degree, gave popular sanction to the cause of female education, and within eight years of the commencement a Girls' School Association was constituted to conduct and extend the working of these schools. About the same time, in 1857, Government encouraged schoolmasters of vernacular boys' schools to open classes for girls. This, again, gave some impetus to the education of girls of other castes. In 1869, in the whole Presidency, there were 209 schools with 9,291 pupils. In the course of another year or two, when the Department of Public Instruction was under its able and energetic director, now a member of the Government of Bombay, the Hon. J. B. Peile, it recognised the claims of female education to State aid in a more liberal spirit than had been yet done, with the result of increasing the number of pupils three-fold in a few years. In 1882 there were 343 schools with 26,766 pupils, costing an expenditure of one lac and seventy-eight thousand rupees. Private enterprise, it is gratifying to note, has not been backward in Bombay in stimulating the growth of establishments for the instruction of females. The schools of the association above referred to have had considerable support given them by the Parsees, for whose benefit they are intended. Indeed they have been managed solely from funds contributed by the community; and the liberality of one of its most respected members, Sorabjee Shapoorjee Bengalee, C.I.E., last year provided a home for the chief among their schools. Another large institution for their exclusive advantage is that which bears the renowned name of Sir Jamsetjee Jejeebhoy, which was founded by that philanthropist. The name of another benefactor, Sir Cowasjee Jehangeer, is associated with the foundation and maintenance of other institutions of a similar character. As I

remarked above, the Hindoos have not been slow to imitate the exertions or the benefactions of the Parsees in this direction; while, recently, the more enlightened among the Mahomedan section of the inhabitants have shown their appreciation of the benefits that have resulted therefrom by trying to do likewise. The bonds of caste, however, and the trammels of custom have, unfortunately, held the good intentions of these communities in check considerably. Still, all over the Presidency there are female schools of varying degrees of strength and utility; and their free introduction in the territories of neighbouring chiefs is the most undeniable proof of the acceptance by the Native population as a whole of female education as a necessary adjunct to national progress.

The institutions which I have named here were projected to carry on their work in the vernacular languages. There have been established in later years, however, schools which have conducted instruction in English with much success, and it is evident that all future efforts for the development of higher female education—in the capital and chief towns, at all events—must proceed on this basis. It may be worth while, therefore, to note here a few facts in connection with the latter. A project of some magnitude was set on foot in 1863, by Manockjee Cursetjee, a gentleman of distinguished position, which set forth that “to have a school in Bombay for Indian girls to receive English education was a desideratum long felt.” Manockjee Cursetjee was an enthusiast, but not a dreamer. He had first practised what he now preferred himself to preach to others; he had successfully educated his own daughters to an extent unknown at that time, and even at this day but rarely approached. The obstacles which had lain in his path, and the unpopularity he had to encounter in this matter, would have daunted a less resolute will than his. By the time he launched his scheme, however, these obstacles had well-nigh disappeared, and he was recognised as the pioneer of female English education. He had gathered round him a number of ardent supporters, with whose moral and material help he founded the Alexandra Girls' English Institution. The marriage of H.R.H. the Prince of Wales had just then taken place; and in honour of that auspicious event, the name of his august consort was, with their gracious permission, given to the school. Started under such promising circumstances, it thenceforward attempted to do its beneficent work. Its career has been chequered and its progress, like that of all kindred establishments throughout the country, slow, owing to various causes, most of them of a general, and a few of a peculiar, character. It is, however, located now in a splendid building of its own; and there is no

reason why, with the co-operation of the people and of the Educational Department, it should not become the leading English-teaching female school in Bombay. Since its establishment, other schools on a similar basis, but on smaller scales, have been established in many parts of the Presidency, and these also perform their work with more or less success. And, very recently, a <sup>retio</sup> attempt has been made by some enlightened men, with <sup>en so</sup> d vigour, to found a large school on a similar basis in Poona. Now it is pleasing to note that the lead in this project has been <sup>in l</sup> by an enlightened Hindoo educationist, Rao Bahadur Sively <sup>andit</sup>, and other gentlemen of that community. That dis <sup>ple</sup> rested friend of India and its people, Sir William Wedderburn, has aided their efforts in a laudable spirit, and made the first donation towards it of the sum of Rs. 10,000; and the Marchioness of Ripon has also encouraged the scheme by her support. They have secured other large endowments, and there is every promise of their proving highly successful. I shall close this brief sketch of education in Bombay by noting, in conclusion, that there are two normal schools, one in Poona and the other at Ahmedabad, for the training of teachers for elementary classes.

Next in order of time and numbers, we come to Bengal and the provinces of Northern India. Here, too, missionaries first inaugurated the movement, and its early narrative would be a repetition of that of Madras and Bombay. It has had to encounter, however, bigger obstacles if possible, its progress has been slower, and the extent of its operations much more restricted. The greater number and influence of the Mahomedan populations in those districts have offered a passive resistance, more enduring than that of the inhabitants of other parts of India. And the little that had been done at the outset towards conquering it was neutralised by that disastrous outburst of passions which blackened the history of those districts in 1857. A new beginning had to be made, and, with the stimulus of grants-in-aid, the number of girls' schools in Bengal stood at the low figure of thirty-five, with less than 1,200 pupils in 1858-9. By judicious encouragement, however, the numbers have risen latterly, and the total of such schools in 1882 was 1,015—all save twenty-five, however, being for primary instruction only—consisting altogether of 41,349 pupils, and costing not as much as rupees two lacs and a quarter. I shall not trouble you with figures showing the progress hitherto made in the Punjab, the North-West Provinces and Oudh, in Central India, and other smaller districts. They labour under the same difficulties as Bengal, and often to a greater extent, because, generally speaking, Western civilisation has had less influence over the people.

The commencement of female education of the more Western type in Bengal may be dated from about 1820. The Calcutta School Society, which was founded in 1818, was strenuously supported by the well-known David Hare; and two years later a girls' school was established by what was known as the Juvenile Society. The pupils of this school, to the number of 40, passed a public examination shortly afterwards. At the same time that Englishmen were thus exerting their influence, some prominent Bengali gentlemen also gave support to the cause, notwithstanding the fierce opposition of their countrymen. Sir Radhakant Deb Bahadur held examinations at his own mansion, and this induced Mrs. Wilson to found schools, under the patronage of the Marchioness of Hastings. Other schools, among them one for the training of teachers, followed. There are now excellent schools in Calcutta, carrying on instruction in English, and the most interesting among them is that which bears the name of its founder, the Hon. Drinkwater Bethune. This gentleman, who was legal member of Council, established in 1847 a girls' school, maintained it for some time at his own expense, supervised its management, and on his death, which took place two years later, left his lands and other property in Calcutta for its endowment in perpetuity. Lady Dalhousie afterwards took much interest in it; and Lord Dalhousie maintained it for the next five years, at an annual cost of Rs. 8,000, from his private purse. These disinterested efforts are justly kept in grateful remembrance by the people of Bengal, and the name of Bethune is held in esteem and veneration all over India. The school, although its career has not been one of uninterrupted success, has outlived its difficulties, and now holds a high position among other institutions of the kind. It succeeded in passing a student at the entrance examination of the Calcutta University in 1878, and since then it has carried on in its upper classes collegiate instruction. It is all the more gratifying to note, since we had to enter on this part of our subject under a discouraging aspect, that Calcutta is the only town in India which has a college for female students from which they can proceed to University examinations, and which can boast of having turned out already the pioneers of a class destined, we may fairly hope, to become in future powerful for good—the "girl graduate."

At the figures and stages indicated in this necessarily incomplete sketch has arrived the development of female education in different parts of India. It is certainly far from being a glowing aspect of affairs; and when we are told in the result that in the more advanced Presidencies—namely, Madras and Bombay, there is under instruction 1 girl in every 403 and 431 respectively of their female populations, that Bengal follows with 1 in 976, and

that in those districts of Hyderabad which have had the benefit of British administration there is but 1 in 3,630, and when we remember, too, that there are other large tracts of India whose progress has been thought so insignificant that they had to be left out of reckoning, it will be generally conceded that the future prospects of female instruction are worthy the most serious consideration of all who can feel any interest in the subject.

In the second part of his lecture, relating to the future prospects of Female Education in India, Mr. Bhownaggrée stated more fully his views as to the aid which Government might advantageously afford to the movement. He had no intention of advocating an exclusive reliance on legislation and Government support, which he considered would be fatal to healthy growth on the part of the people. But he decidedly believed that just as thirty years ago Government had fostered the education of boys, it should now show the same zeal in the interests of girls. The one-sided acting, originally justified by existing circumstances, had brought about a dissimilarity in the modes of life and thought of men and women, which would be hurtful in result if allowed to continue. It is true that apathy still exists in many parts of India as to the education of girls; but there is much evidence that a great change has taken place, and that by means of wise encouragement, more and more Indian parents will gradually become willing to send their daughters to school. Mr. Bhownaggrée urged, therefore, that increased grants should be devoted to this object; and if it is impracticable to devote a larger share of the State revenue to Education, he suggested that an appreciable part of the available funds should be diverted from boys' schools to assist in the development of those for girls. He quoted with gratification the first recommendation on this subject of the Commission of 1882: "That Female Education be treated as a legitimate charge as alike on local, municipal, and provincial funds, and receive special encouragement." He added that it is too late in the day to contend that the actual want of female education is not already felt. And that fact being admitted, "the question with a Government like ours is, not whether to supply it, but how to supply it."

We now quote again from the Paper:

Among the other Recommendations of the Commission, I find suggestions regarding three points to which my own brief experience inclines me to attach much importance. These are

reference, first, to the training of efficient teachers; second, to zenana teaching; third, the qualifying of European or Eurasian women to carry on instruction in Native schools. Each of these subjects is capable of elaborate treatment, and has a considerable bearing on the prospects of female education in the immediate future. I can, however, do no more than just make passing reference to each here.

In the present state of people's thoughts regarding female education, when the whole situation is in a state of transition, it is of paramount importance that the entire machinery of instruction should be, as far as practicable, worked by women. If not the whole teaching work of every school, at least the work of inspection can be without delay entrusted to women; and normal schools should be multiplied and encouraged. Even as it is, the material is at hand; for if early marriage prevents the attendance of girls at schools, early widowhood leaves a considerable number of girls of school-going age at leisure, which cannot be more profitably employed than in adapting themselves to the work of teachers. More than fifteen years ago, when, as one result of the benevolent work undertaken by Miss Carpenter, whose name will long remain honourably associated with Indian female education, a normal school was established in Bombay, in a little time, by the offer of a few scholarships, a large number of candidates sought admission; and among these were Hindoo widows, some of whom, I believe, conduct schools at the present day in an efficient manner. Fifteen years have made a change for the better in the minds of our Hindoo friends, and an invitation to join normal schools would, there can be no doubt, meet with cordial response from them.

The second point, that of zenana teaching, is equally important. It is the thin edge of the wedge. If we have failed hitherto to introduce free air and light into the zenana from without, let us try the weary but more effectual process of creating behind it the want of free air and light, until the purdah is rent. To a very large extent this work is now performed by missions, as well as the work of education generally. While every Indian educationist will cheerfully acknowledge his gratitude to these noble missions for their good work, and while he can sympathise with the suggestion of the Commission, that religious schools should be equally eligible for aid with non-religious, so far as they produce "any secular results, such as a knowledge of reading and writing," I believe I express the view of most of those who do not insist on considering any particular religion as part of education, that the operation of this measure will require very delicate handling. The least



suspicion of bias in favour of religious schools is apt to undo the work of years: and if, owing to the greater efficiency of teaching which these bodies are known to possess, they should, as the result of this provision, appropriate a large amount of grants at the expense of purely secular schools, the impression created thereby would prove seriously detrimental to the cause of female education.

The third subject is, the qualifying of European or Eurasian women to teach in Native schools. As the English method of teaching grows into favour with the people, teachers of this class will be wanted more and more. The chief item of expense in an English-teaching girls' school is the salary of the head-mistress, whose services, as a rule, are engaged from this country at a high rate. Well qualified as these ladies are for the work they undertake, their usefulness is considerably marred by their ignorance of the vernacular of the children whom they have to teach; in many cases, for months after they enter upon their work, their communication with their pupils is restricted from this cause. Now, in the chief towns in India, at the very doors of Native female schools, there are large establishments for the education of European girls, where they receive instruction on a similar scale to that which obtains in young ladies' institutions here. These children are, in many cases, orphans or of poor parentage, and it is part of the duty which the committees of these schools undertake to provide work or situations for such when they leave school. It has struck me very often that a large field for usefulness and means of respectable livelihood would be open to them if they were trained to the work of teaching, and acquired a knowledge of the vernaculars of the country. This opening seems to have escaped the observation of the Boards of European girls' schools in India hitherto; but the arrangement proposed by the Commission is well calculated to draw their attention to it; and it is not too much to say that if they act upon the hint thus conveyed, long-felt wants on both sides would have a chance of being provided for.

Mr. Bhownaggee finally referred to the medical training of women, as calculated to give an impetus to the course of female education throughout India, partly by affording an opening for practical remunerative work. He added:

You will pardon me if I seem to attach any mercenary importance to this noble movement. I have the greatest faith in the moral and material blessings it is sure to confer on India eventually, and I believe that indirectly it will prove to be a powerful instrument for those who seek to ameliorate the condition of the Indian female. A purely medical mission will

have behind the purdah ten times the efficacy of a religious, or even partly religious and partly medical, mission. But in the cause of education generally, in inspiring conviction as to its blessings, and arousing a love for its pursuit, each Indian female doctor by the bedside of a patient will be truly a spirit "with something of an angel light." In the ignorant mind, too, her practical ability to effect a cure, and even in those who care for no reward but that which could be measured by money, her example would have the indirect influence of arousing a desire for education. The project has evoked the greatest interest in different parts of India. In Bombay, the munificence of a respected Parsee gentleman, Pestonjee Hormasjee Cama, and of Hadjee Camoo Suliman, a well-known Mahomedan merchant; and in Calcutta, that of the distinguished lady Mahranee Surnomai, has assured it success, and thus given the cause of education generally most timely and much-needed help.

The following is the concluding paragraph of the Paper:

But apart from such measures, the national development of the cause now demands from the nation itself its chief support. The significance of all other help, however valuable and necessary, is, after all, secondary. It is ~~the~~ <sup>the</sup> section of the Indian community which has come into contact with Western civilisation, and whose minds have been moulded by European teaching, which has begun to feel sorely the want of education for its womankind, and clamours loudest for its supply—it is that body of men who must lead the way and demolish all obstacles. Greater activity has of late years prevailed among them, but there is a want of vigour and perseverance which mars its effect. The initiation of the new measures which the Commission has suggested will, however, impose on these men functions for the due discharge of which, well qualified as they are, they will require great courage and consistency. The force of example, too, will be of the utmost use in this matter. Every one of these men is now morally pledged to educate the female members of his family. There have already been laudable instances of the fulfilment of this expectation; and the most striking, as perhaps the most recent, is that of the Maharaja of Bhaunagar, who, having some years ago founded a girls' school in his capital, now sends his own daughters to it. An example like this is worth any amount of preaching. But all this is an uphill work for the natives of India; and they will need all the sympathy and aid which can be extended to them by Englishmen, members of the Government as well as others.

Their moral support will go a great way to redeem the toil. We have seen above that the Madras Presidency has been fortunate in a succession of Governors and their wives, and of officers entrusted with the direction of public instruction, who have taken a personal and indulgent interest in the work of improving the mental culture of females. I consider it a circumstance worthy of record here, that one of the last acts of the now retiring Governor of Bombay, Sir James Fergusson, was to lay the foundation of what promises to become a powerful educational institution for the females of the Deccan; and, with the concurrence of his colleagues in the Government, to accord to it State-support on a much more liberal scale than has ever been done hitherto. I trust I am not too sanguine when I express the hope that it is but the beginning in Western India of a policy which finds favour with every friend of female enlightenment; and I have not the least fear that any means which the most profound faith in the education of women, and the highest conception of the duties of an Indian administrator for its encouragement can contrive, will be spared during the tenure of Sir James's successor, Lord Reay. If such zeal were manifested all over India, the prospects of female education would be bright indeed. The popular mind—divided as it is by race, religion, and custom, and incapable of judging with discrimination on those delicate matters which are allied with the intellectual growth of the women of India—is crying for the light, and needs encouragement and guidance. There looms in the distance a golden future; the start has been made, but before arriving at the destination a rough path has to be traversed, overshadowed with doubt and with danger. As to the winning of the goal there can be no misgiving, however, if those men, both English and Indian, who have at heart her cause would say—

“But in the shadow will we work, and mould  
The Woman to the fuller day.”

At the conclusion of the Paper, the Chairman, Mr. Alfred Bevan, expressed the great interest with which he had listened to it, and his satisfaction at the encouraging progress which was beginning to take place in regard to female education in India, referring especially to the account given by the lecturer of the advance made at Madras.

General R. M. Macdonald then spoke as follows :

Mr. Bhownagree, in his interesting historical retrospect, has, after tracing the state of female education in India in ancient

and modern times, shown us how the number of girls under instruction in various provinces has been advancing of late years. Both in his statistics and in the introductory remarks of the Chairman, a somewhat prominent position has been assigned to Madras, which happens to be the Presidency with which I have been more immediately connected. Mr. Bhownagree has pointed out how the number of girls under instruction in the Madras Presidency has gradually risen from a very small figure to 60,000, but he has also shown how much still remains to be done, and how small a proportion this number bears to the number of those who might and ought to be under instruction. I am able, however, to recall a period, not very distant—I think it was the year 1867—when all the boys and girls on the rolls of the Madras Educational Department put together amounted to less than 60,000; and the same kind of process has been going on in other parts of India. The progress which has been already made seems, therefore, full of hope for the future. Even in England the state of female education has not always been such as we see it. Its advance has been a question of time. Many of those present here may remember a chapter in which Macaulay describes the condition of England in 1685, just two hundred years ago. The literary stores of the lady of the manor and her daughter usually consisted, at that time, of a prayer-book and an account-book. Ladies of high rank, and even queens, made mistakes in spelling and grammar of which a girl in a charity school in the present day would be ashamed. The change which it has taken two hundred years to accomplish in England will take some time in India. Mr. Bhownagree has given us in some detail an account of the measures which he deems necessary for the further development of female education. One of the greatest difficulties at present is the want of money. This is a most serious obstacle. Perhaps it may be met to some extent by diverting some of the funds now devoted to the education of boys and girls; but, of course, every measure of this kind must be unpalatable to those who are the immediate sufferers, and we can only hope that they will learn to submit to it as a necessary evil. Another great obstacle to the spread of female education is, as Mr. Bhownagree has told us, the want of female teachers. At present male teachers are largely employed in girls' schools. These are usually elderly men, some of whom have already failed in other professions. It is, of course, very desirable on many grounds to get rid of these men, and the proper remedy is no doubt the multiplication of Normal Schools for training female teachers. As yet very little has been done in this direction, and the establishment of such schools is

attended with considerable difficulties. Some of these difficulties were experienced at Madras, when a Female Normal School was started there, under the superintendence of Miss Bain, in consequence of a visit from Miss Carpenter. Eventually some progress was made, in spite of these difficulties; and I believe some of the ladies here have had opportunities of seeing three teachers trained in the Madras Normal School, who came over to England for the purpose of improving themselves, and one of whom attended this institution. But it is not sufficient that girls' schools in India shall be taught by female teachers. The superintendence and inspection of such schools should also, as far as possible, be committed to women. The urgent need of a lady, able to devote her whole time and thoughts to the subject of Female Education, impressed itself very strongly on my mind, and I eventually succeeded in inducing Government to sanction the appointment of the first European Inspectress sent to India. The lady selected for that post was Mrs. Brander, who, as Miss Bain, had done such excellent service in the Female Normal School at Madras. She only arrived just before I left; but when Mr. Bhownaggee mentioned just now that the number of girls under instruction at Madras had risen since 1880 from 30,000 to 60,000, I could not help remembering that this great increase has taken place during Mrs. Brander's tenure of her <sup>and incapable</sup> office. The increase is, of course, not due solely or even mainly to Mrs. Brander's exertions. Many influences have been at work; but I have but little doubt that Mrs. Brander's influence has contributed in no small measure to this advance; and I trust that one of the results of her appointment will be the creation of other appointments of a similar kind, and that we shall, in course of time, see European Inspectresses of Girls' Schools, and Native Deputy-Inspectresses working under them, all over India.

Mr. P. V. Ramasawmi Raju, B.A., of Madras :

Mr. Chairman, Ladies and Gentlemen, — The Paper that Mr. Bhownaggee has read before you this evening is a masterly epitome in regard to the subject of Female Education in India at present. In the preamble he gave an account of Female Education in the past, and referred to its progress in India in ancient times. By way of further illustration of this part of his subject, I have but to recall to your minds such names as Yagnyavalka, and Maitreyee and Gargee, his illustrious lady pupils. Later on, how eager parents were to give their daughters sound instruction in the more refined branches of knowledge, is proved by the story of Bilhana. You have all heard of Sakun-

tala, the Queen of Dushyanta; that she was well educated may be gleaned from the play of *Kalidasa*, of which that charming princess is the heroine. Like many other things that underwent a change for the worse during the Mahomedan rule in India, Female Education was hampered and restricted, if not utterly abandoned, in the majority of instances. But the advent of English rule has given a fresh impetus to the question. The people—though in some respects slow to perceive the advantages of the present system of female education in India—have, in the main, co-operated with the Government; and the slow growth of the undertaking is more an indication of its steady and sure advancement in the future than of any apathy on the part of those among whom it has been so nobly set on foot. Every undertaking has an ideal of some kind or other before it, which it seeks to accomplish. Ideals, as a rule, have a great deal in them that is exaggerated or divergent from what actually happens in practical life from the very best efforts of mankind. Divested of all such exaggerated notions, the ideal with respect to female education in India may be resolved to this: Sufficient education for all the women of the country, and that education almost entirely in the hands of the people as active agents. I think—and so do many that have studied the question in all its aspects, including the learned lecturer this evening, whom you have already heard—that the time for this consummation is not far off. Allow me to conclude with these few remarks, thanking you most sincerely for the kindness with which you have listened to me.

Mr. A. K. Settna, of Bombay, barrister-at-law, also made some observations, bearing testimony to the fact that in India female education was generally wanted. He considered the future of it very promising if those who agreed with the views of the lecturer continued their interest in the cause, and did not relax their labours.

Mr. H. Hamilton Hoare moved a vote of thanks to Mr. Bhownaggee in very cordial terms; adding some remarks as to the probable effect of progress of female education in India upon the present custom of seclusion of women, and in general upon caste.

Mr. Bhownaggee briefly acknowledged the vote of thanks; and, in the course of a reply to some questions, said he was very glad to find that his suggestion that larger grants ought to be made to the education of females, even, if necessary, by diverting some of the funds devoted to male education, had, in addition to the concurrence of a late high officer of the

Bombay Educational Department, that evening evoked the approval of so experienced and successful an officer as General Macdonald, late Director of Public Instruction at Madras. The audience then adjourned to the large Gymnasium, where refreshments had been provided by Miss Buss; and a little time having been spent in conversation, the party separated, after a very interesting evening.

\*\* (The Paper was first read by Mr. Bhowanagare on March 13th, at the Society of Arts, when Mr. Matthew Arnold presided. It is printed *in extenso* in the *Journal* of that Society of the 20th idem, together with a valuable discussion opened by Sir Richard Temple, Bart., and ably sustained.)

#### EXHIBITION OF NEEDLEWORK, MADRAS. (Communicated.)

The Madras Branch of the National Indian Association held their Fourth Annual Exhibition of Needlework in February last. ~~The Exhibition was~~ opened by Her Excellency Mrs. Grant Duff, on the evening of February 24th, when a large number of the leading members of the English and Indian communities were present. Mrs. Grant Duff examined the needlework with interest, and expressed her pleasure at the improvement shown this year, and at the increased quantity of Indian embroidery. Her Excellency was so good as to promise that she would endeavour to obtain patterns of Russian embroidery for the Association.

Mrs. Grigg very kindly again undertook the management of the Exhibition, and was aided by Miss Carr, the Honorary Secretary, and the Sub-Committee of Ladies. Mr. Vijiaranga Mudaliar lent invaluable aid to the Committee. The Trustees of Pacheappa Mudaliar's Charities were so kind as to lend their fine Hall for the Exhibition, and this contributed much to its success.

Two large stands were placed in the centre of the Hall. One held the prize-work for plain-sewing, mending, white embroidery, and pillow-lace; the other held the ornamental needlework of the Hobart School for Mahomedan Girls. This consisted chiefly of Indian embroidery, and was much admired. The rest of the needlework was disposed on large

screens round the hall, each kind of work being on a separate screen. Other screens held Indian work kindly lent for exhibition. Groups of foliage plants and ferns were arranged throughout the Hall, and the scene was a very bright and pretty one.

The cloths and coats lent by Mr. Vijiaranga Mudaliar were extremely gorgeous and costly, many of them being literally "cloth of gold." Mr. Havell, the Superintendent of the School of Art, was so good as to exhibit some beautiful palampores and Indian cloths from North Arcot and Madura.

The amount and quality of needlework sent for competition showed a satisfactory improvement. The number of contributors rose from 41 in 1884 to 91 this year; and it seemed to be the unanimous opinion that a marked improvement had taken place in the quality of the work, especially in that of the plain work and mending. In ornamental needlework the colours and designs had improved. There was a larger quantity of Indian embroidery, but still not as much of this as is desirable. The Committee endeavour to encourage in every way the development of native artistic work.

The pillow-lace from Trichinopoly was especially beautiful; some in gold and silver thread was especially admired. The specimens of white embroidery were very few this year, none being sent, as in former years, from the large Mission Schools in Tinnevely. A great number of samplers, with English, Tamil, and Telugu letters, were exhibited, and some of them were exceedingly well done. The Committee are anxious to encourage sampler work, as marking is necessary and is appreciated in Indian households.

Some good Kindergarten work was exhibited; but only the Maharajah of Vizianagaram's Central School in Black Town gained a prize. It is hoped that more will join in this competition next year.

A new feature in the Exhibition was a supply of needlework patterns and materials for sale. The Committee procured them from London, through the Hon. Sec. of the Association, and sold them at cost price. The intention was to provide the native ladies and schools with good patterns and materials at as cheap a rate as possible. The experiment was successful, and the original cost of the materials was recovered.

Some specimens of needlework done in Board Schools in

London, and some from European and Eurasian Schools in Madras, were exhibited, and were so good that they would be useful in raising the general standard.

The Exhibition was open for four days, and it was calculated that about 1,000 persons visited it. One day was reserved for ladies only, and 116 lady-visitors came, of whom about one hundred were Hindus. Many of these were contributors, and showed an eager interest in finding their work and ascertaining whether it had procured a prize.

Forty-three prizes in all were awarded, and twenty-six specimens obtained honourable mention. Prizes have been generously given by H.H. the Maharani of Vizianagaram, the Senior Rani of Travancore, and Mrs. Carmichael. A prize had been promised by H.H. the late Princess of Tanjore, who ever took a warm interest in the Exhibition. The Association has lost, in Her Highness, a kind friend and helper. The Home Association has kindly sent two medals, and the Government of Madras has given three medals and a liberal grant towards the expenses. This recognition by and aid from Government is an important event in the history of the Exhibition. ~~It is believed~~ that this Exhibition is doing an important work in stimulating and encouraging the development of useful and ornamental needlework in Indian households and schools throughout the Presidency of Madras. It is hoped that its usefulness will extend from year to year.

#### THE TRAINING OF NURSES AND OF FEMALE MEDICAL STUDENTS AT MADRAS.

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

My attention has been drawn to the proceedings at a public meeting, recorded in the *Madras Weekly Mail* of the 11th March, in which Mrs. Grant Duff is reported to have said that "six-and-twenty years ago a most admirable school for nurses was opened here, and more than four hundred women have passed through it;" also, that "in Lord Hobart's time, in conjunction with Dr. Furnell and Mr. Sim, there was established a class for female medical students at the General Hospital." With reference to these remarks, I would mention that in my letter of 2nd March, 1883, to the *Journal of the National Indian Association*, I placed on record the names of all the medical officers who had

aided in establishing nursing schools in Madras. The School of Nurses of six-and-twenty years ago, to which Mrs. Grant Duff alludes, was established 1st August, 1854, by Dr. James Shaw, and was exclusively for midwives and nurses to be trained, at the Lying-in Hospital, for the care of women and children. It was not until fourteen years afterwards that, in 1868, during Lord Napier of Merchistoun's administration, the Government expressed a wish to have women trained for the general nursing of all classes of the community.

Lord and Lady Napier took a personal interest in the movement, and spoke to me within three days of my entering on office as head of the Medical Department. I took up the subject, and a scheme which I proposed was sanctioned by Government on 31st May, 1871. For three years there had not been any plan devised for giving effect to the wish expressed by Government in 1868; and how I obtained the needed funds I will now relate:

In Dr. Shaw's Lying-in Hospital curriculum, the stipend of the pupils under training as nurses and midwives was paid for twelve months. But Dr. Harris, who had succeeded to the charge of that hospital, when referred to by me, undertook to teach them midwifery in the second half of the year, provided they were duly instructed in sick ~~nursing~~ ~~their~~ first six months. By this arrangement, six months' stipends became available for nurse-pupils, and the three years of inaction closed. In my letter of 22nd March, 1883, to the *Journal of the National Indian Association*, I mentioned, "with pleasing remembrance, the aid given to me by Dr. W. H. Harris in carrying out the nursing scheme," and I have much pleasure in here renewing it. From that time every woman wishing to study midwifery has had to pass as a nurse, after a prior six months' course of instruction in general nursing at the Nurse School in the General Hospital; and in this manner effect was given, in 1871, to the wish expressed by Government in 1868.

The next change in the nursing emanated from a suggestion by a lady, who has since, in other ways, done good largely in Madras. Mrs. Carmichael, on first arrival there, went over the General Hospital with me, and advised me to obtain superintending nurses from England. Mrs. Carmichael's counsel was acted on whilst I was absent on a short sick-leave, and the nurse class, as now formed, was completed.

The other part of Mrs. Grant Duff's speech is the remark that "in Lord Hobart's time, in conjunction with Dr. Furnell and Mr. Sim, there was established a class for female medical students at the General Hospital."

But the question of opening the Madras Medical College to

• lady students was originated by me, in my letter of the 6th April, 1872, while Mr. (now Sir) Alexander Arbuthnot was acting Governor, and my proposals were finally sanctioned on the 26th October, 1874, during Lord Hobart's tenure of office. In the intervening period there were several changes in the Council; the members may have minuted on my proposal, but of this I have no cognizance; for, as you know, minutes can only be shown to outsiders by the members who write them, and all correspondence on this subject was strictly official. Neither Lord Hobart nor Mr. Sim ever once spoke to me about it, and it was only in subsequently carrying out the details of the sanction that Dr. Furnell's knowledge was availed of. When sanctioning my proposals, in October, 1874, Government left the subsidiary arrangements to be carried out by me, in communication with Surgeon-Major Furnell, then Acting Principal of the Medical College; and in my letter of 1883 to the *Journal*, it was with very much pleasure that I reiterated that "Dr. (now Surgeon-General) Furnell's helping mind was ever ready to suggest plans for the medical education of lady students."

There are six institutions flourishing which I originated, and the medical education of women at the Madras College was the last of them; the others are, the Madras Muhammadan Library; the ~~Madras Muhammadan~~ School; the Government Central Museum at Madras; the Zoological Collection which Sir Charles Trevelyan transferred to his People's Park; and the Mysore Museum at Bangalore.

EDWARD BALFOUR.

2 Oxford Square, Hyde Park, London,  
14th April, 1885.

#### MAHOMEDAN EDUCATION AT HYDERABAD.

The *Bombay Gazette* gave lately an interesting account of the prize distribution at the Madrassa, in a letter from their Correspondent at Hyderabad. It took place in a newly-built schoolroom, and H. H. the Nizam presided on the occasion. The Correspondent's letter begins as follows:—"In matters educational Hyderabad may be said to be in a somewhat backward state. Education has not kept pace with the other reforms that have been effected during the past thirty years in the country. But in saying this I must not be understood to mean that education has not advanced at all. It has made a certain progress, slow though it may have been, and Mr. Syed

Hossain Bilgrami, whose new title is Motamun Jung, and who until lately held the position of Secretary to Government in the Miscellaneous Department, has done excellent work in the cause of education. Of late years the nobility and gentry of Hyderabad have evinced a laudable anxiety to give their sons the benefit of a liberal education. And the present Minister, who himself is an educated and travelled noble, has during his short term of office done much to encourage education among all classes."

At the prize distribution the Report, which was satisfactory in regard to the work of the year, was read by Mr. Picton Hodson, M.A. Cambridge, the head master; and afterwards Nawab Salar Jung spoke as follows:—

Ladies and gentlemen,—I am commanded by His Highness to express to the head master, masters, and pupils of the Madrassai-i-Alya the great satisfaction it gave His Highness to read the progress report which Mr. Hodson submitted to him, and which we have now heard him read. No one who has once assisted at the prize distribution of the Madrassa, or witnessed the craving for learning things useful, can accuse the people of Hyderabad of being behind other ~~provinces~~ ~~the~~ ~~matter~~ of education. Indeed, I am not aware of another town or city in India where Mahomedan children of the better classes flock to English schools in such numbers as here. The proof of it is that out of the materials thus provided this Madrassa, to which I myself once belonged, has contributed more than any other school. I have at last been able to redeem the promise held out by my late father to train the natives of Hyderabad for a share in the administration. I understand from Motamun Jung Bahadoor, who has charge of the special class, that some forty applicants have appeared for the Civil Service, and most of these have offered to enter without any assistance from the Government, provided they are allowed to avail themselves of the training. Some four or five years ago hardly four or five young men would have competed for such appointments on the terms on which they are now offered. I may here mention that these youths are to be trained in practical mathematics, rudiments of engineering, such as drawing, surveying, etc., one of the vernaculars, office work, and such other details as will best fit them for the public service. They are to be under discipline for two years, after which they will be sent into the districts to learn their actual work, and will receive permanent appointments as vacancies occur. It has given me great pleasure to find that Mr. Hodson has found it possible to take charge of

this special class at the suggestion of Motamun Jung Bahadoor. I am sure the work will be well done. Motamun Jung Bahadoor has selected the best youths available for this class, and the selection has my fullest approval. It must, however, be understood that in such matters the Government cannot allow mere brain-work to carry the day; birth and position in life have to be weighed, and allowances have to be made for the services tendered to the State by the candidate's father or family. Once, however, the appointments have been made, diligence and intellect will be given full play, and those will carry the prizes who work best. I will now say a few words regarding the general work of the Madrassa. The progress in English seems to be most satisfactory, and the Madrassa boys, I understand, show a better practical knowledge of English than the pupils of any other school. From the results of my own examination in Persian, and from the report just read by Motamun Jung Bahadoor, I find that there is a considerable improvement of late in Arabic and Persian. Hyderabad youths cannot dispense with their own classics, if they wish to make themselves useful in after-life. In conclusion, I must thank the head master and his assistants, both in the English and Oriental departments, for the manner in which they have done their work; and to you, young men, ~~and masters~~ say that Providence helps those who help themselves, and that there is hardly a prize in life that is not within your reach if you begin life with determination to succeed; and the secret of success is hard and conscientious work. If you do not work in the schools well, you can never hope to work well in after-life; the work that makes bread or wins fame. Finally, I have to thank the members of the Board of Governors for the services they have rendered to the Madrassa, and for the assistance that I have always received from them in its administration.

"The Minister's speech was very well delivered, and was received with prolonged applause. In training the youths of Hyderabad for the public service the Nizam's Government have taken a step in the right direction, and in a few years' time we hope to have some members of the nobility and gentry of Hyderabad in the trained Civil Service. The forty candidates now undergoing instruction have been selected with great care, and do credit to the judgment of Mr. Syed Hossein Bilgrami, to whom alone is mainly due the progress that has been made of latter years in matters educational. Mr. Picton Hodson, the head master, is a very able and conscientious teacher, and is very popular with his pupils, who look upon him with affection and respect."

### EDUCATIONAL AND SOCIAL INSTITUTIONS IN THE WEST.

V.—THE TRAINING COLLEGE OF THE TEACHERS' TRAINING AND REGISTRATION SOCIETY, SKINNER STREET, BISHOPSGATE.

As an introduction to a short account of the useful Training College for Teachers founded a few years ago in Bishopsgate, we will quote from a recent address of J. G. Fitch, Esq., one of H.M. Chief Inspectors of Schools, on the occasion of the opening of an Institution with a somewhat similar aim at Liverpool. After pointing out the great difference between a skilled and an unskilled workman in all departments of human industry, Mr. Fitch expressed himself as follows, in regard to the enormous advantages of training for those who devote themselves to the occupation of teaching: "There is no human employment which seems so like drudgery, and which is so wearisome, as teaching, to those who do not like it and who are conscious that they cannot do it well; and there is no human employment which is so delightful and so animating, which brings with it such rich satisfaction, as teaching, to him or her who likes it and is well qualified for it. We always enjoy doing what we do well. It is the sense of failure, ~~the awkwardness~~ that we are not equal to our work, which dispirits teachers and makes them complain of overstrain. And this is more common among untrained and half-trained teachers than others. For consider what it is that a Training College does. In the first place, of course, it seeks to give an ample supply of accurate knowledge on the subjects which the candidate has to teach. Nobody can teach a thing who does not first know it. But if this were all, you would not need special Normal Colleges for teaching. There are many other ways by which knowledge may be gained and students prepared to pass Examinations. And I believe there are still many people who think that, provided a person knows his subject well, he will find by the light of nature some way of imparting it. This is the accepted theory in many of our great public schools. The head-master looks out for a young man who has taken a brilliant degree, and is satisfied. But he often finds, and all those who are concerned in elementary schools have long ago found out, that it is possible for a man to have a good deal of knowledge and yet to be utterly deficient in the power of imparting it. . . . The art of school-keeping is a fine art. It has its rules and its principles. There are right ways and wrong ways of communicating truth, of classifying and disciplining scholars, of putting questions, of

distributing time; and what is more, there are good reasons to be given why some are right and others are wrong. Every subject you teach has its own special difficulties, and requires to be dealt with in a special and characteristic way. He who attempts to teach without knowing anything about these is a mechanic, not a skilled artist. He tries experiments; he makes mistake after mistake; and perhaps half his life passes before he finds out the most effective methods—methods which, with a little guidance and preparation, such as you propose to supply in this Training College, he might easily have learned before he entered on his work."

A few friends of education, strongly convinced of such truths as the above in regard to the art of teaching, and feeling that a scheme was needed which should secure adequate knowledge as a basis for technical training, founded in 1878 a Society which had for its main object the professional training of women who desire to devote themselves to teaching in Middle and Higher Girls' Schools. It was at once resolved to carry out this aim by establishing a College; and a Practising School having been committed to the care of the Council, through the kind co-operation of the Rev. W. Rogers, the College was opened, with two Divisions, in the autumn of the same year. In the first term, only four students presented, and in the second ten more joined in the second term, and in the third term the number had reached twenty. At Easter, 1879, three students in the Upper Division, having completed their course, received certificates after an Examination, and immediately obtained good appointments. Fortunately for the College, in that year the University of Cambridge organised a Theoretical and Practical Examination for Teachers, the course of study prescribed being similar in its main features to the scheme of the College Council. The work of the College has since then been conducted in accordance with the Cambridge course, and thus a more permanent basis has been secured. After the experiment had been carried out for three years, the Council held a special meeting to consider whether they would be justified in continuing it. It was unanimously resolved to do so, and the later progress of the College seems to have justified the decision.

