The annual meeting of the National Indian Association was held at the room of the Society of Arts, John St., Adelphi, on Friday afternoon, April 1st. The Right Hon. the Earl of Northbrook, G.C.S.I., presided, and among those present were Lord and Lady Hobhouse, Sir Steuart and Lady Bayley, Lady Lyall, Sir Richard Meade, Mr. and Mrs. David Carmichael, Dr. Duka, Mr. and Mrs. Arthur Brandreth, Lieut.-General Pollard, Mr. M. M. Bhownaggree, Major-General Bedford, Sir Henry and Lady Cunningham, Mrs. C. E. Schwann, Mrs. Fitch, Miss Clive Bayley, Mrs. Barclay Scriven, Mr. John Adam, Mrs. Crawford Bromehead, Moulov M. Barkatullah, Mr. Alex. Rogers, Mrs. Spottiswoode, Mrs. Pheroze Thomas, Mr. W. Martin Wood, Mr. M. M. Mursban, Miss Beck, Mr. Jas. B. Knight, Mr. W. H. Domville, Mr. Ram Singh, Mr. Stephen N. Fox, Dr. S. A. Kapadia, Rev. A. R. Cavalier, Mr. Mahtabuddin Ahmed, Mr. S. A. M. Shah, Mr. E. E. Geflowski, Dr. Mary McGeorge, and many others interested in Indian progress.

The Chairman, who had been suffering from a severe cold, opened the proceedings by calling upon Sir Steuart Bayley, K.C.S.I., to propose the first resolution.

Sir STEUART BAYLEY, K.C.S.I.: My lords, ladies, and gentlemen—The resolution which I have been asked to move is "That the Report of the National Indian Association for 1891 be adopted and circulated." The points in this year's Report which call for special attention are not numerous; but, on the whole, it may be taken as a satisfactory record of good work done, work
which is no doubt at present only in small beginnings, but which promises to become hereafter of very great influence and importance. One of the objects set forth in the objects of the National Indian Association is, co-operation with all efforts made for advancing education and social reform in India. I think it is worth noticing how a movement of this kind tends to join in with a number of other movements that are going on all over the country at the same time. The work I mean is not an isolated work; if it were, we might well despair of doing much. But it is going on in co-operation with many other influences at the same time— influences like that which Lady Dufferin's Fund is taking up, work like the education of women, not only by schools, such as the Bethune School in Calcutta and similar ones in Bombay and Madras, and by missionary schools all over the country, but also by the medical colleges and such medical institutions as the Medical School of Calcutta. In all these ways, from different points, influences are brought to bear upon the great object of female education in India. I say female education, because this Society does not do very much directly in the shape of assisting in boys' education; there are enough Societies and there is enough initiative amongst the natives themselves to do that. I think when you look into the figures, and see what is the number of girls being educated in India in proportion to the number of boys you will understand what I mean. The girls are something like 313,000, and the boys are 3,360,000—the proportions are something like that. The percentage of girls of a school-going age is 1.9, whereas the percentage of boys is 19.3. Until you have made some little way in moving on the lines of female education, you will never bring to a satisfactory growth the operations which tend to the education of men, and the great difficulty in the way of female education in India is the want of trained female teachers. The work which is being done by Sasipada Banerjee in Calcutta and Pandita Ramabai in Bombay, is from this point of view of the highest value, and it is in this direction that I see the most extensive field for usefulness on the part of this Association. I was pleased to see another stream of work, joining in with these and tending in the same direction. It appears from the Bombay and Madras Reports, that an exceedingly interesting experiment is going on there in the way of home education. In the Poona Report, at page 23, there is this reference to it: "The class at Mrs. Bhat's house was visited during the May vacation by several Hindu ladies who had come to Poona with their husbands. They were much pleased at this scheme of home education for ladies who could not attend school, and two promised to work hard, and come to Poona for the examination, one from Nasik, and the other from the Ahmednagar district. The ladies attending the three classes now working are, without exception, married or widows; most have children and domestic duties, which totally prevent them attending school, even if the prejudices of the country did not forbid all girls over twelve going to school." I should have been very glad to know that this experiment was
imitated in other parts of India, and I shall be very glad to see how it works. I believe it has in it the germ of very great usefulness indeed. Then another object to which this Association devotes itself is the promotion of friendly intercourse between English people and the people of India. I do not find so much reference to that in the Report as I could have wished, for the importance of it is extreme, and it should, even in the face of disappointment, be kept steadfastly in view. One of the provincial Reports alludes to it, and points out how very much more might be done than is done. I am quite sure that if only the method was pointed out there are many people in India who would gladly assist in it. There are a number of ladies especially who have been accustomed to work, and to work tolerably hard, for the benefit of their fellow creatures in this country; ladies who go out to India and feel very much lost, because they have nothing which they can take up at all analogous to parish work, and such work as they have been accustomed to do in England. The Report of the Bombay Ladies' Branch refers to the interest taken by some ladies in visiting the Girls' Schools, and in visiting the Hospitals where women were being taught, and also in encouraging those native ladies who do go out into society. I feel certain that if only the methods of doing this were pointed out to them we should find that there were a great many more workers willing to help in India than at present show any signs of existence. I think if the Indian Magazine & Review were to try and bring this fact to the front rather prominently it would very likely have the effect of bringing more labourers to the harvest. I think I have said all that need be said now in regard to the Annual Report, and as I know there are many others ready to speak, and whom you will hear with greater pleasure, I will content myself with moving that the Report of the National Indian Association for 1891 be adopted and circulated.

Mr. DADABHAI NAOROJI: My lords, ladies, and gentlemen—I have very great pleasure indeed in seconding the adoption of this Report. Looking back twenty-one years, when the first meeting was held in Mrs. Manning's house to form what was then called the London Branch of the National Indian Association, inaugurated in Bristol by Miss Carpenter, I was one present there, and I can look back with pleasure, and with satisfaction, and with deep gratitude for the work that has been done unflinchingly under all sorts of difficulties and discouragements, and which has been kept up during this long period. I regard this Association as one of those institutions which do a very great and important work—which is especially necessary between two peoples of different idiosyncracies, different temperaments, and different grades of civilisation—and that work is the fostering of a thorough sympathy between the English and the Indian people. If there is any institution now existing which is capable of producing that effect, I say it is the National Indian Association. I am only sorry, and I feel ashamed, that I have not been able to keep up any very active interest in the work of this Association, but I know that I am kindly and generously forgiven.
this, because my difficulties are recognised. But I can assure you that, though I am not in person very often present at the meetings, the work has all my sympathy. I may add a few words with regard to the matter of making, as it were, England a home for the Hindu youths that are coming here. (Mr. Dadabhai Naoroji spoke warmly about the value of friendly sympathy shown by the Association to Indian students, and concluded by saying): All this goes as much to the knitting and strengthening of the British rule in India as to the benefit of the people themselves. Under these circumstances, therefore, I have the greatest pleasure in seconding the adoption of the Report.

Dr. R. Iyengar: My lords, ladies, and gentlemen,—I have much pleasure in supporting the resolution for the adoption of the Report, which has been so ably put before you by Sir Steuart Bailey. The desire for female education is spreading widely all over India. It is burning in the hearts of princes, and kindling in the bosoms of the people. Both the high and the humble are anxious to send their children to the schools to be educated. I know hundreds of educated natives in my own country whose grandmothers could not count beyond ten, whose mothers could read but slightly, and whose wives can read and write imperfectly. But their daughters are being brought up with an education conducted upon the Western models, slightly modified to suit the conditions, manners, and feelings of the people. Under the patronage of the present able and enlightened ruler of Mysore, there has been established a girls' school, which is quite unique in its nature. The popularity of the school, the demand for female education, the efficiency with which it is managed, the interest which the parents take in the education of their children, the encouragement which it receives from the visits of English ladies and gentlemen—these are seen in the size the school has assumed in ten years. The school started with 28 girls, which now have increased to 600. A regular system of examinations has been organised, and a Normal Class for Schoolmistresses has been established just this year. The managers of the School are trying their utmost to give that kind of education, though elementary in nature, which would be of use to the girls, and which would tend to make them happy in their homes. The most peculiar and satisfactory feature of the school is the large attendance of young married ladies of the Brahminical caste, of an age (20 or even 21 years) which, in other parts of India, precludes girls from attending public schools. It is true in that grand institution established by Bethune in Calcutta—I mean the Bethune College for ladies—young ladies do attend and compete most remarkably with young men in the highest examinations of the University; but they mostly, if not all, are non-Brahmins, or Brahmins with advanced and liberal views, who naturally enjoy a greater latitude of freedom. On this ground alone, if not on any others, I can say safely, and with pride, that the Maharani's Girls' School in Mysore is a model school for Hindu girls. Other Native Princes and private bodies have also established schools for girls in other parts of India. The
women and girls, who once remained in darkness and in seclusion, are now gradually but rapidly emerging and striding into the light. For female education has made not only a beginning but a considerable progress. There are now hundreds of girls' schools scattered all over India, attended by thousands of girls. And yet how many are left behind! what are these few thousands to the millions that remain still in ignorance, and are kept down by the prejudices of the country? The progress thus far in India is relatively small. But the smallness of its proportion arises from the vastness of the country and the immense population. I take this opportunity of suggesting to you, ladies and gentlemen, that you cannot do better than advise some of the young ladies now being educated in the ladies' colleges of this great kingdom to go out as teachers to India, and so carry western enlightenment into recesses heretofore secluded from the light of knowledge. Associations, like the National Indian Association and the mission bodies, have done much for the advancement of female education, and we Indians are very thankful for these your disinterested motives and efforts. Still there is much remains to be done. A shining goal invites your efforts. We see in your efforts something higher and nobler, a benevolence disinterested and pure, and we thankfully acknowledge the aid sent from this and other associations with a truly disinterested liberality, and we cordially welcome them. I wish to bring to your notice the fact that it is a difficult thing to get schoolmistresses in India, because of the early age at which girls are married. But there are, as all of you know, large numbers of widows, who, according to the Hindu system, must lead a miserable life, without hope, or joy, or occupation in the world, and for them the honoured profession of schoolmistress opens an excellent career. The works of philanthropic English ladies of special training belonging to the Zenana Missions are carried on not in villages, nor in the busy streets of the towns, but in the houses, in the apartments of the middle classes, and of the wealthy. It is most important that the enlightenment should spread among the upper classes of women, in order that it may be the leaven to affect the whole mass of female education throughout India. But these benevolent operations in the inner apartments of Indian women necessarily demand a peculiarly delicate organisation—an organisation which should not be roughly attempted or handled, as it requires all the gentle and patient thought which the educated women of this country are peculiarly qualified to exercise. In this connexion I shall venture to make a suggestion. Let these ladies try to do their noble work with as little sectarian motive as possible. They cannot do better for the cause of humanity than to continue their exertions on behalf of their eastern sisters, in the full confidence that such educational enlightenment must be necessarily followed by a happier state of affairs. This is one of the things in which, I believe, we shall see a great improvement in the next generation, and English ladies may exercise a graceful and beneficial influence in that direction. This is a matter in which the first spring and impulse
must be given from England, and among the many important needs of India none is more important than this. It is quite within the power of ladies of England to exercise a direct and powerful influence in the education of their Indian sisters, and if you, as an Association, constantly urge the claims of this subject upon the attention of the many benevolent and highly educated ladies in England, who are willing and anxious to do some good and work some benefit for humanity, we shall have an increasing number of ladies going out to India to carry the influence of education into the homes of Indian ladies—that is the Zenana, where the ordinary schoolmistress, and still less the schoolmaster, can hardly ever reach. What incalculable good you will confer on the Indians by doing this! The talisman which will lead a woman safely through the labyrinth of life and the turmoil of the world is a true heart sustained by true culture. Such a mind will raise her above outward circumstances. Instead of drifting on aimlessly, and being harassed by unlovely and uncongenial companionship, she will find rest for her soul, she will do deeds of noble self-sacrifice, and find living springs of joys and hopes. So you see, ladies and gentlemen, India and the Indians have a grand future. You, our worthy rulers, have set us a noble example, and shown us the right track to follow. God willing, we shall go on—on in the onward march—to reach that ideal of man and woman—the ideal which the wise sages of India several hundreds of years ago had conceived, but, unfortunately, the Indians of the succeeding ages had lost sight of; I mean that perfect conception of man and woman in one being—half man and half woman—in the incarnation of Siva and Parvati—Arthanareswara.