From the last published Report—for the year ending June, 1884—we find that the number of students at the College had reached forty. Those of the Lower Division went up for the Cambridge Higher Local Examination. Twenty-four students completed the full course of training, seventeen obtaining the Cambridge Teachers' Certificate, and six the Certificate of the Froebel Society. The latter belonged to the Kindergarten Department, which had been added in the previous year,

with a view to render the general course of training more complete, and to train qualified teachers for Kindergarten work. In the practising Kindergarten the maximum of children had been forty-three, and the parents in the neighbourhood had greatly appreciated the opportunity thus afforded of securing suitable training for the little ones of their families. An additional Practising School is now connected with the College, the Council having, in 1881, established one in Fitzroy Square. As the Council fully recognise the importance of knowledge in a teacher, they require from the students in all divisions, in evidence of their fitness for the College course, that they should have passed some previous examination. The course of study in the Upper Division includes the physiological basis of education, especially in relation to health and to the development of the mental faculties, the elements of mental and moral science in their application to the education of children, and the history of education. Special criticism lessons are given, and the students spend some hours weekly in class teaching, and in observing lessons given in the Practising School, under the constant supervision of the Principal and the Mistress of Method. In the Lower Division the students are prepared for the Cambridge Higher Local Examination, a Preliminary Examination of a high standard which all are required to pass before being admitted to the Upper Division, and they receive practical instruction in teaching. The cost of tuition is £24 yearly. The students have readily found honourable work on leaving the College, chiefly in High Schools. There are many Training Colleges in Great Britain for teachers in Elementary Schools, but this is the only one yet established for the sole purpose of preparing ladies who wish to teach in Higher Girls' Schools for their future work.

We will conclude our sketch with one or two further quotations from the address of Mr. Fitch, which presents so many valuable views in regard to the nature of really good training. After entering into detail on the functions of the Training College, he continued: "Such, then, are the means which a Training College employs for the fulfilment of its object. First, systematic instruction in the subjects which have to be taught; next, investigation of the methods of ~~instruction~~ and the principles of teaching; then, an introduction to the history and literature of education; then, an acquaintance with so much of mental philosophy as has a direct bearing on the teacher's work; lastly, practical experience in school management, under supervision and guidance. And in adopting these various methods, the great aim to be kept in view is to give to the future teacher a broad and high ideal of his or her calling. There are many influences at work, especially of late years, which have a ten-



dency to lower the tone of thought and of aspiration among our public teachers, and to fasten their attention rather upon examinations and standards, and upon the conditions on which the public grant is distributed, than upon the higher aspects of the work itself. Too much anxious discussion on minor matters of this kind tends to degrade an honourable profession to the level of a trade. . . . A good Training College seeks to lift its students above the consideration of how grants may be earned, and to fasten their attention on the way in which the higher and larger objects for which a school is established can best be fulfilled. It makes the aspirant to the schoolmaster's or mistress's office understand that the worth of a school is not to be measured solely by what it teaches, but by the residuum of influence which the teaching leaves behind it. The best part of a life's education is not that which is got in the form of lessons, but that which results from the scholar's own efforts in reading, observing, and thinking for himself. And the test of a good school is—how far does it succeed in imparting to its scholars a desire for self-improvement, an interest in beauty and truth and goodness for their own sakes, and a longing to know more about them? And if this is true of the little scholars who are to go out from our schools, it is still more true of the teacher. It may seem paradoxical to say so, but the truth is that your Training College ~~will~~ <sup>will</sup> not be successful if it does not leave on the mind of the student a profound sense of its own incompleteness. . . . He (the student) should be made at the Normal College to feel that he is entering a profession the rules and principles of which are not all discovered yet. The last word has not yet been said about discipline, about organisation, about the best subjects of instruction, or the best mode of dealing with them. Every student who goes out into the work of public teaching ought to feel that he is entering on a field only yet half tilled; that many useful experiments in the cultivation of mind and character have yet to be made, and that it is the duty of every sincere teacher not only to know how to use the experience of his predecessors, but also to add something, if he can, to the store of that experience, and to enlarge and ennoble the profession to which he has devoted himself."

#### MEDICAL <sup>the</sup> WOMEN FOR INDIA.

In addition to the encouraging news from Madras as to the proposed Caste Hospital, we have the satisfaction to record that Her Excellency the Countess of Dufferin laid the foundation-stone, on March 11th, of the Maharani Surnomoye

Hostel for female medical students at the Calcutta Medical College. The ceremony, which was conducted with much state, took place in the spacious grounds attached to the Eden Hospital. Dr. Coates gave the following account of the objects of the institution:

Not only will the University lady students find this their home, but the Maharani made it a condition of her gift that girls passing the Entrance Examination should find a residence here. These, after a three years' course of study, will be sent out by the College as medical practitioners, holding the same rank as those who pass through the Patna, Dakka, Kuttak, and Sialda Medical Schools. Her Highness also requested that girls qualified in Bengali only should also be accommodated. These, after a twelve or eighteen months' course of instruction under Dr. Harvey, will be sent out as capable of attending to women and children. All these students, who shall be taught and find a home in this hostel, will have their studies free of cost; they will also be eligible for scholarships, medals and prizes, the same as other students.

The Lieut.-Governor also made an address, in which he alluded as follows to the noble generosity of the Maharani:

I am sure I anticipate the assurance of your Excellency's assent to my communicating to the noble lady whose magnificent beneficence has enabled us to-day to begin this building, and to communicate to her not only the fact that your Excellency has personally come here to lay the foundation-stone, but that throughout you have shown the most kindly interest in the object for which this institution is intended; and, with your permission, to add that the interest which your Excellency felt is felt also, as you have stated to me, by Her Majesty the Queen-Empress of India, who knows the good deeds and works of Maharani Surnomoye in giving the money towards this object. I am sure that nothing will be more truly appreciated by that noble lady, and by those who know of her many beneficences, than the fact that the Queen-Empress and your Excellency, as representative of the Queen, should come forward in advancing the interest of female education in Bengal.

The Journal of the *Anjuman-i-Punjab* (Lahore) writes:

We are glad to learn that, following the example of our local Medical School, the authorities of the Agra Medical School intend to open a class of female medical students, for whom a boarding-house will also be attached to the school.

## INDIAN INTELLIGENCE.

Her Excellency the Countess of Dufferin distributed the prizes at the Bethune School, Calcutta, on March 13th. We learn from *Bengal Public Opinion* that the proceedings opened with a Bengali song, which was beautifully performed by some of the students, and was followed by a song in English. The Annual Report, read by Mr. Manomohum Ghose, the Hon. Secretary, stated that there were 130 students on the rolls, four of whom were in the third year College class, and two in the second year College class, preparing for the B.A. and F.A. Examinations respectively. In presenting the prizes, Lady Dufferin "had a kind word to say to each fortunate recipient." Specimens were exhibited of sewing and embroidery executed by the girls of the higher classes, and these were much admired. "After this His Excellency the Viceroy addressed the meeting, expressing his great satisfaction at the progress of female education in Bengal. H.E. concluded his short speech by saying a few words of encouragement to the young students." Sir Richard ~~Carrington~~ on behalf of the Committee, thanked the Viceroy and Lady Dufferin for their kindness in attending the annual prize distribution ceremony; and the National Anthem was sung at the close of the proceedings.

We have the satisfaction to state that a Normal Class has been formed at the Hobart Mahomedan Girls' School, Madras. The Madras Government have also sanctioned the proposal of the Director of Public Instruction that twenty Normal Scholarships should be established in connection with the School—ten of the value of Rs. 4—5 for the first year of training, and ten of the value of Rs. 5—6 for the second year. The Director strongly recommended the scheme, "not only on general grounds relating to the educational necessities of the Mahomedans, and as to the suitability of the Hobart School for the working out of the scheme, but also because, to all intents and purposes, Mahomedan girls cannot avail themselves of the scholarships allowed for natives in the Female Normal School." While Hindu girls and Native Christians have received considerable aid from the State, the training of Mahomedan school-mistresses has not till now been aided by the Madras Government.

Raja Sir T. Madava Row, K.C.S.I., has promised to Mr. Ragoonath Row a donation of Rs. 500 to assist the widow re-marriage movement.

The Governor-General in Council has been pleased to authorise the affiliation of the Ripon College, Calcutta, to the Calcutta University in Arts, up to the B.A. standard, and in Law, with effect from June next.

The *Bombay Gazette* states that the Nawab of Junaghur has founded three travelling scholarships, each of Rs. 2,000 per annum, for the benefit of such of his subjects as may proceed to England for studying any of the liberal professions. The Ameer of his Court, Vizier Bawardin Bhai, has founded a scholarship of Rs. 1,800 per annum, to be held under similar conditions. The Rao of Cutch also, through whose liberality Pandit Shyāmaji Krishnavramā was enabled to study at Oxford, has determined to send another student to England. Several Nagar Brahmins, one of the highest castes, have come forward for these four scholarships.

The twenty-first Annual Conversazione of the Muhammadan Literary Society was held at the Town Hall, Calcutta, on March 20th. The Viceroy and the Lieut.-Governor were present on the occasion.

It is pleasant to learn that several parties have lately taken place at Calcutta, Madras, and Bombay, at which English and Indian ladies have met in friendly intercourse. A garden party was given by Mrs. Ilbert on February 11th. Fifty or sixty ladies were present. The greater number were Bengali, but a few European ladies had been invited to meet them. H.E. the Countess of Dufferin was present for some time. She shook hands with all present, and spoke to those who could converse in English. Her Excellency showed special interest in the medical students, asking them particulars as to their work. We have seen an extract from a letter of a Bengali lady who was present, in which she expressed her pleasure in the entertainment. At Poona Lady Wedderburn lately invited some Native ladies, and her reception was very kind and cordial. The *Hindu Prakash* says: "Such social gatherings are calculated more than anything else to promote good feelings between the rulers and the ruled; and, above all, they confer this great advantage on us, that they serve to advance the cause of female education and enlightenment by enabling educated Native ladies to see what lends its charms to an Englishman's home."—H.E. the Countess of Dufferin, with Lady Thompson, Lady Helen Blackwood, and a few other ladies, lately honoured the Maharani of Maharaja Narendra Krishna Babadur, of Sobha Bazar, Calcutta, with a visit. The Maharani entertained her guests with native refreshments, and decorated them with garlands. They were much pleased with what they saw of inner higher-class Hindu life.

Referring to these meetings, the *Tribune* remarks: "Such visits cannot but bring on that social amity between Natives and Europeans which is so desirable. But the one great, though not insurmountable, obstacle lies in the ignorance of European and Native ladies of each other's language. It is not only desirable that Native ladies should try to pick up as much of English as they can, but that the English ladies also, each of whom in this country should make it a sacred duty to better the condition of their Indian sisters, should learn the vernaculars of this country." The more general parties at Madras have been continued with spirit, and one was given at Government House by H.E. Mrs. Grant Duff.

We have also received an account of a Soirée of Native ladies, lately held by invitation of Mrs. P. Ramasawmi Chettiar, wife of the V.P. of the Madras Municipality, in connection with the Hindu Social Improvement Association. This was the first Soirée of the kind held in a Native lady's house. We regret to be obliged to defer a further account of it till next month.

An interesting account has been received from Mrs. Murray, late Hon. Sec. of the Bengal Branch of this Association, of a two days' ~~visit~~ <sup>visit</sup> taken by herself and another lady to examine some Mofussil girls' schools, and to distribute prizes. Such visits give a good impetus to the local efforts for female education in which the Calcutta students take such a creditable part, amid many struggles arising from want of sympathy and funds. On her return, Mrs. Murray presided at the prize distribution of the Jonai Ripon Girls' School. The prime mover at Jonai in regard to the School is Babu A. C. Mookerjee. Twenty years ago he made an effort to establish a school in his own house, sending *palkees* round to convey the children to and fro. But the opposition was too strong. The School could not be kept up. Again and again he and a few other members of his family have renewed their endeavours. At length a school was opened in September last, with promise of success. It began with five girls, and on February 28th, the day of the prize distribution, 80 names were on the rolls, and 65 attended. The following account appeared in a Calcutta paper: "The girls of the Jonai Ripon Girls' School must ever remember their first distribution of prizes, which was arranged by Babu Asmony C. Mookerjee to come off on *Dole* eve. Mrs. Murray, who has been actively interesting herself for the last twenty-two years in the cause of the women of this land, and Mrs. Wheeler, Inspectress of Schools, were present, accompanied by Miss Reynolds and the Misses Murray. The drawing-room of the

Jonai zemindar presented a most pleasant spectacle. After a close, patient, and very kindly examination of the girls by Mrs. Wheeler, Mrs. Murray gave away the prizes and addressed the audience, dwelling chiefly on the importance of the education now given being thorough and real. The ladies had some refreshments, and were afterwards led into the zenana."

The students of Calcutta have shown their sympathy with the sufferers from scarcity in the Burdwan Division by raising contributions among themselves for their relief.

The *Hindu Patriot* calls attention to the courage and self-devotion of Pandit Mansa Ram, Head-Master of the Dharma Sabha Institution, Calcutta, who saved three men by jumping from a steam-ship to rescue them at the risk of his own life.

The prize distribution of the Albert College, Calcutta, on March 30th, was presided over by Dr. Rajendralala Mitra. The Report stated that there are over 660 students on the rolls, and that the results of the last University Examinations were very satisfactory. The Rector Babu K. B. Sen devotes himself with unwearied zeal. The *Hindu Patriot* writes: "The music class is a new feature in the Institution, and special pains are taken to teach singing to the boys. Dr. Rajendralala Mitra, in bringing the proceedings to a close, gave a vigorous, eloquent and instructive address, in the course of which he said, that 'if a knowledge of Western Science was ever to spread among the masses in this country, it could only be accomplished by means of the Vernacular. He encouraged the pupils to persevere in their studies; and while deploring the disadvantages which native students of English literature had to contend against, he still felt confident that, as descendants of the ancient Aryan race, they would be able to hold their own, as recent results in England have shown, against all comers.'"

Mr. Mahomed Ali Rogay has become a life member of the National Indian Association by a subscription of £10.

#### PERSONAL INTELLIGENCE.

The Benchers of Lincoln's Inn have awarded to Mr. Satyendra Prasanna Sinha the Senior Scholarship in Equity, of the value of one hundred guineas, as the result of an Examination held on March 20th.

At the late General Examination of students of the Inns of Court, the Council of Legal Education have awarded to the

following students certificates that they had satisfactorily passed a public Examination: Mancherjee Merwanjee Bhownagree (Lincoln's Inn) and Ardeshir Kavasjee Settna (Middle Temple).

The following students have passed a satisfactory Examination in Roman Law: Tahrir Uddin Ahmed (Middle Temple), Tetlur Biligirirangam Ramaswami Aiengar (Inner Temple), Abdul Ali (Middle Temple), Umar Buksh (Middle Temple), Byomkes Chakravarti (Lincoln's Inn), Mancherji Byramji Dadabhoy (Middle Temple), Pundit Bishan Narayan Dar (Middle Temple), Syud Mahomed Nabi-Ullah (Middle Temple), Lal Piyare (Inner Temple), and Khushwakt Rai (Inner Temple).

Mr. Aurung Shah, of Assam, has passed the second M.B., C.M. Examination in the University of Glasgow. He obtained: (1) High commendation in Surgery; (2) a second class certificate of Honours in Senior Anatomy; (3) a second class certificate of Honours in Physiology.

At the close of the spring session of the Royal Agricultural College, Cirencester, the diploma of the College was awarded to the two Bengal Government Scholars of 1883, Bhupal Chandra Basu and Atul Krishna Ray, who both passed the Examination with Honours.

Mr. Cawas Lalcaica and Mr. D. A. D'Monte, of Bombay, have obtained the M.D. (Brussels) Degree. Mr. D'Monte has been appointed Clinical Assistant at the Hospital for Women, Soho Square.

Mr. C. C. Sen has passed the Primary Examination in Anatomy and Physiology of the Royal College of Surgeons of England.

Mr. E. M. de Souza, of Bombay, has passed the second M.B., C.M. Examination of the University of Aberdeen.

Mr. Cowasjee Jehanghier Readymoney had the honour of being presented to Her Majesty at the Drawing Room held on March 18th. We have already mentioned that his wife had attended the Drawing Room of that date.

Mr. Cawas Lalcaica and Mr. Piyare Lal had the honour of being presented to H.R.H. the Prince of Wales at the Levée held March 18th.

*Arrival.*—Dr. P. Lisboa, L.M. and S., Bombay, for medical study.

*We acknowledge with thanks* the Report of the Central National Mahomedan Association and its Branch Associations, with its Rules, Objects, and List of Members.

# NATIONAL INDIAN ASSOCIATION

IN AID OF SOCIAL PROGRESS AND EDUCATION IN INDIA.

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## NATIONAL INDIAN ASSOCIATION.

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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.
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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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; or to Miss E. A. MANNING, Hon. Sec. Subscriptions are due January 1st of the current year.

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

## JOURNAL

OF THE

## NATIONAL INDIAN ASSOCIATION.

No. 174.

JUNE.

1885.

### COLONIAL AND INDIAN EXHIBITION OF 1886.

We have authority to announce that his Royal Highness the Prince of Wales, President of the Royal Commission for the Colonial and Indian Exhibition, to be held in London next year, has approved of the formation of a "National Indian Association" Court, as part of that Exhibition, for the display of Specimens of all kinds of School-work, and of Embroideries suitable as standard examples for Schools, from Bengal, Madras, and Bombay, and other parts of India, including Native States. A letter which has been received from Sir Philip Cunliffe Owen, Secretary of the Royal Commission, states that "His Royal Highness warmly approves of the project, and authorises that all the practical support possible shall be given to secure its successful realization." The following, with the sanction of H.R.H. the Prince of Wales, have been appointed Joint Secretaries for carrying out the scheme: Mrs. David Carmichael, Miss Manning (Hon. Sec. of the National Indian Association), Roper Lethbridge, Esq., C.I.E., and Alan S. Cole, Esq.

The articles, &c., for the National Indian Association Court may be classified for collection in India as follows:—

A. *Results of Education from Boys' and Girls' Schools.*

I. Specimens of School-work, such as Writing, Map and other Drawing, &c.

II. Varieties of Needlework—

(a) Plain.

(b) Ornamental.

Good specimens of Native work done by Indian ladies in their homes will be much valued.

III. Straw-plaiting, for Baskets, Chairs, &c.

IV. Pottery making.

V. Wood Carving.

VI. Any other class of Industrial work which may be done in Schools.

VII. Models of Native School Buildings and Appliances used in Schools.

B. *Standard examples of Embroidery for all sorts of purposes.*

Curtains, Table Covers, Valances, Chair Covers, Scarves, &c.

Information will before long be issued in regard to the agents appointed for receiving articles for exhibition in different districts, the precise date, and other details of arrangement. But we are anxious to make known without delay the above preliminary statement, as the time for preparing and despatching the work is already rather limited. The collections ought to arrive in London early next March, in order that the Court may be in full order at the opening of the Exhibition. It is hoped, therefore, that immediate steps will be taken to promote the undertaking.

The Committee of the National Indian Association invite the co-operation of the Branch Committees in India, and of Managers of Schools of all kinds and classes, in this scheme, which they consider will, if energetically carried out, produce important results on educational progress in India. Besides the temporary stimulus and interest to be expected from the preparation of good specimens of ordinary school-work, permanent effects may well be hoped for through the opportunity to be afforded of observing

standard models and patterns of needlework, &c., and through the intelligent criticism which will be brought to bear on the collections. Moreover, the presentation to public view in England of visible proofs of the state and advance of education in India will of itself be a most desirable end, as helping English people to appreciate and to enter into the conditions of Indian Schools, and to bring about that mutual understanding which it will be one object of the Exhibition to foster. On these grounds, the Committee request the cordial and kind assistance of all who are connected with education; and they trust that, through the active efforts of every one concerned, the National Indian Association Court in the Exhibition of 1886 will prove highly interesting and attractive, as well as fruitful of much future benefit to India.

---

CHARLES WILLIAM SIEMENS.

The life of the late Sir William Siemens should have a special interest for the natives of India, from the philosophic character of his mind. He was an ardent scientific discoverer, whose work interested the general public in a most unusual degree. Of him it may also be said, without fear of contradiction, that he has, beyond all his contemporaries; promoted the practical application of scientific discovery to industrial purposes. It has also been said, by one who had the privilege of his friendship, that "no one could know him without feeling how lovely his character was. Wonderful as were the qualities of his mind, they were equalled by the nobleness of his heart."

These two sentences, then, will serve to indicate my purpose. In telling, with necessary brevity, the story of the life of Sir William Siemens, I shall try to keep in view the fact that even his great powers, without his large heart, would never have produced the impression which they did upon the national mind; hence, after I have given a sketch of some of the more important discoveries of the inventor, and their consequences to the national life, I shall try to show what manner of man he was, and what impression he



made upon those who had the privilege of his friendship.

Charles William Siemens was born at Lenthe, in Hanover, on April 4th, 1823, and was one among many members of a family eminent for their scientific knowledge and practical skill. The possession of such unusual talents by a whole family is rarer, perhaps, in the intellectual life of England than in that of Germany; at any rate, in the absence of definite statistics, such as those compiled with so much care by Mr. Francis Galton, the general impression is that such is the case. It is not difficult to discover, in the scientific career of the brothers Siemens, some prominent characteristics of their race; and in the life of Sir William, the sympathy of the German mind for general principles, and the tenacity with which it clings to them, are well illustrated, and stand out in strongly-marked contrast to the usual indifference of the average English mind to theoretic conclusions, as opposed to so-called practical ones. It would be well-nigh impossible to find among Englishmen an instance in which an inventor has been so confident of the possible utility of a few grand general principles, that he has worked out from them several great inventions; and that he felt himself justified in this confidence, after years of hard work, is evidenced by his own saying, that "the further we advance, the more thoroughly do we approach the indications of pure science in our practical results."

William Siemens received his early educational training at Lübeck, and, in the course of it, the stimulus afforded to excellence of workmanship by the German guild system made an early and lasting impression upon his mind, for he repeatedly referred to it in after life. From Lübeck he went to the Polytechnical School at Magdeburg, where he studied physical science, with apparatus of the most primitive kind, and under great disadvantages, as compared with the facilities of our modern laboratories. After this he studied at Göttingen University, where, under Wöhler, he first got that insight into chemical laws which laid the foundation of his metallurgical knowledge; and here began to develop in him that wonderful thirst for discovery which abundant success never quenched. Here also occurred what he has himself described as "the determining incident of his life." Mr. Elkington, of Birmingham, utilising the discoveries of Davy, Faraday, and Jacobi, had devised the first practical application of that form of

energy which we now call the electric current; and in 1842 he established a practical process of electro-plating: this was improved upon by Dr. Siemens, who came to England to get his invention taken up by Mr. Elkington, and in 1844 he decided to settle there, in order to enjoy the security which the English patent laws afforded to inventors, for in his own country there were no such laws.

At the early age of twenty-three he adopted the first great principle to which he devoted his life; viz., the dynamical theory of heat, or the exact numerical relationship (established by Joule) that 772 foot-lbs. of work, if all converted into heat, would raise the temperature of 1 lb. of water 1° Fahr. This was the first well-established example of the general doctrine now known as the Conservation of Energy; and a more recently established relationship, viz., that between mechanical power and electricity (dealt with by the present writer in No. 171, p. 115, of this *Journal*), was the second principle which he adopted. The first of these led to the construction of the Siemens Regenerative Furnace, now most extensively used in the majority of metallurgical operations, and especially in the iron and steel industries, whereby an enormous quantity of fuel is saved. After nearly twenty years of continuous working and extended application of this furnace, Sir Henry Bessemer described it in 1880 as "an invention which was at once the most philosophic principle, the most powerful in action, and the most economical, of all the contrivances for producing heat by the combustion of coal."

This all-important national question, the waste of fuel, was constantly before the mind of Sir W. Siemens, who lost no opportunity of impressing his hearers, and that still wider circle reached through the medium of the press, with a sense of the weighty consequences which it involved. In 1872 he estimated the total annual coal consumption of Great Britain at 120,000,000 tons, which, at 10s. per ton, amounted to £60,000,000. He strongly asserted that one-half of this might be saved by the general adoption of improved appliances which were within the range of actual knowledge. His furnace experience of the use of gaseous fuel made him a consistent advocate of the employment of coal-gas as a heating agent for domestic use, and he pointed out that in this direction was the true remedy to be sought for the smoke-fogs of large towns. It is calculated that the solid unburnt

fuel which hangs in a pall over London in a single day amounts to no less than fifty tons!\*

In all branches of electric telegraphy and electrical engineering (such as those described in the article already referred to) he was not only a pioneer, but the Telegraph Works of Messrs. Siemens Brothers, which were established by Sir William, have the highest and a world-wide reputation. One of their recent feats was to hand over a cable, in working order across the Atlantic, to the company which ordered it, within six months of receiving the order to make it. By the use of five of Siemens's polarised relays, messages are now sent on the Indo-European Telegraph (a line erected by him) from London to Teheran, 3,800 miles, without any re-transmission by hand!

Space will not permit me to refer in detail to more of his very numerous and most ingenious inventions, but, as illustrating the character of the man, I may here quote the saying, common in his workshops, that as soon as any particular problem had been given up by everybody as a bad job, it had only to be taken to Dr. Siemens for him to suggest half-a-dozen ways of solving it, two of which would be complicated and impracticable, two difficult, and two perfectly satisfactory.

His extraordinary mental activity is shown by the fact, that between 1845 and 1882 no less than 133 patents were granted in England to the Messrs. Siemens, 1846 and 1851 being the only years in which none were taken out. During the same period he contributed as many as 128 papers on scientific subjects to various journals, only three years in this case also being without such evidence of work; and in 1882 the number of these papers reached 17; the average being about 7 patents and original scientific papers per year for more than the third of a century—a truly wonderful record of untiring industry! To show the impression which his work made upon the world, I quote the following passage from the many which appeared in the newspapers at the time of his death. It is headed:

“ONE MAN'S INTELLECT.

“Siemens telegraph wires gird the earth, and the Siemens cable steamer *Faraday* is continually engaged in laying new

\* For fuller information about the numerous inventions of Sir W. Siemens, consult *The Creators of the Age of Steel*, by W. T. Jeans. Chapman and Hall, London.

ones. By the Siemens method has been solved the problem of fishing out from the stormy ocean, from a depth comparable to that of the vale of Chamounix,\* the ends of a broken cable. Electrical resistance is measured by the Siemens mercury unit. ‘Siemens’ is written on water-meters, and Russian and German revenue officers are assisted by Siemens apparatus in levying their assessments. The Siemens process for silvering and gilding, and the Siemens anastatic printing, mark stages in the development of these branches of industry. Siemens differential regulators control the action of the steam-engines that forge the English arms at Woolwich, and that of the chronographs on which the transit of the stars are marked at Greenwich. The Siemens Cast-Steel Works and Glasshouses, with their regenerative furnaces, are admired by all artisans. The Siemens Electric Light shines in assembly rooms and public places, and the Siemens gaslight competes with it; while the Siemens electro-culture in greenhouses bids defiance to our long winter nights. The Siemens electric railway is destined to rule in cities and tunnels. The Siemens electric furnace, melting 3 lb. of platinum in twenty minutes, was the wonder of the Paris Exposition, which might well have been called an exposition of Siemens' apparatus and productions, so prominent were they there.”

Let me now try, with the aid of private letters and papers which it has been my privilege to peruse, to present some of the personal characteristics of the man whose life-work we have been considering. Of his extraordinary perseverance in overcoming obstacles we have already spoken; and it has been well remarked that, to a mind and body requiring almost perpetual exercise, these difficulties supplied only a wholesome quantity of resistance. In the two valuable qualities of tenacity and pliancy of intellect, he has, perhaps, never been surpassed. Suppleness and nimbleness of mind are rarely allied with that persistent “grip” which, without them, is not unlikely to degenerate into obstinacy. In Sir William Siemens these qualities were happily balanced. His talents were the admiration of his contemporaries, and his memory will ever be respected and honoured by all, friends and rivals alike; for the facility with which he applied his powers to the solution of the most difficult problems was equalled by the modesty with which he presented the successful result of his efforts. An eminent engineer said of him: “With all his great work no envious word was ever

\* About 12,000 feet.

mixed!" At the time when he received his honorary degree from the University of Oxford, a distinguished Oxonian wrote: "I believe an alumnus more distinguished by great ability, and by a high and honourable determination to use it for the good of his fellow-men, and to help forward man's law of existence—'Subdue the earth, and have dominion over it'—never received a degree from the University of Oxford." Of the other distinctions heaped upon him, it was often said that the Society rather than Dr. Siemens was honoured; and, when he was knighted, a well-known man of science, writing to congratulate him, said: "At the same time, I feel that the ennobling of three such men as yourself, Abel, and Playfair, confers more honour on the Order of Knighthood than even it does on science."

The fame of Sir William Siemens was world-wide, as it deserved to be; but those who knew him best will be the most ready to acknowledge that the qualities of heart were no less conspicuous than those of his intellect. Hear what his pupils and assistants said of him: "How my dear old master will be missed, and what a gap in many walks of life will be unfilled!"—"There are many younger members of our profession who will look elsewhere in vain for such genial, uniform kindness and sympathy as his invariably was."—"The seven years spent in his service were the happiest of my life."—"It was the loss of the kindest and best friend I ever had, and I have not known such sorrow since the loss of my older brother. The keenest incentive I had in my new work was the desire of showing him that his kindly recommendation was justified by the event." In acknowledging the gift from Lady Siemens of some objects of remembrance, one writes: "They, as visible objects on which his eyes must have rested frequently, will, I feel certain, when I shall look at them, tend to encourage me in overcoming difficulties, of which there exist always plenty for those who wish to contribute their share, however small, to the progress of the things of this world. It is this example, which Sir William Siemens has given to all the world, which will, I believe, be the most beneficial for future generations, and for those who are wise enough to follow it."

Of his character as a man of business let Messrs. Chance Brothers speak, as one testimony out of many: "Our firm having been the first to carry out in England, on a large

scale, the Siemens regenerative process, we were brought into close and frequent communication with him, and had the opportunity of appreciating not only his extraordinary inventive powers, but also his thorough straightforwardness and integrity of character."

I have spoken of his interest in education, and I quote two opinions thereon. Lord Sherbrooke (formerly Mr. R. Lowe), in conversation with a mutual friend, regretted immensely that he had not been a pupil of Sir W. Siemens, and spoke of him, and of those who were working with him to enlarge our sphere of knowledge, as "the salt of the earth." A distinguished American expressed himself as strongly impressed, not only with a sense of his great learning, but with admiration of the native strength of his mind, and the soundness of his educational views.

Many testified to his great benevolence. The German *Athenæum* wrote: "If the world of science has lost in your late husband one of its brightest stars, the poor, the striving student, as well as the struggling artist, have lost a liberal benefactor and a patron, and on hearing of his sad and but too early death, many will have exclaimed, 'We ne'er shall look upon his like again!'" And an eminent man spoke of him as one "whose life has been spent in an unselfish and unceasing devotion to God's creatures." Many of the letters which I have read convey the thoughts of some of his friends on hearing of his death, in language such as this: "We all felt struck down, realising how much poorer his loss had left the world, leaving us, as he did, when full of the vigour of his endless interests, and brightening all around him, not only by his genius and high intellect, but by his marvellous benevolence and tender consideration, so full was he of kind feeling and thought for others. He was in a high degree the possessor of those sweet domestic virtues which, while so simple and unostentatious, were so spontaneous and charming: what an eminently well-rounded life was his! Our children will always remember how he was held up to them as a man almost without an equal." A confidential servant, who had lived in his family many years, wrote of him as the most Christ-like man she had ever met, and that he always reminded her of the Arab prince who asked the recording angel, when writing in his book the names of those who loved the Lord, to write him as one who loved his fellow-

men; the angel wrote, and carried the book to heaven, bringing it back again to show, and when the Prince looked lo, his name led all the rest!

Of his family relations, the Rev. Mr. Haweis thus wrote, in a sermon on "Friends!"—"What a beautiful sight, too, was the friendship of the late Sir William Siemens for his brothers, and theirs for him; not less beautiful because lived out unconsciously in the full glare and publicity of the commercial world, into which questions of amity are not supposed to enter, especially when they interfere with business. But here were several brothers, each with his large firm, his inventions, his speculations, yet each at the other's disposal; never eager to claim his own, never a rival! These men were often separated by time and space, but they were one in heart."

One who had exceptional opportunities of knowing him wrote: "His characteristic of intensity in whatever he was engaged in was remarkable. Even in his relaxations, he entered into them with his whole heart; indeed, it did one good to hear his ringing laugh when witnessing some amusing play—the face lit up with well-nigh childlike pleasure—no trace of the weariness which had been visible after a long day of work of such varied kinds, all demanding his most serious attention, involving often momentous world-wide results. As a travelling companion, he was indeed the light and happiness of those who had the privilege to be with him. Everything that could lessen fatigue, or add to the enjoyment and interest of the journey, was thought of and tenderly carried out, and the knowledge of the pleasure he was giving was his sweet reward. Young people and children clustered round him, and he spared no trouble to explain, simply and clearly, any questions they asked him."

The Rev. D. Fraser, in a funeral address, said: "The combination of mental power with moral uprightness and strength is always impressive. And this is what signally characterised him whose death we mourn. There have been very few more active and inquiring minds in this generation: the keenness and swiftness of his intellectual processes were even more surprising than the extent and variety of his scientific attainments. But such powers and such acquirements have, alas! been sometimes in unworthy alliance with jealous dispositions and a low moral tone. What will endear to us the memory

of William Siemens is, that he was, while so able and skilful, also so modest, so upright, so generous, and so totally free from all narrowness and paltriness of spirit. And God, whose wisdom and power he reverently owned, has taken him from us!"

Yes, God has taken him from us, to a deeper insight into, and a greater work amongst and beyond those works of his which he so loved and studied here. Can we imagine a greater fulness of joy than that which must now be his in the vast increase of his knowledge, and the satisfying of every wish of the great warm heart and noble nature, which was so plainly but the beginning of better things? How can we doubt that, for a nature so richly endowed, there is a higher scope, alike for knowledge and for service, in the great Eternity? Such beauty and grandeur and energy and power cannot be laid low: they are not destroyed, nothing is lost, but all will live again in ever-growing splendour! A noble, beautiful, and gifted spirit has passed to the higher and fuller life, and with us is left an influence for good which cannot die. Just as this generation is now profiting by the solar radiation which fell on the earth countless ages ago, so will the labours of Charles William Siemens form a store of knowledge, potential with respect to this and succeeding generations, and destined to confer advantages, greater than we can now estimate, on the ever-advancing cause of science, and on the moral, intellectual and material progress of humanity!

WM. LANT CARPENTER.

#### THE MAHARANI'S CASTE GIRLS' SCHOOL, MYSORE.

We have before had occasion to refer to the valuable institution at Mysore, called the Maharani's Caste Girls' School. Opened at the beginning of 1881 with 28 pupils, it now numbers 400, a fact which sufficiently proves that it meets a real want, and that opinion among the leading members of the Native community at Mysore must be now very favourable to the education of girls. The remarkable point in regard to the School is, that it is arranged and conducted

with deference to the ideas and wishes of high-caste Hindus. "Nothing has been permitted," states the latest Report, "that was not in consonance with their tastes and feelings, sympathies, habits, and even prejudices. No attempt has been made to do more than could be accomplished, and not the slightest ground afforded to offend those for whose good we have been working. All the available intelligence, experience, influence, and earnestness of the enlightened Native public of Mysore has been utilised in this respect. Regarding the course of studies, a spontaneous, healthy, and many-sided education, adapted to the various wants of the community, is aimed at." The experiment is on this ground a particularly interesting one. The Report gives the full curriculum. Kanarese, Sanskrit, and English are taught in the first six classes, with varying standards. Hindu Music is much cultivated, as well as English Music, vocal and instrumental. Arithmetic, History, Geography, Drawing and Needlework are taught, and great stress is laid on instruction in Hygiene. It is intended to introduce practical lectures on Botany. Elementary Physics and Chemistry have already been commenced. We are glad to find that a step has been taken towards placing the School under lady teachers, by the engagement of Miss Pedroza, who studied for some time in England, at the Stockwell Training College. Two nuns are also employed in the higher classes.

The Managers of the School have given much thought to the best way of meeting the constant difficulty in connection with girls' education in India—that they are so early taken away from school. These gentlemen have determined that, as far as their own daughters are concerned, the school age shall be extended, notwithstanding the strong prejudices against such a plan in some quarters. Moreover, a special Zenana Department in connection with the School has been started, and it is working very efficiently. The following account is satisfactory: "Two respectable aged Pandits are engaged in this work, and there are twenty pupils under instruction. Applications from a number of grown-up ladies have been received to extend to them the Zenana teaching, and we are in every way prepared to meet this demand most readily and willingly. There is an increasing desire among native households for this kind of education, and to extend the system adopted by us to several places. To make it as efficient as possible seems

to be the only way to adequately provide for the education of Indian ladies of the higher classes. How best to secure this, and arrive at positive conclusions regarding the nature of studies most fitted for elderly ladies of higher castes, has been engaging our serious attention lately, and we hope before long to be able to bring to a focus the most enlightened opinions of the Native public on the subject, and adopt the course suggested thereby." This scheme, which is on the same general plan as that of the Home Education at Madras, is of very great value, and we earnestly wish it success.

Several books have been published for the use of the pupils, including Song Books, a translation of *Æsop's Fables*, a book on Hygiene, one on Cookery, and one on Arithmetic. Pundit Rama Bai's *Sri Dharmavita*, "a very useful moral class book," is in course of translation from Mahrathi into Kanarese.

The munificent liberality of His Highness the Maharaja has been of the greatest help. "All our past success," says the Report, "has been the outcome of the very liberal support and personal interest of His Highness the Maharaja. The present premises have attracted the notice of more than one important visitor, for their airy and commodious nature; and the new building that is getting ready hard by as a gift to the Institution will make a great and valuable addition to the comfort of the School. It will be devoted solely to the Zenana Department, and the higher studies of the School will be pushed in an exclusive and Zenana fashion, *i.e.* mostly by female teachers, and in seclusion and shelter from public gaze, in due respect to Native feelings."

We have to add that among the gentlemen to whose exertions the success of the School is so much due, Mr. A. Narasim Iengar should specially be mentioned, as his zeal in its interest is most unwearied.

On the occasion of the recent Prize Distribution, at which His Highness the Maharaja presided, the following remarks were made by W. A. Porter, Esq., after he had referred to the keen interest taken by the Maharaja in the institution:

The managers of this school have taught us to look forward to its anniversary as a great treat. It is already one of the great *fête* days of Mysore. And it is only just to add that the *eclat* of the *fête* is in harmony with the success of the school.

This year the Report is more than usually jubilant, and with good reason. There has been a surprising increase in the numbers. Consider what this means. It is evidence of the creation of a new taste, the overcoming of an old prejudice. The education of girls is still a new thing in this country, and is very generally regarded as an experiment, and by many as a doubtful experiment. Even some of its friends are timid, and are not certain how a taste for reading and music may interfere with the humbler duties of the house. This increase in numbers is a proof that these doubts and fears are giving way. The school is winning confidence. No doubt it has many advantages. There is, first, its connection with the reigning house, in its title, in its location in the out-buildings of this palace, and in the aid which His Highness has so largely given, supplemented this year by the princely gift of a new building. There is, next, the zeal of the managers. I had occasion lately to speak of the public spirit that existed in this city. But in this place I must single out one person who is the animating spirit of the scene before us. I do not need to mention his name, as his untiring devotion is known to you all. His labour will bring its own reward. Happy is the man who finds it in his heart to work for so great a cause, and happy is the prince who has such servants round him. Last, and not least, of the advantages which the school has for winning confidence, is the principle with which the managers started. They state it frankly and plainly. The school is carried on with the greatest deference to native feeling. They teach scientific truth indeed to the best of their power, and as far as they are able to go, but they do not wilfully or needlessly offend native ideas or even prejudices. I feel I am here approaching controversial ground which I wish to avoid, and I will therefore only say that, granting the existence of prejudices, the managers think that direct attack is not the best way of dealing with them. It is better to leave them to the silent progress of enlightenment than to arouse anger and opposition by a direct assault. In thus seeking to make the school attractive the managers have a very distinct aim before them. They are well aware of their present advantages, and wish to make use of the tide now running in their favour. They seek to make such an impression in favour of female education in this city that henceforward it will be independent of circumstances. And for this purpose they surround it with more attractions than could perhaps be continued. Such a splendid prize-giving as we had this morning could not often be repeated. Most of you know the story of the American whose business it was to travel over the country selling clocks. People who never had a clock before generally refused to buy.