Mrs. Arthur Brandleth said: I have much pleasure in moving the following Resolution: "That this meeting, recognising the great importance of improved education for Indian women, sympathises with the progress which has been made in that direction, and hopes that the Indian Female Education Fund will receive increased encouragement and support." It seems to me almost impossible to over-rate the importance of the movement now going on in India, a movement which,—and this can hardly be too strongly insisted on—comes from within, and is not imposed from without. We are not, in this matter, forcing education on an unwilling people. We are simply recognising and sympathising with their own desire for education, and we are anxious to show our sympathy in a practical manner. Education has made rapid strides in the course of the last fifty years in India. The education of the boys was naturally taken in hand first: it was, doubtless, stimulated by a hope for Government appointments, which were only within reach of the educated; but the desire was there, and the more opportunities were afforded of education, the more rapidly and eagerly they were taken advantage of by the boys and youths of the country. This has now gone on for so many years, that it has become part and parcel of the life of the country. The education of girls was
neglected for much longer; though, as Mr. M. M. Bhownagree pointed out in a paper read in this room seven years ago, "The notion of female education was never foreign to the soil. There were imbedded in it the germs which might come to life with sympathetic nurture." We all know, how, from time to time, women in India have proved themselves capable of filling the highest posts, of managing business and estates, and ruling and administering with consummate tact and ability. So we should not be discouraged in anticipating great results from the education of Indian women. The difficulties are still great; public opinion is not yet, on the whole, on the side of female education—but it is increasingly so; the men being educated, these results must follow, for the men have begun to wish that the women who are to be companions of their lives, should be educated too, and the Director of Public Instruction in Bombay reports a town in a certain State, where "the Mahomedans have resolved not to accept a girl in marriage unless she is well up in the 3 R's."
The Inspector of that Circle states that, "this resolution seems to have effectually solved the problem of female education," and it has led the Nawab to make a grant of 10,000 rupees for a girls' school at that place. It is hoped that others will follow this good example. As the Rao of Kutch put it, in a very enlightened speech he made in distributing prizes to female students, "If you educate the boys and not the girls, it is like lighting half a room and leaving the rest in darkness." I believe the mothers in India are not wholly different from the mothers in England in their desires and hopes for their daughters, and they are beginning to realise that there are advantages in education. Even the much-abused mother-in-law is beginning to find that an educated and enlightened girl is a better companion for her son than an uneducated one. Many of my hearers may not be aware of the remarkable progress of Female Education in India, and the great importance which it has now assumed. Of course, the chief progress has been round the Presidency centres. I have not the returns from Madras, but in Bengal the Director of Public Instruction reports that there are 2,153 female schools, with 78,363 pupils under the supervision of his department. He publishes in his report a special map showing the progress of female education. The central and local authorities provide Rupees 1,20,171 of their cost, but it may show how real is the interest in this subject to note that the balance of over 2 lakhs is provided from private sources. In the Bombay Presidency, where the higher education of women has made such marked progress, the Director of Public Instruction reports that there are 616 female schools, with 38,705 pupils under the care of his department. The Provincial and Municipal resources provide a lakh and a-quarter, the Native States provide half a lakh, and the sum of Rs. 82,000 is provided from private sources. It is the fact that the women of India have themselves begun to feel the importance, and to value the educational opportunities afforded them, which has induced the National Indian Association to make a strenuous and determined.
effort to reach out a helping hand to them, and this fund has been raised to help in various ways—such as Scholarships, Promotion of Home Teaching, Grants to girls' schools, Training of teachers, providing prizes, etc. I will not weary you by going into all these subjects, but will quote what has been done in two or three of them.

Scholarships.—Exclusive of sums given by the Carpenter Trustees, through the Association, we have sent out this year £56 10s.* These scholarships are found most useful to induce girls to stay longer at school. Though the school age continues till twelve, often a child is removed at eight or nine if she is found useful at home; but a scholarship given, and increased each year after examination, often induces the mother to allow them to stay longer. Rupees 240 have been sent for the Mary Carpenter Scholarships in Bombay, and four have been given—two of 6 a month, one of 5, and one of 3. They have been awarded through the Educational Inspector, Mr. Kirkham. £10 each to Madras and Poona, and £5 to two smaller centres. "In the Mary Carpenter Scholarships at Bombay there were 91 candidates from 11 different schools; 8 for the two highest scholarships, 15 for the third, and 60 for the fourth. It is an interesting fact that Kamalabai Guajee, who, in 1891, won a Rs. 6 Scholarship, gained that of Rs. 5, in 1890, and that of Rs. 3 in 1889. With regard to Hamabai Dinshaw Law, there was some difficulty in deciding between her and Bhicaji Dadabhoy Modi, but her 'skill in essay writing' secured for her the grant. In regard to the Rs. 5 Scholarship, Shirinbai Dorabji Sanjana was successful, as she had been the year before for the Rs. 3 Scholarship. Two other girls deserved honourable mention—Navazbai Dorabji Bhiwadiwalla and Sokrabai Moroba. For the fourth Scholarship there was a keen competition, and several deserved honourable mention. The successful candidates in 1891 were all Parsee girls; the competition includes, however, Marathi as well as Gujarathi Schools. The Government Inspector considers that the Scholarships are very useful in keeping up the standard of teaching, and encouraging the pupils."

Aid to Schools.—It is found that much good may be done by giving a small grant to schools, especially in outlying parts, to enable them to struggle into existence as it were, and qualify in the Government grant, which is not, I think, ever given till the school has been in existence a year. £15 has been sent to Madras for this purpose, and even this small sum has been found most useful; but the larger portion of the money devoted to schools has been given to the Hindu Widows' Home in Baranagar. The account of the beginning and successful continuation of this school in the face of determined opposition is most interesting; specially from the point of view that the scheme was origi-
nated and carried through by the devoted efforts of Mr. and Mrs. Banerjee, who preside over it. Fifteen widows are now being taught there, and the arrangements made have been so excellent as to disarm much of the opposition it met with at first. It is hoped it may be the forerunner of many others; at present the only other one is that started and carried on at Poona by Ramabai.

Home Teaching.—This is, I think, one of the most interesting parts of the work done. £30 has been sent to the Madras centre to use for this purpose. The local Committees employ several teachers, who go about from one place to another wherever a class is formed; and a superintendent who looks after and helps the teachers. The travelling about, of course, causes this work to be expensive. We send each year £10 each to Bangalore and Madras, and £5 each to three other branches for this special undertaking.

"The Home Education Classes at Madras have existed since 1882, and have proved very successful. A Superintendent helps the teachers with her advice, and teaches English to those who wish to learn it. Some of the pupils have gained a good knowledge of English. Care is taken to render the education practical and useful in home life. Needlework is much attended to, and arithmetic is taught with a view to the pupils keeping accounts of their households. Hygiene, domestic economy, and the management of children receive attention. Music is taught when desired. General culture is carried out, and a healthy development of the pupils' faculties so that they may be better fitted for their responsibilities in the family. It is satisfactory that the committee have found it possible to raise the fees by degrees, but still, even with a Government grant, the teaching cannot be kept up at present without subscriptions. The prize giving of the Home Education Classes was held at the house of Mrs. Grigg early in the year."

In regard to Home Education at Poona, "the first class in connexion with the scheme was opened at the house of Rao Bahadur C. N. Bhat, who, with Mrs. Bhat, takes a deep interest in the cause of female education. Several gentlemen had been previously interviewed to ascertain whether they would allow any ladies of their families to join the class proposed by Mrs. Bhat, and some ten or twelve Hindu gentlemen having given their permission, the class was started with thirteen ladies. Great difficulty was experienced in securing good lady teachers, and if it had not been for the kindly practical help offered by Miss Mary and Miss Isabel Bhor, who freely gave their services in teaching after work hours in the Female High School, this class could not have been so successful. One of the Municipal school teachers undertook vernacular subjects and arithmetic, the class hours not interfering with her own work. By June Mrs. Bhat's class had increased to 22; the teachers found it impossible to attend to so many, especially as all were not equally advanced; so at the request of some of these ladies themselves, two other classes were formed in other parts of the city, and an application was made to the Municipality for the services of the above-mentioned vernacular teacher
till October to enable her to devote herself entirely to these home classes. The School Board having granted the request, two of the classes were placed under her care, while the ladies who made up the third engaged a separate teacher. Though these Home Classes have worked but a few months they appear to meet a genuine want, and promise to increase steadily. Good teachers are the chief difficulty, and much is due in the present success to the tact and good management of the two Miss Bhors, who by spirit and sympathy have inspired the eager and encouraged the most diffident, while the example of Mrs. Bhat, a lady who has the best interests of Hindu women at heart, is much to be admired, and in time, it is hoped, may be largely followed. Apart from these classes, it is gratifying to hear that at least one Mahommedan lady is preparing for the examination."