In this case he used to say that he was coming back that way in the course of a month or two, and that it would be a convenience to him if they would allow him to leave one of his clocks with them till his return. To this they had no objection. And when he came back, they had got so used to the comfort and convenience of the clock that, in nine cases out of ten, they bought it. So, the managers hope that people will find that life is so much enlarged and improved by education that they will no longer consent to do without it, and will be willing to make sacrifices to obtain what a little before they would hardly take as a gift.

I have spoken of the fears which were roused at first by female education, and which are now, to some extent at least, beginning to disappear. Most of them have reference to what was feared might be the altered position of women in the household. It was feared they might look down on the humble duties of the house, or at least that, possessed of higher tastes, they might grudge the time that should be given to these necessary duties, and be found reading in some corner when they should be busy elsewhere—in one word, less serviceable. It was perhaps also feared that they might be more ready to question authority, and to argue rather than obey—in one word, less submissive. I believe these two phrases sum up, so far as I can gather, all the danger that was dreaded. Now, even if the effect of school-teaching was unfortunately to foster such dispositions, I believe that the prevailing tone of opinion in the family and the neighbourhood, pressing everywhere like the atmosphere, would tend to crush it down. But I deny altogether that this is the natural result of school education. It would be strange indeed if the habits of obedience and order which they learn in the class should desert them as soon as they enter their own door. These habits tend to become a second nature, and attend them everywhere. I have heard more than once that the quiet and gentle manners of many girls at this school have attracted very favourable notice in their own homes. And suppose these girls acquire a taste for reading or music, and wish to cultivate it, there is no incompatibility between this and household duties. There is time for both. It is seldom necessary, and never desirable, for the female members of a household to work from morning to night, and in the intervals of leisure that will always occur there might be found some time for mental improvement. I am ready to admit, if you will, that with increasing culture and intelligence they will receive more consideration, and their wishes and judgment will have more weight. But this increased consideration will come naturally and be given willingly. As a

son grows in experience and knowledge, his father pays more attention to his opinion, and consults him more and more. He gives him, in fact, increased consideration, and he does so with great pleasure; and it will not be different with the other sex as they improve in mental culture. Even this prospect may frighten some. I remember talking on this subject some time ago to a timid friend of education, and at the end he said to me in a tone of resigned despair: "It will come to this, we shall have to coax them!" I need hardly tell you he was speaking of wives. Now, I will confess to you, this did not seem to me such a terrible disaster. But, whether terrible or not, I am afraid I cannot guarantee him against this accident. But this I may say, that when the time comes it will seem the most natural thing in the world, and perhaps also one of the pleasantest. I am reminded here that there is a more advanced party, to whom a scheme framed so carefully in deference to native ideas does not appear sufficient. They want something bolder and more decided. They urge that the education should be of a much higher character, and that it should be more thoroughly an English education. As to the first point there need be no difference of opinion. The education of girls is now limited by the early age at which they leave school. One of the most interesting points in the Report has reference to the efforts the managers are making to remedy this evil, and which have already been attended with great success. It is very gratifying to hear that so many of the pupils are anxious to continue their studies at home, and are eager to avail themselves of the means for this purpose which the managers have placed at their disposal. The excellent examination scheme which the Committee have prepared will, I have no doubt, give a great stimulus to this part of their work.

As to making English a more prominent object of study, there are several points for consideration. One reason urged in its favour is that it will bring about harmony of thought between the men and the ladies of their families. But this obviously applies only to the families of educated men. But the managers of this school take a wider view of their duties, and wish to make female education general. Now it is easy to imagine a case where the result of a higher education in English would be the reverse of harmony. This School is not intended for the children of the official classes only, who are themselves well versed in English literature. There are here no fewer than 150 children belonging to the most strictly orthodox families of Mysore. Now conceive the alarm that would be caused if some of these clever little girls were to get an inkling of the modern spirit, and were to go home and suggest that this or that custom was foolish, or

that this other practice was irrational. There is no doubt that the children would be withdrawn, and female education in that and similar families stopped, probably for a generation. On many grounds the Committee prefer that the main teaching should continue as it is now, in the Vernacular. In scientific subjects it leads to clearer ideas, from the better knowledge of the language in which they are explained. In literature, the Vernacular comes home to their hearts and feelings in a way which a foreign literature cannot do without many years of study. And there is unmistakable evidence that if English were taught as it is to boys, it would produce indifference to that literature and a scornful neglect of it. At the same time, as there are many who wish their daughters to learn English, the Committee offer the means of laying a foundation in that language on which those who please may proceed to raise what structure they please. I have great confidence that the future progress of female education here will shew that the Committee have done wisely in seeking to make their system acceptable to all classes, and not thinking solely of those who wish a more purely English education.

#### MEDICINE AMONG THE BURMESE.

By D. H. CULLIMORE, M.D., M.R.C.P. LOND., F.R.C.S.;  
*Late Senior Physician, North West London Hospital;*  
*Formerly Residency Surgeon, Mandalay.*

[The following remarks are published as a brief resumé of my writings on this subject, when I was resident Surgeon at Mandalay, during the time of the late king. As the state of medical knowledge cannot be said to have much improved since those days, owing to the absence of the civilising influence of a British Resident and Surgeon, they are now placed before the readers of the *Journal*, with the hope that they may not be without interest to all who take an interest in the welfare and historical associations of the agreeable and light-hearted Burmese people, a moiety of whom are subjects of the British Crown.—D. H. CULLIMORE.]

Among the Burmese, the surgeon, even in the oldest and lowest acceptance of the word, does not exist, and there is not the faintest knowledge of anatomy amongst those whom, for the present, we shall call Hakims, as embracing all those who in any way practise the healing art. They use no knife nor instrument of any kind; all deformities are left to Nature. Amputation is never performed unless as a punishment, and then only when the member has been the active agent in the commission of an offence. Hammer and chisel and boiling oil

are then called into requisition—a mode of operation practised pretty generally in Europe antecedent to the time of Ambrose Paré. I have, however, ascertained from intelligent natives that some surgical literature was brought into the country from Benares many centuries ago, but that the books must have been destroyed during some of the many wars that devastated the country in times past.

The physicians admit of being divided as follows; viz., first, *The Beindau Saya*; second, *The Dat Saya*; and third, *The Payoga Saya*. The Beindau Saya (from Beindau, *medicine*, and Saya, *a teacher*) are the most numerous class, and rely entirely on the exhibition of medicines of the vegetable and mineral kingdoms. Of this class are the Thomadau, or Royal Doctors (Dau being a terminal affix appertaining to royalty, and Thoma, *a worker or actor*). These are about forty or fifty in number, and are dependent on the bounty of the king. As to the Beindau Saya, it would be altogether impossible for me to fix their numbers, having received most discordant answers to my questions on this subject; but I am inclined to believe that they are relatively numerous in proportion to the population among whom they live. They are by no means jealous of each other, as it is not unusual for a patient to be visited by seven different doctors in the course of as many days, each giving his powder and receiving his four or eight annas, and passing on. This, however, is not the general custom, though our method of consultation does not find favour in their sight. The number of diseases is arbitrarily said not to exceed ninety-six; but the doctors give themselves but little trouble with prognosis or diagnosis, and all their information is derived from the pulse, in connection with the date of the patient's birth, and the time of the commencement of the disease.

The Dat Saya (from Dat, *an element*, and Saya, *a teacher*) has recourse to the regulation of the "elements" consumed by his patient, by which the elements comprising his body may regain their natural equilibrium; and he attributes disease to a disturbance of that equilibrium which should exist between the elements in a state of health. The Dat Saya are not nearly so numerous as the Beindau Saya, and are more frequently called in to prescribe in the advanced stages of disease, when patients are too weak to bear the effect of drugs, or when the Beindau Saya give up all hopes of the patients; they are also sometimes called in at the earlier stages, according to the nature of the disease or the faith of the patient in their powers of treatment.

The Payoga Saya, or witch doctors, have recourse to animal substances, to charms and to incantations. The remedies used are very arbitrary and violent, and they are, on this account,

popularly called Sehgzan (Seh, *a form of medicine*, and gzan, *harsh or rough*). They are only called in in extreme cases of mental or nervous disease, which latter are ascribed to witchcraft, the patient being reported as possessed of an evil Nat or spirit.

In addition to the above, there are also specialists, who treat certain diseases; and others, who pretend to set bones, but who must not for this reason be confounded with surgeons. There are also snake-doctors. There are also accoucheurs, principally women. These women are dangerously ignorant, and do not possess the slightest idea of obstetric practice. And, lastly, there are the Aneiktee, from Neiktee, to press or shampoo, as it is called in India. This pressing or shampooing is quite an institution in Burmah, and deserves a word of notice, as it is practised here much more scientifically, if I may use the expression, than in India—the different nerves, tendons, and internal viscera being stimulated into functional activity. It is the first curative process invariably had recourse to, and, in addition to other treatment, is continued almost without cessation to the termination of the disease. For instance, if a man feel quite exhausted, and send for a doctor, two or three people would be set to shampoo him; or if he has a pain in the head, or is distressed in mind, the back and sides of his head are shampooed. I have heard of a girl suffering from liver disease being cured after twelve hours' continuous shampooing by an adept, who received two hundred rupees for his fee. This practice was introduced from Munipur.

The fees paid vary according to the reputation of the doctor, or the wealth of the patient. Some, and they are the majority, are paid in money; others, again, are paid in kind; and in the villages, where rice is the staple commodity, and money is of little value, not only the fees of the doctors, but almost every payable transaction, are liquidated either in rice or its equivalent in kind. The more respectable among the city doctors receive from two to five rupees per visit, while the great majority are content with from eight annas to a rupee. Others, again, are paid on the result system; and in these instances the promises are generally large. And, when treatment proves successful, not only money, but articles of jewellery and other ornaments, are given as presents to the doctor.

There are no medical schools in Burmah, but a few of the future physicians are taught the groundwork in the monasteries of the Hpoongees. This groundwork consists principally in the study of the *Drebyaguna Pudartha*, translated from the Sanskrit language, which purports to give a philosophical account of the physical, natural, medicinal, and dietetic uses of the different objects in Nature. A few of the Hpoongees are skilled in medi-



cine, as it is possible to be a Hpoongee to-day, and become a layman to-morrow, when he throws off the yellow robe of the priesthood and renounces his state of celibacy; and this process of exchange of condition can be repeated at pleasure. The majority of the students are taught as private pupils or disciples by the older and more experienced physicians, who teach, feed, and clothe them, receiving in return only respect and obedience. The medical works of the Burmese have been brought over at various times from India and Ceylon, and are generally in the Pali language. Numerous commentaries of these ancient works have been compiled in the same language by the learned men of the country, and in modern times treatises in the vernacular have helped to swell the number. These last are mostly composed in poetry, to facilitate their being committed to memory. The names of some of these books are as under:

- (1) *Ayurveda*—book of medicine, said to have been written by King Dhanwantri of Benares.
- (2) *Susruta*—a commentary on the foregoing.
- (3) *Dhanwantri*—a small handbook on No. 1.
- (4) *Drebyaguna Pudartha*—before referred to.
- (5) *Nidana*—in Sanskrit, Practice of Medicine.
- (6) *Sara Koumodee*—Medicine and Disease.
- (7) *Lekchyana (deepa)*—Symptoms of Disease.
- (8) *Datu Deepenee*—Book of the Dat Saya.

Many of these books are in Sanskrit, but some have been translated into the Pali and Burmese and Shan languages. I may mention that Colonel Burney, who was the Political Agent at the Court of Ava in the year 1830, lithographed a Burmese translation of an English medical work in that year; and I have heard that Dr. Judson, the American missionary, made some efforts in the same direction.

At present, many of our quack medicines—such as Pain Killer, Holloway's Pills and Ointment, &c.—are known to the Burmese; and there is one of the late ministers, an amateur doctor, who possesses all our medical literature, and even anatomical plates beautifully executed. I have read that the first medical book was written in the Chinese language by the Emperor Ching Nong, about 2,700 years before the Christian era, but I have been unable to discover any knowledge of it, or of any others in that language, among the Burmese medical men.

The Chinese, though possessing great political influence over the Burman empire, and having a strong physical resemblance to its inhabitants, have left absolutely no impression on the literature and language of the country, which, like its religion, have come to it from the Hindoo schools of philosophy. Not only are the Pali and the Burman languages derived from the Sanskrit, but also that of the Shans, though the ruling race and the word Shan itself are descended from the early Chinese

conquerors, whose customs and languages, like those of the Normans in England, have long ago been submerged in, or obliterated by, those of the original inhabitants of the soil.

The strong resemblance between the Burmese monasteries and those spread over Europe during the Middle Ages has suggested an inquiry as to whether a knowledge or practice of the healing art is to be found among the Buddhist monks. But though agreeing in many particulars—as, in their love of learning and religion, their celibacy and individual poverty, the right of sanctuary granted to their houses, and the protection afforded by them to the poor and the weary—yet, as regards their position as doctors, there is no similarity, rather the reverse. For, while the Hpoongee are forbidden by the laws of Gaudama, the last Budd'ha, to give medical aid to the laity, I find that in mediæval Europe the healing art was in the hands of jugglers and priests, and that the sick were conveyed to the temples, on the walls of which were written the most useful prescriptions; and the administration of remedies was invariably accompanied by conjurations and prayers.

There are no medical schools at all in Burmah.

The medicines used by the people are principally vegetable drugs, and many of our most useful medicines of this class are known to them, being indigenous. The inorganic medicines in use are calomel, chloride of ammonia, borax, nitrate of potash, sulphur, green, blue, and white vitriols, arsonic, and, lastly, petroleum or earth oil, which is so abundant in this country.

The only animal medicines I am aware of are ox-gall and musk.

The cold bath, in the hot stage of fevers, has long been used among the Burmese, but of late years it has rather fallen into disuse. This is a mode of practice now fashionable among a class of physicians in Europe.

Small-pox commits fearful ravages, and appears in Mandalay in an epidemic form every year, commencing in March, and continuing with more or less violence for a couple of months. Of vaccination the people or their medical men know little, and, even if made aware of its effect, they prefer inoculation, which, by inducing virtual disease, serves as a cause of contagion; and I have lately seen a whole family afflicted with small-pox through this vicious practice. Even this is of modern origin, having been introduced by the Italian missionaries. Such is the prevalence of small-pox that one in four of the entire population is disfigured by it. By fearful ravages I wish to be understood as referring principally to the disfiguration, as I have reason to think the ratio of mortality is not great. No Greek or Roman names are known to the Hakims, nor can any of them tell the meaning of Vydian.

The Burmese doctors believe that the earth, air, fire, water, and ether, are constituents of the human body (Elements).

Sickness or disease is attributed, firstly, to *Kam*, or fate; *Tseit*, mind; *Udu*, seasons; and *Aharo*, food; and, secondly, to the preponderance or diminution or destruction of one or more elements, or to the collision of two or more elements; in short, to any disturbance of that natural or normal equilibrium of the elements which constitutes a state of health. Thus, if sickness is diagnosed to be attributable to *Kam*, or fate, medicine is withheld for a short time, on the supposition that the ailment will effect its own cure, on the theory of the *vis medicatrix nature*. If attributable to the mind, or to season, or to food, drugs or diet, according as to whether the practitioner is a Beindau or Dat Saya, are immediately prescribed. Great importance is attached to the day of the patient's birth, his age, and the time he falls sick, from a belief that these influences combine to change the equilibrium of the elements of the body, no attention whatever being paid to the habits or temperament of the patient. So it generally happens that, should two members of a family fall sick of the same complaint, two entirely different methods of treatment would be adopted if, of the same age, they happened to fall ill on different days. The first question asked a patient is his age and the day of his birth, and, with these data, the physician makes an elaborate calculation to determine which of the elements have diminished or increased or become destroyed. The time of the commencement of the patient's ailment is next taken into consideration, and a second calculation is made to determine what particular member of the irregular element is the disturbing cause. The treatment then consists: first, in counteracting the morbid influence of the disturbing cause; second, in directing attention to the sickness itself under which he may be labouring. For instance, if by calculation it is determined that the disturbing element in a case (say) of ophthalmia is *apo*, or water, and that the constituent of the disturbing element is mucus, the patient will have a collyrium or ointment given him, to act on the symptoms exhibited; but, at the same time, he will be directed to swallow a certain drug, or to rub it on his tongue or palate, to counteract the morbid action of the mucus. Two prescriptions are given, either separate or in combination; in fact, like the allopaths of Europe, they are localist and constitutionalist at the same time, though their theories are widely different. They seem to be acquainted with the aphorism of Bacon: "They be the best physicians who, being learned, incline to the traditions of experience; or, being empirics, incline to the methods of learning."

## R E V I E W.

THE SECRET OF DEATH (FROM THE SANSKRIT), WITH SOME COLLECTED POEMS. By EDWIN ARNOLD, C.S.I. Trübner & Co. 1885.

If the *Secret of Death* is not quite equal to the *Light of Asia*, it is, for all that, a very noble poem. At times highly dramatic in form; vigorous, and often eloquent in expression; the subtle intermixture of mysticism and grandeur will be especially appreciated by all who recognise how much of truth and beauty lies in the sublime Pantheism that is the prevailing principle of higher Brahminism. The argument of the poem is as follows:

In a temple beside the river Moota-Moola, near the city of Poona, a Brahman priest and an English "Saheb" read together from a Sanskrit MS. the first three *Vallis* or "Lotus-Stems" of the *Kalpa Upanishad*. The first *Valli* relates how young Nachikêtas is rewarded for his devotion by being permitted to ask of Yama, God of Death, three boons. The two first for which he entreats are granted him at once. But the finest portions of the poem gather round the third boon:

"Thou dost give peace" says [Nachikêtas]: "is that peace Nothingness?"

Some say that after death the soul still lives—  
Personal, conscious; some say, 'Nay, it ends!'  
Fain would I know which of these twain be true,  
By thee enlightened. Be my third boon this."

But Yama, enumerating all the earthly blessings he will give instead, says:

"I give them—I give all, save this one thing:  
Ask not of Death what cometh after death!"

\* \* \* \* \*

"Question not Death of death!"

But Nachikêtas will not be denied:

"Let my boon

Be as I asked—that, and not otherwise!  
Ah! in our sad world dwelling, how should man,  
Who feels himself day after day decline,  
Day after day decay, till death's day come;  
Who sees how beauty fades, and fond love fails,  
Be glad to live a little longer span,

For so much longer anguish? Nay, my boon!  
 Tell me, great Yama! what the true word is,  
 In this which men inquire, the very truth  
 Of this chief question, of the life to come:  
 If there be life! if the Soul's self lives on!  
 Nought else asks Nachikêtas, only that  
 Which hath been hidden, and which no man knows—  
 Which no man knows."

And with this entreaty the first *Vallî* comes to a close.  
 The second and third *Vallîs* are less dramatic in form than  
 the first. But Mr. Edwin Arnold is scarcely to be blamed for  
 this. It is almost inevitable that the first *Vallî*, devoted to a  
 description of Nachikêtas's passionate longing to penetrate  
 the mysteries of life and death, should be more dramatic than  
 the two later *Vallîs*, describing Yama's solution of the mystery.  
 These *Vallîs* are dreamy, mystical, obscure; at times beautiful;  
 but seldom, if ever, dramatic. The Brahmanic doctrine being  
 that God and Self are one, the second *Vallî* is principally  
 occupied with a description of Brahma. The Pantheism  
 inherent in the doctrine will be obvious to all:

"HE, Who, Alone, Unforenced, unites  
 With Nature, making endless difference,  
 Producing and receiving all which seems,  
 Is Brahma! May he give us light to know!"

"He is the Unseen Spirit which informs  
 All subtle essences! He flames in fire!  
 He shines in Sun and Moon, Planets and Stars!  
 He bloweth with the winds, rolls with the waves,  
 He is Prajâpati, that fills the worlds!"

"He is the man and woman, youth and maid!  
 The babe new-born, the withered ancient, propped  
 Upon his staff! He is whatever is,—

The black bee and the tiger and the fish  
 The green bird with red eyes, the tree, the grass  
 The cloud that hath the lightning in its womb  
 The seasons, and the seas! By Him they are,  
 In Him begin and end!"

Again, when describing the full significance of the holy word  
*Om*, Mr. Arnold well brings out the Pantheistic doctrine in  
 its full strength:

"This word, so rightly breathed, signifieth Brahm,  
 And signifieth Brahma. GOD withdrawn  
 And GOD made manifest. Who knows this word,

With all its purports, what his heart would have  
 His heart possesseth. This of spoken speech,  
 Is wisest, deepest, best, supremest! He  
 That speaketh it, and wotteth what he speaks,  
 Is worshipped in the place of Brahm with Brahm!  
 Also, the soul which knoweth thus itself,  
 It is not born. It doth not die! It sprang  
 From none, and it begetteth none! Unmade,  
 Immortal, changeless, primal,—I can break  
 The body, but that soul I cannot harm!"

Already it will be seen by the above passage that Yama is  
 beginning to unfold the nature of the soul after death.  
 Before the second *Vallî* closes, he has enlarged upon the  
 subject in terms that are as beautiful as they are mystical:

"If he that slayeth thinks 'I slay;' if he  
 Whom he doth slay thinks 'I am slain;' then both  
 Know not aright! That which was life in each  
 Cannot be slain, nor slay!"

"The untouched Soul—  
 Greater than all the worlds (because the worlds  
 By it subsist); smaller than subtleties  
 Of things minutest; last of all—  
 Sits in the hollow heart of all that lives!  
 Whoso hath laid aside desire and fear,  
 His senses mastered, and his spirit still,  
 Sees in the quiet light of verity,  
 Eternal, safe, majestic—HIS SOUL!"

\* \* \* \* \*

"Meditate!

There shines no light, save the Soul's light, to show—  
 Save the Soul's light!"

And with this injunction ends the second *Vallî*.

For sublimity of thought the third *Vallî* must un-  
 doubtedly bear away the palm. Take this passage, for  
 instance, occurring almost at the commencement:

"Look on the Spirit as the rider! take  
 The Body for the chariot, and the Will  
 As charioteer! Regard the Mind as reins,  
 The Senses as the steeds, and things of sense  
 The ways they trample on! So is the Soul  
 The Lord that owneth spirit, body, will,  
 Mind, senses—all!—itself unowned. Thus think  
 The wise!"

\* \* \* \* \*

"For whose rides this chariot of the flesh,—  
The reins of mind well grasped; the charioteer  
Faithful and firm,—comes to his journey's end—  
Vishnu's abiding seat; the Utmost Home!"

Or, again, take this passage:

"And if they shall say,  
How should we seek, how should we understand  
That kingly Spirit, sitting on the Throne,  
Hid in the Palace of the Body's Heart,  
Invisible, small, subtle?"

"Answer them:

As large as is the unbounded Universe,  
So large that little, hidden Spirit is!  
The Heavens and Earths are in it! Fire and air,  
And sun and moon and stars; darkness and light,  
It comprehends!

\* \* \* \* \*

By mortal years the Immortal grows not old!  
The Âtman changes not! The Body's death  
Kills not the Soul! It hath its City still,  
Its Palace, and its hid proper life!  
Becoming Self of Self, set clear from sin,  
As the snake casts her slough; made free of flesh,  
Of age, ache, hunger, thirst, sorrow, and death:  
Thenceforth desiring the desirable,  
And thinking ever what is good to think!

\* \* \* \* \*

If a soul depart,  
Instructed—knowing itself, and knowing truth;  
And how that Brahma and the Self are One—  
Then hath it freedom over all the worlds!"

The natural question, How should the soul mix, and be one  
with Brahma, being itself? is answered by another question:

"How should this stream—our Moota-Moola here—  
Which presently is Beema, and anon  
Kistna, and falleth so into the sea,  
Be river and be sea? Yet thus it is!  
The great Godâveri, who pours herself  
Into the Lanka waves—is she destroyed?  
Has Gunga vanished, when her sacred tides  
Slacken against the main?—or Brahmapût?  
Or Indus? or the five white sister-floods  
Which, by the mouth of Indus, find escape?"

Lo! these live still—though none may know of them—  
Each drop and air-bell of their inland course  
Existent in the vast dark water-world!

\* \* \* \* \*

Listen! The things of sense are more than sense!  
The mind is higher still!—the moving will  
Higher than mind! the Spirit higher yet!"  
"And higher than the Spirit is the Soul!  
Highest of all the all-embracing ONE,  
PURUSHA! Over, or beyond, is naught!—  
Innermost, Utmost, Infinite, is This!"

"This is that Ultimate and Uttermost  
Which shall not be beheld, being in all  
The unbeholden essence! Not the less  
Will it reveal itself by subtle light  
Of insight, straitly seeking hidden truth!"

"If one will see it, let him rule the flesh  
By mind, governing mind with ordered Will;  
Subduing Will by Knowledge, making this  
Serve the firm Spirit, and the Spirit cling  
As Soul to the Eternal Changeless Soul:  
So shall he see!"

\* \* \* \* \*

Lo! such an one is saved!

Death hath not power upon him!"

The *Secret of Death* occupies only forty pages in a volume  
of over four hundred. But as the greater part of the remain-  
ing poems is devoted to general rather than Indian subjects,  
I have preferred, in a *Journal* such as this, confining my  
remarks to the poem which gives the title to the book, and  
which, as it seems to me, is the gem among the others, fine  
though many of these are.

CONSTANCE PLUMPTRE.

#### STRUGGLE FOR SOCIAL REFORMS IN OUDE.

There is at present a renewed stir in regard to social reform  
in India, and I hope that some substantial result may come out  
of it. At this time of excitement, I think it may not be  
undesirable to give a brief sketch of a National Reform Asso-  
ciation, in order to show, first, the direction in which a great  
change is taking place in Indian society; and, secondly, the

dangers and the difficulties to which that change is exposed. The Association alluded to belongs to a very small sect of the Indians, and, apart from furnishing an illustration of the conflicting tendencies of Indian society, is of very little interest to the general public. Being personally connected with it, and having watched from the very beginning the various changes through which it has yet passed and is passing, I feel sure that a brief history of the Association will interest those specially whose earnest endeavour it is to reform Indian society, not by haphazard ways, but with the help of a true knowledge of the various tendencies of the people. The history of one sect is the history of another; and in the institution referred to we may discern some very suggestive facts common to all Indian institutions.

In Northern India there is a very small class of Brahmans, called the Kashmiri Pandits. Their chief centres are Delhi and Lucknow. Almost all of them have some education, and most of their ladies can read and write Hindi. Excepting the educated classes of Calcutta, in Northern India, they are, perhaps, the most independent, the most enlightened, and the least caste-bound class. But they are not altogether free from those superstitions which at present the bane of Indian society. Innovation is disliked; the innovator is treated with hatred and contempt. Female education is looked upon as highly objectionable, widow re-marriage as a great sin, and infant marriage as most laudable. Caste exclusiveness is in full force, and even the occasional use of English dress mostly meets with disapprobation. Such, in brief, are the general features of the Kashmiri community.

In the beginning of 1881, there was started at Lucknow, by a knot of Kashmiri young men, a National Club, the first of its kind. Pandit Pran Nath, notorious among the old-fashioned people as an eccentric fellow, was appointed President of this Club. It was started with three objects; namely, (1) intellectual and (2) moral improvement of the members, and (3) social reform. It had, to begin with, about fourteen members, and its first meeting was held in March, 1881. Few knew, and fewer still cared to know, about this institution for some time after it had been set on foot, though now and then a vague suspicion stole upon the minds of some as to the ultimate effect upon their children of the example and the teachings of an eccentric man, whose perverse and heretical views about the existing religious and social institutions were dreaded and disliked. After a short time, the *Murasilla Kashmeer*, a monthly journal, which exists independently of the society, was put at the disposal of the Club by Pandit Sham Narayan, the editor, for publishing its weekly

proceedings, as a token of his deep sympathy with the cause of social reform. Our community became first aware of the existence of the Club through that journal. Most of our English-educated young men were highly gratified with this movement, and some of those showed their active sympathy by joining it. But the old-fashioned people did not like it; they looked upon this new departure in the history of their society as something very objectionable, and fraught with evil consequences. But for some time they consoled themselves with the hope that the Club was merely a product of the foolish enthusiasm of young men, and when that enthusiasm was spent, the Club would die away also. This hope, fortunately, met with disappointment. How this institution, from such a humble beginning, rose to be a great factor in our community, sweeping away some of its most cherished prejudices, we shall presently see.

The Club, which was a reaction against the existing state of the Kashmiri society, began to manifest its real tendencies. The young generation were very painfully conscious of the tyranny of caste. They wanted, as soon as they could, to sap the foundations of this evil, which they thought was the chief bane of their society. But such was the hold of this superstition upon the popular mind that it was not easy to denounce it openly. Nor was it advisable to do so. They hit upon a gentle though rather tardy plan with which to begin their demolishing work, unsuspected and without creating much opposition. It was resolved that all the members must take tea together, on the same table, before or after the meeting. In a community in which it is looked upon as against the rules of caste to drink water with one's shoes on, this was not an insignificant step forward. Nay, it was more odious than mere drinking of water, as it was an imitation of English people to take tea on the same table. Hence, this little innovation was a very important step towards reaching the ultimate end. It did not pass altogether unnoticed and unopposed. Some cried out, "Young men are becoming *Christians!*" that is, irreligious. We laughed these cries to scorn. In a short time these voices were silent, and the heretics had their way. The most orthodox members of our community were, on certain occasions, obliged to take tea with us on the same table. A few months after this came a change, which shook the whole society to its very foundations, and by which the old and the young were equally affected.

A member read a paper before the Club, in which, while enumerating the various evils afflicting our society, he laid special stress upon seven of them: (1) The proceedings of the Holi festival. We all know the indecencies practised on that occasion. Coloured water is sprinkled upon people, old shoes

are pelted at the passers-by, and dirt is thrown upon them. Barbarous actions are, in this festival, not only excusable, but laudable; and for once, obscenity becomes the measure of piety. (2) Gambling in Devali. Though objectionable at other times, yet at the Devali festival gambling is looked upon as a part—a very essential part—of religion. Under the cover of this excuse, our "pious" men gamble for two or three days; and if you prevent them, you are a heretic. (3) Smoking. This is the vice of the old and the young alike in India; at least, in our community. Some may consider it excusable in the case of old men; but with regard to the young, No!—a thousand times No! (4) Intoxicating drugs and liquors. These are most dangerous temptations to my community, as well as to people of all countries. Opium-eating and opium-smoking are the abomination of my society. English influence has turned the attention of many young men towards wine, which offers much stronger temptations to them than their old-fashioned stimulants. A gross vice may be given up as men's tastes improve; but the refined vice of the civilised people becomes more dangerous and more durable from its very refinement. (5) *Natch*-parties. These are the shame of the Indian society. *Natch*-girls, who are always of recognised bad character, are allowed to dance before our social gatherings, sometimes even before our ladies in the Zenanas. The influence of these *Natch*-girls upon our art and our morals has been disastrous. Music, from its divine height, has fallen into degradation, and from being once the purifier of the soul and the inspirer of holy emotions, has now become the instrument of evil. (6) Abusing and swearing. The mention of this fact may appear childish at first sight, but really it is not so. My community is much addicted to this bad habit. (7) Quail-fighting, cock-fighting, &c. My countrymen well know the evils of these vicious amusements. They always tend to foster habits of gambling, and have ruined many a Nawab.

These seven evils being most rampant in our society, it was thought to uproot them as soon as possible. The paper to which I have alluded gave a very powerful stimulus to this intention; and on that very day when the paper was read, Seven Resolutions were drawn up in reference to abstaining from the seven above-mentioned evils. It was decided then and there that empty talk never achieved anything, and that if we were in earnest about our plans, then the best way to accomplish them was to begin them. The history of a few subsequent meetings is very interesting, as it is the history of the struggle between theory and practice—of the backslidings, the uncertainties, the vague fears and hopes, of many a youthful heart in the hour of trial;

in the hour when they were not to preach to others their duty, but to do their own—to do firmly, faithfully, hopefully, what they wanted others to do. It was a severe trial: for a time we thought it was a hopeless one. How the whole conflict ended we shall presently see.

Some members hesitated as to signing the Resolutions; others signed the pledge most gladly. The one section of the pledge which scared away many of us was that regarding the *Natch*-parties. Most of us thought that by abstaining from these parties we would deprive ourselves of the only source of music and dancing left to us. The opposition on this score, I think, was very reasonable. For young men specially, it was a very hard trial to shun altogether the pleasure of an art which appeals so powerfully and charmingly to youthful emotions. But the more ascetic of us urged that as the society of *Natch*-girls was in every way injurious to young men, it ought to be shunned, even at the cost of some pleasure, and that the crown of success could not be achieved without bearing the crosses of self-denial. The ascetic argument prevailed, and we are now glad that it did. The Seven Resolutions were passed, though to sign them or not, wholly or in part, was left to the option of the members. With the exception of a few, all pledged themselves to the Seven Resolutions. It is an amazing but a significant fact that a friend of mine, whose strong, and perhaps a little too uncompromising, individuality has made him a most interesting figure in the Club, pledged himself to every Resolution except the one regarding abusing and swearing. Thus far I have spoken of what passed in the Club with regard to the Resolutions. Now I shall say a few words with regard to the effect produced by these Resolutions upon the society at large.

An alarm spread suddenly that a number of young men were going to become ascetics, and to abandon completely the epicurean ways of their society. Mark the unfortunate perversity of our community!—that, instead of feeling grateful to those by whose noble efforts young men were drawn away from vicious and idle pursuits, it turned indignantly against them, branding them as the corrupters of youth! Parents, instead of rejoicing over the return of the prodigals to the ways of righteousness, mourned in sackcloth and ashes over the change. Shameful attempts were made to discourage the ascetics (as the pledged members were jestingly called) in their noble work. These evil attempts failed; and even the suspicion entertained by some, that that new fervour would soon die out, was completely removed by the zeal and constancy of the young ascetics. In every grand dinner-party or wedding-party, when there was going to be *Natch* (dancing and music), these young men were

conspicuous by their absence. The effect of this was very salutary upon the old as well as the young. Many old-fashioned men began to feel twinges of their conscience, and some were shamed, if not into a real, at least a feigned, regard for the decencies of civilised life. From this moment the old Conservatives (I am using the word in its non-political sense) began to feel that the Club was a power in the society; and the young Liberals that their efforts were not vain, but they were working, slowly and imperceptibly, a great change in the ideas of their community. The members of the Club were now no more looked upon as immoral; still they were considered irreligious. At first there was, no doubt, a tendency to go from one extreme to another, and to think that the Past had nothing worthy of the present. But after a while these young men began to realise that the Past had to teach us many useful lessons in morals and religion. With this change the tone of the Club changed: young men became more moderate in their views, more discriminate in judging the past, more sparing of scoffs and sneers at the superstitions of others. Instead of avoiding religious subjects scrupulously, as before, they began to discuss them more frequently. While stripping the Past of all the fascinations of poetry with which the ~~club~~ had invested it, they very reverently drew the attention of their society to the religious spirit which is embalmed in its wisdom and learning. This change of sentiments acted very powerfully upon the society, and in a short time it gave its verdict, that the Club was both a moral as well as a religious institution. This was in the middle of 1883. By that time the Club had passed through many ordeals; many battles had been fought and won. Those who hated us began to love us; those who respected us began to trust in us; many of our opponents became our friends and supporters; and

"Truth prevailed with double sway,  
And fools who came to scoff remained to pray."

Already the influence of the Club had reached far and wide, and in some other towns, where there were Kashmiri Pandits, similar Clubs had been started. But for these Clubs the way was smooth.

Turn I now to the last scene of all, which ends my present story; namely, the visit of a Kashmiri young man to England.

In the beginning of last year, a member of the Club went out to England for study. Everything connected with his departure is as yet unknown to all except to the initiated few. It was accomplished secretly, because it was adverse to the general convictions of the community. Caste prejudices were so strong that the slightest whisper of the matter would have frus-

trated the whole plan. When the society heard of this young man's sudden departure for *Maliksh-Des* (*i.e.*, the land of unclean people), it went mad with panic. Letters were sent to all parts of India where there were Kashmiri Pandits, full of bitter wailings over the unfortunate event, asking their generous help in bringing the whole mystery to light, and in making him return, if possible, from his way. The Lucknow community, by some strange revelation, at once jumped to the conclusion that Pandit Pran Nath, President of the Club, was at the bottom of the whole affair, and that this event was wholly due to the pernicious teachings of the Club. A notice was given to him to present himself before the tribunal of his community, and to clear himself of the charge of being privy to the runaway's whole affair; failing which, he would be excommunicated. P. P. Nath, who knew that the charge, if even true, was a ridiculous one, and that the so-called tribunal was composed mostly of rich old men and a few young cowards, who, not so much for the above-mentioned occurrence as for the many rude shakes which their cherished notions had received at his hands, wanted to wreak their vengeance upon him, never presented himself before the meeting in which he was asked to defend himself against the charge. While this feeling was ~~going~~ all over the society, there were some, far beyond the effects of its heat and haze, watching the progress of events calmly and with an impartial eye. P. P. Nath's position was strong, but when these persons too threw their weight into the scale, it became much stronger. The whole society was at once split up into two parties: the one supporting the cause of Pandit P. Nath, the Club, and the runaway youth; the other denouncing him, the Club, and the runaway in the strongest words possible. No stone was left unturned, no means left untried, in order to abolish the Club and to excommunicate its president. But he knew the frenzy would pass away in a short time, and all would be brought back to their senses. So it happened. The beatings and buffetings of the storm passed away in a few months, without causing the least injury to him or to the Club.

This whole excitement has left one permanent mark upon the society. In opposition to the Reform movement of the Club, a new organisation has come into existence, having a monthly journal of its own, for the purpose of promulgating its pre-Adamite views to the "benighted" reformers of the nineteenth century. The name of this institution is Dharum-Sabha (*i.e.*, a religious institution), and some of its principles are: (1) A slavish regard for custom; (2) total abstention from eating and drinking with persons of other castes; (3) avoiding scrupulously the idea of widow-remarriage or female education; (4) prevent-

ing young men, as far as possible, from visiting England. This is the fifth Veda, which it was reserved for Dharum-Sabha to preach to the Anglicised members of the Kashmiri community. We have, consequently, two organised bodies now in our society: the one imbued with modern ideas of change and progress; the other clinging doggedly and pertinaciously to the superstitions of the past. The Club has yet to fight another, and much harder, battle, on the return of the runaway from England. Our fanatics and a few unprincipled youths will, doubtless, strain every nerve to excommunicate him, and even now they are trying every means to play into the hands of their society by appealing to its most cherished superstitions. But the firmness with which the Club has held its own till now against the anger of the society dispels completely the dread of any danger in the future. Enlightenment, we are sure, will cast out the evil spirit which at present afflicts our society; and though Caste may, for a time, fight against the spirit of Progress, yet we have not the slightest doubt that in the end David will be victorious, and Goliath slain.

The above is a brief sketch of the Kashmiri National Club, and in it we find several facts of great importance to Indian Reformers. Its successes as well as its failures alike help to give an insight into the good and the evil tendencies of our countrymen.

A KASHMIRI PANDIT.

#### THE PARSIS AND THE TRADE OF WESTERN INDIA.

An interesting Paper was read at the Society of Arts, on April 17th, by Mr. Jehangeer Dosabhoj Framjee, on the Parsis and the Trade of Western India. The chair was taken by Mr. W. G. Pedder. The Chairman, after expressing regret for the unavoidable absence of Lord Napier of Magdala, introduced the reader of the Paper as representative of a race, few in number, but remarkable, not only for intellectual eminence and commercial enterprise—of which the paper would afford ample proof—but from a historical and ethnological point of view. With the exception of the Jews, he believed that the Parsis were the only example of a people who, driven from their fatherland, have dwelt for more than 1,000 years in a foreign country, intermingled with an alien

and infinitely more numerous population, yet have retained, almost unaffected by that close and constant intercourse, the purity of their blood, their national manners, customs, and dress, their religion—the ancient and famous religion of Zoroaster, professed by the Magi, who visited Bethlehem 1,900 years ago—to a great extent even their language, and who, after the oppression, and often persecution, of many countries, have emerged to a position of eminence, and, considering their scanty numbers, of extraordinary importance in their adopted country. Personally, he had the greater pleasure in being present on that occasion, because the reader of the paper was the son of a gentleman whose friendship he had enjoyed for many years, who is not only eminent among his own countrymen, but is one of the most trusted and most distinguished among the servants of the Queen in Western India, and who has lately published a book on the history of his race, which will well repay the perusal of every Englishman interested in the East.

The following is an abstract of the earlier part of Mr. Jehangeer D. Framjee's Paper: He showed that the rise of the Parsi community to affluence and prosperity was contemporaneous with the commercial development of India, which began with the arrival of European traders on her shores, and which, after progressing by leaps and bounds, now promised to attain dimensions far exceeding the most sanguine expectations. Mr. Framjee then summarised from official reports the facts connected with the trade and navigation of the Presidency of Bombay. The total value of sea-borne trade was in 1883-84 over 80 millions sterling, and the amount showed a tendency to increase. He then traced the history of the Parsis, the descendants of the ancient Persians, and related how, driven out of their country by the Mahomedan conquest, they took refuge in India, where their history as a commercial community dates from the 15th century, the eve of the arrival of members of the great trading nations of Europe. The Parsis, from being the servants of foreign merchants, were soon encouraged to become merchants on their own account. They excelled also in various handicrafts, and their work gained a reputation all over India. Especially Mr. Framjee traced the connection between the Parsis and the English, and showed that their skill, shrewdness, energy, and trustworthiness made them



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valuable to the English, both in mercantile matters and in military operations. The trade with China and other places brought them in large profits. They were money-changers, and undertook the remittance of sums of money and the delivery of letters; and this last duty they performed, until in 1852 the Government took it out of their hands. In dwelling upon the well-known wealth of the Parsis, he said they owed their reputation not so much to the manner in which they accumulated it as to the way in which they lavished it in any cause which enlisted their sympathies.

The concluding portion of the Paper, which referred to educational progress, was as follows:

Although the Parsis are no longer the merchant princes which they once were, they retain their prominent position in the Bombay community by virtue of the progress which they have made in education, and in all the requirements of civilised society. The liberal professions and the Government services have provided fresh avenues of distinction, of which the Parsis have taken full advantage. The cause of their success in these new careers is to be found in the eagerness with which they have embraced all means of improving their minds, and in the thoroughness with which education has been spread among all branches of the community. Among Parsi boys, not five per cent. fail to attend school; and in Bombay this is equally true of girls. In the Mofussil, female education is not quite so far advanced; but still, everywhere the education of Parsi girls is the rule and not the exception. The earlier Parsis who helped the English merchants, and who played the part of brokers between them and the natives, were not educated men, although in shrewdness and in good sense they could have held their own. Education among the Parsis certainly does not go back further than the commencement of the present century. The mass of the Parsis had given up the use of their own language, the Persian, and had adopted, at an early period of their residence in India, the Gujarati vernacular. A few of the Dasturs, or head priests, studied Persian; but if the majority of the Parsis at Surat and Bombay, during the first century of their intercourse with Europeans, added to their adopted tongue a smattering of English, that was the extreme limit of their attainments. The few schools which existed in Bombay at the beginning of the century were of a very elementary kind, and a large proportion, if not an absolute majority, of the pupils were Parsis. The great impetus to education in Bombay, in 1820, was given by the Honourable Mountstuart Elphinstone,

that famous English administrator and highly-gifted man, when he founded the Bombay Native Education Society. As the name of Elphinstone was thus associated with the dawn of education in Bombay, so was it to be permanently identified with its course and development, by the founding of the great institution which bears his name. While the benefits of this institution were not withheld from any race or religion, none hastened to avail themselves with the same avidity of its advantages as did the Parsis. Although the Parsis are very few in number, being no more than 100,000, they have generally been able to claim a very large proportion of their kinsmen as students at the Elphinstone College. This fact is not less gratifying than remarkable, and fully explains the subsequent success of the Parsis whenever the test of an examination decided the rewards of merit. The Parsis have also educational establishments of their own, and restricted to their own people. Of these, the most important is the Sir Jamshedji Jijibhai Parsi Benevolent Institution, founded in 1842, by the most distinguished of all the Parsis. Eleven schools for boys, and the same number for girls, in Bombay and the Mofussil, are maintained out of this charity. The four boys' schools in Bombay have a roll of 1,100 pupils, and the girls' schools number 900 students. In the schools in the Mofussil there are more than 1,000 scholars, and the regularity of the scholars' attendance is not less remarkable than their numbers, although absentees are necessarily more numerous among the girls than the boys. The results attained are equally creditable to the Parsis as scholars, and to their system of training, especially as this education is free. It should be observed that Mr. Dosabhai Nasarvanji Wadia, the Principal of the Sir Jamshedji Jijibhai Benevolent Institution, is a Parsi, a distinguished graduate of the Bombay University, whose administration and management of the schools under his charge have met with unqualified praise from different educational inspectors who have examined the schools on behalf of the Government. Another gratifying instance of Parsi prominence in educational matters is worthy of mention. Mr. Jamshedji Ardeshir Dalal, a distinguished graduate of the Bombay University, has recently been appointed to the Principalship of the Gujarat College. There are also several private high schools conducted by Parsis, where, with a few exceptions, the students are all Parsis, and of these schools the two principal have a muster-roll of 1,200 pupils. On passing the matriculation examination from the above-mentioned schools, a great number of them join the Arts, Medical, and Engineering Colleges, and obtain degrees at the University. Several instances may be mentioned of Parsis who have gained

many honours as barristers and candidates for the Civil Service. For instance, it was a Parsi gentleman, Mr. Mancherji Pestanji Kharegat, who occupied the first place in the final competitive examination for the Indian Civil Service, held in London in 1884. Another instance, in a different branch, may be cited of Mr. Rastamji Dhanjibhai Sethna, who, in open competition with all the students of the four Inns-of-Court in London, took several prizes, amounting in value to 160 guineas. These results show how fortunately their efforts have been crowned and rewarded. Parsis are now prominent in every walk of life in the Bombay Presidency for which talent and knowledge are the necessary passports. They are to be found not merely as barristers and teachers, but as members of the Civil Service, both covenanted and uncovenanted. In the latter capacity they serve as magistrates, revenue officers, and judges. Parsis are also well known—and I could mention many names in support of my statement—as physicians, engineers, and journalists, in all of which capacities they have distinguished themselves. The higher forms of literature remain to be attempted; but we may hope that writers of works worthy to live will appear in due time, although it is not impossible that their most successful attempts in a higher style will yet be made in the English language, which, after all, is not more foreign to them than the one they have adopted. These new pursuits have provided the Parsi community with an industrious and not impecunious means of livelihood. Among no other race in India is there a higher level of general prosperity. The poor are very few, and the beggar hardly exists. The loss of exceedingly great fortunes is hardly appreciated when there is so good an average of general welfare and contentment. We have to deplore the loss of those kings of commerce who gave the Parsi name a world-wide reputation; but, on the other hand, we possess a contented community, living in a state free from the cares of life, which may well create a feeling of satisfaction among its members, and one of envy in those who regard so agreeable a condition of things.

The energy, I am justified in saying, which characterised the early Parsi merchants, has not departed from their descendants, although it has found vent in new directions. The Parsis have lost that share in the trade of Bombay which might almost be considered as their birthright; but they have succeeded in obtaining no inconsiderable compensation in other directions. They may almost claim additional credit for having successfully coped with new conditions, and for having asserted their ability in spheres more intellectual than the disposal of opium to the people of the far East. Other races, when deprived of one

opportunity which they knew how to take advantage of, would have succumbed to the fresh difficulties that necessarily presented themselves; but not so the Parsis. Even if they should never recover the position which they have lost as merchants, they have still a great career before them as official administrators under the Government, and as the enlighteners of coming generations among the peoples of India. In conclusion, I must add, that it would be an ungrateful omission if I neglected to state that the advantages which the Parsis, in common with the other races of India, now hold, and have long held, are exclusively due to the generous and beneficent policy of the English nation. It is unusual, I might almost say unprecedented, for the conquerors to give the subject so large and honourable a share in the conduct of public questions; but such is the glorious and remarkable character of the English administration of India. There are those who, because they have got much, complain because they have not got more. The Parsis are not of this kind. Satisfied with the conditions under which they exist, they are well content to believe that they hold their own future in their hands, and that time, the great healer of all wrongs, will bring in due course the realisation of all their just aspirations.

In the discussion which followed, part was taken by Mr. Mowat, Mr. Brandreth, Mr. T. H. Thornton, C.S.I., Mr. M. M. Bhownagree, Mr. Martin Wood, Mr. Foggo, and Mr. Mull.

The Chairman then proposed a cordial vote of thanks to Mr. Framjee for his paper. In that he had been compelled to confine himself principally to the Parsis in their commercial relations; but he (the Chairman) might mention that they had distinguished themselves in many other ways; for instance, they had not lately been looked upon as a military race, but yet there was one old gentleman whom he knew a few years ago, who was a very distinguished native officer indeed. His name was Kursetjee Sett, and he was an officer of the Poonah Horse in 1817, and took part in the battle of Koregaon, one of the most gallant actions that ever reflected honour on the British flag and on the native army. For that service he was decorated, and for many years also did excellent service as a civil administrator. He was a man who might be considered as a typical example of what a Parsi could do in the military service if called upon. He could not refrain from again referring to Mr. Framjee's father, who was a great friend of his, as an instance of ability in civil administration. For many years Mr. Dosabhoy

Framjee had been a police magistrate in Bombay, and there were very few towns in which, from the mixture of races, and the number of what might be called the rough element, sailors and others, the duties of a police magistrate were more arduous, or required more tact, temper, and knowledge of the law and mankind. He was sure he expressed the opinion of every citizen of Bombay, both native and European, when he said not only had there not been a complaint of the way in which Mr. Dosabhoj Framjee performed his functions, but that he did so with the universal applause of the whole community. He had intended to say something in reply to the remark of one speaker on the immovability of the Parsis, but Mr. Thornton had entirely disposed of that argument, having pointed out that wherever Western civilisation appeared, its pioneer was the Parsi.

#### EDUCATIONAL AND SOCIAL INSTITUTIONS OF THE WEST.

##### VI.—THE MIDDLE-CLASS (BOYS') SCHOOL, COWPER STREET, CITY ROAD.

On Tuesday, the 12th May, a party of the members of the National Indian Association made a visit to a Middle-Class School in Cowper Street, City Road.

This School was started with the help of funds, amounting to about £60,000, subscribed by the merchants and traders of the City of London, and was incorporated by Royal Charter, 12th June, 1866. The ground upon which the School has been built cost £30,000, and about the same sum of money was expended on the building. It is a very well-ventilated building, with a spacious hall, in which all the boys of the School assemble every morning on arriving, and a nice open playground, although it is situated in the midst of streets. Unlike our Indian Schools, the rooms do not present a puritanic baldness, but are tastefully decorated with maps, pictures of men and events, and some very good drawings done by the students themselves.

The object of this School is "to provide for boys who are destined for commercial pursuits such a liberal course of instruction as will fit them for the work of life, as well as to educate them in those habits of thought and discipline which will best ensure their future success." The course of instruction

includes the English Language and Literature, History and Commercial Geography, Mathematics, Surveying, Writing, Book-keeping, Chemistry, Drawing (Engineering and Architectural), French, and Vocal Music, and the Elements of Physical Science. The students are required to pay a very small fee, at the rate of five guineas per annum.

Dr. Wormell, the Head-Master, took us into every class, and we found the students perfectly attentive to their lessons. The presence of a number of Indians did not at all seem to distract their attention. In an Indian School, the presence of a stranger, specially if an Englishman or an English lady, is quite enough to put a stop to all work, and to throw the whole class into an excitement which takes hours to subside. We saw several of the boys' copies written most carefully and with very great neatness. Orderliness and neatness, which pervaded every class, were the points which at once struck us, as these are unknown in Indian Schools. Not much stress is laid upon the study of classical or foreign languages in this School. The student, for all practical purposes, is required to learn what will help to fit him for his occupation in life; the object of the School being to make him, not learned but practical, not "a full man" but "a ready man." The education that this School offers is so useful, so cheap, and so well appreciated by the English middle classes, that there are at present about 1,000 boys on the roll. Some of the pupils travel daily from a considerable distance in order to avail themselves of the educational advantages afforded here.

At about 1 p.m., we saw the drill in the playground. The boys assembled there, with their mock wooden rifles, and for about half-an-hour had an exercise in drill like soldiers. We can at once see the usefulness of this drill, when we think of the agility that it gives to the limbs, the invigorating change that it offers after a certain amount of mental work, and the keenness that it imparts to the appetite, which enables the boys enjoy their lunch all the more. A great point is made of physical education in this School, and there is no doubt that in the playground is, in a great measure, laid the groundwork of the moral and intellectual acquirements of the boys. In this respect again our Indian Schools afford us a very painful contrast. They have "all work and no play," and that is the secret of the stupidity which distinguishes our school boys from the rest of their fellow-beings.

Then again, as we learn from an extract of the Report of Mr. J. G. Fitch, one of H.M. Chief Inspectors of Schools, the School is maintained without any corporal punishment. This is a very important fact in regard to teaching. It shows that the disci-

pline which pervades the whole School does not have its root in the fear with which the boys regard their masters, but rests upon the golden link of sympathy which exists between the teachers and the taught. The School which can maintain order and discipline without any corporal punishment, and which can, through sympathy, create in young minds a love of work, is certainly the fittest instrument for training up a race of well-disciplined, independent, and manly citizens. Of the many relics of barbarism which still exist in India, flogging in schools is also one. It is supposed that the true relation between a teacher and a pupil is that of a master and a slave. Such is the current belief of Indian parents and Indian masters, and we regret to say that in some of our schools the English teachers, who ought to know better, do not keep up the right spirit.

One thing which struck us very much with regard to this School was the variety of subjects which the course of instruction included. Everything which is at all calculated to draw out the mental faculties of young men is taught there. The education given in this School is not only intended to make the boys clever clerks, but also to serve some higher purposes. While on the one hand it makes them practical, well prepared for every kind of work, it on the other hand helps to create in them an interest, independent of immediate utility, in the higher departments of science and literature.

After seeing this School, we visited the Technical College, which was quite close to it, and of which we shall speak at some other time.

ONE OF THE PARTY.

#### EDUCATION IN A NATIVE STATE.

The Girls' School at Sawant Wady held its annual prize distribution some weeks ago. We take the account from the *Times of India*. Colonel Westropp, the Political Superintendent, and many of the Sirdars and leading native gentlemen of this small State showed their interest by being present, as well as some English gentlemen and ladies. His Highness the Sir Desai, and his wife the Princess Tarabai (daughter of Khunderao Gaikwar and of Jummabai, who was Rani-Regent of Baroda before the present Gaikwar was installed), honoured the institution by attending.

The Report was first read. It stated that the School was founded in 1867, by General Schneider, then Political Super-

intendent. There are 85 girls on the rolls (16 Brahmins, 11 Marathas, 39 Mahomedans, 10 Bainans, the rest of other castes). Needlework is specially attended to, under a mistress and a tailor. For other subjects there are three teachers, one for the Hindu pupils, and two for the Mahomedans. Also, there are two pupil teachers, one Hindu and one Mahomedan. The School is supervised by a Committee of six members, of whom the State Karbaree is the President. The State Inspector of Vernacular Schools acts as Secretary. The Report referred to the great interest taken by Colonel Westropp in the progress of the School. Some prizes (workboxes) had been kindly sent for the occasion by Mrs. West, from Kattywan.

Colonel Westropp made the following address on female education and early marriage:—

Your Highnesses, Ladies and Gentlemen,—We have met here this day in the hope that by our presence we may be able to give some impetus to the cause of female education at Sawant Wady. You have heard the report of the school committee read, which appears to be fairly satisfactory. I think it was the late Sir Alexander Grant who remarked, when he was Director of Public Instruction in Bombay some years ago, that female education was then a reality among Parsees and a pretence among Hindoos. I would ask every Hindoo gentleman present here to-day to put the question to himself, whether it is still only a pretence with him? Much progress has been made in several of the larger cities and towns of this Presidency, but as yet, I am sorry to say, the attainments of the native girls at Sawant Wady are of a very elementary character. Knowing how strong caste feelings and prejudices are, I am not, however, disposed to feel discouraged by this fact, but would wish it to be clearly understood that I can only second the efforts of the school committee, which represents the native community, and is much better able than I am to further the cause of female education. Women are in all communities the truest friends of law and order, and if their nature is not to be completely altered and they are not to be degraded, they must be educated. A child's first impressions are derived from its mother, and these impressions, which have a lasting effect through life, should come from an enlightened and well-educated source to be really beneficial. It is often said—and with much truth, I think—that the want of truthfulness and honesty of purpose so frequently found among Orientals arises in a great measure from the early training they receive from ignorant and uneducated mothers.

If the natives of India desire to free their children from this stigma, I would advise, as the best means of doing so, the promotion of female education. Although not myself an advocate for women's rights to the extent that they are often carried among Europeans, I am strongly in favour of the alleviation of women's wrongs as they exist in India. Among these I may briefly refer to early marriages. I have spoken on this subject to several of the most intelligent and enlightened native gentlemen in this State, and been pleased to find them all of opinion that the marriage of girls before they are eleven years of age should be discontinued. I hope the time is not far off when Hindoos and Mahomedans will boldly come forward with a determination that early marriages shall not take place in their families. Then only there will be a fair prospect of female education being carried on to a really useful extent. Although we have not advanced beyond primary education for girls in Wady, it is highly gratifying to me to be able to mention that higher class education has lately received encouragement from their Highnesses the Sir Desai and the Princess Tarabai to an extent which I hope to find will be fully appreciated by some of the pupils of this school. When the new High School for native girls was established last year in Poona, their Highnesses were pleased to found 250 scholarships, at a cost of Rs. 4,200, the half of which was generously contributed by the Princess Tarabai out of her Highness's private purse. It has been arranged that, as a condition of the gift, preference in awarding the scholarships is to be given to native girls belonging to Sawant Wady, and I hope many girls from this school will be found ready to avail themselves of this liberality. I cannot conclude these few remarks without acknowledging the great obligation which the school is under to Mrs. Newnham Smith for the kind interest she has shown in visiting it frequently since she came to Sawant Wady, and in having the girls sent to her house for instruction in needlework. In the name of the committee as well as in my own, I beg to tender to that lady our warmest thanks. When next we meet I hope we shall have greater progress to congratulate the committee upon than is at present apparent, as it is in contemplation to make shortly some long-thought-of changes in the teaching staff, which are expected to prove beneficial to the school. I must not omit to thank the amiable lady who has been so kind as to come to distribute the prizes to-day. All here present, I am sure, desire that I should express their warmest thanks to her, as well as to the other ladies, native and European, who have graced this assembly with their presence, and thereby shown the interest they take in the promotion of native female education at Sawant Wady.

After Colonel Westropp's speech had been interpreted into Marathee by Mr. Vinayekrow Vithal Sabnis, the girls recited some poems very well, and displayed their needlework for the inspection of the ladies, who pronounced favourably of the neatness and skill with which it had been executed. The prizes were then distributed by Mrs. Walford to the girls, who looked very neat and nice in their smart clothes and with garlands of fresh flowers in their hair. When the distribution was being made the band played in the gardens outside. The Rev. C. Walford afterwards delivered an address. Garlands of flowers, *pansupari*, &c., having been distributed, the ladies went behind the *pardas* into the adjoining room, where the Rances were seated, and received them. After they returned the assembly dispersed, and thus ended a ceremony which it is hoped will have created fresh interest in female education at Sawant Wady.

## REV. DR. BANERJEE.

On Sunday, May 16th, there breathed his last in Calcutta a man who has left his mark on the age, and who was one of the finest illustrations of the beneficial effect of British rule in developing native talent. The man we refer to is the Rev. Dr. Banerjee, whose name was a household word for many years in Calcutta, where his writings and example will cheer the path of others who are following in his footsteps. Last year we lost a man who was equally distinguished, but in a different sphere—that of politics—the Hon. Kristo Das Pal. Dr. Banerjee's cultivated mind and genial spirit made him a pioneer in what is an object of the National Indian Association—the promoting social intercourse between Europeans and Natives. In that Dr. Banerjee so held his own, whether in Government circles or at the social clerical gatherings of the Bishop of Calcutta, as enabled him to be a link between the two races, while he never shrunk from declaring fully the views of his countrymen on the various subjects of the day and the stirring events in India.

The writer of this lived two years in the same house with Dr. Banerjee, and never has he found a more congenial companion. He made his acquaintance first in 1840, on his landing in Calcutta, and it was quite cheering to see a man in

his position not yielding to the Anglo-mania of the day, which would have swept into oblivion the great Sanskrit language, with its vast treasures of lore. Not only was Dr. Banerjee by his writings an upholder of Sanskrit literature, but also one of the most active promoters of Bengali literature, as his numerous works testify. He has composed or translated some thirty works in the Bengali language, besides numerous contributions to periodical literature. As a Professor in Bishop's College, Examiner to Fort William College, Fellow of the University, and Municipal Commissioner, he found an active sphere for his talents. He contributed valuable service also to a translation of the Prayer Book and portions of the Scriptures. We hope a memoir of him may be published under the heading of "The Life and Times of the Rev. Dr. Banerjee."

J. LONG.

## INDIAN INTELLIGENCE.

In the address presented by an influential deputation of the Bombay Association to Lord Reay, a hope was expressed that the indigenous arts and industries, which have recently begun to revive, through the encouragement given by the late Viceroy, will receive further support from the Bombay Government. Also, that the Technical School, to be established to commemorate the name of the Marquis of Ripon, will be substantially aided.

The Maharaja of Bhownagar has decided to establish an orphanage in his State.

We regret to announce the death, on May 8th, of the Thakore Saheb of Wadhwan, in Katthiawar, the news of which has been received by telegram.

Moonshi Peary Lal, the reformer of the North-West in regard to expenditure at marriages, is compiling a Report of his work during the last 21 years. He has addressed nearly a thousand meetings on the question of extravagance in marriage ceremonies, and it is said that about 40,000 marriages have been celebrated in accordance with his reformed rules and scale.

Sir Charles Turner presided, a few weeks ago, at the prize distribution to the successful pupils of the Madras Agricultural College. It appears that since 1876, when the College was established, 83 persons have gone through the full course of training. The Principal, Mr. Robertson, has ascertained the

present employment of 74, as follows: 17 are employed as owners, superintendents, or occupiers of estates and farms; 5 as agricultural lecturers and instructors; 4 as agricultural inspectors; 8 as land revenue inspectors; 11 in the Forest Department of the Madras Presidency and Native States; 19 as local cattle diseases inspectors and private veterinary practitioners; 5 as collectors, clerks, museum curator; 4 as general merchants; and one has joined the Royal Agricultural College at Cirencester.

Several parties for ladies have been lately given at Bombay: by Lady Wedderburn, Miss Pechey, M.D., Mrs. Geary, and later by Mrs. Scott. The *Indian Spectator* of April 12th mentions as the "social event of the week" Mrs. Scott's afternoon party, which was attended by 112 Native ladies, Hindu, Mussulman, and Parsee, not counting children. About 50 European ladies were also present, and Lady Reay honoured the party by attending it. The *Jame Jamshid*, a Gujerathi paper, gives an account by a lady present at the gathering, which has been translated as follows: "With very great satisfaction I have to communicate that the respected wife of a well-known Judge, the Hon. Mr. Scott, held a ladies' party, of both European and Native ladies, at her residence, last Thursday. The ladies of many of the well-known families, both Europeans and Natives, were invited. There is no doubt that this gathering proved very successful; and Lady Reay, the wife of our new Governor, by taking very freely part in the conversation, impressed the minds of Native ladies with a very high opinion of herself. Many of the European ladies who are now present in Bombay attended the party with very great pleasure. Native ladies were also to be seen in great number. (Here follow some leading names, beginning with that of Lady Jamsetjee.) After passing some time in conversation, and in inter-communication, Mrs. Morland and one of the Misses Khursedji Rustomji Kamaji played on the piano, and entertained the guests with sweet strains of music. Other ladies also sang various songs. After all this had taken place, the ladies—now become friends—went for refreshments, and this pleasant gathering came to an end about seven p.m." The *Jame Jamshid*, in remarking on this account of the party, says: "If anything will secure inter-communication between the Natives and Europeans, it is such gatherings. Great honour is due to Mrs. Scott, Mrs. Grattan Geary, and Miss Pechey for such beneficial gatherings, and this obligation will never be forgotten by educated Native families; and we hope that Lady Jamsetjee and some other respected Native ladies, by making such gatherings at their houses, will entertain their European sisters in return."

PERSONAL INTELLIGENCE.

The following gentlemen were called to the Bar on April 29th: Mancherjee Merwanjee Bhownaggee, of Elphinstone College, Bombay (Lincoln's Inn); P. V. Ramasawmi Raju, B.A., Madras (Inner Temple); Ardeshir Kawasjee Settna, Bombay University (Middle Temple).

Philip S. Brito, M.B. Aber., of Ceylon, late Demonstrator of Anatomy in the Aberdeen University, has been admitted member of the Royal College of Surgeons, having undergone the necessary Examinations for the Diploma.

Mr. Judu Money Ghose has taken the B.Sc. degree of the University of Edinburgh in the department of Physical Science.

Kumar Bhabendra Narayan, of Cooch Behar, has passed the First Examination for the triple qualification of L.R.C.P. and L.R.C.S. of Edinburgh, and L.F.P. and S. of Glasgow. He obtained First Class ~~certificates~~ of Honours in (1) Anatomy, (2) Practical Anatomy, (3) Chemistry, (4) Practical Chemistry.

Mr. Bholanath Bose has taken the double qualification of L.R.C.P. and S. Edinburgh.

Mr. Merwanjee Nowrojee Gandevia, Bombay, has passed the Examination in the science and practice of Medicine of the Society of Apothecaries, London.

Mr. Arthur Chuckerbutty, in the First Periodical Examination of Selected Candidates of 1884 for the Indian Civil Service, has received the Prize in Hindustani, value £10.

Mr. Eusuf Ali Khundkar has joined the Middle Temple.

*Arrivals.*—Mr. N. A. Moos, Professor in the College of Science, Poona; Mr. K. K. Panthaji, Mr. N. D. Allbless, from Bombay; Mr. Eusuf Ali Khundkar, from Bengal.

*Departures.*—Mr. A. K. Settna, Barrister-at-Law, for Bombay; Mr. P. V. Ramasawmi Raju, Barrister-at-Law, for Madras; Mr. Bholanath Bose, for Calcutta.

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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.
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. Superintending the education of Indian students in England.
9. 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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## NATIONAL INDIAN ASSOCIATION.

No. 176.

AUGUST.

1885.

In the next number of this *Journal* we shall give the details of a plan, lately organised by the Committee of the National Indian Association, in regard to the superintendence of Indian students whose parents may desire to secure for them careful and friendly guidance during their stay in England. The importance of such an undertaking is proved by the increasing number of youths who come from India to prepare for professional life, and by the early age at which many now begin their course of study in this country. The Committee have formed a definite scheme, with the view of helping to make the visits of such students to England profitable and satisfactory; and they hope that those who may commit sons to their charge will have reason to approve the results of their efforts.

### MEDICAL WOMEN FOR INDIA.

Much has been said and written on the need for qualified lady doctors for the women in India. So clearly has it been shown that this need is real, that people of all shades of religious opinion affirm the fact with equal force; and also people who have no wish that the movement should be connected with the teaching of religion just as strongly bear testimony to this great need.

The suffering that Zenana ladies must bear because—except in a few large cities—they cannot have a qualified doctor of their own sex, has become so widely known that half the people one speaks to on the subject answer, "Yes, we know; for we have been told;" and then follows a narrative, more or less startling—they have heard from some one who has visited India—which bears out the truth of the assertion.

We are told, and we read in newspapers, that the supply of qualified woman for India will soon come short of the demand. So often has this been said, that there is the danger that many ladies who are now studying medicine may think that they have only to go straight to India, and that they are then likely to succeed at once. This is a mistake, and it has arisen from all the facts of the case not being sufficiently understood. At present the *supply exceeds the demand*. I do not believe this state of things will continue, but at present it is so.

Now, how is this?—a question which very naturally suggests itself. To answer this question, I think the best way for me will be to try to answer other questions that have been asked by friends many times.

1st. Is there need of qualified lady doctors for Indian women?

I am in a position to say this need is greater than anyone who has not worked in the Zenanas can fully realize; and it is none the less a *great* need, because the majority of the Zenana ladies do not yet understand their great want.

When the upper-class Indian ladies are ill or in suffering, they are left to the mercy of the ignorant and superstitious Dhai. These women (Dhaies) have had no medical teaching; they are totally ignorant of what they profess to do. The only claim they have to treat their fellow-women is due to the fact that they belong to a certain class, whose fables, charms, and nostrums have been handed down from generation to generation for hundreds of years. I do not mean to say for a moment that all these women are essentially bad; but what I do maintain is, they are as ignorant of medical knowledge as a child who is just beginning to learn to read. Sometimes a medical man, either English or Indian, is allowed to see a Zenana lady, and prescribe for her. This is rarely done, and then only when the life of the patient is

in great danger. Under no circumstances would he be allowed to make an internal examination. I have often been told by the Zenana ladies, "Oh, yes; we have seen the doctor." But what does that mean? Why, only this, that *behind* a curtain the doctor has been allowed to ask the patient or her friends questions, and *through* the curtain feel her pulse!

Under such circumstances, and with women in such a social condition, is not the need of thoroughly qualified women beyond words to express?

*Forty millions* of women are thus left—with few exceptions, as Bombay, Madras, Amritsur, and a few other large cities—to live or die as best they may. Thousands die because they cannot have the most ordinary medical care. The need of duly qualified medical women for the women of India cannot be exaggerated.

2nd. If the need is so great, why do we not hear more of the Indian women themselves asking for qualified women to go to them?

I have in part answered this question by saying that in the majority of cases they do not understand their need. But there are other reasons, besides this one, why we do not hear of the women themselves asking for this particular help.

(a) They are shut up from the outside world, and have no communication with it except through their male relations and servants. Few of them can read English; so, if even an English paper, giving an account of all that has been, and is still being done here on their behalf, found its way into their hands, it would be as a dead language.

They *cannot* help themselves if they would. For an Indian lady to come out of her home, and tell her wrongs to the outside world, would be to disgrace herself.

Then, how could they do such a thing? They, who have been shut up all their lives—they, who are so ignorant of the ways of this busy world of ours. If they got out, where is the friend to whom they could go? Where the house? Shall the startled woman turn to the right or the left? No, *they cannot* come and tell us what they want. In cases where they feel their need the most, they have to bear it with a passive despair. They are quite dependent upon the Indian gentlemen, and upon us English women, who know what they need to make their wants known.

(b) In many cases disease is looked upon as a curse from some higher power, so that to attempt to cure it would only bring on a worse evil.

(c) Custom has a great hold upon the Indian women. What their forefathers did, they must do. They have a great dislike to change, and are slow to take up any new thing, especially if the change comes by the hands of a foreigner. I do not wish to say that all Indian women of the upper classes think thus. On the contrary, I know that there are hundreds who do understand what a blessing a qualified lady doctor is, and would employ one at once if they had the opportunity. But these are the few; the majority have to be educated to the fact that such a change would be for their good.

(d) Another strong reason against the Indian women themselves making any movement in the matter is the great hold the Dhais have over them. It is to the interest of these women to keep learning and enlightenment out of the Zenanas. In many cases this is easy enough; for as yet there are so few qualified lady doctors in India. But where there is such a lady, the Dhais work on the fears, superstitions, and desire of the suffering woman and her distracted friends not to leave the customs of their forefathers; so that often when the qualified doctor arrives, it is to find the patient dead or dying. If she dies after the stranger has been called in, the Dhai does not fail to impress upon the friends of the poor woman it was because her advice was disregarded; therefore the curse has fallen.

The Zenana ladies are told by these women of the awful curses that will fall upon them for ever if they consent to consult a stranger—stranger in nation and religion. Stories without end are told of the tortures others have had to suffer who have so far gone from the customs of their forefathers. We, with our Western civilization, and with our means of communication with each other, and all the world, may smile at all this; but we must remember these Indian women are not so fortunate. They have no means of refuting what is told them. I never found that the Indian gentlemen were averse to having a qualified lady to attend the ladies of their Zenanas; but where there was opposition, it came from the ladies themselves.

(e) Many of the high-class Indian ladies, while they

could fully appreciate the advantage of a qualified doctor of their own sex, and would put all the objections I have mentioned away without much trouble, would, on religious and other grounds, object to have a doctor, unless she was of the same nation as herself. There are thousands of Zenanas in the North-West, in the Punjab, North India, and other parts, which will not, for very many years, admit a qualified lady doctor unless she is in very truth the sister of the women. For this reason, if for no other, it is of the greatest importance that every facility should be given to Indian women to become qualified doctors to their own sex in their own country.

So these reasons, one or more, act upon the Indian women, and prevent their voice from being heard.

3rd. If the need is so great, and there are qualified women ready to go to India, why do they not go on their own account to start practice in some large town, as they would at home, instead of waiting for an appointment that would bring them in a fixed salary?

Now, for those who only know a little about India, this does not seem unreasonable, or a surprising question; but nevertheless, such a step would be impossible for any lady doctor, unless she had a private fortune—at least, in the present state of things, it is impossible. We hear of the success of Dr. Edith Pechey at Bombay, and of Mrs. Scharlieb at Madras; but the first-named lady had a salary settled for three years from the time she went out, and Mrs. Scharlieb was well known at Madras as a student, and in other ways; also she had her home there. It is true that every success, such as these two ladies have had, will make it easier for others; but still the difficulty will remain, that few, if any, medical women can, if they possess ordinary prudence, or have not a private fortune, go to India unless they can depend on a salary—even if it is ever so small—for the first two or three years. There are many reasons which make a settled salary, with travelling expenses and a certain sum for outfit, essential.

(a) To get to India, even to a city like Bombay, Calcutta, or Madras, with the necessary outfit (which outfit a medical lady would not need if she were going to practise at home) would cost from £130 to £150. If, after landing at any one of the cities I have named, a railway journey was necessary, the expense would be greater.

Now, this matter of travelling expenses and outfit is of serious consideration; for it is argued by those who are most anxious to work as lady doctors in India: "Would it not be wiser to spend this large sum in starting a practice at home, than spend it in getting to a country where I should be a stranger, where I should have to wait just as long to get a practice that would give me sufficient to live on as I should at home?"

(b) Living in India needs a greater outlay from the commencement than would be necessary in this country; and especially is this so in the large Presidency cities, though it holds good, more or less, all over India. Here, when a lady begins to practise, she can do all her work on foot. In India such a thing would be impossible, for the climate will not allow of ladies walking long distances; so a carriage, with the necessary expenses, must be had from the first. Here a lady could put up with inconveniences of living; in India this is impossible: for just in proportion as this is done, so much will the health suffer. Let it not be thought that I am advocating extravagance in living in India; but what would be considered *unnecessary luxuries here*, are *simple necessities there*. Besides, a lady doctor must maintain a good social position if she wishes to get into the best Indian families.

(c) No woman going to India is sure that her health will stand the climate. In the case of her health not standing the heat, she must bear in mind, she will have the expense of returning with broken health.

I think a great deal of nonsense has been said about the danger women incur to their health in India. I believe the majority of women who have gone through the hard work of getting their diplomas will, with ordinary care and common sense, work well and happily for many years in that country. But, in order that they may do this, they must be able to get those necessities I have referred to. They must not think that they can work or live there as they could here, or try to do what to strong men would be impossible. But even with every care, and under the most favourable circumstances, there are women whose health cannot bear the climate of India; and a lady doctor going there would have to take into consideration that she *might* be one of these.

(d) But supposing a lady doctor gets out to India, and settles where she thinks she has a fair chance of getting a

practice, I have shown in the beginning of this paper that it does not follow that she will have immediately a paying practice. She must be able to wait, to work amongst the poor, both at a dispensary and in their homes. In this way the rich families will hear of her. To do this, and keep her health good in a climate like India, she must not have the worry and anxiety of thinking where the necessities of life are to come from.

Under these circumstances, it is impossible for qualified women to go to India unless they are sure of a certain salary for the first two or three years, with a sufficient sum to cover the necessary expenses of going to India.

What this sum should be is almost impossible to say. It would depend so much upon the city or town, upon the chances of private practice, and upon so many other things, that it is quite impossible to fix a sum for all cases. I should say, speaking broadly, £300 or £350 a year (Rs. 300 or 350 a month) is the lowest sum for salary, with £130 or £150 for expenses out and outfit. But I wish it to be most clearly understood that I do not say the exact salary I have named is indispensable for all cases. As I have already said, each case would perhaps have to be considered separately.

Much would also depend on what the lady had to do, and how much of her time she would have to give, etc., etc. The agreement should be for two, three, four, or five years; and there would be many matters of detail which perhaps could be best settled by a Committee, who would patiently consider every particular brought to bear on each case.

Of course, ladies with private fortunes could dispense with the promise of a fixed salary; but, unfortunately, qualified ladies who are most anxious to spend their medical skill for the good of the Indian women, are just those who have not private fortunes. Missionary Societies quite understand that their workers should be free from any anxieties about the expenses of living in a climate like India, and therefore pay their agents sufficient to live on in comfort. Medical Missionaries are paid by the Committees at home, which makes them quite independent of getting fees from their patients.

A few words, before I close this paper, about the kind of women who should go out to India. I am grieved when I hear of ladies of 26, or even younger, going out to India at once on obtaining their diplomas, with no more practical

experience than can be gained in the four or five years they have been students. This is a great mistake. I know that qualified women are far better than none at all, but I would like to see qualified women who have had at least one year's experience—either as House Physicians or as Assistants to some other qualified lady who has a good general practice—going out to India.

If it is not possible to get such appointments, they should study abroad for three or six months, that they may gain a practical knowledge of all those difficult cases of midwifery with which they will have so much to do in India. If they can afford to do this, and also can act as Assistants or House Physicians for another six months, so much the better for them and their patients.

Anyone who has had experience of the difficult cases that are brought to one's notice in the zenanas of India, will support me when I say, qualified women are good, but experienced qualified women are far better. If one is in a difficulty in this country the matter is soon settled, or at least the responsibility shared, by calling in some one more experienced; but in India that is impossible in ninety-nine cases out of every hundred; for, however willing the Civil Surgeons might be to help—and I always found them most willing to help me where it was possible—from the very fact that the practice is in the zenanas, the help needed cannot be given by any but a woman. In all probability, the nearest qualified lady who could give one the advice or assistance needed is hundreds of miles away.

If ladies going to India to practise medicine cannot get experience in the way I have named, they should go first to a large city, like Bombay, and, while they are learning the language, work as much as possible in the Hospital and Dispensaries for Women and Children. If, at the same time, they can get posts in such institutions, which will give them the opportunity of gaining experience without having too much responsibility, they will find their time has been well spent. The lady doctor working in the zenanas of India will find that—in most of the cases brought to her notice—she needs calm judgment and experience, which it is impossible to gain as a student. If these facts were taken into consideration, I believe one of the causes of broken health would be removed.

I will not close this paper without a few bright words; for I should not like my readers to think I am taking a gloomy view, or that I am at all downhearted with regard to the prospects of qualified women for India. I never felt more strongly than I do at the present time that India needs us. India has work for us to do; and she will repay us with no mean hand. But we must all have patience. We must remember, that if India is slow to move, she is sure, and that she is not wanting in gratitude to those who prove they wish to better her condition.

Perhaps opportunity will be given me at some other time to say more on this subject.

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THE BAR EXAMINATION.

(Concluded from page 327.)