"The promised examination was held the first week in September at Mrs. Bhat's house, ladies only examining. Thirty-four ladies were examined, of whom fifteen had been prepared by ladies of the Scotch Zenana Mission. Two or three ladies were prevented being present, and as these could not come to Mrs. Bhat's house on the day appointed, they were examined afterwards at their own houses. One lady's vernacular was Canarese, another's Urdu, but with these exceptions all were examined through the medium of Marathi; one lady only brought up Sanskrit and passed very well. The N.I.A. had made reading, writing, arithmetic and geography compulsory in each standard, and all the ladies who had attended classes passed well in these subjects, as well as in needlework. A few of those who had studied alone at home had been under considerable disadvantages in not being able to have much instruction: they could not prepare all the subjects, and begged they might be examined in what they had studied. As it was desirable to give all the encouragement possible to any who would learn steadily at home, this was allowed, only plain certificates being awarded in less than the specified subjects. Out of 34, 24 passed in all the subjects required; out of the remaining 10—most of whom brought the first three compulsory subjects—4 failed in arithmetic. Three ladies studying in out-stations had intended coming in for this examination; sickness prevented two carrying out their intentions, the third, from Tanna, passed well."

"At the end of the examination, which, far from proving an ordeal, appeared to be much enjoyed, one little Hindu lady who had passed almost first, and looked almost a child herself, came forward and begged a higher standard would be set for the coming year. When asked why she wished to learn more, she said—"To help my boy when he is old enough to go to school." Some such feeling was probably the mainspring of most of the steady work got through by these ladies in spite of domestic cares and distractions."

It is to be hoped that this attempt to help ladies to learn to read and write, whose age and circumstances make school attendance impossible, will continue to prosper here as it has done in other
parts of India. As the Poona Branch of the N.I.A. has first started the movement in this Presidency under its fostering care, we may hope the Home Classes will increase and extend to many other places and be the means of bringing simple practical teaching to thousands of women, who, otherwise, until native customs alter much, must continue in ignorance.

I am afraid now that in considering the vitalness and importance of the cause, you will be struck by the smallness of our work done to promote it, and to this the National Indian Association Committee will gladly agree; but a beginning has been made, the best methods thought out and applied, and it now remains for the public to give the money to enable the scheme to be enlarged and extended.* We want a great deal of money. Where we have given one grant we could give 100—nay 1,000—and to get money we must enlist sympathy. I myself believe that if English men and women knew that money was wanted to help the women of India to throw off the chains of ignorance, and by education bring out all that is highest and best in their natures, the money would be forthcoming. The Society for Promoting Female Education in the East has £6,500. The Zenana Mission has £17,450. Why should our Education Fund not have an equal income? We could use it—and use it well.

I venture to think that it is specially appropriate that the ladies of England, who have fought for and won such precious advantages for themselves in the matter of education, should stretch forth a helping hand to their Indian sisters, who are now only taking the first steps in the path of progress. They are confronted with deeper difficulties which we never encountered; but they are working and are determined to work on to improve and cultivate their minds. English people, perhaps, hardly appreciate all the good results of the sympathy shown. It is the greatest encouragement to pupils and teachers to feel that their progress is being watched by kind and interested eyes. Let us make them feel that their cause is our cause, and that we are determined to make a persistent and strenuous effort to support them in the upward struggle they are engaged in.

Sir Henry S. Cunningham: My lords, ladies, and gentlemen—I have much pleasure in seconding this resolution. I confess that some of the statistics, which have been brought to our notice, inspired me with a certain feeling of misgiving as to the rate at which education seems to be progressing in India. When you come to young women actually asking to have the standard raised, and young gentlemen combining together to say that they will not marry anyone who has not passed a certain examination, such things seem to indicate that those who have laboured in this cause have not laboured in vain. With regard to the aims of this Association, the young Hindu appears to me to need all the help.

* The balance-sheet shows that the larger donations to the Fund—£400—have been invested.
that the English can give him. We ought to sympathise with him, for he is eminently our own manufacture. I have sometimes thought that no human being was ever born into an existence so bewildering and so puzzling as the world must seem to him. He looks around and finds a sort of moral chaos; he sees a world in ruins—the world of custom, the world of tradition, the world of creed. The fierce light of what we call modern civilisation has broken in upon the institutions of his country—the temple of his gods, the home of his fathers, the zenana of his women folk. It has broken in, and it has disclosed many unexpected sights, many dusty and deserted chambers, tottering walls, and unsound foundations. The old régime in fact has gone, and in its place he is introduced to a number of institutions with which he is quite unfamiliar. Education sweeps away a great many wholesome beliefs as well as wholesome superstitions, many aids, many consolations. The process is like pitching your ballast overboard. With his ship thus dangerously lightened he starts on the voyage of life, and very soon finds himself, as one might expect, very much at sea. Then he comes to London, and his bewilderment is increased tenfold by its immensity, its multiplicity, its contrasts, its juxtaposition of bad and good, of poverty and profusion; its opportunities and its temptations. No young man ever more wanted a helping hand. Then this Association comes and gives him one—welcomes him as a friend, shows him what to do, shows him something of the pleasures and interests of English homes—the centre, probably, of a nation's greatness—and enables him to see for himself the usefulness and the high intellectual power and the active part which is played in English society by the English woman. Well, we hope that he will take back some of his experience to his own country to aid in the solution of that tremendous problem, the enfranchisement and the enlightenment of his own countrywomen. As Mrs. Brandreth said, there have been notable examples in India of what the genius and intellectual power of particular individual women may achieve. But as a class the Indian woman is the victim of customs which are survivals from a cruel and barbarous past; they are in fact cruel and barbarous customs; and, if India is ever to occupy the place in the world that we hope and trust she will, these barbarous customs must be overcome and abandoned. Then the question is, who is to do it? The answer to that is, we Englishmen cannot do it. The rulers of the country cannot do it; Viceroy and laws cannot do it; it must be done by the people; in fact it must be done by the educated woman. We see that in every department. Allusion has been made to one great sphere of usefulness which is associated with the honoured name of Lady Dufferin. It is impossible to think without emotion of the enormous alleviation of human misery that has been brought about, and will be brought about in the future, by that movement. But then, at the centre of that, and its moving principle, is—what? an educated woman. Then refer to another branch—the reform of the marriage law. That marriage law is really deplorable. The
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idea that a little child is to be taken, to unconsciously go through some ceremony or other with a Brahmin old enough to be her grandfather, is never to see him again, and is afterwards, when, perhaps, she has become a cultivated and high-feeling and sensitive woman, to be told that that man is her husband, and that with him the law will compel her, irrespective of her own wish in the matter, to live—I say that is a barbarous custom, and a custom that is incompatible with any real civilisation in the country in which it exists. Who is to overset it? I say, the educated woman alone. The Government has made an effort within the last year or two, and the result has been to show that any attempt of ours is fraught with all sorts of dangers and inconveniences, and in fact it is impossible for the Government to do it. It must be done by the people; it must be done by the educated woman. And I feel convinced that it will be so done. You will have some day one of these young ladies, who are just as well equipped, who have just as keen feelings, just as high aspirations as any lady in England—you will have her walking into the Court and saying to the judges, "Do you really mean to say, you English judges, who sit to administer law and justice and equity, you who say that justice has its seat in the breast of God—do you mean to say that you will send me to prison, because I, a woman as well educated, as sensitive, with just the same feelings as your wives and daughters, will not consent to live as the wife of a man, with whom I went through a ceremony unconsciously, whom, perhaps, I have never seen since, whose person I dislike, and whose character I detest?" Depend upon it the Judges, when that is put to them, will find some way or other of bringing the administration of the law into harmony with justice and humanity. But, that they may do that, you must have the educated woman, who will bring the thing to a point, and who will co-operate with her countrymen in showing how monstrous the existing law is. Another matter, if I may detain you for a moment, is the reform of the law, or rather the custom, as to widows. This is another of those terrible survivals from pre-Aryan customs, and it is most marvellously cruel. We have removed the worst part of it in the abolition of the laws against suttee; but, as it remains, it is still a cruel and barbarous custom. Now, when these widows come to be educated, when they obey the merciful mandate of their real law—as it was before it was obscured by a forgery—when, after mourning for their husbands, they go back, as the Hindu law enjoins, to active life, teaching in schools and nursing in sick rooms and hospitals—the present custom will follow the law of suttee into the limbo of obsolete barbarisms. For these reasons I think we must wish this Association God-speed in its efforts to encourage female education. We hope that the young men who come here will make the best of their advantages in the sights they see and the friendships they form in England, and will go back to help to dissipate the prejudices of their countrymen, and that both sexes may be instrumental in bringing about a happier era, gentler customs, more humane manners, and a purer law.
Mr. Abdullah Yusoff Ali (Bombay): My lords, ladies, and gentlemen—I have the greatest pleasure in standing here to address the Association on one or two points to which some reference has already been made. Allusion, I think, was made by Sir Steuart Bayley with some regret to the fact that the Report of the Association for the past year did not record much progress in the work of bringing together the English and the natives in India. I suppose he meant more particularly the English and the native ladies. I certainly share in that regret, that as yet not as much as might be desired has perhaps been done. At the same time I cannot help feeling that, amongst the many advantages that we, young men who come to England, carry back with us to India, one of the greatest, perhaps, is the number of friendships we form here, which will probably last when we go home, and which will bear fruit upon the social life of our fellow-countrymen. I am sure I may say, with regard to some of those ladies and gentlemen with whom we have the honour of becoming acquainted here, and who may possibly come to our country in the future, that our friendships already formed here will mature in India, and that the union of all of us in a common cause will further strengthen that bond of amity which cannot but help onwards the progress of the good cause that we all have at heart. At the University, we, young Indians, meet with many who may, presently, have to proceed to that great dependency, which has rightly been called the brightest gem in the diadem of the Queen; and those persons, with whom we have already formed some sort of acquaintance, will probably become closer friends living under the same skies, and sharing with us in some part, at least, the public duties which we may all have to perform. The result cannot but be that what is dearest to our hearts will also be taken an interest in by them, and not only by them, but by those English ladies who may be connected with them, and in whose power alone it is to help forward that movement of female education which must ultimately lead to solid good. I think, in regard to female education, very satisfactory progress indeed has of recent years been made. It is not from the reports of educational committees alone, nor is it from fanciful statistics, that we ought to gauge the amount of progress that has been made. I believe it is the spirit which animates the men and women who live in and form the homes of India, that ought rather to be taken into consideration. When I look back upon my own days in India, upon the condition of the homes which I have had the pleasure of visiting and knowing and living in, I cannot help feeling that very notable progress has been made in recent years, as compared with the state of things some time back. I only hope that this work will go on, and that amongst the laurels which this Association will win, perhaps its most glorious one will be that of having helped forward the education of the women of India. The help and opportunities that it gives to Indian students here, are, I think, sufficiently patent to all; but I may be
permitted to give my own humble testimony with regard to it, and to confirm what has already been so eloquently put to the meeting by Mr. Dadabhai Naoroji, as to its good work in making us feel at home in this country. In conclusion, I wish the work of the Association the very greatest success, and I hope that the English ladies and gentlemen who come into contact with it, will lend it that support and encouragement which it deserves.