Now, as to the amount required to pass a candidate. All the outside world are informed is that the test is this: Are all the Examiners satisfied or not? If rather more than half of each paper is correctly answered, and a fair knowledge of the principles of law shown, evincing that pains have been taken to acquire the subject—that, in fact, it has not been merely crammed, in order to pass on the easiest terms possible—in short, if the Examiner in that paper considers that the candidate will not be unfit to be a member of the profession he aspires to belong to, the Examiner will be satisfied, and the number of marks he gives will depend on whether he is thoroughly or only just satisfied. I am so often asked how many marks are wanted, how many is given for this question and that question, &c. The number of marks for particular questions rests entirely with the Examiners themselves, as also does the plan upon which they mark. But this much is divulged: that it is necessary to obtain a certain minimum to satisfy the Examiner in each subject, and it is necessary to obtain a gross minimum to pass altogether, and that the gross minimum is more than the sum of the minima on the different

subjects; so that the candidate must get some marks to spare besides the minimum in each subject. What these minima are is not officially given out or supposed to be known, but it is whispered that 50 must be obtained in each subject to pass in that subject (the total obtainable being 170 in each subject, 130 for the paper and 40 for the *viva voce*). In order to pass altogether 280 marks are required; therefore, besides making 50 in each subject, 80 more in some of them must be made. Presuming this to be correct about the marks, it looks as if about a quarter of the paper would pass anybody, but it is not so, for the Examiners are chary in marking; to let men pass by doing a quarter would render the Examination a farce. When a candidate has shown himself to be fairly acquainted with one or more subject or subjects, the Council of Legal Education will sometimes (but this is quite discretionary with them) excuse his attending for that subject again: therefore, sometimes men pass piecemeal. But I do not recommend anybody to try to do this, for this reason: Suppose a man has only just passed in three subjects, but not the fourth. Suppose he has made a little over 50 in each, say a total of 160, then he must get 120 in the last, which means doing the whole paper thoroughly, to achieve which the subject must be known really well. Often students have just scraped through in two or three subjects, and, owing to the number of marks wanted to make up the gross minimum, have been postponed again and again in the last ones. Now this to Indian students usually means procrastination of their stay in England, and they are generally anxious to get back. Therefore, my advice is to try to pass in all the subjects, when first going in. There is plenty of time to get all up well in nine terms, and devote the last three terms to going into chambers. Besides, it looks bad for a man's name to be amongst the candidates, and yet not figure in the pass list, and the names of those who have only passed in one or two subjects are not put down. This is the reason why I have said *supra* to do as much as possible in the Roman Law, and not to neglect the Latin, because it is not compulsory, unless the student actually knows nothing about it. For the more marks obtained in it, the easier will be the terms of passing in the others.

I may observe that a fair amount must be done in all three English subjects, or else the Council will not excuse the candidate from re-examination in any one of them. Therefore,

a man cannot send up blank or almost blank papers in one or more. It is only the Roman Law which is allowed to be taken up singly.

Men unaccustomed to examinations are apt not to do themselves justice when submitted to the ordeal. There is a great deal of tact and policy in the method of dealing with questions, as in fact there is in everything. It is very common amongst young men to say about one another that A is lucky at Examinations and B is unlucky. I do not deny but that there is good luck and bad luck in everything, but a good deal of what is put down to luck means tact and worldly wisdom. Some men can utilize to the utmost whatever they happen to know, and ingeniously conceal from the Examiner what they do not know, in fact make a good show with a bad hand.

A student must, in this respect, be governed chiefly by his own sense. I can but give a few rules for general guidance. He should remember that the Examiner is supposed to know nothing, so that everything must be explained and nothing assumed. The answers must be to the point, with no diverging into collateral matter. This the Examiners consider pure surplusage. The student should remember that what is required—and this remark applies to every Examination, legal or otherwise—are direct, clear, and concise answers; but in legal Examinations this is especially important, because preciseness and conciseness are so virtually essential to a lawyer—in fact they are an indispensable attribute to his fitness for the profession, and it is this fitness which it is the object of the Examination to ascertain.

Each answer should be as simple as possible. Matter indirectly bearing on what is asked is useful, if there is time to give it, as it tends to give a good impression, and shows knowledge. His own sense must guide each candidate in discriminating between this and collateral matter, which is, as just noticed, not the slightest use. Lucidity and arrangement should also be studied in answering, in fact the student should try to fancy the Examiner is a solicitor coming for an opinion. Of course, legal language and expressions need not be explained, for that would make the answers interminate.

Clear writing is a very important item. I am able to testify to this from past experience in looking over various papers. Imagine an Examiner, tired with having to look



over some 80 or 100 papers, containing, to some extent, the same matter and the same statements. Imagine him coming to one slovenly and illegibly written, will he not naturally say, "If this man cannot take pains and write clearly he cannot be anxious to pass, and it is unreasonable to expect that I shall take the trouble and time to decipher what he means." Understand; however, that I do not, for one instant, assert that the Examiners are prone to pass over, unmarked, what they cannot easily read. I have little doubt but that the Bar Examiners look into and test the papers of every man in the most praiseworthy and conscientious manner, but this I assert, that a nicely and clearly written manuscript cannot fail to produce a pleasing impression, and make the Examiner desirous, if possible, of passing the writer, and thus militate in his favour.

I have frequently heard objections to the Examinations on this ground, that a student intending to go in for a particular branch of the law, Conveyancing suppose, has to get up matter which will be no use to him, *e.g.*, Criminal Law. There is something in this; but it is answered by saying, that a barrister should know something of all the ramifications of the law, more especially as the tendency nowadays is towards amalgamation, and every branch of practice being to some extent connected with the rest, total ignorance of any portion may some time expose him to ridicule, or worse perhaps, injure him professionally. Besides, there are three years to study in; students seem to forget this, and often speak as though there were only four months or so. Because they so frequently postpone Examination reading, or more accurately, in many cases, all legal reading, till the last few months, they speak as though the last few months were the allotted time. I think the Council is perfectly right in requiring a diversified examination, and submit that it should be even more diversified. It, however, would be an improvement, to have a higher and lower order of papers. Let each candidate be examined in the higher order in the subject or subjects in which he intends to practise, and in the lower order in the others.

In conclusion, I subjoin a few remarks for students who do not wish to read alone, but to utilize to the utmost their time and opportunities and the machinery provided to qualify themselves for their future profession. The system is of such a voluntary nature, and students are often without guidance, and thrown on their own resources without control or direc-

tion, and do not know at which end to begin, and thus they let the time slip; and I have often found that they regret it afterwards, saying, "I wish I had known this and that, or done this or that."

There are five methods open for the acquisition of legal knowledge: (1) Reading; (2) Public lectures; (3) Private tuition; (4) Going into chambers; (5) Practice in the art of speaking. In my opinion all these are necessary, (5) most particularly, and for that, unfortunately, there is no regular method of instruction provided. All that is compulsory is to pass the Examinations and eat a certain number of dinners, but really a great deal more is necessary. Even the Examination itself is too simple generally, though it varies greatly in difficulty (compare, for instance, the Roman Law papers last May and last October, or the present Equity papers, now and in 1881). This year the papers have been absurdly easy in every subject. It is questionable whether the Pass is harder than the Pass Examination required for solicitors, while in truth it ought to be very much more so, as a barrister's knowledge should range far higher than that of a member of the lower branch of the profession. In the Examination there is scarcely anything about evidence, and there is no branch of the law of greater importance. There are only two heads of Equity; of Chancery Practice there is nothing at all; and in the Common Law Practice only three questions or so. Again, the *viva voce* is far too short—just half a dozen simple questions.

In relation to (1) Reading: As I have already suggested, let the student begin to read the text-books leisurely, but regularly and carefully, from the time that he is first admitted, allotting a certain number of hours a day to study. The Roman Law will not require a year, therefore an English subject can be begun concurrently. The (2) Public lectures should also be attended, and notes taken of their substance. While the public lectures are going on, two hours a day or so are sufficient for private reading. It would also be advisable for a student to have occasional (3) Private instruction an hour or two once a week or fortnight, to have a line of reading chalked out, difficulties explained, and occasional papers, by way of practice, given; as there are points which he may not understand, and a certain amount of personal guidance suitable to the varying capacities of individual students is useful, and this cannot be obtained at the public

lectures. Readiness of reply and quickness in understanding points submitted to him are essential to the professional success of a barrister. Clients come and put points suddenly, and frequently form their opinion of the capacity and ability of the counsel from the manner in which he answers. Hence hesitation, unreadiness and confusion are apt to be fatal, and may cost young barristers intending clients. Some men have natural readiness and glib tongues, but these cases are the exception and not the rule. This can only be acquired by practice, and I submit that there should be some system provided by the Council of Legal Education whereby students can acquire some oral training in answering legal points, and that the *viva voce* should be made a far more important factor in the Examinations than at present. All that can be done now is: (1) For students to act counsel and client, and ask one another questions *inter se* (the objection to this being that there is nobody to correct inaccuracies in the answers); (2) To obtain it through the medium of small class or private tuition. But for those students who cannot afford the latter there should be some public system provided, obtainable at little or no expense. At the Inns of Court lectures available for students, the number is far too large to admit of anything in this way.

(5) Practice in the art of speaking, so very essential for a barrister, should be also attended to from the beginning. Independent of its professional importance, a barrister is always expected, at meetings or elsewhere, to speak on any subject when called upon. He is supposed to be a born orator, and no allowance is made to him for diffidence, inexperience or nervousness. Now this is rather hard, as it is not only those who have natural aptitude for speech who select the Bar as their profession; and there is no art which, for the generality of people, is more difficult and arduous in its accomplishment, no gift more rare, no gift which so few possess by nature, and no art more eminently valuable when attained. Many of our leading counsel owe in some measure their success to having attracted their earliest clients by good speeches at public meetings or places apart from the professional arena; and again, if a young barrister is not at home in Court and makes a mess of a case, he is likely to lose clients he has obtained through private sources, and a man is almost certain to come to grief on his first appearance in Court, unless he is already accustomed to address an audience. There

are some Debating Clubs exclusively for members of the Inns of Court, amongst which the Hardwick, meeting at the Inner Temple, occupies a prominent place. There are also Political and other Debating Societies scattered through London and the provinces; and the local Parliaments, which are modelled upon the House of Commons, an introduction of the last few years, and one which has been highly popular, many of them consisting of 600 or 700 members, some of the speeches being on a par with most at the ordinary debates in the House of Commons itself. There is also the Gray's Inn Moot Society, where sham trials take place—an excellent form of practise. Students should, additionally, at times attend the Law Courts, to see the forms of examining witnesses and addressing the Court. About a year should be passed in obtaining a knowledge of practice in a barrister's chambers; but this I should suggest postponing till after Examination, or, if the student is anxious to leave England as soon as possible, to postpone it till the last year of his stay, because the more of the law he already knows, the greater will be the value to him of the practical matter acquired in chambers; and as no personal attention is expected to be given (though very frequently barristers give it), if he knows nothing of the principles, he will be at sea amongst the papers before him. The object of chamber work is, in fact, to learn how the knowledge already acquired may be practically utilized.

I conclude by repeating that the objection to the training for the Bar Examination is. I always consider, that too much is optional and too little compulsory (it is too much on the *laissez faire* principle altogether), and that there is a lack of guidance; and that consequently young men (a class of the community generally prone to procrastinate anything disagreeable) so often put off the evil day of beginning serious training for their profession. Also, frequently, in the absence of having relatives or other advisers in the profession, they do not know what resources are open to them, or at which end to begin, and consequently three or four valuable years are apt to be misapplied or wasted. However, taking advantage of the five sources of legal and forensic attainments in the order suggested, will, I think, enable any person of ordinary abilities to be fairly fitted for his profession, and I shall be very glad if the above suggestions prove of any value to those for whom they are intended.

JOSEPH A. SHEARWOOD.

REPORTS ON THE ADMINISTRATION OF PUDUKÓTA  
FOR THE YEARS FUSLI 1292 and 1293  
(A.D. 1882-83 and 1883-84).

The little State of Pudukóta was distinguished in the last century for its fidelity to the British cause, when all the southern Póligars were in arms against us. The Tondaman, or Rajah, was rewarded for his loyalty to us during the siege of Trichinopoly in 1753, by exemption from all tribute and by other honours. The present Tondaman, who ascended the throne at the early age of ten, fell into evil courses, and was in consequence deprived of his salute of thirteen guns and the title of Excellency; but eventually, acting under the advice of the Madras Government, he dismissed his Sirkele, or Minister, and in August, 1878, appointed A. Sashiah Sastri, C.S.I., to that office. This gentleman was one of the most successful of Mr. Powell's early pupils. After carrying off Patcheappah's vernacular prizes for Tamil expositions of certain portions of Arnold's *Lectures on Modern History* and Thornton's *British India*, as well as Lord Elphinstone's Prizes for an English Essay, he obtained the first Government reward of Rs. 300, given by the Council of Education, and passed out of the old Madras University in 1848 with a Proficient's degree of the first class. He then went to Masulipatam as Tahsildar, and rose in a few years to the post of Head Sheristadar. Here it was mainly owing to his influence and exertions that the Hindu School was established, and an example set to the other towns of the Northern Circars, in which schools of a similar character arose one, after another, in course of time. After filling the posts of Deputy Collector and Sheristadar to the Board of Revenue, A. Sashiah Sastri succeeded Sir Madava Rao as Dewan of Travancore; and on his retirement from that office, accepted the lighter duties of Sirkele of Pudukóta. That his past administration has been a successful one may be inferred from the fact that the reforms introduced in every direction have been approved by the local Government and by the Secretary of State. The law's delay has been checked. The revenue is collected with regularity. All the tanks are

now in good repair. Great attention has been paid to the roads. All extravagant expenditure has been curtailed. Not a single complaint of oppression has reached the Political Agent or Government. Under these circumstances, a salute of eleven guns has been sanctioned as a hereditary distinction, and the title of Highness, which is higher than his former title of Excellency, has been conferred on the Rajah. The general tendency of the reforms which have been carried out in Pudukóta has hitherto been in the direction of assimilating the system of administration to that which prevails in British India. Thus, Regulation II. of 1882 declares that the Indian Penal Code, the Codes of Civil and Criminal Procedure, the Indian Evidence Act, the Indian Contract Act, and several other important Acts, shall be applied *mutatis mutandis* to Pudukóta, with due regard, however, to the customs, special circumstances, and constitution of the State, and subject to such modifications, reservations, and rules as may be laid down by the Huzoor Adawlat Court. The decisions of the Indian High Courts are to be quoted, and, although not absolutely binding, are to be followed as far as possible. It often happens, that one reform almost necessitates another, and it seems quite clear that some great change must be soon made in the Huzoor Adawlat Court. At present the Tondaman himself presides, aided by his Minister and one professional judge. The objections to this patriarchal system, under which the law is expounded by untrained judges, and civil suits by and against Government are carried on before the Rajah and the Sirkele, who are thus constituted judges in their own cause, are very clearly pointed by the Civil Judge, V. Subbier B.A., B.L. The Sirkele quite admits the force of his arguments; but this and some other measures, the drafts of which the Minister has in his portfolio, have still to be matured. Among the improvements which have been commenced during the period under review may be mentioned the establishment of a British Post Office at Pudukóta, the opening of a telegraph line from Trichinopoly to Pudukóta, the establishment of an experimental plantation of Casuarina trees on the banks of the Vellar, and a vigorous campaign against the Prickly Pear, which was threatening to overrun the whole country. All connection of the Government with the temples has long ceased in British India, but it, of course, still continues in

native states. It appears that in Pudukóta the expenses of the Pagodas were for six years placed on a reduced scale in consequence of the great famine, which desolated Southern India; but the expenditure has now been raised again from Rs. 90,980 to Rs. 105,330. This measure is said to have given great satisfaction, and "set the administration right with the people, who were only too ready to ascribe every little contretemps of season to the anger of the starved gods." It may be remarked that the Devasthanam, or Pagoda Funds, are not devoted entirely to the maintenance of the temples. The cost of certain pensions, of the Hospital and of the State schools, is defrayed from this source; and although the proportion set aside for these purposes is comparatively small, the fact itself is sufficiently suggestive. How much might be done for education in British India if even a small part of the vast endowments of the Pagodas could be annually obtained for such purposes, as is now done in Pudukóta! The systematic fraud and peculation which go on in these establishments have long been a public scandal in the Madras Presidency. The cry of "the starved gods" is often heard; but the question is beset with great difficulties, which time alone can solve. In Madras there was a fund, originally called the General Education Fund, formed from the surplus balance of the old Devasthanam Funds. This amount was set apart for educational buildings, under the orders of the Court of Directors, and was subsequently largely augmented by transfers of sums from other sources, so that the capital invested amounted at one time to Rs. 10,00,000. For many years the interest sufficed for the demands made on it; but in course of time the expenditure on buildings for Government and aided colleges and schools increased far beyond the small sum needed at first, and the capital gradually dwindled down, until it was at last announced in the Report for 1882-83 that the Education Building Fund was to be wound up.

The cost of the Maharajah's College, Pudukóta, in 1883-84, was Rs. 9,510, of which Rs. 6,617 was paid from Devasthanam Funds, and the balance was met from school fees. The attendance had risen on the 30th June, 1884, from 384 to 406 pupils, and the institution had for the first time sent up sixteen youths to the First Examination in Arts, of whom eight passed, three in the first class, and one standing fifth

in that class. These excellent results have been obtained with a staff consisting entirely of Hindu graduates, aided by a Sanscrit and a Tamil Pandit. Twenty-six boys went up for the Matriculation Examinations, and nine passed, two in the first class. The school also did well in the Middle School and Comparative Examinations, and Mr. A. Monro, the British Inspector of Schools, was satisfied with the state in which he found the institution when he visited it. A Girls' School has also been started this year at Pudukóta, and it already contains sixty-two girls, who acquitted themselves very well at their first public examination.

The weak point of this State was a few years ago its finance. The great change which has been effected by the present Sirkele may be gathered from the following passage:

"For the first time in the history of Pudukóta, there was literally no room in the Treasury for the money that had accumulated in it, and it was thought advisable, rather than so much money should lie idle, to invest the surplus in Government Securities, not only as a source of some profit, but generally as an Insurance Fund against future years of adversity."

It may be hoped that in this prosperous state of things some measure may be devised for promoting the education of the masses. At present the only expenditure incurred under this head is a grant of Rs. 5 a month to the Town Elementary School.

R. M. MACDONALD.

#### REVIEWS.

CYCLOPÆDIA OF INDIA, AND OF EASTERN AND SOUTHERN ASIA. By Surgeon-General EDWARD BALFOUR. Third Edition. 3 vols., 8vo. London: B. Quaritch.

When a work of this comprehensive character reaches a third edition, it may generally be regarded as beyond the pale of criticism or review. We feel, however, that we should be guilty of injustice both to the author and to our readers, if we were to allow the issue of the third edition of so important a work as Balfour's *Cyclopædia of India* to pass without notice in these pages, which are devoted to the interests of our great Eastern Empire.

It is seven and twenty years since the first edition of this work was published at Madras: it was in a great measure the outcome of the Great Exhibition movement, which, then in its infancy, had aroused throughout the length and breadth of the land a mighty and laudable spirit of enquiry into the products, arts, and manufactures of the vast Indian continent. The materials forwarded for exhibition from all sources, European as well as Native, were in most instances accompanied by more or less elaborate and valuable Reports, and these, as a matter of course, passed into the hands of Dr. Balfour, who acted as the local Honorary Secretary to the Great Exhibition of London in 1851, to that of Paris in 1855, and to those of Madras in 1855 and 1857. To analyse these Reports, to separate the wheat from the chaff, to classify their contents, and to incorporate the information thus obtained with that pre-existing in the various scientific and other journals of India, as well as in monographs, books of travel, &c., was a truly Herculean labour. Nothing daunted, however, by the magnitude of the task, Dr. Balfour undertook it with an energy and ability deserving of the highest commendation, and the result was, that in 1858 he presented to the world the first edition of his *Cyclopædia of India*. Its great value, incomplete and defective as it was in some respects, was speedily recognised, and it at once took its well-earned position as a standard work of reference on all matters pertaining to the East, a position rendered still more assured by the publication, in 1873, of a second edition, into which was introduced a large amount of new and important matter, the whole contained in five thick volumes, representing an immensity of good honest literary labour.

The *Cyclopædia*, as it now makes its third appearance, consists of three goodly-sized handsome volumes, having an aggregate of 3,610 double-columned pages, 35,000 articles, and 16,000 index headings. The information contained in it is, from the very nature of the work, diversified in the extreme; indeed, it may be said that there is scarcely a subject relating to India and Eastern and Southern Asia which has escaped more or less extended notice. There is no other work in the English language in which is brought together an equal amount of information on everything connected with India, her people, arts, manufactures, and products. To the merchant and agriculturist, to the man of

science, whether botanist, zoologist, geologist, or meteorologist, no less than to the Oriental scholar, the historian and literary student, it cannot fail to prove of the highest service as a work of reference. It is well deserving of a place in the library of every one interested in or connected with India.

Some of the articles are very elaborate and exhaustive; of these, the most extended is "India," which occupies upwards of 180 pages. This, as well as some of the longer articles, is furnished with a separate or subsidiary index, which certainly greatly facilitates reference. Amongst the other more erudite articles may be mentioned "British India," "Languages," "Hindu" and "Hindustan," "Mammalia," "Birds," "Reptiles," "Insects," "Fish" and "Fisheries," "Fibrous Materials," "Dyes," "Weights and Measures," &c. Much curious information will be found in articles: "Caste," "Marriage," "Divorce," "Polyandry," "Burial Customs," "Suttee," "Sacrifice," "Superstitions," "Witchcraft," "Ordeal," and "Divination;" whilst many important historical data are furnished by articles: "Battles of India," "Earthquakes," "Famines," "Floods," and "East India Company." The brief biographical notices of Indian Celebrities will, doubtless, be acceptable to many: they might be improved by being given somewhat more *in extenso*. From an examination of the articles, Wheat, Cinchona, Quinine, Opium, &c., Dr. Balfour has, we observe, availed himself of the latest official returns. With regard to the names of places, Dr. Balfour has exercised a wise discretion in retaining the traditional and historical spelling; to have introduced the new, though probably more correct and scientific, renderings could not have failed to have been a source of embarrassment to the student, who, for example, in the name "*Kumbhatir*," would have had no little difficulty in recognising the well-known district of *Coimbatore*! To have adopted the new orthography would have necessitated a complete system of cross references, which, to the student, is highly objectionable, as it consumes valuable time.

The "get up" of the book is on a par with its intrinsic merits, and reflects much credit on the printer: the paper good, the type clear, and the typographical *errata* very few—remarkably so, indeed, considering the nature of the work. We should be rejoiced to hear that the Indian Government had adopted towards Balfour's *Cyclopædia of India* the course

which, we understand, it pursued in the case of Sir Joseph Fayrer's magnificently illustrated volume on the *Poisonous Snakes of India*, and some other costly and valuable works, and placed a copy, *pro bono publico*, at the head-quarters of the principal stations throughout India. Thus distributed, not only would it prove a boon to officials and others, but it would be a practical and well-deserved compliment to the author, one of the most hard-working and meritorious officers in her Majesty's Indian Medical Service.

E. J. W.

A TREATISE ON THE MANUFACTURE OF SOAP, CANDLES, LUBRICANTS, AND GLYCERINE. By W. L. CARPENTER. London: E. and F. N. Spon. 1885. 10s. 6d.

The Messrs. Spon are well known in England as publishers of books upon technical subjects, and the subject of this notice is their most recent issue. Those who are interested in the development of manufactures in India will find in this volume all necessary practical information, as well as a clear statement of the scientific principles underlying these industries. The sources and preliminary preparation of the various raw materials, the "plant" necessary, &c., are all fully described, as well as the most recent forms of the manufacturing processes themselves, and the analytical work required in connection with them. In addition, the book contains a valuable abstract of patents for the last fourteen years, full references to the bibliography of the subject, and a capital index. Its 344 pages contain 87 illustrations.

A MANUAL OF HEALTH SCIENCE. By Dr. ANDREW WILSON. London: Longmans, Green & Co. 1885. 2s. 6d.

The object of this admirable little manual, written by one of our best popular writers and lecturers on biological subjects, is to present to the student, and also to the general reader, a popular and comprehensive account of the leading facts and features of sanitary laws. The titles of its chapters give a clear idea of its contents: I. The General Conditions of Health. II. The General Functions of the Body. III. Food,

Diet, and Cooking. IV. Water and Beverages. V. The Air we Breathe. VI. Ventilation. VII. The Removal of Waste Matters. VIII. Local Conditions of Health. IX. Shelter and Warming. X. Personal Health—the Care of the Body. XI. Ambulance Work; or, "First Aid" to the Injured. XII. Infectious Diseases and Disinfection. In addition to seventy-four well-executed cuts, the book contains a valuable and suggestive series of questions, suitable for the use of students.

W. L. C.

LOUIS PASTEUR: HIS LIFE AND LABOURS. By his Son-in-law. Translated from the French by Lady CLAUD HAMILTON. Longmans, Green & Co. 1885. 7s. 6d.

This is a most valuable addition to popular scientific literature, giving, as it does, an authentic account of the many brilliant and eminently practical discoveries of M. Pasteur. Among these may be mentioned his long-continued controversy on, and final refutation of, the doctrine of "Spontaneous Generation;" his investigation of the causes of, and remedies for, silkworm diseases; his attenuation of the virus of splenic fever and of hydrophobia; and his demonstration of the fact that every one of the many kinds of fermentation depends on the growth and activity of a definite and specific "microbe." Professor Tyndall's preface adds to the interest and value of the book.

W. L. C.

THE STATE OF INDIA, ESPECIALLY BENGAL, WHEN CALCUTTA WAS INHABITED BY TIGERS, AND ST. PETERSBURG BY WOLVES.

AS SHOWN BY THE MSS. RECORDS OF THE INDIA OFFICE.

(Concluded from page 320.)

The *Sanitary* condition of the houses in those days excited as little attention in India as in England. Streynsham Masters, in his diary, 1676, observes: "The houses in Bengal are all made of mud dug out of the ground, by which every house almost hath a hole full of water standing by it, which may be

one reason why the country is unwholesome." Again he writes: "When it rains there is a noisome smell in the town of Masulipatam" (a description of Calcutta itself until recently). At Madras, in 1678, the authorities were annoyed at swine straying through the streets; they issued an order "that any one finding them doing so, and killing them, may have them for their pains."

We find that in 1700 all India-wrought *Silks* were forbidden in England. The cultivation of silk, however, attracted, at an early period, the attention of the Company. They wrote from Calcutta, in 1697, that they were ready to send some silkworms to England as ordered, but they had a difficulty, owing to the fact that "these Bengalee fellows will not leave their native country, notwithstanding all the arguments we can use, and promises of great wages to them if they will go." What a contrast to the present time, when the Bengali, like the Greek, is found everywhere, and Bengali coolies swarm in the West Indies!

*Slave* boys were common articles of purchase two centuries ago. In 1678, at Masulipatam, a slave boy was classed among the house necessaries, along with gridirons, carpets, a blunderbuss and palankins. At an outcry at Madapallam, in 1678, a "slave wench" was offered for sale at £2 5s., along with china, plate, and dishes. She went for £2 10s., and a slave boy for £1 11s. In 1696 an order was passed to receive on board the ship two children of the deceased R. Herbins and their two slaves.

The Court write out to Surat in 1676: "We do not approve that any of our natives should be made a slave, a word that becomes not an Englishman's mouth." They add that they approve of their purchasing blacks, but that they be instructed by the Chaplain in the Christian religion, and "if they obtain such a competent knowledge as to qualify them for the Sacrament of baptism, that after three years service as Christians, and being of good conversation, they shall be admitted as Freemen." The Old Court in this was ahead of America and the West India islands.

In Calcutta, in 1694, to prevent disputes at the sale of houses and slaves, a registry was instituted. In 1706, the Court wrote out that slaves were bought at Nayer for Ben-coolen at outcry for £40 each, yet charged in the book £100 for a male, £85 for a female slave, and £60 for a child. Brokerage and its profits were understood in those days.

Our military power and aspirations were on a small scale. In 1717, the *Soldiers* in Bengal numbered 236: of these 26 were at Cossimbazar. In 1696 Government wrote from Calcutta, "We are in great want of a chief officer to command our soldiers, having a complete company of 100 men, and an officer 'that can't say *bho* to a goose.'" Of these soldiers probably many were Portuguese; for in 1680 they wrote from Surat "to send out 200 good English soldiers, and not such pitiful wretches as are now there, that dare not look an enemy in the face." In 1713 the Court direct, "Be very tender of your soldiers' health, by giving them daily fitting provisions, and keeping them stirring and in motion, to prevent the scurvy and other distempers." In 1704 T. Woodville is appointed Lieutenant in the Bay of Bengal, "giving security that he shall procure ten soldiers more within one year to come." In 1704 a petition to be prepared to the Queen, applying for 50 soldiers for St. Helena, 100 for Bombay, 50 for St. George, and 50 for the Bay. What a bound to the present day, when we are fortifying Quetta, and Herat has become a household word!

The Madras *Records* refer us to an earlier period than those in Bengal. We take the year 1650, when at St. Thomé, near Madras, the Portuguese in a large town had some relics of their former greatness. The Governor of this town was a Padre, but being an enemy to a French friar, who lived in Madras under the protection of the English authorities, he had him seized and sent to the Inquisition of Goa, then in its prime. The English authorities at Madras, excessively indignant at this, made reprisals, and seized the Portuguese Padre Governor, resolving to detain him until the friar was liberated; but the Padre bribed an English drummer who had charge of the watch: having prepared a laced cot, they were conveyed over the walls in it, and went away together to St. Thomé. However, through the intervention of the Government of Surat and the Portuguese Captain-General, the liberation of the French friar from the dangers of the Inquisition was effected.

About *Doctors* many things turn up in the old Records. They are styled chyrurgeons. We find that in 1698 Calcutta had four English doctors, but in 1699 it is stated in Calcutta, "No physick in the Company's stores, and many being indisposed (the month of August), a small chest was bought

of Dr. Damers for 100 rupees." Before this, in 1675, at Masulipatam, two of the Company's servants were wounded: "the surgeon offered to cure them, if they will pay for the medicines, as there being none of the Company's for a long time past." The terms were agreed to. The pay was small. In 1676 the surgeon of Balasore returning to England, his place was supplied by the doctor of a vessel, who was paid at the rate of £3 monthly, but that included a variety of perquisites. We find in 1675 a Dr. Heathfield allowed ten pagodas a month for diet money, and three candles a week for his chamber. In 1703 a surgeon received for attendance on each soldier or artificer on board ship 2s. 6d., ditto for medicines, ditto for each woman delivered alive at any of the Company's settlements, as an encouragement for their extraordinary care of such soldiers or artificers. We find the bill in 1703 for English *Drugs* paid to the Apothecaries' Company amounted to £470. In those days and later, castor oil used to be sent out from England. In 1679 the Chyrurgeon at Masulipatam complained of the medicines sent out from England as very bad and badly packed.

*Interlopers* in those days constantly come before one; they were the free lances in India, who not only interfered with trade but also with discipline. We have an entry in 1684: "The Moors grow mighty insolent, caused by interlopers; John Patter turned Moor, a rank interloper." This is the first instance, we believe, of a Christian becoming a Muhammadan. In 1696 efforts were made at Hugly to have interlopers' trading stopped by beat of drum. The Nawab hindered their trading, but they went to the French under native names. In 1676 the Company issued an order "that no Englishman not in the Company's service was to reside in any part of India except at our Fort of St. George or town of Madraspatam." A letter from Acheen in 1695 describes it as "a rendezvous of dishonest men and disaffected to the Right Honble. Company, making it their continual practice to deride and degrade them and their servants in a most shameful and ridiculous manner."

*English women* in India two centuries ago were few and far between. We give some items regarding them. The Company, in a letter to Surat, 1675: "The women we sent out last year are of a better rank than we expected. If they behave not themselves well, send them back, as you do the men." From Bombay, 1675: "Many women came out in this year's

shipping whom they hope to dispose of to ease the Company's charges. They desire none may be sent out but of good fame." The Court to Surat in 1679: "Twelve women have been sent to Bombay for wives of our soldiers. We have tried to get some country girls, but failed." In 1678-9, of 24 servants of Government at Madras only six were married. There were two spinsters and three widows at the settlement. Matrimony, on the other hand, was encouraged by the Dutch and Portuguese, who sent out cargoes of well-bred but poor orphan girls.

*Young writers* sent out were often a subject of great anxiety to the Company. Among the complaints are: They did their writing work in their respective offices, and the result was papers were often lost; a writing office was in consequence instituted—their drinking bowls of punch in their chambers, exceeding the bounds of sobriety—their discourse usually to censure the Company—their neglecting to come to daily prayers. In 1676 they made the following rule at Masulipatam:—"That upon occasion of treating the Dutch or other strangers the young men of the Factory at such times doe sit apart by themselves, and those only to come to table whom the Chiefs shall think fit to call, as is practised at Surat." From Bombay the Government wrote in 1687: "We desire 20 writers of good families, whose dependence to be on their behaviour, not on friends. Have been forced to use some soldiers for writers."

The study of the *Vernacular languages* by civilians was encouraged at an early period. In 1677 the Court wrote to Madras: "We renew the offer of a reward of £20 for proficiency in the Gentoo or Indostan language, and sanction rewards of £10 each for proficiency in the Persian language, and that fit persons to teach the said languages be entertained."

In Madras in 1678 *duelling* was punished with two months' imprisonment "only with rice and water." *Drunkenness* was punished by riding the wooden horse for three several days, three hours at a time; while *contemning the Government* was punished with 15 drubs at the breach of a gun.

The Company was constant in its inculcating on its Indian servants *frugality*. The days of the Indian Nawab had not set in, nor had the City of Palaces exhibited its proud mansions and splendid array of carriages on the Course. In



Calcutta, in 1697: "The cook-room in the Fort being built with thatch and several times burnt down, ordered that it be made of brick." Calcutta, 1690, the Governor writes to Mr. Bainbridge: "We shall write to Hugly for a pallankeen to be sent to you, which we must hire or buy, having none by us here." Calcutta, 1700: "You must make a shift as we do, since we have no book paper; take diary paper and turn it the contrary, making a whole sheet a half sheet."

We have few Records of *social intercourse* between Europeans and Natives. In 1676 Ago Gol, the Governor of Masulipatam entertained the chief English at his house; a supper was provided, with music and dancing.

We have thus far communicated from the Old Records. There are many other extracts that could be made relating to *places*, such as Balasore, Hugly, Cossimbazar, Malda, Madras, Masulipatam, Bombay, Calcutta, Baranagar, Dacca, Patna—to *persons*, such as Charnock, the founder of Calcutta; Chaplains, Doctors and Diseases, Native Rulers, Natives and Europeans, Pilots, Romanists—to *Miscellaneous*, as, Tea, Voyages, Women, Quarrels, Prices, Presents, Punishments, Punch Houses, the River Hugly, Soldiers, Slaves, St. Thomé, Thanna Fort—to *Nations*: The Danes, Dutch, French, Portuguese.

But the gleanings on these subjects will appear in a forthcoming volume, to be published by the Hakluyt Society at the close of the year.

J. LONG.

#### EDUCATIONAL AND SOCIAL INSTITUTIONS IN THE WEST.

##### VIII.—THE FINSBURY TECHNICAL COLLEGE.

This institution was recently established by the City and Guilds of London, for the advancement of Technical Education, and I will begin by stating how it originated.

Until lately the artizans of England had scarcely any opportunities of scientific education. They were taught how to do a thing mechanically, but not told why and wherefore. They were not even instructed in the first principles of science, and they were incapable of entering into higher studies. Arts and manufactures are, however, simply the practical application of scientific

knowledge, and of course the result of mere 'rule of thumb' training was by no means satisfactory. The intellectual standard of work was low, and in consequence the industries of the nation suffered. French, Germans and Americans came to the front, and by their superior scientific knowledge damaged the trade of England. This was noticed by the late Government, and an inquiry was made with regard to existing English educational systems, while a Commission was sent to the Continent to inspect the systems in practice there. The Commissioners observed that the superiority of the Continental nations arose chiefly from the method by which they were educated—the adoption of a course which is midway between theoretical and practical. They made a thorough investigation into the matter, and after a few months they came to a conclusion that the scientific educational system followed in England was not a sound one, and that it required a radical change. The basis of their theory was mainly as follows: Practical knowledge, unsupported by theory, produces mechanical workers; while learning which cannot be applied to practice often proves a mere waste of time, and fails to promote industrial success. The Commissioners suggested reforms in the present system such as would enable the artizans of England to obtain both practical and theoretical instruction. Of course, in a reform like this, grand speeches were made for and against the reform, but ultimately a unanimous conclusion was come to in favour of the suggestions made by the Commissioners. Then the people of England, having become aware of their defects, raised a cry for the reform; but the question of reforms brings with it another question—the fund for executing these; and now the question arose, who was to supply the fund. Unlike the system of our country (India), a large proportion of the educational expenses is defrayed here through public liberality. Many schemes were suggested for the supply of funds. The Commission recommended that not only charitable endowments should be applied to the scheme, but that even the local authorities should be empowered to establish, maintain and contribute to such institutions, a proposal calculated to alarm the ratepayers of this country, especially those who already grumble at School Board rates. Of course the proposal did not meet with support, and it fell to the ground. Another suggestion, made by the Local Board, which was ultimately carried out, was that the City Companies were the fit bodies to look to for help. Many of our readers know the history of these Companies, and have heard of their princely incomes. It is enough to say here that the Companies were established over two centuries ago, with some special privileges and rights, and that since then their wealth has greatly increased. An application for funds

was made to them, and it met with a favourable response. The Companies took the matter in hand, and one result of their charity was the establishment of the Technical College in Finsbury. These Companies are still giving money freely for the advancement of the scheme.

At this College every facility is given to students for the study of Electrical and Mechanical Engineering, and other allied subjects; and, as the rate of fees is low, it gives important help to artisans. Technical education is very much needed by us in India, and if the Government would take up this matter, our industrial progress will be greatly aided.

The following extracts from the latest Report of the Finsbury Technical College will give an idea of its scope and usefulness:

"The first complete session of the Finsbury Technical College terminated on July 16th, 1884. The results of the session's work were most satisfactory.

"In the Day Classes, 108 students were in regular attendance, taking the complete courses as laid down in the Programme. Of these, 71 entered the Department of Electrical Engineering, 20 that of Mechanical Engineering, 14 the Chemical Department, and 3 that of Building Trades. 12 of these were admitted without payment of fees. In the Evening Classes, 876 tickets were sold to 685 individual students. Of the 876 tickets, 112 composition tickets admitted the students to any of the classes of the College. Of the remaining 764, 199 were taken for Physics and Electrical Technology, 122 for Chemistry, 137 for Mechanical Engineering and Mathematics, 158 for Applied Art, and 86 for Trade Classes (Metal Plate Work, Plumbers' Work, Carpentry and Joinery, and Bricklaying), 45 for Practical Geometry, and 17 for the course on Gas Engines.

"It is again satisfactory to report that as many as 123 tickets were taken by apprentices, who, on producing their employers' certificate, were admitted at half the ordinary fees. Of these apprentices, 12 paid composition fees, 13 entered the Physical Department, 4 the Chemical Department, 23 the Mechanical Department, 53 the Applied Art Department, and 18 the Trade Classes.

"At the commencement of the new Session in October last, there was a considerable increase in the number of day students who presented themselves for the Entrance Examination, and a noteworthy improvement was shown in the state of preparation of the candidates.

"Of the 81 candidates examined, 65 were admitted. At the examination at the commencement of the Easter Term, the admission of 12 new students was sanctioned.

"The success of the Day Department of the College has been very marked, as may be seen from the fact, that at the opening of the College, in February, 1883, the number of students increased from 29 to 98, and that although students have been subsequently admitted only after passing an Entrance Examination, the number has now increased to 148. It is interesting to note that the Finsbury Technical College serves not only for the technical instruction of selected pupils from some of the more important Middle Class Schools of the Metropolis, but that among the students are many who have received their early education at schools in the provinces.

"In the Evening Department, the attendance since October last has also been satisfactory. In the term ending December, 1884, 533 class tickets were sold to 482 individual students. The number of students on the College Register in the several classes was as follows: Machine Design, 72; Practical Mathematics, 43; Practical Geometry and Metal Plate Work, 56; Electrical Technology, 147; Practical Physics, 39; Inorganic Chemistry, 70; Organic Chemistry, 13; Drawing and Design, 134; Gas, 28; Carpentry and Joinery, 34; Bricklaying, 4.

"In the Applied Art Department, several students have received instruction in Tapestry Painting, and it is expected that many of these will thereby be able to obtain remunerative employment.

"A special feature of the Evening Classes are the complete courses of instruction that have been drawn up as a guide to artisans engaged in different industries, and 86 of the evening students have taken tickets for these complete courses.

"During the past term 118 apprentices have been admitted to the College at half fees, 10 of whom have entered the Physical Department, 3 the Chemical, 32 the Mechanical, 60 the Applied Art Department, and 13 the Trade Classes.