The resolutions were carried unanimously.

Lord Hobhouse: I have a motion to lay before you, ladies and gentlemen, which I am sure requires no great amount of eloquence to ensure its acceptance by this meeting. It is, that we return a vote of thanks to Lord Northbrook for occupying the chair to-day. Lord Northbrook is one of those Indian officials, alas! too few in number, who do not forget when they return to England that they owe something to the people of India. Wherever work is doing, having for its objects the main objects of this Association, there Lord Northbrook is to be found taking his fair share, and more than his fair share, of that work. By the main objects of this Association, I mean the promotion of intercourse between the Queen's Indian subjects and her English ones, which has been referred to by several speakers, and the diffusion of knowledge in each country of the people and of the affairs of the other country, so that they may understand one another better. I believe that without such intercourse and knowledge it is impossible for any very long time to keep two diverse countries in touch with one another. I do not think that can be done by any amount of mere military force, or by any governmental machinery, however strong, as long as it is mere machinery. Whoever is promoting such intercourse and knowledge as I speak of, is doing a good work; whether it be professed missionaries, or sagacious and far-seeing officials, or the Indian gentlemen who have the courage and enterprise to come over here and dwell with us for a while, or such workers as we have upon this Association. Ladies and gentlemen, you and I know very well how ready each nation is to think that it is the salt of the earth, and that other people are the things to be salted. There is no doubt room for self-deception there; and I think that we English are by no means behindhand in that amiable weakness. But when we look back over some centuries, and consider the part that has been played in the world's affairs by these small Islands, and the part that has been played by the great continent of India and its multitudinous peoples, it will hardly be due to overweening self-conceit alone if we believe that we, more than they, have laid hold of some intellectual ideas, some methods and principles of mental training which tend to elevate the whole range of the human faculties, and some political ideas and methods which tend to consolidate and strengthen human society. Whatever we have to learn from India, and it may be much, it is not mere self-conceit to believe that in those two respects we have something to teach; and it is only common honesty to hold that whatever we have to impart we are bound to impart. Such have been the views of the
wisest rulers of British India. Education, general mental training, the special and sedulous inculcation of the principles and methods of law, the habit of dealing with public affairs through the instrumentality of local governments—to confer these advantages on the people of India has been among the main objects of the ablest British rulers. And I claim for Lord Northbrook that, while not neglecting other departments of government, he has played a worthy part in these two highest departments. Coming from England with extensive and accurate knowledge of our methods of public education, he attended carefully to public education in India, and never missed an opportunity of promoting and strengthening it. And he also extended, cautiously and quietly, but still steadily and substantially, the area of new forms of local government which were fostered in Lord Mayo's time, and which, at a subsequent time, Lord Ripon found himself able to touch with a somewhat bolder hand. Ladies and gentlemen, when an Indian official returns from India he cannot do very much unless he happens to be connected with some office bearing on the Government of India, and that unfortunately was not Lord Northbrook's case. But he has not been forgetful of India, and whenever he has been able to do a bit of public service he has done it earnestly and zealously. To-day he has done us a bit of public service, for which we can give him only a very small reward, which is to return him public thanks; and that I am sure you will do cordially and heartily so far as you are able.

Mr. Muhammad Shafi: My lords, ladies, and gentlemen—I feel particular gratification and pleasure in seconding the motion so ably proposed by Lord Hobhouse. In presiding at the annual meeting of the National Indian Association, Lord Northbrook helps a cause which, ever since I have been capable of forming an opinion on political or social or moral questions, has had my best and sincerest sympathy. The work of the Association, of which a Report has been handed to you, needs no recommendation at my hands. The National Indian Association has, in many channels and by many diverse steps, helped the cause of female education in India—a cause which is recognised by all its well-wishers as one absolutely essential to the furtherance of civilisation in our country. We all know well that in a country which is labouring onward on the path of civilisation, as India now-a-day is, an educated woman is the best helpmeet, the best companion of an educated man. It is she who is capable of bringing up her children in the ways which would ultimately lead them to become useful and active members of society; it is she who can, by her careful management, make her household such as for its members to be proud of, and for its neighbours to imitate. Leaving these general advantages of female education aside, I want to point out to you very briefly this afternoon one or two aspects in particular of this question with regard to India. Of all the numerous blessings which British rule has brought to India, the spread of this organised system of modern education is unquestionably the first
The progress already made has been such as to create wonder in the minds of those who have watched carefully the advancement of education in India. The Marquis of Ripon, in an article published some time ago in the *Paternoster Review*, has remarked that during the last fifty years India has advanced with a rapidity four times as great as that with which England has progressed during the same period. But when we look at the past history of the educational movement in India from another point of view, we see that it was, and, to a great extent, still is, marked by one great drawback. What I mean is, that this progress being mainly one-sided—confined to the male sex—the necessary consequence was that the young members of the male sex, having been educated on the modern system, and having begun to look at the present institutions of India from a standpoint somewhat different and, I must admit, higher than that of former generations, and having begun to realize the necessity of change in various directions, acquired new ideas, new feelings, new sentiments; whereas the women of India, remaining almost stationary, were not able to sympathise with, or enter into, those new aims and feelings. It was absolutely essential for the future of India, if we wanted that future to be a satisfactory one, to remedy this deplorable state of things. The National Indian Association, I venture to say, took the lead in that department; and, by advocating the establishment of female schools in India, it pointed out the right means of remedying that defect. This Association, with its different branches in India, has promoted several female schools in which young girls are now acquiring education on those principles which are likely to lead to incalculable benefit. The Association took another step; and that was, to start a Fund called the Indian Female Education Fund, which has already done a great deal of good, and which, no doubt, with your help and the help of other well-wishers of India, will do still greater good to this cause. The example set by this Association has been already followed by several other bodies; in my part of the country, the Punjab, local Associations have taken up the work, and have already achieved a certain measure of success. I must not pass over one aspect of this question, which has already been touched upon by a previous speaker, and that is, the Zenana system. I must admit that that system is very largely confined to the Mohammedans of India, and that it is a very great stumbling block in the way of progress. The introduction of an institution like this may have been, perhaps, justifiable in the Asiatic life of old days; but that state of things exists no longer, and therefore it is absolutely necessary that our attention should be directed to the ultimate abolition of that system. But I think you will agree with me that an institution centuries old, as the Zenana system is, cannot be removed all at once, and consequently we must lay a strong foundation now, and proceed to the realization of this our object slowly and steadily, in order that ultimately we may achieve satisfactory success. There is one step, and one step only in my
opinion, which can be taken in order to realize that object, and that is, the establishment of Home Classes for the education of the Zenana women. I was very much gratified to notice that steps have already been taken in that direction in the southern parts of India; but in my Province no steps had been taken until only a few months ago, when a certain gentleman, whose name some of you may have heard, Mr. Mahomed Shah Din, a Barrister-at-Law, opened the discussion, and it was taken up by some others of the educated young men in the Punjab who were in favour of this step; and already some Associations have offered to supply teachers for the establishment of home classes for the education of the Zenana women. Ladies and gentlemen, I say that this work, begun so well by the National Indian Association and followed up by other Associations in India, in which Lord Northbrook has already shown a great deal of interest, and in which all well-wishers of India ought to feel the deepest interest, merits your support and generosity. There can be no doubt that the present backward position of Indian women is to a very great extent due to the negligence of Indian men. Therefore I appeal, first to my Indian friends present here this afternoon to use the influence, which on their return to India they are destined to wield, towards the furtherance of this great and necessary work. They ought to endeavour to make up for the negligence with which female education has met in the past, by displaying double zeal in the future. And, ladies and gentlemen, I venture to say that you, whether English, or Irish, or Scotch, ought to help us in India in the work that we have begun; for you will thereby earn the gratitude of 280 millions of your fellow-beings and fellow-subjects. You, as the rulers of our country, have a great many responsibilities laid on your shoulders, and, in fulfilling those responsibilities, you will leave a name in India, in the hearts of the Indian people, which will be remembered in the centuries to come with gratitude and love. I will conclude by saying that meetings such as this, presided over by influential persons like our noble Chairman, are sure to help this great cause in India, to the incalculable benefit of the 280 millions of that country, and are at the same time certain to unite the two countries with a link that will be too strong for any conceivable cause in the future to sever, and will ultimately strengthen the British Empire.

The CHAIRMAN: Ladies and gentlemen—I hope I have just enough voice to thank you most heartily for the compliment you have been good enough to pay me. I think my friend, Lord Hobhouse, has been a great deal too flattering in his remarks about me, but I forgive him for the sake of our old friendship, which I hope will continue during the rest of our lives. Ladies and gentlemen, we have had a very interesting meeting. Certainly this Association may be gratified at still receiving the support of the best and ablest administrators that come back from India,
from the active government of Provinces, and we could not have a better illustration of that than in Sir Steuart Bayley, who moved the first Resolution. We have had to-day a most able summary of the condition of young men in India from Sir Henry Cunningham, which, I think, our Indian friends who are here present may feel that they need to carry away from this room, and to think over when they get home. I very much sympathise with many of his remarks, and I certainly do most heartily sympathise with the objects of this Association, and the assistance that it gives to young men who come from India to England. We have had from Mrs. Brandreth a very interesting account of the progress of female education in India, and we have had from Dr. Iyengar, and also from Mr. Mahomed Shafi—one of them (unless I am mistaken) a Hindu and the other a Mohammedan, one coming from Mysore and the other from the Punjab—the most gratifying expression of the feelings which the young men in India now entertain in respect of the education of the women in that country. It certainly was to me most interesting to hear from Dr. Iyengar the manner in which the Maharaja of Mysore, among the other benefits of his enlightened administration, has taken up the cause of female education; and this action on the part of the Maharaja of Mysore is by no means isolated. There is a friend of mine, the Gaekwar of Baroda, who is actively engaged in the same cause. We have heard to-day of the Rao of Kutch as giving prizes to female schools in his territory. We know very well that the ruler of Bhownagar is also very active in the cause. There are many others, no doubt, whose names I might mention, if I knew as much as I used to know of what has been going on in India; but I would also say in this connexion that the first step taken in regard to modifying the old and pernicious custom of early marriages of Hindus of high caste was taken by the Native Princes of Rajputana, who are probably the best exponents of the feelings of the Hindus in that part of the country. In fact, the Governments of India will find it hard work to keep up, in respect of this cause of female education, with the spontaneous exertions of the Native Princes of that country. That is not only most satisfactory in itself, but it shows that in moving in that direction we are moving not against but with the feelings of the great mass of the educated people of India. There is one branch of the work of this Association of which no notice has been taken this afternoon, and upon which I would say
two words—I refer to the *Indian Magazine & Review*, published monthly by the Association. We had the other day a discussion as to the relative power of the press and the platform. I might add to that that it is a matter of some doubt whether the power of the monthly publications is not now becoming a very great power in this country, and I am not at all certain whether in India these monthly publications are not also becoming the exponents, to a very considerable extent, of the most advanced of the educated young men of India who write in the English language. This *Indian Magazine & Review*, which I commend to the notice of all here present, seems to me to be an admirably conducted journal. It contains matter of great value to anyone who takes an interest in India, and of every description. It contains accounts of Parsee, Hindu, and Mahomedan customs. It advocates the maintenance and preservation of the ancient monuments and the ancient arts of India. Its pages are open to Indian gentlemen who write either short essays or longer papers, or sometimes poetry. It has the additional advantage of contributions occasionally from my friend, Lord Hobhouse, and the other day there was one of those admirably spirited and eloquent poems written by my friend, Sir Alfred Lyall. I think myself that in addition to all the other merits of the Association to which reference has been made to-day, the publication of this magazine, the circulation of which I wish was very much more extended than it appears it is at the present time, is worthy of special mention. It is certainly not the least of the benefits which this Association confers on those who, like myself, feel the deepest sympathy with everything which will promote the interests of our Indian fellow-subjects, and also to those who, in India, are watching the very rapid progress which English education, education in western science and knowledge, is making in that country. Ladies and gentlemen, I shall detain you no longer than to thank you again for the very kind way in which you have been good enough to receive the vote of thanks to myself.

The meeting then terminated.
EASTERN GARDENS: ANCIENT AND MODERN.

The earliest notices of gardens are mostly confined to fabulous creations of fancy. Ancient history, however, bears evidence that it was in Asia the science of gardening first sprang up and flourished; yet, as an art of design and taste, its present state in most parts seems almost the same as it ever has been within the records of human knowledge.

The oldest gardens of the East of which we have undoubted accounts, appear to have been chiefly used as resorts for repose, indolent recreation, or luxurious indulgence. Flowers and perfumes were considered one of the indispensable enjoyments of the higher classes of society; even the greatest rulers and warriors did not hesitate to crown themselves with floral adornments during their principal repasts.

At the time the early dwellers of the fertile districts bordering the eastern side of the Mediterranean were at the height of their glory, the art of gardening was carried to great perfection, and a typical garden of these times must, first of all, have been directed to the furnishing of important necessaries of life; the growing of cooling fruits and aromatic herbs; and ultimately, to an assortment of such plants of utility would be added the objects of luxury and ornament. Amongst the fruits would be found the fig, olive, grape, almond and pomegranate; as representatives of the herbaceous fruits and vegetables, the melon, cabbage, asparagus, bean, onion, garlic and leeks; of flowers would be found the rose, myrtle, narcissus, jonquil, cyclamen and iris. The Hanging Gardens of Babylon have been represented as uniquely romantic in point of situation, and one of the wonders of their day on account of the difficulties surmounted in their construction, great extent, and diversity of uses and products. According to Dr. Falconer—

"These magnificent gardens covered a space of four acres; they were made to rise in terraces one above the other in the form of steps, each supported by stone pillars, of a height of more than 300 feet, gradually diminishing upwards until the area of the superior surface was reduced to an infinitesimal compass. Each
terrace was carefully planted, so that at a distance the garden appeared as a great pyramid covered with luxuriant growth. Water was supplied from the Euphrates for the fountains and reservoirs, for cooling the air and feeding the plants and trees.

To the scene of all this splendour of Eastern luxury, interspersed with the simple pleasures of verdant and beautiful Nature, the chiefs and rulers would resort, "to breathe the balmy air, shaded from a blazing sun, to inhale the odours of flowers, to listen to the warbling of birds, or to observe the minute beauties of foliage," when worn out with the fatigues of their high position.

With the advent of the Greek philosophers and the Roman statesmen, followed by the dawn of Christianity, the wisdom of the East seems to have drifted westward, and there is no doubt that the teachings of Buddha and the later day prophet, Mahomet, were to a great extent the means of this decline of the fame and glory of these Eastern countries, although the Mahomedan faith teaches its followers "that the blessings of a future state consist in dwelling in beautiful gardens." Indeed, it is said that the Prophet himself, looking down from some elevated spot upon the beautiful city of Damascus, declared "it was the lot of no man to enjoy two paradises, and that he should abstain from entering the terrestrial lest he lose the celestial." There is no evidence, however, of any progressive advance being made in the systems of gardening in the East from these times throughout the Middle Ages, until we come to the period when the Dutch had penetrated into India, and influenced the peculiar styles for which they are famous; we then run on to the present century, when we find Asia in every direction adopting English methods, and being practically instructed in all the arts and useful industries, attendant upon British ideas of civilisation.

We will now give a brief account of the state of gardening, both ancient and modern, as found in the various countries of Asia.

Asia Minor with Palestine were at one time fruitful regions, bedecked with glorious associations; but throughout the mysterious ages which succeeded, and, under the authority of misguided rulers, these once beautiful territories have, in sympathy with their neighbours on the Eastern side, lapsed into a deplorable state of neglect in so far as gardening as an art is concerned. It is pleasing to note, however, that there are still some delightful spots into which beauty has been infused by the
enterprise of British residents, chiefly ladies of rank or position, who, from philanthropic motives, are endeavouring to ameliorate the condition of the poor or native residents.

It may be interesting to observe what some early writers have to say on gardening in these parts:—

"The gardens that surround the city of Damascus, observes Buckingham, glow with dazzling beauty, being well watered with copious streams from Mount Lebanon—thickly planted with roses, oranges, lemons, all cultivated and irrigated with great care. The charming grounds form a delightful retreat in the cool of the evening—for recreation, and listening to the warblings of the nightingale."

Another tells us that—

"Antioch possesses an extensively wooded garden, abundant with beautiful trees, and the environs of Jaffa are adorned with many fine gardens which produce quantities of tropical fruits and vegetables." (Bramsen).

Smyrna has always been an important fruit market, and is laid out in a variety of extensive gardens, apparently well kept, and stocked with abundance of grapes, oranges, figs, and melons.

In our own time Arabia appears for the most part a dry barren and thirsty desert, intersected here and there by an oasis, or upland district upon which a settlement is found, where some rude course of cultivation is followed. The various tribes that inhabit the more inland parts appear to be of a roaming disposition, stealing at a favourable opportunity the good results that have followed the exertions of the more peaceful or settled cultivators. The Grand Shereef of Mecca is an enthusiastic gardener, and many of our English vegetable and floral products seem to flourish in his garden under circumstances that would appear adverse to either.

Before leaving Arabia, we must refer to the singular-looking and rock-bound peninsula of which our possession "Aden" forms a part. Little inducement has ever been offered here in the shape of gardening, the place being mainly supplied with necessaries and luxuries of life, either by calling steamers or through the Arabs from the more fertile inland districts.

Persia has from the remotest ages enjoyed a great reputation for gardening, and we have it on record by a very early writer that—

"Where the Persian King resides, or whatever place he visits in his dominions, he takes care that the gardens shall be filled with everything both beautiful and useful that the soil can produce."
These gardens were mostly peculiar in structure, being so arranged that the owner could view them from some acclivity in absolute seclusion, and breathe the balmy air imparted from the masses of beautiful bloom.

The neighbourhood of Bushire was formerly noted for its gardens, but lately, beyond the enterprise of British residents, very little is cultivated excepting melons, cucumbers and gourds. During the last few years the extensive gardens attached to the Shah's palace at Teheran have been laid out and controlled by British professional advisers, and we believe the Western methods imported into his dominions, through this and other agencies, have had an important influence upon the community in general.

Many of the most esteemed fruits now cultivated in Europe find their natural habitat in Persia—notably the peach and apricot. Indeed, in some of the northern parts, where the climate is genial, the surface carries a wondrous growth of vegetation, and apples, pears, cherries, walnuts are everywhere abundant—the quinces, grapes, and melons are amongst the finest of vegetable products. Many of the principal of our temperate clime thrive remarkably well, whilst the flowers of Persia are both abundant and beautiful. The poppy, jasmine, rose, tulip, anemone, lily of the valley, ranunculus, jonquil, narcissus, violets and cineraria, give an air of elegance, wherever their presence is found.

AFGHANISTAN.—In referring to a country that has only within the last few years been brought within the pale of civilisation, according to European customs, it is difficult to imagine how gardening could ever form part of the occupation of a population whose belongings and existence are held under the tight rule of despotic government. However, in the days when Asia was less contented, time seems to have been found to follow many systems of garden culture, for the Emperor Baber (an Indian ruler who conquered this country) speaks of

"The Garden of Fidelity at Cabul, which overlooks the river, so charmingly laid out, and at the season when the orange becomes yellow, being perfectly delightful." Another garden near is similarly described "that contains many trees giving delightful shade."

In our day we find the Ameer of this important territory clamouring for the help of the enlightened European; indeed, his arsenals and gardens are now all under the management of British experts, so that hopeful results may be expected that will have an important influence in the future.
EASTERN GARDENS.

Oriental gardening has from very early days formed a striking feature in the lives of the princes and nobles of India. From authentic accounts we gather that, in general character, the system appears to have been borrowed from Persia and Arabia; but the history of this great nation has not yet been sufficiently developed from original sources to enable us to write accurately of the state of gardening at so remote a period. The fabulous stories that have been handed down by ancient writers are mainly fiction of the most extravagant order. When they tell us "that streams of wine, milk, and honey were seen to flow in every direction," we are inclined to accept the statement with reservation. During the subsequent ages of anarchy which succeeded the fall of the Roman power, all the peaceful arts formerly adopted by these Eastern people appear to have been abandoned, and little progress was made during several centuries that followed—war and bloodshed being the chief occupation of the times; and it is not until the seventeenth century that we again have records of Indian gardens.

"The palace of Delhi, says Bishop Heber, is now in a ruinous state; the gardens must have been rich and beautiful; they are full of old trees, roses, and jonquils."

Another writer, referring to the Royal Gardens near Lahore, says—

"They consist of three terraces, watered by a stream brought upwards of sixty miles. Beautiful trees are plentiful, both fruiting and ornamental; there are also borders of flowers, among which the narcissus abounds. The marble fountains were always filled with rose-water." Pryer, writing in 1698, tells us that at that date there was no great variety of flowers in the gardens of the rich of India: "Jessamins," the "Tree Mallow" [Hibiscus Rosamutabilis], "some few Lysimachias," "Bismalvas and some Wall-flowers or Stock-Gillyflowers being the height of which they aim at." He mentions also the "Silk Cotton Tree," and "a tree called Arbor-tristis" [Nyctanthes Arbor-tristis]. These are "all the choice." He adds: "Roses would grow here if they would but cultivate them." Now, says Sir George Birdwood in 1891, Western India is, as well in Parsee and Hindu, as in English gardens, "a wilderness of roses."