"The Council hope, in the future, to give greater prominence in the curriculum of the College to the course of instruction to be pursued by those who are preparing to enter some branch of the Building trade, and they are only waiting for further funds to enable them to extend the building with the view of giving practical instruction, during the daytime, in Applied Art, and of increasing the number of Trade Classes for artisans."

J. D.

## MOHAMMEDANS IN SOUTHERN INDIA.

*(The following article is taken from a pamphlet which we have received, entitled "Note on Mohammedans in Southern India.")*

It has been felicitously said by an eminent author that the noblest work of the creation is "Man." His supremacy over the rest of animated nature consists in the possession of the intellect, which enables him to receive the impressions made by the senses—by observation, or by any other means; to remember and to reason upon such impressions; to deduce inferences therefrom; and to distinguish right from wrong, good from evil. Gifted with powers of speech—a gift denied to the other denizens of the world—he holds a free intercourse with his fellow-beings, and imparts to others the knowledge he has acquired by personal observation. On the different degrees of mental culture rests the superiority of one man over another. It is, therefore, manifest that our bounden duty to ourselves and to the Supreme Being who has implanted this faculty in us is to ensure the highest culture; to seek the learning of antiquity; to study the laws that govern the vast mechanism of the creation, and deduce the great fundamental principles which should guide human action.

It is the accumulated knowledge of individuals that constitutes the basis of the greatness and prosperity of a nation. The ingenuity of man has devised means for extending and increasing the mass of such accumulation by uniting to the present the experience of past generations. Men may acquire immense knowledge; but if one should constitute himself the sole repository of the vast thoughts and extensive learning that he may have acquired, such thoughts and learning would only go a short way to ennoble mankind during his ephemeral existence. Fortunately, however, in addition to the powers of acquisition, he is blessed also with a power to hand down the vast treasure that he has acquired by skill, industry, and research of a labourious life, to the benefit of posterity for all ages to come; and this power of transmission is found in the art of writing. In proportion to the degree of refined culture in the arts and sciences, will be the rapidity of a nation's advancement in the tide of civilisation.

Let us pause for a moment, and look at the present condition of the Moslem population. At one time it was reputed for its enterprising spirit, its civilisation, and its learning; and now, it may be said, without exaggeration, that it is found immersed,

at least in Southern India, in the depths of ignorance and poverty. The causes which have led to such a state of things are well worthy of our enquiry. It is a source of congratulation that this subject has already engaged the attention of the State, and that measures have been set on foot to effect an improvement in the proper direction. Her Imperial Majesty's Government have been, from time to time, making some special concessions in favour of the Mohammedans, and are still anxious to do all in their power to promote the intellectual advancement of this class, and to benefit them to occupy a prominent position in the administration of the country.

It is an undeniable fact that the language which has been found best suited to afford the readiest means of opening the intellectual wealth to the youths of the country is English. The forethought and prudence of that great man who, years ago, directed his attention to the spread of education among her Imperial Majesty's Indian subjects, during the earlier days of the British rule, and laboured to divert the whole course of instruction into the channel through which it now flows, cannot be remembered but with deep feelings of gratitude. I refer, of course, to Lord Macaulay. He has, in his able Minute, which met with the entire concurrence of that popular Governor-General, Lord William Bentinck, argued, at full length and with great force, the desirability of educating the natives of India through the medium of the English language in preference to Sanscrit and Arabic. I cannot express myself better than by quoting the words of that eminent statesman regarding the excellence of the English language as a medium of instruction: "This language," he asserts, "stands pre-eminently, even among the languages of the West. It abounds with works of imagination not inferior to the noblest which Grecco has bequeathed to us; with models of every species of eloquence; with historical compositions, which, considered merely as narratives, have seldom been surpassed, and which, considered as vehicles of ethical and political instruction, have never been equalled; with just and lively representations of human life and human nature; with the most profound speculations on metaphysics, morals, Government, jurisprudence, and trade; with full and correct information respecting every experimental science which tends to preserve the health, to increase the comfort, or to expand the intellect of man. Whoever knows that language has ready access to all the vast intellectual wealth, which all the wisest nations of the earth have created and hoarded in the course of ninety generations." It is, moreover, the language in which all public and mercantile transactions are carried on.

For various reasons, upon which it is not now necessary to dilate, the study of the English language has been generally neglected by the Mohammedans in India, especially in Southern India. It being considered improper for a Muslim youth to begin to learn any foreign language until he completes his course of study in the Quran, which occupies him generally till he attains the age of thirteen or fourteen years; it is no wonder that he is placed at an enormous disadvantage compared with his fellow-students of other classes, and that so very few of his class are found to enjoy the blessings of an academical, or even a sound general education. To me, however, the reasons for the non-acquisition of knowledge through the medium of the English language seem inadmissible; so far as I have gathered, there is nothing in our sacred works which prohibits the study of the English or any foreign language; on the other hand, there is much, both in our law and usage, which distinctly sanctions the study of the language of the Court of the day. For instance, the followers of Islam in European Turkey and China study, as a matter of course, Turkish and Chinese, both being their Court languages, though foreign to that of the Quran; while the Moplas of Malabar and Lubbais of the Eastern coast, who are also Mohammedans, have their own mother tongue, Malayalam and Tamil; the Quran itself, in some localities, being written and read in the Tamil character by the Lubbais. Yet their orthodoxy as Mohammedans has never been questioned, nor have they been denied the communal rights and privileges of a Muslim, because of their ignorance of what is deservedly regarded as the sacred language of Islam, or of their knowledge of foreign dialects. It cannot be denied that education is the most pressing want of Muslims in this part of India. It is also beyond question that a thoroughly good, liberal, and sound education can only be had here through the medium of the English language. It must, therefore, be accepted as the indispensable medium of all but the elementary education of youths up to a certain standard.

These facts have been gradually asserting themselves, and a large number of Mussulman boys are now found attending schools of all descriptions in various centres of their population throughout the Presidency; but they do not appear to come up in the higher branches of study—at least in such numbers as I should like to see—and, unless they persevere, I fear they must be left far in the background in this age of competition. It appears to me very desirable that something should be done early, and in earnest, to give a powerful stimulus, at least, to the more intelligent section of the Indo-Mohammedans, to induce them to persevere in the higher studies; but in what

way this should be done I would leave for the consideration of the authorities who are devotedly the promoters of the public weal.

While advocating the course through which a sound knowledge of literature and science should be acquired, I do not mean to restrict the education of youths to the mere acquisition of book-learning. On the contrary, I consider that it should be thoroughly practical, and that technical or industrial education is, at this moment at least, as important and necessary as academical training. At present there is a great aversion to manual labour; and one prefers to be a quill-driver on half a loaf, than earn his full bread by the work of his hand. I consider that it is much better for a man to secure a decent living by the honest labour of his hand, rather than that he should be subject to genteel starvation, as a clerk in a public office or a mercantile firm. Moreover, the Mussulmans will do well to bear in mind that the market, so far as clerks and accountants are concerned, is greatly overstocked already, while there is ample scope for well-qualified artisans and mechanics finding remunerative employment. Now, especially, that the Government have distinctly pledged themselves to proceed vigorously in the direction of developing the resources of the country, and encouraging indigenous arts and industries, everything possible should be done by those desirous of making themselves useful in life, and of earning a respectable living, to avail themselves of every opportunity that is being afforded them. What can be more strange than that a good carpenter or a smith easily earns a rupee or two a day; while many of those considered to be pretty well educated lads are seeking posts worth 15 or 20 Rs. a month in Government or mercantile establishments? Our fellow-subjects of the Eurasian community have set an excellent example in the formation of an Industrial School, the practical results of which would appear to be encouraging. I should be very glad to see a similar institution organised for the benefit of a large class of Mohammedans.

I now come to that branch of my subject which is as important as it is delicate of approach. I refer to female education. Although Muslim women of the upper and middle classes have always received some kind of education which enables them to read a little Persian or Hindustani, it is altogether insufficient to expand their intellect, and enable them to judge for themselves. The Hobart School, which is the only institution of its kind in this part of the country for Muslim girls, is doing much useful work; and it reflects the highest credit on its management that English has been recently added to the curriculum of instruction, its study being left to the option of

the parents or guardians of the pupils. A Normal Class has likewise been organised for training young women as teachers. I need hardly dwell on the vast improvement already made by the girls of this institution in the art of sewing, as it has manifested itself through the Needlework exhibition periodically held under the auspices of the National Indian Association.

There is yet another branch of instruction which should not be lost sight of; namely, that regarding the preservation of health and nursing the sick. I do not advocate that this instruction should be such as would be required by a professional. It would be sufficient if the pupils were taught simple rules of dietary, ventilation, and the like, such as may be easily followed in their household.

I cannot conclude my remarks on this subject without referring to the Grant-in-Aid system, under which the Government is most liberally assisting private enterprise in opening and maintaining schools for the benefit of the children of this land. I will, however, confine my remarks to only one point, regarding educational institutions in which religious instruction, of whatever creed, forms a part of the ordinary course. I am strongly of opinion that it should be open to the parents to withdraw their children from attendance at such instruction without forfeiting any of the benefits of the institution; and this view is fully supported by the Indian Educational Commission. Educational institutions, under the management of religious societies, are doing much valuable service to the people of this country in many ways, and have placed the public under a deep obligation. They are fully welcome, therefore, to participate in all the advantages held out by the Grant-in-Aid system; but, at the same time, it is only just that they should not lose sight of the important fact that, so long as they receive aid from the Public Exchequer, they should also be prepared to suit their proceedings to the taste and feelings of the public.

I have already stated certain facts which preclude the Mohammedan boys from commencing to study English at as early an age as those of other classes. I have also adverted to the great disadvantage under which the former are placed in consequence when competing for scholastic distinctions. It appears to me, therefore, but reasonable that some liberal concession should be made in respect of the age of Mohammedan candidates desirous of competing for the Covenanted Civil Service Examinations held in England. Indeed, for reasons which will be shown hereafter, I would urge for a similar indulgence on behalf of all natives, whether Hindu or Mohammedan, going up for such examinations beyond India.

In the latter part of this pamphlet arguments are stated, and opinions quoted in favour of raising the age for Indian Civil Service Candidates.

In reference to the general subject dealt with, we should like to be informed whether a Society organised in 1883 for the encouragement of Mohammedan education, by Mr. Syad Ali, Acting Deputy Collector of Vizagapatam, and Mr. Syad Abdul Aziz Khan Bahadur, has prospered. Mr. Metcalfe, Principal of the Rajahmundry College, and President of the Committee of the Mohammedan Education Aid Society, acted as Treasurer of the Fund. The objects of the Society appeared to be excellent, and we should be glad to receive their latest Reports.

#### HOME EDUCATION CLASSES OF THE MADRAS BRANCH OF THE NATIONAL INDIAN ASSOCIATION.

We have received the following proceedings of the Director of Public Instruction, Madras, dated May 2nd, 1885:—

Read the following letter from the Inspectress of Girls' Schools, Northern, Southern, and Central Ranges, to the Director of Public Instruction, dated Madras, 20th April, 1885, No. 930:

"I have the honor to submit my report on the Home Education Classes of the Madras Branch of the National Indian Association, examined on the 26th and 29th March, 1885.

"2. There are some changes in the superintendence and in the staff of teachers since last year. Miss Carr, one of the Honorary Secretaries of the Association, now takes the general supervision, and Miss Nixon, who holds a first-grade normal certificate, has been appointed as Assistant Superintendent, on a salary of Rs. 100 a month. Miss Nixon entered on her duties on the 1st February, 1885. Miss Martyn, who was absent on sick leave for six months, has resigned, and her place has been filled by Parvathiammal, who holds a third-grade normal certificate. Atheammal, who was on the staff last year, has completed her normal certificate, and made it perfect by passing in school management, and in English language. Home education was begun among Mussulman ladies during the year, by Miss Cripps, but her services are now wholly required for the Hobart School,

and she gave up the work in December. No grant was drawn for her as a home teacher. The Committee have appointed another teacher acquainted with Hindustani to carry on this work. No grant has yet been applied for for her, but I hope that before long her work will be brought under inspection, and will be reported on next year.

"3. There have been many changes among the pupils this year, and the numbers have fallen from twenty-nine to twenty-four. Some of those who have left are absent from Madras, and intend to resume their studies when they return. The standard has also slightly fallen, there being no pupil under instruction this year who has passed the Special Upper Primary Examination. One pupil attended the Special Upper Primary Examination in December, but failed. This pupil and two others are now preparing for that examination, and it is hoped that they will attend it next December. At the inspection, no pupils were presented for Upper Primary certificates. Six were presented for Lower Primary certificates, and three obtained them. The three who failed could easily gain them in two months' time, if they work well.

"4. The magazines, *Janavinodini* and *Suguna Bhodini*, are taken in almost all of the houses where the pupils are sufficiently advanced to read them. This year there are, among the pupils, an unusual number of beginners, but most of these are intelligent and promising pupils.

"5. Needlework still requires much attention. With a few exceptions, the plain work was only moderate. The ornamental work was very fairly done, but the colors and designs were faulty. Two pupils obtained certificates of honourable mention and merit at the Needlework Exhibition of the Association, but generally the needlework is not as good as it should be. The Assistant Superintendent had, during the short time since she began work, supplied the pupils with patterns and better materials; and I hope much from her superintendence of the needlework during the year. She had also supplied all the pupils with good exercise books, and had shown them how to arrange them in an orderly way, and to keep them neat.

"6. The attendance and other registers were in order, and were very neatly kept. The Assistant Superintendent has prepared good time-tables for the teachers, and has arranged her own so as to meet them at each class at least as often as once a fortnight. Every day, except Friday, she meets two of the teachers.

"7. The Assistant Superintendent has also undertaken to give special instruction in English and in needlework.

"It has been found possible to conform to all the revised

rules laid down in article 53 of the code, except rules (3), (5), and (6).

"(3) Some of the pupils are beginners, and therefore cannot yet study all the subjects named.

"(5) The number under instruction varies constantly. At the time of inspection, only one teacher had ten pupils.

"(6) Only one pupil was younger than ten. She is a little Brahman girl, who would not be allowed to go to a public school."

The above report shows that the work of the Home Education Classes in connection with the Madras Branch of the National Indian Association has been carefully conducted, and much may be expected from the superintendence of Miss Carr, who is now helped by Miss Nixon, and three native female teachers, all holding normal certificates. It is gratifying to note that home education has been begun among Muhammadan ladies.

2. The changes recorded against the pupils, and the fall in numbers, as well as standard, are somewhat discouraging, and so are the results of the public examinations; but allowances must be made for depression in a scheme which has not yet passed out of the experimental stage.

3. It is satisfactory to find that *Janavinodini* and *Suguna Bhodini* circulate in the pupils' households.

4. The classes consisted of twenty-four pupils: twelve Brahmans, six Vaisyas, and six Sudras. Thirteen were the children of officials, and eight of traders. Three are entered under "others."

5. The inspection results are very fair, but needlework certainly requires much attention. The Director is glad to find Miss Nixon so devoted to her work, and he trusts the record of the current year will be one showing substantial progress.

6. The fact that all the conditions of the article of the code under which aid is granted are not fulfilled is noted. But, if in time it is found impracticable to fulfil the conditions strictly, the question of continuing under this system of operation will of necessity come under consideration, as, considering its expensiveness, it will not be desirable to relax the article further than was done last year.

(A true copy and extract.)

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

A VISIT TO THE GEOLOGICAL DEPARTMENT OF  
THE NATURAL HISTORY MUSEUM.

The National Indian Association arranges for Indian students occasional visits and excursions to places of literary and scientific interest, which are of real benefit to them, both as directing their attention to sights which they might have missed, and as enabling them to see objects under circumstances more favourable than they themselves could command. Among the numerous advantages of study and observation which a stay in England necessarily affords, by no means the least is that of visiting its various Institutions, for the deeper insight which they give into the intellectual life of the people; and for the part the National Indian Association contributes to this end it deserves our best thanks and support.

A visit was lately paid to the Geological Department of the Natural History Museum at South Kensington, under the guidance of Dr. Woodward, F.R.S., which afforded us an instructive view, of course of a general character, which would not have been otherwise possible without a study of several volumes. We were at once introduced into a world of centuries ago—nobody can say how many—when existed the beings whose remains we saw collected and carefully arranged on every side of us, which were now subjects of curious and patient study to some, and of amusement to others. The evidence which the fossil remains of animals have furnished of the successive changes the strata of the earth have undergone since the beginning of the creation was also very interesting to note. The stir which the science of Palæontology, as it is called, has created, not only as a "handmaid" of Geology, but in revealing the organic history of the world, is remarkable. It seems to pull down Man from the exalted position he has hitherto occupied in the popular belief as the earliest among created beings, and, in consequence, to change his historical place in the animal kingdom. It has revealed to us that thousands and thousands of years before he made his appearance the world was peopled, just as it is now, but by beings of various kinds, and in various forms of development, the first, in point of time, being the developed forms of life, and the last before him Birds and Mammals. The realisation of these facts, through the visit to the Museum, excited great interest, and for this we must thank Dr. Woodward, who had, in pursuance of a previous engagement with him, kindly undertaken to show us round the place. His lucid and interesting expository remarks enlivened

and brought within our comprehension what would otherwise have remained an uninteresting collection of bones, legs, teeth, and skeletons.

The second feature of interest in this visit—which, of course, follows from the first, already hinted at—was the fact of our minds being directed to the amount of patient research and persevering toil of the Western nations in pursuit of science. Of this the collection before us gave striking evidence. We found ourselves standing face to face with the results of the investigations of geologists who have devoted their whole lives to their work, and who have collected fossils from all parts of the world, thus laying the foundation of the science of Palæontology. A contact with such minds (and what contact could be closer than the one we were now having?) could not fail to produce a salutary effect. I have given this fact prominence because of the urgent need we have of recognising and bringing it home to ourselves. In no time of their history have the Indians ever devoted themselves to the discovery of the practical truths of Nature, and in this lies their chief misfortune. If they are to advance as a nation in future, and benefit by contact with the English people, they cannot too seriously be impressed with the examples and labours of English men of science.

My object, as I have already said in the beginning, was to note down here only the impressions produced by the visit, and therefore I hope I shall be pardoned for not having gone into the description of the different things we saw there, which, even if I would, I could not do any justice to, for want of sufficient especial knowledge of the subject.

ONE OF THE PARTY.

INFANT MARRIAGES IN INDIA.

The Census Returns of India, for 1881, furnish valuable information for those who are advocating postponement of their daughters' marriages to a later age than is at present customary.

How heavily the women of India are sufferers is shown by the fact that in 1881, out of a population of 253,891,821, there were 20,938,626 widows, but only 5,691,937 widowers.

It is not the females of one race only who thus suffer, for, of the widows, 16,117,135 were Hindus, and a fourth of that number, viz., 4,003,981, Muhammadans.

In all countries there is a tendency for men, the bread-winners, to marry at later ages than the female sex, and in the ordinary course of nature the men die and leave widows. But there is nothing in any part of the world to be compared to the condition of British India, where at the last census there were 78,976 widows below nine years of age; 207,388 between ten and fourteen; 382,736 between fifteen and nineteen; and 751,969 between twenty and twenty-four—a total of 1,421,069 widows under the age of twenty-five!

A letter, which the editor vouches for as genuine, appeared in the *Times of India* (June 30th), giving a sad description of the position of Hindu women, and of the miseries consequent upon child-marriage. The writer, a Hindu lady, ends her letter with the following appeal to the leaders of her community:

“If you succeed in bringing about a salutary reform in the position of Hindu women, then the spread of education, the development of arts and sciences, the production of an able-bodied, strong-minded race of men and women—in fact, the mental and material prosperity of India—will follow as a matter of course, and India will revert to her once proud position among the nations.”

We shall give a full account of this letter next month.

Some verses in Hindu, by another Hindu lady, have appeared lately in the *Parsi Punch*, of Bombay. The verses are addressed to Mr. Malabari, and they express the writer's appreciation of his efforts to abolish early marriages, and to promote the re-marriage of widows.

#### INDIAN INTELLIGENCE.

Mrs. Ilbert lately delivered, at Simla, six lectures on Practical Nursing, addressed to ladies. The attendance included Lady Dufferin, Lady Helen Blackwood, and the Hon. Miss Thynne.

A reply, in the form of a Minute, has just now appeared in the *Official Gazette*, to the address presented to the Government of India in 1882 by the National Mahomedan Association. The Viceroy, after expressing his great personal interest in the welfare of the Mahomedans, points out that what chiefly stood

in the way of their advancement in the past has been their inability or reluctance to take full advantage of the state of education and to enter into competition with the Hindu. Reports received from most of the Provinces show that a real advance has now been made in this respect, and that the Mahomedans have nearly, if not quite, their full share of public employment, while in some Provinces they have received exceptional favour. The institution of liberal scholarships for Mahomedans will, it is added, form part of the general education scheme.

The Government of Bombay have written to the Secretary of the Society for the Prevention of Cruelty to Animals, intimating that, in consequence of recent instructions from the Government of India urging economy in all departments of financial expenditure, it will be necessary to defer opening the Veterinary College, the inaugural ceremony in connection with which was performed by the Viceroy when he arrived at Bombay.

Mr. Harkisondas Narotandas has offered a lakh of rupees to the Bombay Government for a Clinical Hospital for Women, to be built beside the Jamsetjee Jejeebhoy Hospital, and named after his father and uncle.

The *Indian Spectator* writes: “The Agricultural Department at Madras has long been in working order and has attained a superior stage of efficiency as compared with the same department in Bombay. The farm and the Agricultural College at Saidapet have long been models for similar institutions in other parts. The experiments in sericulture and bee-farming are very interesting, and, though not yet quite successful, are full of promise for the future. Considerable progress has been made in the way of popularizing improved implements, and the growing interest of the people in agriculture is shown by the establishment of two agricultural societies in Madura and North Arcot, and it is expected that their example will be followed in Tanjore, Coimbatore and Bellary. Attempts are also made at introducing approved appliances of agriculture.

A new monthly Magazine, called *The Indian Agricultural Gazette*, has been started at Calcutta. It is said to be a very useful publication, containing good suggestions and valuable information by competent writers.

The *Liberal* announces the selected course of studies for Bengali ladies for Examination at the Victoria College, Calcutta. The Senior Examination includes English, Bengali, Arithmetic, History, Geography, Natural History, and Laws of Health. The Junior includes English, Bengali, Arithmetic, Physical



Science, Ethics, Domestic Economy, and as optional subjects, Music and Drawing. Mr. Alex. Thompson, M.A., lately delivered a lecture to the ladies of the College, of whom about 40 were present, on the Steam Engine, with interesting illustrations.

Mr. Hormusjee Eduljee Kotwal, employed in the forest Department of the Native State of Vansda, is said to have killed over one hundred tigers in and about the native territory. A subscription has been opened for presentation of a rifle to him.

The Metropolitan College at Calcutta, established by the great Pundit Eswara Chunder Vidyasagar, is a very flourishing educational institution. It appears that a large number of candidates in the University Examinations from this College pass every year in the higher divisions. There is a Law Class attached to this institution, which is most efficiently conducted. This College has a branch institution on the north part of the town, and now it is going to establish another on the southern part.

We are glad to learn that special facilities have been granted to lady students of Medicine at the Calcutta Medical College. Those that have passed the University Entrance Examination, will have tuition and residence free.

#### PERSONAL INTELLIGENCE.

In the recent Open Competition for the Civil Service of India, Mr. Mohsin B. Tyabji, of Bombay, stood sixteenth among the forty-one successful candidates, obtaining 1,729 marks.

Mr. P. S. Chetti has passed the Final M.B.C.M. Examination of the University of Edinburgh.

We are glad to learn that Mr. S. Sathianadhan, M.A., LL.B. (Cambridge), lately Headmaster of the Rajamundry School, has been appointed a Professor in the Cumbaconum College, Madras Presidency.

*Arrivals.*—Mr. Darasha Ratanjee Chichgur, from Bombay; Mr. Krishna Govinda Gupta, B.C.S., on leave; Mr. S. C. Das, from Calcutta; Nasrullah Khan, lately a student at the Rajkumar College, Rajkote; Mr. Framji Desai, with wife and two children, from Bombay; Mr. Kharsondas Chubildas, also from Bombay.

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# JOURNAL

OF THE

## National Indian Association

IN AID OF

SOCIAL PROGRESS AND EDUCATION  
IN INDIA.

No. 177.—SEPTEMBER, 1885.

LONDON:  
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ALLEN'S INDIAN MAIL,

AND OFFICIAL GAZETTE FROM INDIA, CHINA, AND ALL PARTS OF THE EAST.

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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. Superintending the education of Indian students in England.
9. 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; 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. 177.

SEPTEMBER.

1885.

### COLONIAL AND INDIAN EXHIBITION OF 1886.

In the June number of this *Journal* we announced that it was intended to form a National Indian Association Court for educational exhibits from India in the Colonial and Indian Exhibition to be held in London next year, and that four Secretaries had been appointed, with the approval of H.R.H. the Prince of Wales, to carry out the arrangements. Almost simultaneously, however, with the necessary discussion between the Secretaries and the Finance Committee of the Royal Commission as to the practical measures for organising the National Indian Association Court, the report of the classification adopted and being acted upon by the Government of India had reached the hands of the Royal Commission. It was seen from that classification that very much that had been contemplated under the projected National Indian Association Court was already provided for. And the Finance Committee arrived at the conclusion that the proposed Court might to a considerable extent clash with the provisions for the representation of the results of education in India made by the Government of India. They therefore recommended that the National Indian Association Court should not be proceeded with.

The original announcement of the formation of the Court had, however, already reached India; and intimations of much cordial co-operation in rendering that

Court very complete were, in the meantime, received by the Secretaries of the Court. It was clear that very material progress had already been made towards securing for the Court very interesting specimens of educational results, and of needlework by native ladies. Whilst, therefore, acknowledging that, under the circumstances, it was best to forego further action in organising the proposed Court, it was, nevertheless, resolved that an endeavour should be made to secure space for the exhibits which were in preparation for it. The Secretaries forthwith communicated with the Finance Committee, and expressed their earnest hope that the Royal Commission might be able to arrange for the inclusion of those exhibits in the Imperial and Provincial Section of the Colonial and Indian Exhibition. The following letter, addressed to Mr. Alan Cole, one of the four Joint Secretaries for the Court, which has now been relinquished, has been received:

“Colonial and Indian Exhibition (London, 1886),

“South Kensington, S.W.,

“6th August, 1885.

“Dear Sirs,—I am directed to acknowledge the receipt of your letter of the 27th ultimo, with its enclosures, in which you announced the concurrence of your colleagues and yourself in the opinion expressed by the Finance Committee of the Royal Commission respecting the advisability of abandoning the idea of a National Indian Association Court. In order that the interesting exhibits referred to in the inclosure to your letter may, as far as possible, be shown in London, the Government of India has been asked to endeavour to find room for such objects as have been already collected in India on behalf of the National Indian Association, as far as space can be found in the Imperial and Provincial Courts Collections; and I am to express a hope that this arrangement will meet the wishes of your Association.

“Yours, &c., &c.,

“J. R. ROYLE.”

The Committee of the National Indian Association, while regretting that the original scheme cannot be carried out, request the Secretaries of the Branches of the Association and others who have exerted themselves in regard to the proposed Court not to relax their efforts, but to place themselves with-

out delay in communication with the Committees or Agents for the Exhibition appointed by the Government of India and the Local Governments. All articles thus sent should be labelled with the name of the Association, and the address of the Hon. Secretary, for identification, in regard to possible sales, or in order that they may be used after the Exhibition is closed, for awakening interest in educational progress in India. It is a satisfaction to the Committee that the results of instruction in Indian Schools will, by the decision of the Government of India, be included in the Exhibition, and they hope that a healthy stimulus to education will be given in 1886 which will prove of lasting benefit to teachers and scholars.

#### SUPERINTENDENCE OF INDIAN STUDENTS IN ENGLAND.

We desire to call the attention of parents and guardians in India, who may intend to give the advantages of study in this country to youths under their care, to the following Circulars lately issued by the Committee of the National Indian Association. Indian students visit England in increasing numbers; and parents naturally feel anxiety as to the welfare and progress of their sons in a distant land, removed from old associations and familiar influences. Sometimes the student's father accompanies him to England, in order to make suitable arrangements for his tuition. But such arrangements soon fail without constant adjusting and adaptation, and hence the young man may be left without supervision during the main part of his stay. Though many Indian gentlemen have returned home after steadily aiming at, and accomplishing their professional objects, yet there are others who have not spent their time satisfactorily, disappointing thus the hopes of their friends. And even as regards those who have been distinguished for industry and self-control, the visit to England has been often less favourable to general cultivation of mind and character than it might have been if the student had lived in a less isolated way, and had had more opportunities of becoming acquainted with English life and institutions.

The Committee of the National Indian Association have

already in some degree endeavoured to meet these difficulties by giving advice and guidance to Indian students; but they have decided now, after much consideration of the subject and of the practical difficulties that surround it, to undertake the responsibility of superintendence upon certain well-defined conditions, which their Circulars clearly set forth. They hope that by the appointment of a well-qualified Superintendent, who will exercise a personal and friendly care over the students, and who will have the counsel of a special Committee, much may be done to minimise the present risks and to enable students to gain fuller benefit from their residence in England than is ordinarily secured. The Committee are, at any rate, willing to make the trial, in case Indian parents like to take advantage of the proposed arrangement; and they will do what they can to promote the success of the plan. They would recommend Indian parents and guardians to consider the matter fully, and to consult, if possible, with some who have visited England, before coming to a final decision as to sending their sons or wards to this country; and, having entered upon the arrangement, to express their wishes without reserve, and to place confidence in the good-will and efforts of those who thus offer to supply their place during the temporary loneliness of their sons at a distance from home, while fitting themselves for a useful career in life.

## CIRCULAR.

The Committee of the National Indian Association are prepared to undertake the Superintendence of Indian Students, of the age of fourteen years and upwards, and, in special cases, below that age, who may be committed to their care by Parents or Guardians in India, on the following conditions:—

1. That the sum of £100 sterling be paid before the arrival of the Student to the Hon. Secretary of the Association, to be placed in deposit for meeting unforeseen expenses, which sum, or any balance remaining, will be refunded on the Student's return to India.

2. That a minimum annual sum of £200 sterling be paid in advance in yearly or half-yearly instalments. This minimum sum will suffice for the expenses of an ordinary school education, including board, dress, vacation expenses, and cost of superintendence. For professional, University and technical training, a larger sum will be required, which will be settled in each case according to the course of study decided upon.

3. That the Student be required by his Parents or Guardians to follow the counsel and direction of the Superintendent appointed by the Committee.

These conditions being accepted, the Committee of the National Indian Association undertake: To arrange for the reception of the Student; to provide a suitable School or College, according to his age and requirements; and generally to supervise, befriend, and direct him during his stay in England. The Committee will also endeavour to make the Student acquainted with the best side of English life and manners, and give him opportunities for studying the institutions of the country.

The Committee have appointed Mr. Algernon Brown, M.A. Oxon, Barrister-at-Law, who has lately visited India, and has had successful experience in the training of Indian youths, to be Superintendent of Students committed to their care, and, unless otherwise specially provided, he will carry into effect all arrangements for their welfare under the general direction of the Committee.

Hon. Agents of the Committee will be appointed hereafter in various parts of India for furnishing information to applicants. Meanwhile communications, accompanied with references, should be addressed to Miss Manning, Hon. Secretary of the National Indian Association, 35 Blomfield Road, Maida Hill, London, from whom further details can be obtained.

On behalf of the Committee,

THOS. H. THORNTON, C.S.I., D.C.L.,  
*Late Member of the Legislative Council of India.*

R. M. MACDONALD, Major-General,  
*Late Director of Public Instruction, Madras.*

M. BRANDRETH.

C. R. LINDSAY,  
*Late Judge of the Chief Court of Judicature in the Punjab.*

M. M. BHOWNAGGREE, Bombay.

CHARLES POLLARD, Lieutenant-General, R.E.,  
*Late Secretary, Government Punjab, P.W.D.*

E. A. MANNING, Hon. Sec.

June, 1885.

The second Circular, which contains further information as to the object and details of the scheme, is as follows:—

1. The object of the scheme is to afford counsel and assistance to Indian students coming to England, and to provide for them a system of friendly supervision, under which, it is believed, many evils to which they are at present exposed may be avoided, and many advantages placed within their reach.
2. With regard to age, the Committee are prepared to undertake the care and superintendence of Indian youths from—and in special cases below—the age of 14 years. It is not their wish to encourage parents to send their sons to England so young as to forget their home associations; but those who desire for their sons a thorough English education, or intend them to compete at Examinations for the public service, should send them before they have completed their fifteenth year.
3. To ensure constant and effective supervision, the Committee have appointed Mr. Algernon Brown, M.A., of the University of Oxford, Barrister-at-Law, who has lately visited India, and has had successful experience in the training of Indian youths, to be Superintendent of Students committed to their care, and he will, unless otherwise specially provided, carry into effect all arrangements for their welfare under the general counsel and direction of the Committee.
4. Tutors, Schools, Colleges, places of abode, will be selected with strict regard to individual requirements, and in careful view of the Student's future. It is not proposed to establish a general Boarding-house.
5. In the selection of a Student's profession or calling for life, the Committee will always be guided, in the first place, by the wishes of his parent or guardian; in the absence of any expressed desire, it is recommended that the Student should follow the advice of the Committee in coming to this important determination.
6. The Committee particularly desire their arrangements to include abundant opportunities for enabling each Student to obtain an intimate knowledge of the best side of English home-life and manners.
7. In addition to providing facilities for general, professional, and technical education, the Committee deem it important to promote, when practicable, some acquaintance with the manufactures of this country, especially such industries as are suitable to India, *e.g.*, the making of woollen and cotton fabrics, paper, cutlery, pottery and porcelain.

8. The Committee are prepared to arrange to give the Students the benefit of English or European travel, if it is desired; but this will, of course, involve additional expenditure.
9. With regard to expenses, for an ordinary school education, including board and residence, dress, vacation expenses, and cost of superintendence, the minimum sum is estimated at £200 a year.
- For professional, University and technical training, a larger amount is, of course, necessary, which will be settled in each case according to the course of study decided on.
10. Fixed yearly or half-yearly prepayments of the annual sum agreed upon are strictly required.
11. Further, to meet any unforeseen expenses, a deposit of £100 must be paid to the Hon. Sec. or Treasurer before the Student's arrival in England; but this deposit, or any balance remaining, will be refunded on the Student's return to India.
12. All payments must be made to the Hon. Secretary or the Hon. Treasurer of the National Indian Association. The Committee earnestly recommend parents and guardians to abstain from sending the Student any money except through this channel.
13. A yearly Report and Statement of Accounts will be rendered to the parent or guardian of each Student.
14. Students are advised to bring only such clothes with them as are necessary for the voyage, which should include a thick overcoat and warm underclothing.
- English clothing is procured better and at less cost in England. Indian costume, being unsuited to the climate, is not ordinarily worn by Indian Students, but it is desirable that the Student should provide himself with such dress, for use on special occasions.
15. For the voyage to England, the P. & O. Steam Navigation Company, which carry the Government mails, are recommended, owing to the punctuality of their service; but the British India, the Star, and other Lines, are in many other respects equally good; and somewhat less expensive.
- By the P. & O., the cost of a 1st class passage from Calcutta or Bombay is Rs. 680; 2nd class ditto, Rs. 370. Travelling expenses over and above this need not in either case exceed £5.
16. Due notice being given, Students will be met on their arrival and provided with a suitable home, pending arrangements of a more permanent kind.

17. Particulars relating to legal, medical, engineering, and agricultural education, courses of study, fees, &c., as well as some information on mercantile pursuits, will be issued shortly by the Committee.

18. The name and address of the Association are registered in the Government Telegraph Code, the word being "Omnes." A message sent from any telegraph office in India to "Omnes," London, will be delivered to the Hon. Sec. of the Association.

19. Honorary Agents of the Committee will be appointed hereafter in various parts of India; meanwhile, communications, accompanied with references, should be addressed to the Hon. Secretary of the National Indian Association.

• August, 1885.

#### MEDICAL WOMEN FOR INDIA.

##### THE COUNTESS OF DUFFERIN'S ASSOCIATION.

The Medical Women for India movement has been vigorously taken up, we are glad to find, by the Countess of Dufferin, who has just new formed an Association in India for supplying female medical aid to the women of that country. Lady Dufferin is anxious that a sustained effort of an unsectarian and national character should be organized, in order to facilitate the treatment of native ladies by practitioners of their own sex, and she hopes that all who are interested in this important object will combine their efforts. The Association will endeavour to provide medical women for hospital wards and families, to found scholarships for women students, and to supply trained nurses and midwives for hospitals and private houses. The Viceroy is Patron, the Presiding Governors and Lieut.-Governors are Vice-Patrons, and their wives Vice-Patronesses. The Executive Committee consists of a small central Committee working under the presidency of Lady Dufferin. A fund has been already started, and the Maharajas of Ulwar, Rutlam, and Cashmere are among those who have promised support and sympathy. Lady Dufferin has expressed her desire to work in concert with the National Indian Association. An untold amount of good may be expected from an organization started under such influential direction.

#### PAYMENT OF ENGLISH MEDICAL WOMEN IN INDIA.

By DR. ELIZABETH BIELBY, M.D.

I purpose, in this month's *Journal*, to give my views, more especially, as to the amount of fees that ought to be paid to qualified medical women who go from this country to practise amongst Indian women and children. It is always difficult to write on the subject of right and due payment, for certain work done; and in this particular instance the difficulty is greater, because comparatively few of the facts of the case are so thoroughly known by my readers, as to put them in a position to judge impartially. This arises from the fact, that even those who have lived in India, have not, except in a few instances, occupied such positions as would enable them to take into consideration the bearings on both sides of the case. I will do my best to make as clear as possible the position that qualified women wish to take with regard to fees, and payment for appointments; for much trouble and misunderstanding might arise if the question remains in the uncertain condition in which it is in at present. In all new movements it is of the greatest importance that a good beginning should be made; so that, while many details must of necessity be changed, few of the main points may need altering. We think the time has come when the rate of payment that a qualified woman, going to work in India, has a right to expect should be clearly and fairly put before our readers.

As I am mainly writing for India, not for England; in regard to Indian women, not English; for qualified women who are going to practise in India, not in England;—I must ask my readers to bear this fact in mind; for by their so doing much repetition will be saved.

What fees has a qualified woman a right to ask—for attending medically the ladies and children of an Indian gentleman's household?

In answering this question, I have not the least wish to lay down any hard and fast rule; I am only anxious to point out certain general principles which I think ought to be a guide to all, at the same time leaving each individual free to make her own arrangements for special or particular cases.

It is generally accepted amongst medical woman in this country that they should receive the same payment as medical men, whether for public appointments or as fees for attending private cases. Of course, there are differences of



charges; for instance, no medical attendant would charge one who has an income of two hundred a year as much as one who has as many thousands. Again, a medical woman just starting a practice cannot command the same fees as one who has had years of experience. But these facts would be taken into consideration in the case of medical men too. What I maintain is, a small fee or salary should not be offered to a woman because her medical skill is to be used only for women and children. Against this it is argued that women's work is ordinarily not so well paid as men's, and that, therefore, medical women ought to be content to receive much less payment than medical men. At the same time there are differences of opinion as to how much less a woman should be willing to take. But a little consideration will, I think, convince all who wish to deal fairly by women, that for a medical woman to take a considerably less fee, or receive a much less salary, than a medical man would receive in the same position, and under the same circumstances, is impossible. It has cost the medical woman just as much time, money, and hard study to obtain her medical education as it has cost a man. She has had to spend exactly the same number of years at a school of medicine, hospitals, &c., before the Examiners would admit her to the Examinations for her diploma. In every particular the same is exacted from her as a student as is exacted from men. In many cases she has borne great hardships, and made many sacrifices to obtain her position; and often she must be just as careful as a man to save sufficient for old age.

Again, if the medical woman consents to take much less than it is usual to pay to medical men in the same position, she will at once lose her proper standing, and will thus lower the whole movement for providing medical women for India; also, much of the labour of the pioneers in the cause of medical women for England and India will be lost. If the services of a lady doctor are obtainable for much less remuneration than those of a medical man, the result will be that the public will sincerely believe that her knowledge cannot be so valuable, or that her medical education has not been so thorough or complete as that of medical men. The consequence would be that medical women would, in the course of time, come to be looked upon as only second-rate doctors, to be used when no better could be had, or because the

circumstances and family life of the patients they were called to attend precluded them from calling in a medical man.