It would take up far too much space to name all the exotics from the West Indies and Mexico, from South America, from the Mediterranean countries, including Arabia and Persia, from Africa, from the Indian Archipelago, and China and Japan, and from Australia.
that have since the time of Fryer gradually become thoroughly naturalised in Western India.

The renowned gardens of Patna were charming and extensive, and the ancient cemeteries appear to have all been enclosed in carefully planned and tastefully decorated gardens.

These brief evidences of the nature of gardening in past days give an idea of beauty of which the dwellers of more temperate climes can have but little conception; and now that this important country is under British rule, and the seeds of improvement strongly germinating, there is no telling what the capabilities are of climates where the periodical rains and intense heats produce a luxuriance of vegetation almost unknown to any other part of the world; and already we find our influence in the art of gardening achieving great results. In this connexion I take the following from my little manual on *English Vegetables and Flowers in India*:

"Should a history ever be written of the commercial progress made in Great Britain and her Dependencies during the fifty years of her Majesty's reign, not the least important subject with which writers will have to deal will be the marvellous development of horticulture in all its branches.

India is in no way behind in these matters, but concurrently with our advance at home, there is a great desire from all parts for a knowledge in the art of gardening. The policy of the British Government in India has necessarily been to diffuse a thorough grasp of the English language throughout the land, and the result is, the intelligent Indian has become very highly educated, and increasing numbers now study at our great Universities in England, taking high honours every year, and they return home to engage in various professions, the consequence of this being the pleasing characteristic of an increasing disposition to render the surroundings of their bungalow or other dwellings cheerful with English flowers and plants. This is not the outburst of mere fashion, only likely to predominate for a time, but is without doubt the steady progressive growth of a fixed idea gathered during their sojourn in England, that flowers, like sunshine, are essential to domestic enjoyment and human happiness.

Whatever may be the future of crowds of the natives of India, it is certain if their more fortunate brethren will interest them ever so little in the cultivation of vegetables and flowers, it may be the means of scattering a refining influence over their lives.

There is no pleasure so elevating or so lasting in its influences as the art of gardening, and nothing can be more delightful to a mind educated to it than the sweetness and brightness of flowers; and the great fact must be acknowledged that vegetables, flowers,
and fruits have come already to be regarded as necessaries of life, even in India. Many of our thousands of soldiers stationed at the military cantonments are deeply interested in the subject, and take as great pride in their Indian Bagh as they do in their allotment at home. Officers of the army, too, Government officials, tea, coffee, rice, indigo and tobacco planters, the Great State Railway and other companies, all help in bringing this occupation directly before masses of the subjects of our great Indian Empire.

In almost every town where there is a semblance of a European population, or garrison, there are ornamental parks and gardens.

In the lovely hill stations amongst the Himalayas or Neilgherries, gardening is carried on with much vigour, and dainty products flourish luxuriantly.

The primary objects of the great botanical and other gardens of Calcutta, Allahabad, Quetta, Lahore, Mooltan, Jhansi, Gonda, Benares, Etawah, Saharanpore, Nagpore, Poona, Bombay, Oodeypore, Kandesh, and Berar, Madras, Bangalore, Mysore, and many others, are to disseminate useful information respecting vegetable products that cannot be over estimated, but the constitution of the great Government institutions is generally based upon such scientific principles that their operations in testing the kinds of plants that may be profitably cultivated within their own centres of activity, and the trials in the acclimatisation of useful and ornamental plants, although evidently of great advantage, are most beyond the scope of the great majority of amateur gardeners. Then there are extensive and costly gardens belonging to the princes and nobles, all having a practical aim, prominent among which may be named H.H. The Nizam of Hyderabad’s beautifully kept grounds at Chudderghaut, and the Gaekwar’s new estate at Baroda, both under the management of British gardeners."

The beautiful Island of Ceylon has long been noted for its products—their cultivation, however, has always belonged more to the agricultural class than to gardening, as it was performed in the open fields, and consisted of the staple commodities for human subsistence. Since the occupation of the island by Great Britain, the land has been brought under a system of thorough culture, and European capital and experience has brought prosperity to all concerned. In association with the growth of commercial crops it is now the prevailing fashion for the planter to have his English Garden, in which he can find herbs for his soup, vegetables for his table, and flowers to afford him pleasure. Most of the products of temperate climates thrive in great luxuriance in the more fertile spots in the hills; but in the damp and low country the conditions are not so favourable for systematic cultivation.

The Island abounds in Botanic and Experimental Gardens, conducted by eminent experts and educated
assistants, chief amongst which are those of Peradeniya, Henaratgoda, Badulla, and Anuradhapura, and the College of Agriculture at Colombo.

The popular Hakgala Gardens at Nuwara Eliya are well worthy a visit, as there is at all times something of interest on view. Cultivation is here carried on in its best form, English vegetables, flowers, potatoes, and fruits are all under systematic trial, with the greatest success. Under glass, azaleas, camellias, fuchsias, look healthy; in the open are growing in apparent luxuriance nice plants of variegated euonymus, privet, hardy azaleas, yews, silver holly, variegated box, laurustinus, gorse, roses, and several interesting conifers. The shows of the Agri-Horticultural Society, usually held at Kandy in May, and Colombo, are opportunities the gardener should never miss, English flowers and vegetables being generally exhibited in great variety.

DONALD MCDONALD.

(To be continued.)
THE large and increasing number of people who, in this country, are interested in the well-being and intellectual activity of India, will certainly have shared Sir George Birdwood's disappointment at the line of conduct pursued by M.M. Perrot and Chipiez, in that they not only have passed by the arts of India in their history, but have also confined themselves within the Achæmened period in their treatment of Persian Art.

Regrettable though such a course may be, it cannot be said to have come as a surprise upon the world; the authors having more than once warned the reader of their firm intention to tread no path save that which led to Hellas. The arts of Egypt, Assyria, Phoenicia, Greece and Rome, were intimately connected with one another; they constituted a group whose separate units influenced each other and acted one upon the other; some, the younger, to a certain extent, growing out of the older and borrowing therefrom shapes, ornament and conceptions, submitting them to their intellectual crucible to the end that they might be brought in accord with their individual proclivities, or reproducing them with scarcely any change or modification according to the genius and greater or less ingenuity of the recipient.

This does not apply to the arts of India. Though they appropriated and absorbed the enormous wealth of the antique world, whether created by the ingenuity of man or nature, they gave back little or nothing in return; their action was unfelt by the civilisation of the peoples with whom they were in friendly or commercial relations. Exception may perhaps be made for their richer dyes, which introduced a warmer tone and more brilliant colouring in textiles of every kind, such as had been unknown before.

On the other hand, the comprehensive knowledge of...
Greek antiquities possessed by the authors, particularly Perrot; the vast stores of materials both architectural, sculptural and literary, diligently accumulated in view of their volumes on Hellenic art, are not matters to be set aside ad infinitum. Life, besides being short, is uncertain. Why defer to the morrow that which can so well be done to-day? Why leave to an indefinite period and thus risk the achievement of a task presenting so many points of attractiveness, one, too, towards which a whole mass of data is ready, only awaiting the practised and cunning hand of the master to sort and arrange them so as to ensure a clear, logical and graceful exposition? If they have seemed to loiter on the road, if they even have appeared to retrace their steps, it was intentional and to the end that they might the better account for every item, however minute, to be met with in the art productions of Hellas. One who had attempted to do this only a decade or two ago, would have been faced by well nigh insuperable difficulties; a great many points must have remained unexplained, obscure and at best hypothetical. Now, however, all is changed; the palaces of Assyria and the recent discoveries in the Delta have shed floods of light on the monuments of Mycœne, Tiryus and many more. Thus, Mr. Flinders Petrie's excavations in the Fayyûm and at Tel-el-Amarma, have uncovered pottery, the ornament of which resembles and—in the latter instance—is identical with that of Cyprus, Tiryus, Orchomenos, and Mycœne. Again, the late James Fergusson has shown the similarity in the ground plan, and, in some instances, in the elevation of Indian temples to Assyrian and Egyptian; whilst we find highly conventionalised and complicated designs identical in form and detail with Assyrian and Egyptian; a fact that can only be explained on the imitation theory. But, if one served as sample to the other, the living and vigorous character of Assyrian and Egyptian arts, makes it difficult to admit that they were the copyists.

To return: if their life is spared—and what reader of Perrot and Chipiez but will sincerely wish that it may be—when the comparatively modern art of Greece and Rome shall have been dealt with, what is there to prevent their doing for Indian arts and those of the further east, what they have done and are doing for the group referred to above? When this takes place we may be sure that they will bring to bear upon them, the technical training, professional experience and sound scholarship which have
carried their names to the twin hemispheres. Let us take heart, therefore, and patiently await the day when the hands of the accomplished authors shall be unfettered and their minds free to roam in pastures new but scarcely less inviting than those trodden heretofore. In the meantime it behoves us to thankfully accept the intellectual banquet about to be offered to the world in their history of the marvellous glories of Hellenic art and the lesser lights of Rome; which, it is reasonable to suppose, can hardly be protracted beyond the present decade. Then their attention will be turned into channels dear to Anglo-Indians, they will linger on the banks of the Ganges and the Indus, in the same sympathetic spirit as when they wandered with loving tenderness on the margins of the Nile, the Jordan, the Euphrates, and the shores of the Persian gulf.

J. Gonino.

On Indian Art and the Society's Certificate.

There are "books in running brooks," but for those only who have the eyes and the intelligence to read them. A student of nature—the favoured child of a generous mother—travelling over a country, can read in the ruins of its dilapidated towns and in the lonely caves of its mountains, the history of the generations that inhabited its soil in the days gone by. These, and many other things besides, are to him so many leaves of a book, printed in a clear and legible type. But no traveller need resort only to the ruined sites of our once-glorious cities or to the solitary caves of our noble, high-towering hills and mountains, once the residences of men of great genius, in order to read the past history of Indian Art. There are magnificent monuments of the artistic skill of the ages that have winged their flight, standing in their unfaded beauty and grandeur, which have, in some cases, through their solidity, and in others through the tender care taken of them by their owners, braved successfully the ravaging hand of time. He need only visit the great buildings, like the Taj, the Shalimar Gardens, or others that are now public property; the mosques and the temples—with the relics stored therein; the palaces of the princes and the mansions of the nobility, with their valuable and valued...
heirlooms (so to speak) in the way of artistic productions, and he is sure to be struck with the clear and convincing proofs of the height to which progress in Art was carried in bygone days in Hindustan. I speak with admiration and pride of the past history of Art in my country, and I mourn that I cannot do so, in the same vein, and with the same enthusiasm, of the state of things at the present day. The many eventful days that India passed through in the eighteenth century; the storms that rent the Empire of those times into shreds and pieces; the confusion amongst its people; the invasions of the Afghan, the Persian, and the European conquerors, and the dis-union between the Indian princes, had their gloomy effect on Art, as on many other things. And since the complete restoration and establishment of peace and tranquillity under the benign English rule, while efforts, praiseworthy and effective, have been directed towards the achievement of a high standard of progress in the sciences, comparatively little attention has, hitherto, been given to Art. It is a well-known saying in Arabic that the people are apt to imitate the ways of their rulers. This has been, to a great extent, the case in India, and as long as an article was manufactured in England, or even looked "English-made," it was sure to have good custom amongst our rising generation: and people in foreign countries, knowing next to nothing of the beautifully artistic productions in India, there came but little demand for them from that direction. Consequently, owing to this neglect at home, and ignorance abroad, the Indian artist found little stimulus to exert his skill in producing as good or as many articles as in the days long past. Such being the state of things, some English friends of our Art, who understand its great value and appreciate its high excellence, founded the "Society for the Preservation and Encouragement of Indian Art." For the useful work it has already done, and the indefatigable efforts it is now making to rescue Indian Art from its decline, the Society merits the sincere gratitude and deserves the heartfelt thanks of all my countrymen. By means of lectures delivered and papers read at public meetings, enlightening the audience or the readers on the subject of the priceless treasures of art in our country; by sending beautiful articles made by our artists to different Exhibitions for visitors to look at and admire, it has spread, and is still spreading, in Europe and America, that knowledge of the existence of what may be called the Spirit of Art in India, which has already resulted in, and is
certain still more to lead to the increase of demand in the civilised world, for articles manufactured by the Indian workman. The Society is represented on the Princess Christian's Committee for the coming "World's Fair" at Chicago by its Hon. Sec., Mrs. Carmichael, who has also written to the Superintendent of the Madras School of Art and to her friends in different parts of Southern India, asking them to lend Indian-made articles for the purpose of exhibiting them in the Metallic Exhibition, proposed to be held in this country in June at the Imperial Institute, and has personally undertaken their transmission, safe-keeping and restoration. Another note-worthy step which the Society has now decided to take, is the awarding of Certificates to Indian artisans, who may "send the best specimens of metal work to the forthcoming Exhibition." The fact that the workman in India values testimonials like these to a high degree; shows them to his patrons and friends with a feeling of gratification and pride; and is actuated to devote greater attention and better skill to his handiwork ever after, are patent to those who understand the Oriental mind. And consequently the beneficial effects on Indian Art of a step like this can well be imagined. I may here mention, that the Certificate (which to make it look attractive, is to be printed in gold) has already been designed by Mr. Ram Singh, of the School of Art, Lahore; and those ladies and gentlemen who were present at the last Soirée of the National Indian Association were charmed by its artistic beauty. The Society, therefore, is deserving, not only of the sympathy, but also of the active support of all true well-wishers of India. In concluding this short notice, I venture to give a word of advice to the Indian readers of this Magazine. By concentrating our attentions and energies on a certain reform, we, in India, have hitherto been neglecting some of the most important problems, vital to the cause of the regeneration of our country. However well-read in literature, however eloquent on the platform the people of India may be, they will never gain any high status in the scale of civilization, if the tasks of remodelling our social structure and of improving our Art, do not gain that portion of our immediate attention which they naturally and rightfully deserve and demand. While our English and other friends—e.g., the members of the S.E.P.I.A., are bestirring themselves to help us in every way they possibly can, it behoves us to awake from our long sleep, and to prove, by putting our shoulders to the wheel in real earnest, that
we are not undeserving of the support and sympathy of our well-wishers. He alone merits the help of others who takes active steps to help himself.

MUHAMMAD SHAIFI.

The following names have been added to the S.E.P.I.A.'s list of members since last month: H.H. Maharaja Rawal Sṛī Takhtsing Jī, G.C.S.I., Maharaja of Bhownagar, has become a life member; Mrs. Furnell and Mr. Bhownuggree, ordinary members; Mr. David Carmichael and Mr. Bhownuggree have joined the executive committee.
REVIEWS.

MANÓNMANÍYAM; A Play in Tamil verse (after the Shakespearean model). By P. SUNDARAM PILLAY, M.A., F.M.U., Professor of Philosophy, H.H. the Maharajah’s College, Trivandrum, Madras. Printed at the Madras Ripon Press, 316 Thambu Chetty Street, 1891.

I fear it will be regarded by many as very far removed from the fitness of things, that I should take it upon myself to notice a work like this, when I have to begin by confessing that I am without such a knowledge of Tamil as to enable me to form any capable judgment on the literary merits of the book. I must leave this to Tamil scholars; but I think I know enough of the contents, and of the author, to justify me in thinking that the readers of this Magazine may be interested to share what knowledge I possess. Mr. Sundaram Pillay has been, in succession, my pupil, student, and colleague, and the intercourse I have enjoyed with him through these relationships has developed into a friendship which, while all other relationships have now ceased, I should be sorry to think of as terminable by anything but death. These remarks will also, I hope, explain why I prefer to avoid the usual editorial “we” of a formal review. I know my friend better than his work, and it is because I feel sure that others will thank me for enabling them to know him through his work, that I have ventured to try to introduce him to the readers of this Magazine.

It is long since I became aware of the interest Mr. Sundaram Pillay took in the literature of his mother tongue. If I mistake not, it was his father that first awakened this interest in him as a child, and, so far as I know, it is an interest that, amid all the avocations of after years, has never flagged. I well remember the tone of regret, almost of mild reproach, with which he spoke of a somewhat prolonged, but finally abortive attempt of my own to master the “sweet” tongue, and I am sure that, had the pressure of other duties made it possible for me to go on with my Tamil studies, I should have found in him a
most intelligent and sympathetic guide. He is, I am glad to say, only one of a small but increasing band of young men, mostly graduates of the Madras University, who do not think that their acquisition of Western knowledge has relieved them from the task of acquiring an equally thorough knowledge of their own language, literature, and history. The Christian College Magazine is at present very freely placing its pages at the disposal of these young men,* to enable them to bring before their countrymen the results of their literary, historical, or archaeological research among the rich stores of their own vernacular; and I trust they will not be allowed to feel that the educated young men of Southern India have lost all interest in this direction, and that that interest can only be roused by a subject that, like English, is supposed to promise a step in promotion or an increase of pay. Mr. Sundaram Pillay is at present contributing to the Magazine a series of articles on the age of Tiru Nana Sambandha, whom he regards as the greatest of Tamil lyric poets, and, if the Tamil play he has just published be written in the same nervous piquant Tamil as these articles are in English, I feel that I can with confidence congratulate Tamulians on the first appearance of an author of whom in every probability they will have reason to be proud. And though Mr. Sundaram Pillay says truly in the preface to the play that "no labour of love waits for demand, or is hampered by considerations of its own fruitlessness," I think he would admit that the cordial reception of the present work by those whose approval he values, and which I trust he will obtain, would add to the pleasure with which he would pursue his studies in the language he loves so well. It is to be hoped that efforts, such as the present, by young men who, while they have enjoyed all the benefits of western culture, have also retained their love for their mother-tongue, will help to put an end to what Mr. Sundaram

* Among these are Mr. Rungachariar, M.A., S. M. Natesa Sastri, M.F.L.S., V. Venkayya, M.A., and B. R. Rajam Iyer, B.A. If these young men go on as well as they have begun, the reproach which another of their number, Mr. T. Vijayaraghavan, brings against his countrymen in the same Magazine will not be long deserved. In an article entitled, "India, Then and Now," he says: "Purely Indian literature there is none to speak of. . . . The work of elucidating the history and literature of the past has been left to be accomplished by foreigners. . . . The field of antiquities has become a monopoly of European scholars. . . . Of native writers of fiction it will be wise to be silent."
Pillay describes as the present condition of neglect into which the vernacular languages of the Madras Presidency have fallen. From my own experience, I fear that in the case of the average student the charge is too well founded. What I have found happen in a grievously large number of cases is this: The student, in a wholly mechanical and lifeless way, crams up the very least amount of knowledge he thinks necessary to secure a pass in his examination, and, when he has secured it, he makes haste to forget what under urgent compulsion he has thus contrived to acquire, I do not feel inclined to lay the whole blame of this on the shoulders of the student. I strongly suspect that at least a part of the responsibility for the unsatisfactory state of things must be accepted by many of the Pundits themselves, who are under bondage to what is probably a time-honoured, but, I fear, cumbersomely mechanical method of conveying instruction. Doubtless, too, the fact that their knowledge is generally confined exclusively to the language they teach, places them at considerable disadvantage. Mr. Sundaram Pillay expresses the fear that, as a result of the present neglect of the study of the vernaculars, the race of these purely native Pundits may, in two or three generations, become extinct; but we may, I think, contemplate this latter contingency with considerable equanimity, if we can feel assured that their places will be taken by a race of scholars who, while thoroughly appreciating their own language and literature, are, at the same time, able, by the wider culture they have gained, to form a truer estimate of its place in relation to the other languages and literatures of the world, and are earnestly and intelligently seeking to enable their fellow-countrymen to form the same intelligent estimate of, and to feel the same intelligent affection for their mother-tongue. This is, I think, what Mr. Sundaram Pillay is trying to do; but he is, I believe, trying to do more. He is striving to lift the literature of his country to a higher and purer level, and those who know the difficulty the University has experienced in finding Tamil text-books suitable to place in the hands of its young alumni, will know how to appreciate any intelligent attempt to meet this serious difficulty. In a letter I have received from him, he says: "I fully believe it will never be said that any word or idea (in the play) will have any but a clearly elevating influence upon the reader," and he adds, "It is the absence of such healthy reading suited to the advancing intelligence of the times, no less than that of any form of composition that could be called purely dramatic, that
prompted me to undertake this task soon after I passed the M.A. examination, and to work at it off and on for the last dozen years. Now that, by the grace of Heaven, I have been able to finish it, I must leave it to struggle for its own existence. I am aware of the difficulties it will have to face, and, therefore, am not very sanguine about its immediate success. But every educated Tamulian feels that a departure has to be made, and I do not mind the disapproval of some, if, by incurring it, I succeed in making future attempts in the new line easier and more acceptable. The cost is certainly inconsiderable compared with the honour of leading the literary activity of a future generation in a new line and after a fresh model. Whether I would succeed in this my ambition time alone can determine."