But it is said, "Why not begin with low fees, and increase them afterwards?" By all means, if such a course is taken as a beginning, and if a medical man would have to do the same, in the same position and under the same circumstances. It is much easier to lose a position than to regain it. If medical women are willing to take the position which would follow from their being willing to receive very much less payment than is paid to men, they will find it next to impossible ever to rise into a better position.

We are told that the difficulty lies with Indian gentlemen; that they will not be willing to pay a qualified woman nearly as much for attending the ladies and children of their Zenanas as they would pay to a medical man for attending themselves and their sons. I am afraid, in many cases, that is true. But surely it should be our endeavour to convince Indian gentlemen, that for a qualified English woman to take such a position is impossible. We ought to bear in mind, that not only is it impossible for the sake of the medical women, but also for the sake of Indian women. We have no right to encourage the idea, so strongly held in India, that women and their sufferings are of such little account, or that what is done for the alleviation of their sufferings should be less than what is done for the alleviation of the sufferings of their fathers, husbands, or brothers. It ought to be our endeavour to show that we consider they are of equal worth, and that they should have the same consideration as men. I believe that while the majority of Indian gentlemen are not yet prepared to spend the same money on their wives and daughters as they would on themselves and their sons, yet there are some who are quite ready to do so. I quite admit that these are in the minority; but often a *united minority* may do more for a good cause than a divided majority which opposes them, and in the end this minority may succeed. I believe it will be so with regard to the position that qualified women are to take in Indian practice, and especially if English friends will do all in their power to help things to move in the right direction. I know great patience will be needed, and perhaps almost every case would have to be taken into separate consideration. But while I am sure Indian gentlemen are

much to blame in the matter, English friends are also not free from blame. How few English people know, or care to understand, that a woman must spend the same time over her studies, and go through the same examinations, as a man, and that her diplomas are of exactly the same value as those of men! As this is so in England, where women are valued and considered, I think we can hardly blame Indian gentlemen, if they are unwilling to give to qualified women the position that they give to qualified men. Indian ladies have been for generations looked down upon; in very many cases, considered as no better than cattle. This state of things is becoming somewhat changed, but much has yet to be done before the women of India are allowed to take their proper position. Again, the women (Dhaies) who attend Indian women are paid very little indeed. In some cases they are not paid at all in money, but receive food, &c., as payment; or for a very small sum, paid annually, they attend whole families of women. Up to quite recently it was considered that such would-be doctors were quite sufficient for Indian women. So when Indian gentlemen are advised to secure the help of a qualified medical lady, as a right and proper doctor for their wives and daughters, not only have they to get over many prejudices, but the question of payment is one of serious consideration. But as the difficulty of allowing qualified English women to attend in the Indian Zenanas has, in a great many instances, been overcome, so I believe will this difficulty as to due payment in time be overcome. I know much apathy exists in the minds of Indian gentlemen with regard to their duties towards their women. I know it is hard to get many Indian gentlemen to take a warm interest in the improvement of their women; but do not let us put qualified English women in an inferior position to qualified men, thinking that by so doing we shall improve the position of Indian women, for we shall find that their position is not improved by such means.

It has been said, if qualified women would go to India, and be content to attend such Zenana patients as could pay them very little, or nothing, they would get more than enough to do, and would at the same time do great good. But such a course is impossible, unless each qualified lady had such a salary guaranteed as would enable her not only to live in comfort, but also as her position as a doctor demands; and, in

addition to this, such as would enable her to put something away against the time when she will not be able to work. A medical woman must live in a certain style, and must keep up a certain position, whether she is receiving fees from her patients or not. Surely all the labour she has gone through, and the money she has spent, in obtaining that position, have to be taken into consideration. It can hardly be expected that a lady, who works as a doctor in India, will do it with less hope of success, than the one who starts practice at home. The lady who begins practice in this country hopes to earn something more than sufficient to live upon; she expects—after the first few years—to make sufficient income to enable her to save something for the time when work will be impossible. If this is so necessary here, how much more is it so in India, where the climate and so many other obstacles hinder a woman from working for as many years as at home! But, it will be asked, "What is to be done for the thousands of Zenana patients who can only afford to pay very small fees, or none?" Before I say what I think could be done for many of them, I would remind my readers that not all women in the Zenanas of India are ladies, as we understand the term, and as it is understood by themselves. A man's social standing in his own class depends, in a great measure, upon whether he can afford to keep his wife and daughters in Zenana or not. So it has come to pass, that upper-class servants, and other men in similar positions, keep their female relations as strictly "behind the Purdah" as a Prince does. I know that there are thousands of high-class women in the Zenanas who are very poor, and who could not afford to pay a physician her full fee; but the greatest number of Zenana patients, whose husbands can only afford to pay small fees for medical attendance, belong to the upper servant and small shopkeeper class. To meet the wants of this class, I think dispensaries, on the provident plan, should be established—dispensaries where Zenana women, by paying a small sum each month, could have medicine and medical advice free. If such a dispensary were established in every city or town where an English qualified lady had an appointment, I believe it would be a great success, as meeting a great want; and the necessity for the lady doctor to make so many visits to Zenanas unable to pay fees would, in a great measure, be obviated. She should fix certain hours, two or three times a week, when

she could be consulted by such patients at the provident dispensary; and it might be arranged that on such days she would not attend at the free dispensary. Many may think that for a woman to go to a dispensary, it would be necessary for her to be seen by strange men, and that thus she would no longer be considered a Zenana woman, and would lose caste in the eyes of her friends. But it would not be in the least necessary that she should be seen by anyone but women; for the dispenser and all the servants of the dispensary should be women. The patients could be carried to the dispensary in *dolies*. The entrance-hall should be large enough for the *dolies* to be carried inside, before the women get out. That all this can be done I know; for at the City Dispensary, Lucknow, in connection with the I.F.N.S. Missionary Society, this was done. The women who came in *dolies* were of the class of which I have written, and there was no difficulty in keeping them quite secure from being seen by men. That such a plan as I have written about would take much time, and require great patience in all who had to work it up, I am quite sure; but I see no reason why it should not succeed. The women would not be pauperized, and so would retain their self-respect; and the medical woman's time would not be unduly taxed.

I should not like my readers to think that I wish lady doctors to do nothing for their Indian patients but what they are paid for, or that if full, or nearly full, fees are insisted upon, they will lose opportunities of kindness and sympathy. For while I maintain they should not be paid less because they are women, or because they are only going to attend women and children, there will be very many cases in which they will give their time gladly, knowing that they will get no payment except the thanks of their patients; and I think a lady doctor who has her right recognised to charge the ordinary fee of a physician to those who can afford to pay, will have more time, and means, to show kindness and sympathy to those who can pay nothing.

If a lady doctor had an appointment, or guaranteed salary (as I hope all who go from this country to practise there will have at first starting), the question will arise, how much time she is to give for the salary received? I think it is impossible to state any rule with regard to this: so much would depend on the nature of the appointment, or arrangements, and upon

the amount of salary given. Perhaps each appointment would need to have its own rules (unless the appointments were made by Government, when the same rules would apply to all). On the part of those who arrange the appointments, there should be a readiness to recognise the right position of the lady doctor, and to give her a fair chance, by private practice, to make more than just sufficient to live upon; and I feel sure, on the part of medical women, there will be the earnest wish to fulfil their duties faithfully. I am sure the first concern of medical women who go to India will not be how much money they can make, but how much good they can do; how best use their skill for the relief of the suffering women and children they will meet wherever they go. They will make it their first consideration, how they can raise the condition of Indian women, and how best serve them.

I must ask the forbearance of my readers for writing so fully on this subject, when it may be thought that all could have been said in a few words; viz., that the position of qualified women in India should be exactly the same as that of qualified men; but it is better that the reasons for insisting on that position should be known.

It is our earnest wish to secure the permanent good of Indian women; that any change in their condition that we are the means of bringing about should be of such a nature as to last; and that we should thus help them to take their proper places in their homes and in the world. To bring about such a change needs much time and great patience; but I am persuaded that before long there will be a great change for the better. When we consider what has been done in a few years, and what changes have taken place in the minds of Indian gentlemen with regard to the education of their wives and daughters, surely we can hope that much more will be done; that what has been done, though very good, is but the beginning of brighter and better things for Indian women and children. We must not forget that it is our duty to get the sympathy and help of Indian gentlemen in all we wish to do for their women and children; and we should let them see that we look upon their wives and daughters as our sisters, to be helped as such, and not as strangers.

## CHILD MARRIAGE IN INDIA.

We mentioned in the last *Journal* a remarkable letter by a Hindu lady on Child Marriages which had appeared in the *Times of India*. We now give the letter, as an important contribution to the discussion of the subject. A certain degree of exaggeration must, we are told, be allowed for in regard to the generalisations which the writer makes from her own experience, and some of her suggestions may not be practical; but there must be much truth in the facts and arguments put forward, and we hope that this touching appeal will not be without effect in regard to customs which so greatly need reform.

*To the Editor of the Times of India.*

Sir,—Not being much accustomed to write in English—particularly to newspapers—I submitted this letter to the inspection of a friend, who has kindly looked over and corrected it, where he thought correction was necessary. But for this friend's kindness I should have not, I am afraid, dared to address you. I have to thank this gentleman, not only for the literary help given by him, but for the genuine sympathy he feels for our condition.

The above subjects have been very keenly discussed throughout the whole of India for the last few months. The agitation against these evil customs is mainly due to the exertions of Mr. Malabari, who has laid all Indian women under a debt of gratitude, for which we cannot thank him too much. One cannot sufficiently applaud the moral courage of this gentleman, who has not only devoted a large portion of his valuable time to the consideration of these subjects, but has undertaken the Herculean task of agitating the whole of India for the abolition of these baneful practices. Everybody knows the misery which is brought upon the Hindu community by these wicked institutions—misery which is not confined to any particular class or section, but affects all alike, the rich and the poor, the old and the young, though women are the greatest victims. Yet, when foreigners (*i.e.*, non-Hindus) are touched with pity at our hard lot, and try their utmost to relieve us from the tyranny under which we groan, why will our own people shut their eyes and remain as indifferent and unconcerned as ever? The cause of this apathy seems to me to be this—that either

our people have no real desire to introduce wholesome reforms in our social customs, or that they have no moral courage to endure the difficulties in which such reforms may temporarily land them.

The general apathy towards social improvements which characterises our people has been telling upon the whole community, but it tells most heavily upon the female sex. Hindu social customs do not entail on men half the difficulties which they entail upon women. Excepting the two principal difficulties resulting from infant marriage, they enjoy full mental and physical freedom. Religion or social custom does not, in any way, interfere with their liberty. Marriage does not interpose any insuperable obstacle in the course of their studies. They can marry not only a second wife, on the death of the first, but have the right of marrying any number of wives at one and the same time, or any time they please. If married early, they are not called upon to go to the house and to submit to the tender mercies of a mother-in-law; nor is any restraint put upon their actions because of their marriage. But the case with women is the very reverse of this. If the girl is married at the age of eight (as most of them are), her parents are at liberty to send her to school till she is ten years old; but, if they wish to continue her at school longer, they must obtain the express permission of the girl's mother-in-law. But even in these advanced times, and even in Bombay—the chief centre of civilization—how many mothers-in-law are there who send their daughters to school after they are ten years old?

Thus, Mr. Editor, when we are just beginning to appreciate education, we are taken away from school, and, therefore, you can imagine what progress, if any, we could make in our studies in the scanty time at our disposal. Nothing tangible need be expected from the efforts of our reformers—whose number even in Bombay is insignificantly small—who have dared to oppose the prejudices of their community, and sent their daughters and daughters-in-law to school after the age mentioned above. For even a girl who is so exceptionally blessed as to have parents holding the most liberal views on education, can only prosecute her studies for three or four years longer; for she is generally a mother before she is fourteen, when she must, of sheer necessity, give up the dream of mental cultivation, and face the hard realities of life. It seems, therefore, hopeless to expect any advancement in the higher female education, when the custom of infant, or rather early, marriage continues as rife as ever. Unless this state of things is changed, all the efforts at higher female education seem like putting the cart before the horse.

The wicked, and I might almost say inhuman, treatment to which a young daughter-in-law is subjected in the house

of her mother-in-law has been a subject of bitter satire for writers, both English and native. The loss of mental and physical freedom which a girl experiences the moment she steps into the house of her husband cannot be accurately realised by Englishmen. She must never think of sitting or speaking in the presence of her father-in-law or mother-in-law, nay, even in the presence of any other elder member of their family. She must get up early and go to bed late, must work with the servants (I don't say *like* the servants, for they have the option of refusing to work, which she has not). It is the undoubted privilege of the mother-in-law to find fault with everything and anything done by the unfortunate victim. Any remonstrance from the culprit is promptly and sharply met by a torrent of abuse, often followed by direct or indirect corporal chastisement. If this discipline does not make the girl as docile as a beast, and as submissive as a slave, the mother-in-law can use her last weapon, and turn the girl out of doors. This is an extreme to which the girl, if she is wise, will never drive her mother-in-law to resort. For she can find no sympathy for, or protection in, her distress from her parents, who might be regarded as her natural guardians. It is a point of honour with them not to shelter a girl who is so ignominiously turned out. They angrily advise her to forthwith repair to her husband's house, and make due amends to the all-powerful mother-in-law. No help need be expected from the husband. The poor fellow, hardly out of his teens, is saddled with a wife and a family of two or three children. He is entirely dependent on his parents for his barest necessities, and, by taking the side of his wife, it would be hard for him to keep his body and soul together. Often he has no education to rise above his surroundings; and even if he has the will, he has not the power to help his wife out of her misery. If he is a good-natured, sensible lad, he exhorts his wife to bide her time and conform to the whims of his parents; otherwise, he joins his worthy mother in brutally persecuting what is ironically called his "better half." Even in the case of an educated boy-husband there is not much happiness in store for the girl-wife. He certainly dislikes the treatment given to his wife by his parents, and occasionally thinks it incumbent upon him to comfort her. But there is no real love lost between them. If he dislikes his parents for their harsh treatment of his wife, he despises his wife for her ignorance. He knows that his wife is illiterate and superstitious, that she cannot sympathise with his aspirations, nor share the delights he has gathered at school or college, and, therefore, philosophically tolerates her as a necessary evil.

My English readers can hardly conceive the hard lot entailed upon Hindu women by the custom of early marriage. They might think the picture a little too highly coloured; but I assure them that there is not, at least intentional, exaggeration. I know that in a city like Bombay, where education has made so much progress, and contact with Europeans is so close, the social asperities of Hindu life are considerably toned down in the higher classes, and there are a few gentlemen who earnestly labour to ameliorate our condition. But Bombay is not India, and a dozen reformers in Bombay or Poona are lost in the teeming millions of this vast continent. But even in Bombay (where mothers-in-law, as I have described them, are not an exception) the lot of the average Hindu girl is not more cheerful than I have painted it. This being the position of women, English friends ought not to be surprised to find them timid, languid, melancholy, sickly, devoid of cheerfulness, and, therefore, incapable of communicating it to others.

The treatment which even servants receive from their European masters is far better than falls to the share of us Hindu women. Reduced to this state of degradation by the dictum of the shastris, looked down upon for ages by men, we have naturally come to look down upon ourselves. Our condition, therefore, cannot, sir, be improved, unless the practice of early marriage is abolished, and higher female education is largely disseminated.

Since the advent of the English, there seems to be a great activity in the direction of reform, and superficial observers are misled into thinking that the natives have made great progress in western civilisation. However true this may be in *individual* cases, a deeper study of Indian life would show that there is not the least *general* improvement in social or domestic life of the natives, at least of the Hindus. We can show many men who can hold their own with Englishmen in different activities of the mind or body, but how many *families* are there who are educated as a *whole*, and are capable of taking a sensible part in matters social?

As *men* among Hindus have much more freedom of action than *women*, they are indifferent to the social reforms which prejudicially affect the other sex. If this defect of theirs is pointed out by strangers (*i.e.*, non-Hindus), instead of being ashamed of it, they lose their temper, or at least make a great show of losing it.

Sir, I am one of those unfortunate Hindu women whose hard lot it is to suffer the unnamable miseries entailed by the custom of early marriage. This wicked practice has destroyed the happiness of my life. It comes between me and that thing which I prize above all others—study and mental cultivation. Without the least fault of mine I am doomed to seclusion; every

aspiration of mine to rise above my ignorant sisters is looked upon with suspicion, and is interpreted in the most uncharitable manner.

We have a proverb which says that "we can philosophically (*lit. coolly*) bear the misfortunes of our neighbours." This is quite true. To realise others' misery, you must feel it yourself. Men cannot, in the least, understand the wretchedness which we, Hindu women, have to endure.

I have been thinking, Sir, for a long time of some means by which we could escape the grinding thralldom of this wicked custom, and the only efficient remedy that suggested itself to me was to appeal to Government to come to our help, and to root out this pernicious custom, which is eating up the very core of Hindu society. But what chance was there for a poor, helpless woman like me to successfully approach and get redress from an august body like the Government? I was almost giving way to despair, when happily the elaborate notes of Mr. Malabari were published. Sir, the perusal of these notes gave me, as it were, a new life. I felt that fortune was about to smile on the unhappy daughters of India. I was gratified to find that, if not a Hindu, at least a native was moved to champion our cause. I watched with anxiety, in the newspapers, the agitation which these notes had started, spread from one end of India to the other; and when the Government called for the opinions of the leaders of the Hindu community, I felt sure that, now that these gentlemen were aroused to the sense of their duty, they would join in a body and strengthen the hands of Government in ameliorating the condition of their daughters and sisters. But, alas for the pleasing delusion! The opinions of most of these gentlemen which have been permitted to see the light have dashed my hopes to pieces. I fear that Government would be most chary to pass a law if the very community (whose enlightened opinion these leaders are supposed to reflect) for whose welfare the law has to be enacted is represented to strongly protest against it.

— Sir, Government shirks its responsibility and gives up this matter, it may be, in deference to the wishes of these gentlemen, there is not the smallest chance of our people taking it up themselves for years to come, even if then; and in that case, though we are, by God's grace, living under the beneficent rule of her Most Gracious Majesty the Queen-Empress, there can be none left to protect the women of India from the tyranny of these abominable customs.

With due deference to the opinion of the so-called men of "light and leading," I beg to say that most of the objections adduced by them to Mr. Malabari's notes—that Mr. Malabari,

not being a Hindu, cannot understand the Hindu customs and their bearing correctly; that the sufferings of Hindu women are not so great and acute as he paints them to be; that if infant marriage is abolished a great impetus will be given to vice; that young men and women will turn their liberty to license; that present times are not ripe for the reforms advocated, and that the gradual spread of education will bring about the necessary changes in fifty or sixty years; that there is no harm in early or infant marriage, provided consummation is put off for a sufficiently long period; that it is not only a humiliation to ask help from Government in social matters, but that in courting legislative interference, we shall be endangering our freedom of action.—I say that objections like these appear to me a trifle too specious.

I am convinced, I may repeat, that unless Government puts a stop to the custom of early marriage, our people are not likely for centuries together to abolish it. I should like to ask those who assert that the spread of education will work the necessary reforms, what proportion of the population should be educated to bring about the voluntary cessation of the practice of early marriage? Then, again, is the spread of education to be judged by the number of people educated? If so, do the most civilised countries show a large percentage of *educated* people? Reasoning in this way, we ultimately come to the conclusion that the initiation of any reform depends upon the education of the higher classes; in other words, upon the education of the few. The past history of the Hindus themselves proves that this must have been the case. Do people think that when Manu drew his celebrated code, every member, or at least most members, of the community which was bound to follow it, were *educated* enough to appreciate its excellence, and that they willingly submitted to abide by it? No. A few leading people among them must have been persuaded to join Manu, and others must have followed in their wake. If Manu had waited till the Hindus were *educated* enough to appreciate his code, he would have waited in vain. But let us come to much ~~rarer~~ times. Do these gentlemen think that Government was not right in abolishing the suttee and infanticide fifty years ago; and that it should have waited till we were sufficiently enlightened to see the iniquity, and had abolished them ourselves? It is, Sir, all very well to talk loudly of education and enlightenment, and so on, till no sacrifice or duty is required from those who boast of them. Can any of these gentlemen honestly tell us what reform, with all their talk of education and enlightenment, they have introduced or tried to introduce? If, Sir, *educated* men like these, who fully admit the existence of the

evils, have neither the pluck nor the strong sense of duty to fight them, need we wonder at the indifference of the uneducated masses? In a state of society where the educated, or the "upper ten," are indifferent, and the uneducated ignorant, is it rash to invoke Government aid for the redress of these crying grievances?

There must be some such law as Mr. Malabari proposes for the abolition of early marriages. If it is apprehended that a law of this kind, introduced all at once, would give a violent shock to the cherished prejudices of the 220 millions of India, and that it would lead to disturbance, then the law may be passed and published, but its operation deferred to five or ten years. Thus, when the law comes in force, it will not come as an unexpected surprise, but people will be accustomed to its clauses, and be prepared to abide by them. Then again, there is Mr. Malabari's suggestion, that Government should appoint a Committee of Hindu gentlemen, whose duty it should be to visit the Mofussil and explain the beneficent object of this legislation to the ignorant inhabitants of obscure towns and remote villages, and that the leaders of every section of the Hindu community should be enjoined to call a monthly meeting of their castes, and to explain to their more ignorant brethren the benefits which the law is expected to confer upon the community.

In my humble opinion, the following should be some of the provisions of the legal measure contemplated:—

(1.) Any marriage performed without the sanction of Government, if disputed *within a certain period*, shall be null and void.

(2.) That no marriage shall be legal unless the bride is 15 and the bridegroom 20 years old.

(3.) After the passing of this law, if any man be married before 20, he shall forfeit his right to enter the University. (This provision need not be rigorously enforced for some time, as it may punish children for the sins of their parents.)

(4.) As in large towns and cities registers of births and deaths, and in Bombay registers of vaccination are kept, and any neglect is punished by fine, there shall be registers kept for the age of marriage; and if the parties married are under the age sanctioned by law, they or their parents shall be liable for punishment.

(5.) If it is found that the parents have laid a tax on or, in other words, sold their daughters, they shall be punishable by law.

Under no circumstances shall the wife be older than the husband. A law containing some such provisions is necessary to be passed and published as widely as possible. No doubt, in enforcing this law, a large expenditure of money and effort will be incurred by Government. The Registration Department will

have to be largely increased, and greater efficiency added. But what expense can be too great when the happiness of millions of her Majesty's subjects is in risk?

But before I appeal, on behalf of myself and my suffering sisters, to his Excellency the Viceroy, to devote a portion of his precious time to the consideration of this subject, let me entreat the leaders of our community to consider the matter in a solemn and fair spirit. If we do not complain of the misery entailed upon us, by the evil custom of early marriage, it does not follow that our misery is less acute than it really is. If a poverty-stricken man puts up with many privations and inconveniences which could not be borne by people who are very well off, it does not follow that the former does not suffer because he does not complain. Pray, therefore, don't think that our misery is light because we are inured to it. Because you cannot enter into our feelings, do not think that we are satisfied with the life of drudgery that we live, and that we have no taste for and aspiration after a higher life.

You, gentlemen, anxiously long for the regeneration of India. If arts and sciences flourish, if trade and industry progress among our people, you think everything will come right and India will prosper. But do you seriously believe (I beseech you to consider calmly) that such a happy state of things is possible when you allow boys and girls to be fathers and mothers before they are hardly out of their teens? Do you expect anything good or great from a boy-husband and a girl-wife saddled with the cares and anxieties of an increasing family, and having to fight their way through the hard realities of life? Do you think that the sons and daughters of such parents, who want strength of body and mind themselves, will be capable of achieving the bright future which—pray excuse me for saying so—you fondly anticipate for them?

I entreat you, gentlemen, once more, before this your newly-awakened desire for social reform wanes, to co-operate with Government in emancipating your sons and daughters from the social thralldom under which they groan. If you succeed in bringing about this salutary reform, spread of education, development of arts and sciences, the production of an able-bodied and strong-minded race of men and women—in fact, the mental and material prosperity of India, will follow as a matter of course, and India will revert to its once proud position in the scale of nations.

Sir, I intended to have my humble say on "enforced widowhood" also, but as this letter has already grown more lengthy than I intended, I will stop here for the present.

A HINDU LADY.

## REVIEW.

TWO PAPERS ON HOW FAR AGRICULTURE AND RAILWAYS CONTRIBUTE TO THE WELFARE OF INDIA; AND, IS A NEW AND MORE STRINGENT FACTORY ACT REQUIRED FOR THE REGULATION OF THE MILL INDUSTRY OF BOMBAY? By NUSSERWANJI SHERIARJI GINWALLA. Bombay, 1885.

In a small pamphlet of less than fifty pages, Mr. Ginwalla, of Broach, discusses some of the most important questions bearing upon the prosperity of the Indian peoples. We will endeavour to give briefly the drift of his remarks. The resources of India are primarily agricultural; the soil is naturally rich and fertile, "but by constant use and rough handling it has already been deprived of a great part of its fecundity and richness." The people are patient and hard-working, but "sadly wanting in their appreciation of special manures to be made use of in increasing the vigour and fertility of the almost exhausted land." "Uncultivated tracts of virgin soil should be ploughed with the appliances of modern science, and with the implements of European husbandry." Mr. Ginwalla draws a dismal picture of the Indian Ryot generally. "It seems incontestable (he says) that certain parts of the great population of India are sinking deeper and deeper into irretrievable poverty in the absence or want of new fields of enterprise, and on account of discouragement met with by adventurous and public-spirited capitalists, both English and Native." The meaning of this sentence is not very clear; but the following extract pretty forcibly explains the position, as it appears to the writer of the pamphlet:

"The best of English energies and the highest of abilities are continually directed in finding out and grappling with the evil which hourly haunts a cultivator's life. But the chief problem is, how to remove the pressing burden which weighs down the ryot's head; how to awaken his dormant faculties; how to train him up so as to make him appreciate the advantages accruing from the application of science and art to the bettering of the impoverished Indian soil: how to make him

boldly face the depressing influences of the oft-recurring droughts; how to prevail upon him, by convincing arguments and soft persuasion, not to squander away his hard-won earnings in ridiculous religious ceremonies and rites; and, at last, how to rescue him from the grasp of his blood-sucking creditors."

Mr. Ginwalla goes on to recommend model farms, improved ploughs and other agricultural implements, extended irrigation works, &c., all to be introduced and carried out by English capital, guided by English energy and genius. "This (he says) is almost the only hope of raising the production of the country to a point which should be sufficient to maintain its vast and teeming population." That this is a very narrow view is proved by the fact that even now the country not only produces sufficient for the wants of its own people, but has a large and ever-increasing export trade in the necessaries of life, and in the one item of wheat is become a formidable competitor with America in the English market.

It is the great railway system of India which has made this trade possible, and to its extension we must look for still greater benefits. We believe about 12,000 miles of railway are now opened in India. Mr. Ginwalla says: "This work is nothing, looking to the cheapest labour we could get in India. The great deterrent to the wide extension of railways is the marked absence of petty economies, and the extended employment of expensive European labour in the place of the cheaper labour of the country." And in another place he remarks: "The control of Government was found to be not sufficiently strong as to make the companies observe economy in the construction and management of railways."

We take exception to both these statements. We have before remarked in this *Journal* that the Indian railways have been constructed almost entirely by native labour, with just so much European superintendence as was necessary to instruct the workers in new methods of working; and, in the absence of actual statistics, we are not far wrong in saying that at least nine-tenths of the hands now employed in connection with railways in India are native. "Petty economies" are not usually deemed essential to successful and economical working, but rather the contrary. And with regard to the Government control, it is well known that some



of the most expensive mistakes committed in the earlier days of railway work in India arose from the interference of Government controllers over-riding the experience of engineers whose lives had been devoted to that work.

Mr. Ginwalla says, "The question of filling up the country of India with a network of railways is principally beneficial to the English manufacturer and merchant." We would fain believe that the Indian cultivator, who finds new markets for his produce, and therein incentives to improved methods of production, will reap, at all events, equal benefit.

In Mr. Ginwalla's remarks on Factory Legislation we are disposed to agree. We think, with him, that "those who are of proper age, and are able and willing to work, should be left free to make the best use they can of their time and physical powers," and that Government interference should be directed to the securing of proper ventilation in mill buildings, protection from accidents, registration of the ages of children, provision for education, and recreation or rest, provision of proper dwellings, and (Mr. Ginwalla adds) "the protection of the hard-earned wages of the operatives and their children from the rapacity of Marwarees and others."

Mr. Ginwalla devotes his last pages to the wide questions of infant marriage, enforced widowhood, "the wicked and immoral practice of polygamy," the opium and Abkari acts, the salt tax, &c., on all of which "legislation in the right direction, and agreeable to the opinion of the public and their requirements," is demanded.

The temperate, intelligent discussion of questions affecting the material and social well-being of the people of India cannot be otherwise than beneficial; and although we do not agree with Mr. Ginwalla on all points, we heartily welcome his pamphlet, and hope it will be widely read.

Mr. Ginwalla also sends us a translation into Gujerati of a little book on Etiquette, published in England under the title of *Don't*. How far its prohibitions and suggestions will be profitable to his countrymen, we can hardly judge, but there can be no harm in widening their acquaintance with English ideas of (conventional) right and wrong.

J. R. KNIGHT.

### A BOOK OF THE EIGHTEENTH CENTURY.

A curious small volume has been brought to our notice, called *The Economy of Human Life*, dated 1781, and published by Dodsley, London. It purports to be the translation of an ancient Sanskrit manuscript in the possession of a former Lama of Thibet. The manuscript, according to the preface, was translated into Chinese by a learned Chinese gentleman named Caotsou, who had discovered it. This Chinese version again was translated into English by an Englishman then residing in China, and printed at London. We are uncertain whether the English translation was printed for private circulation only. The frontispiece depicts "an ancient Brahmin," with outstretched arm, and a European-looking book under his arm, receiving a scroll from a heavenly hand. Near by flows a river, and all around are palm trees. The book informs us that this drawing "is a copy from one found with the original MS., and which Caotsou has prefixed to the Chinese translation." The name of the translator is not mentioned; he is merely described as an "English gentleman now residing in China."

We cannot say that the account given in this book of its origin is supported by internal evidence. *The Economy of Human Life* shows on many points the greatest dissimilarity to Oriental forms of thought and views of existence. Its interest appears to lie in the fact that the pretence of the discovery of a Sanskrit MS. should have been successfully chosen over 100 years, in order to give weight to some excellent moral precepts which the real author wished to put forth. The eighteenth century was one in which, as has been well said, "literary masquerade" was in fashion, and probably this book is an instance of the fashion; but it is also an instance of the interest in the East which had already arisen. We obtained the opinion in regard to it of the late Mr. Vaux, Secretary of the Royal Asiatic Society. He thought decidedly that it was of Western origin, but he tried in vain to ascertain the history of the book. He, however, found by inquiry at the British Museum that at least fifty editions exist, beginning with 1749 (thirty-two years earlier than the date of the copy in our

hands). Mr. Vaux had intended to make further inquiries respecting it at the Bodleian Library, but such intention was frustrated by his death. We shall be glad if any of our readers can throw light on the volume.

The following letter from this English gentleman to the Earl of — describes how Caotsou first discovered this curious manuscript:

“Peking, May 12, 1749.”

“My Lord,—In the last letter which I had the honour of writing to your lordship, dated Dec. 23rd, 1748, I think I concluded all I had to say in regard to the topography and natural history of this great empire. . . . But a remarkable occurrence has happened lately, which engrosses the conversation of the literati here, and may hereafter, perhaps, afford matter of speculation to the learned in Europe. . . .

“Adjoining to China on the west is the larger country of Thibet, called by some Barantola. In a province of this country, named Lasa, resides the grand Lama, or high-priest of these idolaters, who is revered, and even adored as a god, by most of the neighbouring nations. . . . His residence is in a most magnificent pagod, or temple, built on the top of the mountain Pontala. . . . When the grand Lama receives the adorations of the people, he is raised on a magnificent altar, and sits cross-legged upon a splendid cushion; his worshippers prostrate themselves before him in the humblest and most abject manner; but he returns not the least sign of respect, nor ever speaks, even to the greatest princes. He only lays his hand upon their heads and they are fully persuaded that they receive from thence a full forgiveness of all their sins. . . . The learned in China have long been of opinion that, in the archives of this grand temple, some very ancient books have for many ages been concealed, and the present emperor, who is very curious in searching after the writings of antiquity, became at length so fully convinced of the probability of his opinion, that he determined to try whether any discovery of this sort could be made. To this end, his first care was to find out a person eminently skilful in the ancient languages and characters. He at length pitched upon one of the Hanlins, or doctors of the first order, whose name was Caotsou, a man of about fifty years of age, of a grave and noble aspect, of great eloquence, and who, by an accidental friendship with a certain learned Lama, who had resided for many years at Peking, was become entirely master of the language which the Lamas of Thibet use amongst themselves.

“With these qualifications he set forward on his journey; and to give his commission the greater weight, the emperor honoured him with the title of Colao, or prime minister; to which he added a most magnificent equipage and attendants, with presents for the Grand Lama, and the other principal Lamas, of an immense value; also a letter, written with his own hand. . . . When he arrived in these sacred territories, the magnificence of his appearance, and the richness of his presents, failed not to gain him a ready admission. He had apartments appointed him in the sacred college, and was assisted in his inquiries by one of the most learned Lamas. He continued there near six months, during which time he had the satisfaction of finding many valuable pieces of antiquity; from some of which he hath made very curious extracts, and hath formed such probable conjectures concerning their authors, and the times wherein they were written, as proves him to be a man of great judgment and penetration, as well as most extensive reading. But the most ancient piece he hath discovered, and which none of the Lamas for many ages had been able to interpret or understand, is a small system of morality, written in the language and character of the ancient Gymnosophists, or Brahmins; but by what particular person, or in what time, he does not pretend to determine. This piece, however, he wholly translated; though, as he himself confesses, with an utter incapacity for reaching, in the Chinese language, the strength and sublimity of the original. The judgments and opinions of the Bonzees, and the learned doctors, are very much divided concerning it. Those who admire it the most highly are very fond of attributing it to Confucius, their own great philosopher, and get over the difficulty of its being written in the language and character of the ancient Brahmins by supposing this to be only a translation, and that the original work of Confucius is lost. Some will have it to be the institutes of Lao Kinn, another Chinese philosopher, contemporary with Confucius, and founder of the sect Tao-ssee; but these labour under the same difficulty in regard to the language with those who attribute it to Confucius. There are others, who, from some particular marks and sentiments which they find in it, suppose it to be written by the Brahmin Dandamis, whose famous letter to Alexander the Great is recorded by the European writers. With these Caotsou himself seems most inclined to agree; at least, so far as to think that it is really the work of some ancient Brahmin; being fully persuaded, from the spirit in which it is written, that it is no translation. One thing, however, occasions some doubt amongst them, and that is the plan of it, which is entirely new to the Eastern people, and so unlike anything that they have ever

seen, that if it was not for some terms of expression peculiar to the East, and the impossibility of accounting for its being written in this very ancient language, many would suppose it to be the work of an European.

"But, whoever was the writer of it, the great noise which it makes in this city and all over the empire, the eagerness with which it is read by all kinds of people, and the high encomiums which are given to it by some, at length determined me to attempt a translation of it into English; especially as I was persuaded it would be an agreeable present to your lordship. And I was the more easily induced to make this trial, as, very happily for me, you cannot judge how far I have fallen short of the original, or even of the Chinese translation. One thing, however, it may perhaps be necessary to apologise for, at least to give some account of; and that is, the style and manner in which I have translated it. I can assure your lordship, that when I first sat down to the work, I had not the least intention of doing it in this way; but the sublime manner of thinking which appeared in the introduction, the great energy of expression, and the shortness of the sentences, naturally led me into this kind of style; and I hope the having so elegant a pattern to form myself upon, as our version of the book of Job, the Psalms, the works of Solomon and the Prophets, hath been of some advantage to my translation.

*The Economy of Human Life* is divided into several parts, from which we will now proceed to give some extracts:

"INTRODUCTION.—Bow down your heads unto the dust, O ye inhabitants of earth! Be silent and receive, with reverence, instruction from on high! Wheresoever the sun doth shine, wheresoever the wind doth blow, wheresoever there is an ear to hear and a mind to conceive, thou let the precepts of life be made known, let the maxims of truth be honoured and obeyed. All things proceed from God. His power is unbounded; his wisdom is from eternity; and his goodness endureth for ever. . . . The voice of Wisdom speaketh in all his works; but the human understanding comprehendeth it not. . . . Justice and mercy wait before his throne; benevolence and love enlighten his countenance for ever. Who is like unto the Lord in glory? Who in power shall contend with the Almighty? Hath he any equal in wisdom? Can any goodness be compared unto him? . . . Hear, then, his voice, for it is gracious; and he that obeyeth shall establish his soul in peace."

"PART I.—*Duties that Relate to Man: Consideration.* Commune with thyself, O man! and consider wherefore thou art made. Contemplate thy powers, contemplate thy wants and con-

nections: so shalt thou discover the duties of life, and be directed in all thy ways. Proceed not to speak or to act before thou hast weighed thy words, and examined the tendency of every step thou shalt take: so shall disgrace fly far from thee, and in thy house shall shame be a stranger; repentance shall not visit thee, nor sorrow dwell upon thy cheek. . . . Hearken, therefore, unto the voice of Consideration; her words are the words of Wisdom, and her paths shall lead thee to safety and truth. *Modesty.* Who art thou, O man! that presumeth on thine own wisdom? or why dost thou vaunt thyself on thine own acquirements? The first step towards being wise is to know that thou art ignorant; and if thou wouldst be esteemed in the judgment of others, cast off the folly of seeming wise in thine own conceit. . . . The speech of a modest man giveth lustre to truth, and the diffidence of his words excuseth his error. He relieth not on his own wisdom: he weigheth the counsels of a friend, and receiveth the benefit thereof. . . . *Prudence.* . . . Put a bridle on thy tongue; set a guide before thy lips; lest the words of thine own mouth destroy thy peace. . . . Of much speaking cometh repentance; but in silence is safety. . . . A bitter jest is the poison of friendship; and he who refrains not his tongue shall live in trouble. Use not to-day what to-morrow may want; neither leave that to hazard which foresight may provide for, or care prevent. *Fortitude.* . . . As the camel beareth labour and heat and hunger and thirst, through the deserts of sand, and fainteth not, so a man of fortitude shall sustain his virtue through perils and distress. A noble spirit disdaineth the malice of Fortune; his greatness of soul is not to be cast down. As a rock in the sea, he standeth firm, and the dashing of the waves disturbeth him not. . . . Under the pressure of misfortunes, his calmness alleviates their weight, and by his constancy he shall surmount them." (Other Sections treat of *Application, Emulation, and Contentment.*)

"PART II.—*The Passions: Hope and Fear.* The promises of Hope are sweeter than roses in the bud, and far more flattering to expectation; but the threatenings of Fear are a terror to the heart. . . . The terrors of death are no terrors to the good: restrain thy hand from evil, and thy soul shall have nothing to fear. In all thy undertakings let a reasonable assurance animate thy endeavours: if thou despairest of success, thou shalt not succeed. . . . *Pity.* As blossoms and flowers are strewed upon the earth by the hand of Spring; as the kindness of Summer produceth in perfection the bounties of Harvest; so the smiles of Pity shed blessings on the children of Misfortune.

Shut not thine ear, therefore, against the cries of the poor; neither harden thine heart against the calamities of the innocent."

"PART IV.—*Natural Relations: Husband.* Take unto thyself a wife, and obey the ordinances of God; take unto thyself a wife, and become a faithful member of society. But examine with care, and fix not suddenly. On thy present choice depends the future happiness of thee and thy posterity. . . . *Father.* Consider, thou who art a parent, the importance of thy trust: the being thou hast produced, it is thy duty to support. Prepare him with early instruction, and season his mind with the maxims of truth. Watch the bent of his inclination; set him right in his youth, and let no evil habit gain strength with his years. So shall he rise like a cedar on the mountains; his head shall be seen above the trees of the forest. *Son.* . . . The piety of a child is sweeter than the incense of Persia offered to the sun; yea, more delicious than odours wafted from a field of Arabian spices by the western gales. Be faithful, then, to thy father, for he gave thee life; and to thy mother, for she sustained thee. *Brothers.* . . . Let the bonds of affection unite thee with thy brothers, that peace and happiness may dwell in thy father's house. . . . If thy brother is in adversity, assist him; if thy sister is in trouble, forsake her not. So shall the fortunes of thy father contribute to the support of his whole race, and his care be continued to you all in your love to each other."

"PART V.—*Providence—Wise and Ignorant.* The gifts of the understanding are the treasures of God; and he appointeth to every one his portion, in what measure seemeth good unto himself. Hath he endowed thee with wisdom? Hath he enlightened thy mind with the knowledge of truth? Communicate it to the ignorant for their instruction; communicate it to the wise for their improvement. . . . The pride of emptiness is an abomination, and to talk much is the foolishness of folly; nevertheless, it is the part of wisdom to bear the impertinence of fools, to hear their absurdities with patience, and pity their weakness. . . . He boasteth of attainments in things of no worth; but when it is a shame to be ignorant, then he hath no understanding. . . . *Rich and Poor.* The man to whom God hath given riches, and a mind to employ them aright, is peculiarly favoured and highly distinguished. . . . He protecteth the poor that are injured; he suffereth not the mighty to oppress the meek. . . . But woe unto him that heapeth up wealth in abundance, and rejoiceth alone in the possession thereof; that grindeth the face of the poor, and considereth not the sweat of their brow. . . . Let the poor man comfort him-

self—yea, rejoice; for he hath many reasons. He sitteth down to his morsel in peace; his table is not crowded with flatterers and devourers. He is not embarrassed with dependents, nor teased with the clamours of solicitation. . . . Let not the rich, therefore, presume on his riches, nor the poor despond in his poverty: for the providence of God dispenseth happiness to them both; and the distribution thereof is more equally made than the fool can believe."

"PART VI.—*Social Duties: Benevolence.* When thou considerest thy wants, when thou beholdest thy imperfections, acknowledge his goodness, O man! who honoured thee with reason, endowed thee with speech, and placed thee in society, to receive and confer reciprocal helps and mutual obligations. . . . It is thy duty, therefore, to be friendly to mankind, as it is thy interest that men should be friendly to thee. As the rose breatheth sweetness from its own nature, so the heart of a benevolent man produceth good works. *Justice.* The peace of society dependeth on justice; the happiness of individuals on the certain enjoyment of all their possessions. Keep the desires of thy heart, therefore, within the bounds of moderation; let the hand of Justice lead them aright. . . . In thy dealings with men, be impartial and just, and do unto them as thou wouldst they should do unto thee. *Charity.* Happy is the man who hath sown in his breast the seeds of benevolence: the produce thereof shall be charity and love. He assisteth the poor in their trouble; he rejoiceth in furthering the prosperity of all men. He calmeth the fury, he healeth the quarrels, of angry men, and preventeth the mischiefs of strife and animosity. . . . *Gratitude.* The hand of a generous man is like the clouds of heaven, which drop upon the earth fruits, herbage, and flowers; the heart of the ungrateful is like a desert of sand, which swalloweth with greediness the showers that fall, but burieth them in its bosom, and produceth nothing. . . . Receive not a favour from the hand of the proud; to the selfish and avaricious have no obligation: the vanity of Pride shall expose thee to shame; the greediness of Avarice shall never be satisfied. *Sincerity.* The tongue of the sincere is rooted in his heart: hypocrisy and deceit have no place in his words. He blusheth at falsehood, and is confounded; but in speaking the truth he hath a steady eye. He adviseth in friendship; he reproveth with wisdom; and whatsoever he promiseth shall surely be performed."

The *Economy of Human Life* was brought to our notice by Miss M. Martin, of Cambridge, an occasional contributor to this *Journal*.

### OUR ORDINARY LIFE IN INDIA IS FULL OF SUPERSTITIONS.

Whatever India was two thousand years ago, we do not know anything precisely about it. The past history of our country is dim. Our *Poorans*, the oldest records, bear no date. All knowledge whatever that we possess is traditionary. The great writers of our nation have proved several times that India was as civilized and advanced in literature as the present Europe claims to be. Nevertheless, I cannot understand how any changes or evolution can transform a polished nation into a rude and barbarous one. India of the present day is like a Greek metropolis for superstitions, and these have existed for hundreds of years.

I should like to refer briefly to some of the superstitions by which we are surrounded, as I have proposed in the heading of this short paper. I will avoid, as far as possible, dealing with the history or character of our people.

Let us begin with the ideas that prevail among Hindoo women concerning themselves in the North-West Provinces, and, I believe, all over India.

Generally, a Hindoo married woman will keep her hair with the greatest care; she will never have it cut, even in illness. The *chuk*, or pin, which she wears is a most sacred thing: your telling her to cut her hair, or break the pin, will convey malicious intentions against her husband!

Now we will take the nose. Married ladies wear a nose-ring, of the value suitable to their position. Sometimes it is simply a wire of gold; sometimes it is set with valuable and brilliant diamonds. Anyhow, the nose-ring is a most hallowed thing. If you are not careful how you speak with the lady about it, or if you say, "There is no necessity for wearing such a useless thing," she will understand by this that you wish her husband's death! In some districts they wear large nose-rings, and in others small. This, we should think, is a matter of fashion. Sometimes our women also use a small nose-ring as well as a large one. I am not sure whether this ring has also anything to do with their husbands' welfare.

Let us consider another part of the body—the arm. This is decorated with crystal bangles, or *choories*, and with gold and silver bracelets. Our ladies do not mind these valuable jewels being talked about in an offensive way; but the crystal *choories*, which are worth nothing, have some connection with the life of the dear husband: breaking these last is a bad omen, and is sure to bring down some calamity upon his life! There is nothing worse than to ask a lady to wear silver bangles instead of crystal, because the former are always used by widows, who are generally deprived of the latter.

Again, I will refer to the toe. Every woman must wear toe-rings, which are called *bichanas*. She is very particular about this. If anyone, even her husband, criticise this style of ornament, she will take offence; for the remarks have the same meaning as that to which I have previously alluded.

You will never be pardoned for discussing these four things with a married lady whose husband is alive.

Superstition is so strongly rooted amongst us that it is very difficult to remove it. For instance, if a man has started to some place, and by chance sneezes, or hears anybody else do so, he will stop, and will go a little later; or he will postpone his journey for a longer period. In the same way, if any fuel comes in his way, the traveller will return, for fear of meeting with some accident. If fruits or flowers come before him, he is always pleased; for this is a sign of success.

As a matter of fact, to collect all the information concerning the superstitions of our country would require a considerable time; and upon this absurd subject many books might be written, but you can derive no benefit from such reading, and it is really a waste of time. The reason why I have alluded to a few, and am about to relate some more instances of a similar kind, is to show that ignorance has so long prevailed among our people that they lead almost a life of blindness. They prefer to die rather than alter their belief. One or two more examples will conclude this paper.

Everybody naturally rejoices to see the moon and her soft light, and to smell the delicious odour of the rose. But, among our people, it is thought a dangerous thing to bring an infant into the moonlight, or to give a rose into his hand. In both cases, fairies and ghosts, wandering in the moonlight and hovering over the rose, will injure the child. The law of Nature, it seems to us, is suspended here. We have even seen

parents object to the planting of a rose-tree in the courtyard of a house on account of a new-born child. Sometimes the parents put a black mark on the foreheads of their pretty children, to save them from the piercing eyes of strangers, which might affect their health; and so on.

My resolute and unswerving conviction is this, that unless superstition—that important and powerful agent for mischief in India—is killed, we shall never improve. At present, the people of our country are sinking into the deep abyss of misery and wretchedness; their actions are seldom creditable; superstition has deceived them as much as Lucifer misled Prince Henry, in Longfellow's poem. May Providence bestow his mercy upon the people of India! May the Unseen Power lead their hearts to seize the good, and abandon the evil!

VERITAS.

LONDON.

The following letter, by "A Native Thinker," which appeared not long ago in the *Madras Times*, shows the effects of superstition in regard to marriages, confirming the views expressed in the above article:

"The difficulties attendant upon the choice of suitable husbands for the girls of a Hindu family are generally many and great; and I am bound to say that these difficulties are enormously aggravated by Hindu astrology.

"The anxious parent and relatives of a girl, after much inquiry and research, make a choice—good in many respects—in respect of age, health, appearance, education, and circumstances. The horoscopes of the boy and girl are placed in the hands of the astrologer, and he is asked for his opinion as to the proposed match. After much inspection, study and calculation—or rather the appearance of the same—the astrologer, perhaps, says:—(1) The two horoscopes are not in accord, as they ought to be. (2) The horoscope of the boy shows that he will be short-lived; and this means that the girl married to him will before long become a widow! (3) The horoscope of the boy shows that he is destined to lose his first wife and to marry a second; and this means that the girl married to him will die ere long! (4) The horoscope of the girl shows that she will not have a father-in-law or mother-in-law; and this means that, not long after marriage, the parents of the boy will die!

"Such predictions cause alarm to the parents of the girl and also to the parents of the boy, and the proposed alliance is

abandoned. The parents of the girl begin again their enquiries and researches for a husband for her. It having become known that her horoscope has been declared objectionable in the way above stated, nobody will accept her in marriage. Similarly the parents of the boy renew their enquiries and researches for a wife for him. It having become known that his horoscope has been declared objectionable in the way above stated, nobody is willing to offer him a girl in marriage. Such embarrassments, and the unhappiness thereby caused, afflict Hindu society in many and various forms. It is lamentable what a deal of mischief the astrologer does. The astrologer may be a real believer in the science which he professes to know. The mischief he does is not the less on that account. He may be utterly ignorant of that science. The mischief is all the same. It is consolatory to think that very often he is a downright humbug, who desires to extort money from either side. In this case it is a consolation that the fellow might be bribed to refrain from mischief! But the fact of his being open to bribery soon becomes known, and he is rejected as a referee in favour of the more honest, and, therefore, the less tractable mischief-maker!

"The fact is, the root of the evil lies in the general or prevailing belief in astrology—the belief prevailing among men, and especially among women, who take a large part in arranging marriages. Show this belief to be quite unfounded, and you will apply the axe to the root of the evil. Here, then, is a large and virgin field presented for the labours of social reformers. I feel it a duty to avail myself of this opportunity to declare my own profound conviction that Hindu astrology, as is now employed in connexion with proposed marriages, is utterly false and purely mischievous. I trust that the educated portion of my countrymen will accept this conviction to some extent at least. If they are not prepared to do so, I would entreat them to at least make the necessary enquiries in view to ascertain the truth. The necessary inquiries may be made by individuals or by associations. Some of the many existing associations might well divert a portion of their time and attention from barren politics to such social reforms as the one under advertence.

"If educated natives are unable to discover new physical truths and extend the boundaries of science, ought they not to do the important service of at least discovering and exposing the falsehoods and shams which infest native social life, and curtail or destroy human happiness? The longer one lives, observes and thinks, the more deeply does he feel there is no community on the face of the earth which suffers less from political evils, and more from self-inflicted, or self-accepted, or self-created, and, therefore, avoidable evils, than the Hindu community!"

## FEMALE EDUCATION IN SOUTHERN INDIA.

REPORT BY MRS. BRANDER, INSPECTRESS OF GIRLS' SCHOOLS.

References have been made in this *Journal* to the good work which Mrs. Brander is doing as Inspectress of Girls' Schools in Southern India. Her Administration Report for 1883-84, dated the 26th June, 1884, shows that a very extensive addition has been made to her charge. Her range now includes Madras, Chingleput, Nellore, South Arcot, Tanjore, Trichinopoly, Madura and Tinnevely, and thus embraces most of the Tamil districts and one of the Telugu districts. The number of girls who ought to be under instruction in this range is 892,900, but only 23,894, or 2 per cent., are at school. Of these, 7,183 belong to the town of Madras, where the percentage rises to 23, and 5,180 to the district of Tinnevely, where the percentage is 4. No rural district shows so high a percentage as Tinnevely, but three of the Municipalities, viz., Ongole, Tuticorin and Palamcottah, have even higher percentages than Madras; and, speaking generally, it may be said that it is mainly in the large towns that female education is taking root. The returns show that two-thirds of the children belong to the poorer classes, and most of the rest to the middle classes, the richer classes being represented by the insignificant number of 222 girls. More than half the teachers have certificates of some kind, but even in girls' schools most of them are men, and no less than 6,412 of the girls are attending boys' schools; but as grants are not in future to be given for girls attending such schools, it is probable that this practice will be checked.

On the standard of education, Mrs. Brander has the following remarks:

"In my range, higher education for girls is confined entirely to the Presidency Division, and, with the exception of one girl, to the Presidency town. Also, omitting Normal Schools, it is almost exclusively confined to Europeans and Eurasians. It is therefore satisfactory to find that a high class has been opened, although with a single pupil, in the S.G.P. Boarding School for Native Christians at Vepery. In my

opinion High Schools for Native Christians are very much required, partly that they may serve as feeders to Normal Schools. High Schools for caste Hindu girls are at present quite impossible.

"The majority of the pupils of the middle departments are Europeans and Eurasians and Native Christians, but a few caste Hindu girls now enter these departments and remain for a year, and sometimes for two, and study for the Special Upper Primary Examination. In a very few instances caste girls have passed the Middle School Examination, but this is very rare."

Mrs. Brander made three tours of inspection, and examined 102 schools, with 4,734 pupils. Miss Carr, superintendent of the Government Female Normal School, acted for Mrs. Brander for three months, and made one tour, visiting 15 schools and examining 1,423 pupils. Two native ladies, Miss Govinderajalu and Miss Rajagopal, were employed as Deputy Inspectresses; but on the resignation of the latter, the Deputy Inspector of Cuddalore took charge of her range, probably because no native lady was available to succeed her.

It is satisfactory to learn that Mrs. Brander, in spite of the heavy labours devolving on her, succeeded in passing the High Proficiency test in Tamil.

R. M. M.

## HOBART MUHAMMADAN GIRLS' SCHOOL, MADRAS.

We have received the following proceedings of the Director of Public Instruction, Madras, dated 30th June, 1885, in reference to the Hobart School:

Read the following letter from the Inspectress of Girls' Schools, Northern, Southern and Central Ranges, to the Director of Public Instruction, dated Madras, 6th May, 1885, No. 1496:--

"I have the honor to submit my report of the Hobart School for Muhammadan girls, Triplicane, examined on the 11th ultimo.

"2. I have much pleasure in reporting that the school has been satisfactorily developed in two directions since the inspection of last year. A Normal department with two classes of five and six pupils respectively has been organised, and an Industrial class containing thirteen pupils has been formed.

"With regard to the staff, the Head Mistress has passed the Higher Examination for Women, and Miss Higgins the Special Upper Primary examination in Hindustani. Miss Cripps' certificate is, therefore, now a perfect first-grade Normal one, and she has received an honorarium of Rs. 300. Miss Higgins has been recommended for a perfect third-grade ordinary certificate. The staff has been further strengthened by the appointment of Miss Morgan, a second-grade mistress trained at the Government Female Normal School.

"4. Miss Morgan has introduced Kindergarten teaching and drill into the younger classes; and considering the short time that she has been in the school, and her limited knowledge of Hindustani, she has been very successful.

"5. I propose to examine the Normal department at the end of the year, and I therefore only examined it cursorily at this inspection. The Normal pupils who are in the third class appeared to me to be very promising, and I think that if they work hard they may pass the Special Upper Primary examination in December. Miss Cripps is teaching them very carefully and with a view to their future occupation, but they are not as yet undergoing any training properly so called. It is thought best that they should give all their time to preparation for the Special Upper Primary examination this year, and this seems the wisest course. Three of them teach a little, but without supervision.

"6. The Industrial Needlework class has only recently been formed. The pupils are at very different stages. The work of one was very good; that of three fair, and the rest had scarcely begun to learn.

"7. There are four work-teachers, but they do not seem to teach the industrial class, nor any of the classes except the first classes in the Normal and Practising schools. More progress in industrial needlework would probably be made if the four work-teachers spent less of their time at work, and more in actual teaching. This school obtained one prize and two medals at the National Indian Association's Exhibition of Needlework this year. Two of the work-teachers give instruction in Indian fancy-work at the Government Female Normal School every Friday afternoon.

"8. The order and discipline were very good in the higher, and fair in the lower classes.

"9. Drill has been introduced in the younger classes, but no swing has yet been erected.

"10. The registers were in order.

"11. A black-board, tables and benches for Kindergarten work, and maps of Madras Town, Europe and Asia, are required.

"12. The building was the same as in former years, and was in order.

"13. I was much pleased with a ball-frame of beads which had been made by the teachers themselves to teach Arithmetic to the infants. An Alphabet sheet of Hindustani letters had also been prepared for the infant class by the Head Mistress."

The Acting Director of Public Instruction has perused the above report with much pleasure. The condition of the school reflects great credit on Miss Cripps and her assistants. The establishment of Normal and Industrial classes, and the introduction of Kindergarten teaching and drill, are steps in the right direction. When the school turns out a number of trained mistresses, they should gradually be employed in the place of the present unpassed and uncertificated mistresses.

2. Mrs. Brander's remarks in para. 7 should receive attention. The Acting Director trusts that early arrangements will be made for the erection of a swing, and also for the supply of the articles mentioned in para. 11 of the Inspectress' letter. Aid will be given if applied for.

3. Five out of six girls secured Upper Primary certificates, while only one passed out of five examined at the Lower Primary examination. At inspection, the girls acquitted themselves satisfactorily. More attention should be paid to spelling. The progress made in Kindergarten occupations and drill is creditable to Miss Morgan.

(A true Copy and Extract.)

Acting Director of Public Instruction.

#### THE POONA FEMALE TRAINING COLLEGE.

H.E. the Governor of Bombay and Lady Reay, accompanied by Mrs. Sheppard and Captain Hamilton, visited the Female Training College at Poona, on June 25th. Notice of their intention having been given on the previous day, the compound and building of the college were gay with decorations in honour of the illustrious visitors, who were received at the entrance



by Miss Collett, the lady superintendent. Each of the classes from the Practising School and Training College was visited in turn, his Excellency and Lady Reay evincing the greatest interest in everything connected with the working of the institution. The Governor himself put a good many questions in history and geography to the senior students, and was seemingly much pleased by the intelligent replies which he received. After visiting the various classes, the party proceeded to the lady superintendent's office, where the plain and fancy work executed by the students was displayed: this and some beautifully-drawn maps received much commendation. Two globes made by Mr. Gadre, the head-master, were also exhibited. Lady Reay was so pleased with these that she gave Mr. Gadre an order to make three globes especially for herself. After the inspection of the work was over, the children of the Practising School were gathered in the large hall, under the guidance of Miss Brooke, first assistant to the lady superintendent, to go through their Kindergarten drill and songs. The Governor and Lady Reay were much pleased with this performance, which showed that the physical as well as the mental training of the children received due attention, and that school life did not mean for them one dreary monotonous round of lessons. The students of the Training College then sang some Marathi words set to English tunes, and also some native "gurbis" and "shlokes." After this the younger students exhibited some of the most popular of the games and exercises performed by native women and girls on holidays: these caused much amusement to the lookers-on. Two of the senior students then presented bouquets of flowers to Lady Reay and Mrs. Sheppard, which were kindly accepted by these ladies. Before leaving, his Excellency congratulated the students on the excellent training which they were receiving, and expressed a hope that, when they in their turn became teachers, they would follow the plan adopted in the college, and make school life happy and attractive to the children under their charge. His Excellency also expressed to Miss Collett the gratification which Lady Reay and he had received from their visit to the college, and congratulated her on the success attending her work, and Miss Brooke on the very able manner in which she had taught the drill and singing classes.—*From the "Times of India."*

### EDUCATIONAL AND SOCIAL INSTITUTIONS IN THE WEST.

#### IX.—THE GOLDEN GATE KINDERGARTEN ASSOCIATION AT SAN FRANCISCO, CALIFORNIA.

We have on several occasions referred in this *Journal* to the excellent system of educating young children which was organised over fifty years ago by the German thinker and teacher, Froebel, and which, under somewhat diversified forms, has been adopted in England and in many European countries, as well as in the United States of America.

The training in Kindergartens, as the schools are called in which Froebel's methods are employed, draws out the faculties and capacities of children in an easy, pleasant manner, develops their senses and their minds, guides their moral tendencies, and thus educates them, not only on one side, but on the various sides of their nature. This training is useful in all classes of society; but the Association to which we are now calling attention especially directs its efforts to poor and neglected children. In the few years of its existence, several hundred little boys and girls belonging to the lowest classes have come under its influence, a large proportion of whom were below five years of age, and many from two and a half to four. It was in 1879 that the first free Kindergarten, for very poor children, was opened at San Francisco. The number of these infant schools has quickly increased, and the undertaking is now incorporated as an Association. The immediate cause of taking this step was that, after a legacy of 20,000 dollars had been received for the movement, and invested in the names of trustees, another generous friend offered to make a bequest on condition of the Society becoming a corporate body. Of course the Board of Management decided to act on the suggestion, and last year, after five years' existence, the Association was incorporated. It became necessary to choose a name, and the first decision was to call it the Cooper Kindergarten Association, after a lady who had expended much effort on the schools, and had acted as Superintendent. But Mrs. Cooper objecting to this arrangement, a member of the Association, whose daughter, now no longer living, had from the beginning connected herself with the work, suggested the name Golden Gate, which was at once adopted as a suggestive indication of the aims of the Association. The Annual Report bears testimony to the civilising effects of Kindergarten training upon the lives and homes of these neglected children. It appears that the parents learn to treat

their little ones less harshly, and to become more affectionate towards them. They begin to take a pride, too, in sending them neat and clean to school. Often the poor mothers, in bringing their children, thank the teachers for the instruction they receive, and say that "they themselves did not have it, but that their children shall." One mother sent for the teacher when she was dying, and committed her turbulent little boy to her care, saying, "You must promise that you will look after him when I am gone. He has been a better boy since he went to the Kindergarten. It is the only place he takes comfort in. It is the only place where he gets good." The teacher cheerfully agreed to the promise, which she does not forget. The children delight in their life at school, and a story is told of one little pupil who, having cut his hand at home with a knife, was obliged to undergo a painful operation, in the midst of which he cried, "Oh, doctor, you must get it well *quick*; for I must do my work at the Kindergarten!" Another, a little girl, used to run up the hill on which the school house stands, every morning after being dressed, to make sure that the school had not opened. The children have great pleasure in their lessons and manual occupations; and they acquire habits of industry, self-help, and usefulness.

The promoters of the Association believe strongly in the importance of preventive efforts for lessening crime, and improving society, and there are many in all parts of the United States who sympathise with their efforts. General Eaton, the official head of the Bureau of Education, at Washington, takes great interest in well-organised infant schools, and he supplies the Association with statistical data and educational information from his department. It is satisfactory to learn that his last official Report states that Kindergarten work is progressing rapidly in twenty-six States and three Territories. Mrs. Leland Stanford has been one of the most liberal money contributors, having given, during the five years that the Kindergartens have been carried on, over 6000 dollars. Part of this sum was used for establishing a Memorial Kindergarten, in remembrance of her son, Leland Stanford, a painstaking, clever, and affectionate boy, who died young, and who had great sympathy with little children. Gifts of clothing, flowers, and fruit, as well as money, come to the Committee from various churches and charitable societies. Hundreds of letters flow in from all parts of the country, filled with inquiries as to the management of Kindergartens, and the Association is often asked to provide lecturers for explaining Froebel's methods, and the theory that underlies them, at meetings and discussions. At a Conference on Charities, held in Wisconsin, many papers were read on

Preventive Work among Children, in which the San Francisco Kindergartens were largely referred to as doing an important work in preventing young children from falling into the way of crime. Altogether, this organisation appears to be very active, and its promoters are carried forward by a loving enthusiasm for their aims.

We will conclude our account by some remarks from a local newspaper, which, after lamenting the growth of an idle, improvident, and criminal class at San Francisco, as in all large cities, continues:

"We believe there is a way to prevent a great deal of this idleness, poverty, ignorance, and crime; a way to lessen the numbers entering upon careers which lead, through idleness and dissipation, to such fearful results. We believe a remedy has been discovered; that it has been introduced to San Francisco, where, under the direction of a class of most worthy women, and by the aid of many generous and intelligent persons, the experiment has been so far tried as to justify us in commending it to the attention of the taxpaying citizen, as worthy of the most serious consideration. We refer, of course, to the Kindergarten system of education, introduced to this city, in 1878, by Felix Adler; encouraged by Judge Solomon Heydenfeldt; in the following year receiving the aid of Mrs. S. B. Cooper; and since that time having the hearty co-operation of so many teachers, and the charitable donations of so many generous persons, that we have not space in this article to name them. The Kindergarten school establishes itself in the midst of the children whom it seeks to educate. It goes to the families of the unfortunate, the very poor, and the criminal, and asks the privilege of taking their youngest ones—even those of less than three years of age—to the schoolroom for education. This education is an intelligent adaptation of instruction, so blended with amusement as to interest the children, and teach them to think. It subjects them to a discipline so attractive that they do not feel its chains, and leads them along a path so pleasant that they are not tempted to wander from it. The system teaches order, cleanliness, and obedience; it inculcates habits of industry; it corrects the very earliest tendency to bad language, and curbs, at the very outset, vicious propensities. With pictures, toys, blocks, charts, games, exercises, music, and innocent recreations, the child absorbs a practical instruction which makes the schoolroom more attractive than the street, and more comfortable than their own poor homes. This system gives children, for their models, kind, loving teachers, in contrast to a social circle where ill-mannered, and sometimes brutal, deportment prevails. Nothing so certainly demoralises

children as to feel that they are not cared for; nothing is so sure to set them right, and keep them right, as to feel and know that they are loved and looked after. The influence of the vicious home is corrected in the model school, and the influence of the children is carried home to reflect itself upon the parents. . . . There are fourteen hundred children now being taught in some eighteen of these Kindergarten schools, and all dependent upon the charitable gifts of a few generous persons. Kindergarten work is no longer an experiment; it is a demonstration. It has worked, and is working, admirably in other and older countries; it is a success in Eastern States, and it is a success in San Francisco."

#### THE LATE PEARI CHAND MITRA.

A bust, in marble, of Babu Peari Chand Mitra, president of the Horticultural Society of Bengal, was placed in one of the committee-rooms of the India Office, on exhibition, for a few days before being despatched to Calcutta, where it is to be permanently placed, by order of the Municipality, in the Town-hall. It is pronounced by those to whom Babu Peari Chand Mitra is personally known to be a speaking likeness, and it certainly is an admirable work of art, the difficulties presented by the subject having been overcome in a manner which reflects the highest credit on the sculptor, Mr. E. E. Geffowski. Mr. Geffowski's well-known bust of Dr. Stoliczka, for which he was commissioned by the Government of India, was similarly exhibited at the India Office ten years ago, and since then he has executed several public busts and statues of Indian and Anglo-Indian celebrities for Calcutta and other cities in India, including the busts of Cavagnari, General Roberts, and Dr. Goodeve, and the statues of Raja Radhakant Bahadur, K.C.S.I., the Maharajah Ramanath Tagore, and his Highness the Maharajah of Mysore, G.C.S.I.—*Times*.

*We are glad to give circulation to the following letter, copies of which we have received from the Director of Public Instruction for the N.-W. Provinces and Oude. We understand that Sir William Muir University, Edinburgh, has been requested to receive subscriptions in this country:*

#### HARRISON MEMORIAL.

Allahabad, 20th July, 1885.

DEAR SIR,—At a meeting of a few of the old pupils and friends of the late Mr. A. S. Harrison, Principal of the Muir

College, held here on the 15th instant, under the presidency of Mr. E. White, C.S., Director of Public Instruction, it was resolved to try to commemorate Mr. Harrison's work in connection with the College in some way worthy of him. The following gentlemen were elected as a provisional committee to make arrangements for the collection of subscriptions for this object: J. R. Reid, Esq., C.S., G. E. Knox, Esq., C.S., E. White, Esq., C.S., W. H. Wright, Esq., W. N. Boutflower, Esq., S. A. Hill, Esq., Maulvi Muhamed Zaka-ullah, Pandit Aditya Ram Bhattacharya, Rev. David Mohun, Pandit Sundar Lal, Pandit Newal Bihari Bajpai, Maulvi Hashmat-ullah, Munshi Ganga Sahai. Sir Alfred Lyall, K.C.B., Lieutenant-Governor of the N.-W. Provinces, has kindly consented to act as President of this committee. Subscriptions may be paid to the Honorary Secretaries, Mr. S. A. Hill and Pandit Sundar Lal, or to the Allahabad Bank, Limited, to the credit of the "Harrison College Memorial Fund." Mr. Harrison was so universally loved and respected, not only by his pupils, but by all who knew him, that it is confidently expected a large sum will be subscribed to keep alive his memory in connection with the College in which his life's work lay, and in the service of which he died. Should this sum prove sufficient, it is proposed to found a scholarship, similar to the Gilchrist Scholarship, which, once in four years, would enable the best student of the College, after taking his degree, to proceed to Europe in order to continue his studies for a further period of four years. It is estimated that the sum required for this purpose would be about Rs. 40,000. Should this be found too ambitious a scheme, it is proposed that the amount collected be applied to endow one or two scholarships in the College, the details of which can be afterwards settled, and to procure a bust of Mr. Harrison, in white marble, to be placed in the College Hall. The cost of a bust is estimated at Rs. 6000. The bust is a form of memorial which commends itself to many of the old pupils; but it is generally agreed that something of greater utility and more worthy of Mr. Harrison, like the proposed scholarship tenable in Europe, should be aimed at. We are confident that, if all Mr. Harrison's friends contribute in proportion to their respect for his memory, the money will be forthcoming for both objects, and that his work in the College will be commemorated, not only by a tangible representation of his features in marble, but in the way he would have himself preferred, by helping some poor student in his efforts to attain a high education. It is earnestly requested that Mr. Harrison's friends and pupils in other stations organise sub-committees for the collection of subscriptions; and all subscribers are invited to com-

communicate to the Honorary Secretaries their ideas regarding the  
 form which the memorial ought to take.—Yours faithfully,

S. A. HILL, } Hon. Secs.  
 SUNDAR LAL, }

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

Hendon Science and Engineering Institute,  
 Burlington Road, Hendon, Sunderland;

July 28th, 1885.

I have pleasure in informing you of the visit of Mr. A. C. Homji to the above Institute, to undergo a thorough course of study in the higher grades of science and engineering; also of his visiting carefully our shipbuilding yards, foundries, iron-works, rolling mills, and engineering shops, by which he gained a good insight into some of the great industries of England, also gaining great personal experience of engineering in general. He went through a regular course of study in mechanical draughting, in the application of mechanical principles to the manufacture of engines, also on the steam engine and boiler. Speaking as an engineer and draughtsman, I must give Mr. Homji great credit for the manner in which he worked while here. He came determined to confront and master the intricate and difficult problems and questions in the above branches, and well he succeeded in the end. Engineers must not think that a course of study similar to that which Mr. Homji has just concluded is any light matter; on the other hand, it is the reverse, quite hard and tough. Undoubtedly, I do not wish to deter any young enterprising student from visiting England to master engineering; far from that, my friends. My advice to all of our profession is, come and see for yourselves; your great acquisition of knowledge will amply repay your cost, which, by the way, is not much. In this country at present a great change is taking place in engineering; in fact, quite a strong departure from our former ideas. This is in the new three-cylinder engines, or, as they are getting known, "triples." These have one high-pressure cylinder, one mean-pressure cylinder, and one low-pressure, and a steam pressure of 160 lbs. per square inch. The saving in consumption in some of the first ones is 23 per cent. compared to those before in use. At present I am designing a pair of "triples," which will have embodied all the latest ideas in engineering, for a large firm in Sunderland. My candid belief is, that this is the engine of the future, and students will do well to study it. I may add that

Mr. Homji sat in the "Honours" Examination in the Institute, and passed successfully; also he sat in the Government Examination; and passed successfully.

CUTHBERT S. METCALFE, Principal.

## INDIAN INTELLIGENCE.

We record, with deep regret, the death of the Maharaja of Travancore, which has been announced by telegram. We have often referred to the earnest and practical interest shown by this Prince in educational progress. His loss will be severely felt in his own State and in the Madras Presidency, as well as in all India. "Since he ascended the throne, five years ago, the late Maharaja has been known as the most enlightened and the most liberal of native Princes. He wrote and spoke English with ease, was well versed in several Indian vernacular languages, and was an accomplished Sanscrit scholar. He had travelled over a great part of India, and wherever he went he made himself thoroughly well acquainted with everything worthy of notice. As a youth, he had the advantage of training under Sir Madhava Rao, the ablest of modern native statesmen, and the first man to start Travancore on that path of progress which it has followed with so much success. The Maharaja was a firm friend of the British Government, and, under his rule, Travancore continued to advance in prosperity, and well deserved the epithet often applied to it—the model native State of India."

An Educational Conference has been lately held at Bombay, presided over by Mr. W. Lee Warner, Acting Director of Public Instruction. Its main object appears to have been to enable persons connected with education, but unconnected with Government, to express their views as to the working of the present system. Many practical points were discussed, as the rules for the grants-in-aid, the scale of school fees, technical education, and the matriculation arrangements. The Conference must have helped to mutual understanding between those engaged in different lines of school work, and, as a further means to this end, it occasionally supported the recommendation of one of the Committees, that private enterprise should be allowed a consultative voice in educational matters.

We have pleasure in inserting the following, which has been sent to us by an Indian student in England: "Through the exertions of the Hon. D. C. Law, C.I.E., widow-marriage has been introduced among the banker-caste of Bengal. The first

such marriage was celebrated on July 2nd. This gentleman, who is one of the chief merchants of Calcutta, and whose abilities are well known to Europeans and natives of India, deserves the best thanks of the community for the way in which he has managed to cut the knot of superstition which is so prevalent in that caste."—J.D.

The prize distribution at the Entally Municipal Aided Girls' School (Calcutta), took place in June. The room was tastefully decorated with flags and evergreens. Mrs. and Miss Murray, Mrs. Tomkias, and a few other English ladies were present. Babu C. L. Ghose, pleader, presided, and Mrs. Murray distributed the prizes, which included dolls and pictures, given by the National Indian Association Committee. Three girls received medals, one of whom has passed the Upper Primary Examination, and the others the Lower Primary. A friend made a present of Rs. 10 to the pundits on account of the good results of the examination.

We learn that Mrs. Radhabai, widow of the late M. Atmaram Sagoon, recently established a business on her own account, at Bombay, as bookseller and stationer, pending the result of a suit affecting the estate of her late husband. "The fact of a Hindu widow having done this is most significant. It is probably the first time that a respectable Hindu widow has ventured to carry on business in her own name since the laws of Manu were written, three thousand years ago, and we may hope that it is a step in the direction of female emancipation, which will not be without its effect in other parts of India."

Mr. John Jardine, C.S., who contributed lately to this *Journal* an interesting article on Education among the Burmese is collecting about 1,000 volumes of the best standard literature on every subject, as a present to the Educational Syndicate of British Burma, whom he has requested to accept them, and to place them in the Bernard Free Library, but, at the same time, to use them as a lending library. This will probably be the first attempt to form a Free Lending Library in India.

The following account of the late earthquake at Calcutta has been sent to us by an English lady: "On Tuesday, the 1st of July, we experienced a severe shock of earthquake, which was also felt, as we soon heard by telegram, throughout the North of India. At about 6.25 a.m. on the day named, I was standing in our drawing-room, taking *chota hazree*, when a severe and noisy shaking of the house made me drop the cup I held, almost simultaneously. So immediate was the panic, that there was a general stampede of the late occupants of the bed-rooms, and

our household were quickly out on the verandahs; while the servants crowded below, all gazing with awe and wonder, or a sort of weird fascination, on the swaying trees and undulating water in the *marlies*, tubs and drains. The shock was, I should think, about two minutes in duration; the vibration was distinctly felt for quite ten minutes. The excitement and terror of some of our people was extreme; for myself, I was too intensely interested in the phenomena to think of fear at the time. But, as the disturbance subsided, I became conscious of a feeling of extreme nausea and giddiness, with intense headache, and became eventually so ill as to be obliged to go to bed; and I have since heard that many persons were so affected. The occurrence was accompanied by no serious casualties in Calcutta, though its palaces were seen to rock to and fro; and 'men who should know' say, had the shock lasted three minutes longer, the capital of India must have been one of the ruined cities of the world. There was some loss of life and damage to property in the country."

We have received an appeal for an Arts College for Sindh, where the demand for higher education has lately been steadily increasing. A memorial on the need of an Arts College was addressed to the Education Commissioners by some citizens of Karachi, and the reply was that the move must first be made by themselves. Exertions have been made, and a subscription list has been opened, which contains some liberal local donations. An endowment of two lakhs is required, and an appeal is urgently made by the Sindh Arts College Fund Committee for aid in the scheme. The Secretary of the Committee, who receives subscriptions, is Mr. Powlatram Jethmal, Karachi.

## PERSONAL INTELLIGENCE.

Mr. D. P. N. Datta (Punjab) and Mr. C. C. Bose have passed the Final Examination for the Degree of M.B., C.M. at the University of Edinburgh.

Mr. Pradip Nath Roy (Beerbhoom) has passed the Final Examination for the Degree of M.B., C.M. at the University of Glasgow.

Mr. Golab Chunder Bezbaruah (Assam) has passed the Final Examination for the qualification of Licentiate of the Royal College of Physicians, Edinburgh, and of the Faculty of Physicians and Surgeons, Glasgow.

Kumar B. Narayan (of Cooch Behar) has passed the Pharmacy Examination of the Edinburgh School of Medicine, standing first overall, and obtaining the Pharmacy Medal of the Institution, with First Class Honours.

Mr. Manik Lal Dutta, University College, Indian Gilchrist Scholar, has passed the Intermediate Science Examination of the University of London in Honours; in Inorganic Chemistry, 2nd Class, and in Experimental Physics, 3rd Class.

Mr. Sasi Bhusan Mitra has passed the Intermediate Science Examination of the University of London in Honours; in Zoology, 2nd Class.

Mr. Ram Das Chubildas (Christ's College, Cambridge) took a First Class in the late Examinations at his College, and was in consequence elected a Prizeman and re-elected a Scholar.

Mr. M. Hamid Ullah (Christ's College, Cambridge) and Mr. Aziz Ahmad and Mr. Inayatullah (both of Trinity Hall) have passed the first part of the Previous Examination.

*Arrivals.*—Mr. G. B. Munshee, a Scholar of the Junaghat State, holding the scholarship given by V. Bahavduibhas, Esq., Vazier of Junaghat; Mr. N. N. Banerjee, Bengal Government Agricultural Scholar.

*Departures.*—Mr. M. M. Bhowmaggree, Barrister-at-Law, and Miss Bhowmaggree; Mr. R. D. Sethna, Barrister-at-Law; Dr. Gandevia, and Mr. Jehanghier K. N. Kabraji, for Bombay; Mr. Judu Money Ghose, B.Sc., for Calcutta.

We have the satisfaction to state that eight donations to the National Indian Association of Rs. 100 each have been received from some of the Chiefs in Central India, through Sir Lepel Griffin, as follows: His Highness Maharaja Alijah Jayaji Rao Sindia Bahadur, G.C.B., G.C.S.I., and C.I.E., of Gwalior. His Highness Maharaja Vyankatesh Rummun Singh, of Rewah. His Highness Maharaja Anand Rao Powar, K.C.S.I. and C.I.E., of Dhar. His Highness Maharaja Mahendra Rudra Pertab Singh Bahadur, K.C.S.I., of Panna. His Highness Maharaja Mahendra Sawai Pertab Singh Bahadur, of Ozchha. His Highness Raja Ranjit Singh, of Rutlam. His Highness Raja Gopal Singh, of Jhabua. His Highness Rana Inderjit Singh, of Barwani.

We have also to announce, on going to press, that her Majesty the Queen and Empress of India has consented to be Patron of the Countess of Dufferin's Association, mentioned in an article on Medical Women for India.

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IN AID OF SOCIAL PROGRESS AND EDUCATION IN INDIA.

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