I trust my friend will forgive the liberty I have taken in thus quoting from his private letter to myself, and that I have succeeded in interesting the readers of this Magazine in him and his work. I trust, too, that the struggle for existence which he modestly anticipates for his first literary fledgling will not be a severe one, and especially that the University of which he is a distinguished alumnus will have a motherly care for it, and, if it is found suitable, place it for study in the hands of her undergraduates, and commend it for imitation to all those over whom her influence extends.

One word, in conclusion, as to the play itself. Mr. Sundaram Pillay gives an abstract of it in the English preface, and from it we learn that the interest of the play centres round Manonmaniyam, the beautiful and dutiful daughter of Jivaka, the king of Madura. She is favoured with a vision of a divinely beautiful person, who, as the play proceeds, turns out to be Purushothama Vurma, the chivalrous sovereign of Travancore. As usual, the course of true love does not run smooth, and her father and Purushothama are, ere long, by the intrigues of Jivaka's wicked minister, at war with each other. In dutiful obedience Manonmaniyam is just about to allow herself to be married to the wicked minister's dissolute son, when Purushothama appears unexpectedly on the scene. Explanations follow, and the filial self-sacrifice of Manonmaniyam has its reward. Her father is satisfied, and the play ends with him bestowing his blessings on his beloved daughter and her miraculously discovered bridegroom.

R. Harvey.
REPORTS ON THE CULTIVATION OF THE SPANISH CHESTNUT. India Office, March 12, 1892.

The India Office has just published, for the use of the Revenue and Agricultural Department of the Government of India, a thin "Green Book" of Reports on the Cultivation of the Sweet Chestnut Tree in Spain and Italy. An immense amount of information on the practical side of the subject is given in the Reports furnished by Sir Dominic Colnaghi, Mr. William Penlington, Don Ricardo Acerbal, and Signiors Gavazzi and Maldifassi; but the general reader will be most interested in Sir George Birdwood's Note on the history of the introduction of the Sweet Chestnut Tree from Central Asia into Southern, Central, and Western Europe. It would appear that the vegetation of the Mediterranean countries was at one time identical with that of Central and Western Europe, and that their present southern character was acquired gradually through the extirpation of their primitive vegetation, and the substitution of that of Persia, Afghanistan, and Central Asia, through the agency of the Aryan immigrants from Central Asia, and the commerce of the Phœncians, and the conquests of the Persians, Greeks, Romans, Arabs, and Turks. The Note is devoted to the development of this theme, and abounds in the strangest information in its illustration. But we have only space for the two following extracts:

A PEEP INTO THE CONCANS.

"Strangely beautiful in the parched months of April and May are the frequent evergreen thickets on the island of Salsette, and elsewhere in the Concans, of mixed bukuli (Ixora Bandhuca) and karunda (the "Corinda" of Anglo-Indians, Carissa Carandas); the former with its terminal corymbs of bright scarlet, and the latter with milk white Jasmine-like flowers, and large plum-like berries, coloured, in the degree of their maturity, from lustrous pea green, and purest ivory, through every tint of celestial rose red, to ruby crimson, and glowing purple, and shining, in their gay variegation, against its dark glossy foliage, as though it were an illuminated tree of fairy-land, with all the fairy court out dancing in the charmed climate of its fragrant and refreshing shade. Wherever it blossomed and fruited in northern Africa it would make a paradise."
"Yet with all the enlarged knowledge placed at our disposal by modern botanical science, and with the whole equipments of an empire outstretched over every quarter of the globe at our command, how little shall we be able to accomplish in promoting an interchange of economic plants between the East and the West, and adding in this way to the happiness of mankind, compared with the unstudied, casual, and almost unconscious transformation effected in the vegetation of the countries of the Mediterranean Sea, with such incalculable results in the increase of their material wealth, and the impulse thus given, and still operative, to human civilisation, by the propagation throughout them of the worship of the Gods of Phœnicia and Greece. The Vine—with wine—followed the Phœnician worship of Dionysus the "Assyrian Stranger," the son of Samlah or Semele, the course of its westward cultivation being marked by the promontory of Ampelus, now Cape Cavalos, in Crete, Mount Ampelus in Samos, the promontory of Ampelus in Macedonia (Chalcidice), by the land of Ανοτρία—i.e., "Vine-poles," the name already given to Southern Italy before the time of Herodotus (B.C. 484—? 434), and by Ampelusia (the El-Arish, or "Vine-yard" of the Arabs), now Cape Spartel, in Mauretania or Morocco. Similarly the occurrence of the place names of Phœnicus on the coasts of Africa, Syria, Ionia, Laconia, and Lybia, of "Phœnix" in Crete, Phœnices and Phenicusa, in and about Sicily, and Phœnice near the modern "Marseilles," and again in the Red Sea, indicates the westward course and extremest westward limits of the cultivation of the Date Palm from Phœinia, the land of the "Red"-skins (cf: Phoenix the "Red"-bird), to which the Date Palm was originally transplanted, by way of Tadmor or Palmyra, from the delta of the Tigris and Euphrates; where, in succession to the Cedar, or some similar pine tree, it was, in association with the Vine, worshipped by the ancient Babylonians, as the symbolical and sacred Tree of Life. Quite naturally, therefore, among the Greeks the Date Palm became consecrated to Phœbus Apollo, the God of Light and Life. The Laurel also followed the worship of Phœbus Apollo, and the Olive, which gave its name to Elæa in Αἰολις and in Epirus, and to Olinthus in Chalcidice, that of Pallas Athene, the White Lily (of the Annunciation) of Here; while the Cypress of "Ashtoreth of the Zidonians," and the Pomegranate of
Hadad Rimmon, with the Myrtle and Rose, were gradually identified with that of Rimmon."

"It is impossible to stigmatise as superstitions, beliefs and rites that conferred such enduring benefits on the world. But for them the civilisation of Europe might possibly never have advanced beyond that of the Newer Stone Age, preceding the Age of Bronze, ushered in with the Westward advance of the commerce and religion of the Phoenicians; and it is evident, in view of the facts here advanced, that they were the divinely appointed means for working out, in the long-suffering patience of Providence, the eternal purposes of God towards man."


This interesting and instructive paper was read by its author before the members of the East India Association at the Westminster Town Hall on the 28th ult., and gave rise to an important discussion, in which several mercantile men and others entitled to be considered financial authorities took part. The main object of the paper was to advocate bi-metallism, or in other words the rehabilitation of silver in Europe and America, with a view to improve the rate of exchange between countries, and especially India, in which that metal is the standard of currency, and others that have adopted a gold standard, and prevent the very serious losses to which the Government of India and all who have to remit money thence to England are now subject in consequence of the shrinkage, as it may be termed, of the rupee. On this side of the question there can, of course, be no question. In order to meet their home charges, amounting in round numbers to £15,000,000, the former have to employ about one-third more rupees than they would have to were the rupee equal in its exchange value to its nominal equivalent, the florin. Of its effect upon the circumstances of the European salaried classes in India the paper told a piteous, though not exaggerated, tale. On the other side, which may be termed the non-official, it was made tolerably clear, in the course of the discussion, that the great bulk of the Indian population—the agriculturists, benefit by the low rate of exchange when they send their raw produce—wheat,
cotton, oil-seeds, &c., to gold-using countries; for they receive many more rupees in exchange for it than if the rupee were worth 2s. instead of about 1s. 3\(\frac{3}{4}\)d. With the latter class, setting aside for the moment the difficulties that beset all mercantile and banking international transactions between silver and gold using countries as a consequence of recent sudden and violent fluctuations in the rate of exchange, European exporters of that raw produce must also benefit from expansion of trade, although this point was, naturally enough, not enlarged upon by mercantile speakers.

The paper, after dwelling on the mischief of the present state of affairs (a mischief likely to increase as a result of the recent failure of the attempt in America to enact the free coinage of silver in that country, which will let loose upon the world very large quantities of that metal annually produced without providing means for its employment, and thus still farther reduce its interchangeable value with regard to gold), came to the conclusion that it was due only to the inveterate obstinacy and prejudice of the English nation that France and America did not at once restore silver to its proper value by one stroke of the pen, and without loss to any human being. The matter can not, however, be disposed of in this off-hand fashion, for the advocates of a gold standard and mono-metallism would have much to say on the point, leaving out of the question the revolution of the trade of the world that would be brought about by the adoption of bi-metallism in England, the world's mercantile centre. Are there no other methods but that suggested by which the present unsatisfactory state of matters can, at all events, be improved? It is quite certain that no \textit{deus ex machinâ} will appear to set it to rights, and very probable that the English nation will persevere in that state of obstinacy and prejudice. If, then, the mountain will not come to Mahomet, is there no possibility of Mahomet moving towards the mountain? Any change possible, must, in the nature of things, be gradual, and as Mr. Cotterell-Tupp has as much as promised another paper on the subject, let us hope he will in it enter on the question of other remedies, which will be gradual in their operation. Signs are visible in England and abroad, notwithstanding the fact brought to notice by one of the speakers in the discussion, that in recent outbursts of speculation in the city, nothing was started for the benefit of India, that English capital is being gradually attracted to that vast country. Should
this not be encouraged in every way, leading, as it would—
undoubtedly would—to a greater demand for silver in
India for the payment of wages, &c., and the development
of the resources of the greatest silver using country in
the world, with the exception of China? Again, to quote
Mahomet and the mountain once more, it is to be hoped
that the counter proposal, to adopt a gold currency, or
possibly a bi-metallic one, for India will not be lost sight
of, and that an opportunity for discussing this also will
be presented. The question is too intricate to be worked
out in detail, in a short article, but *prima facie* the chief
obstacle in the way of this reform would be the initial
cost of purchasing sufficient gold with which to start the
new coinage; but looking to the undoubted fact that India
has, for a long time past, been absorbing the precious
metal, would there be no possibility of attracting a large
portion to the mints at a comparatively cheap rate, by
offering facilities for its investment in current coin and in
other ways? But the question is too wide to enter into
a short magazine article, and the space at our disposal
warns us to stop.

A. Rogers.

**FARThEST EAST, AND SOUTH, AND WEST.** Notes of
a Journey Home through Japan, Australasia, and

There are ordinarily two methods of travelling—one,
when a man is sent abroad on business, either commercial
or political; the other, when a man goes voluntarily to
foreign climes to gather information, or to enlarge his
experiences. The book now in question is from one
who ranks in neither category; for the author tells us that
he went from India to England, the longest way round,
merely to amuse himself. After eleven years of active
service, only relieved by the usual "pleasant breaks,"
"now a couple of months' privilege leave, now a week's
casual, or again, a little 'French' leave," and unreckoned
hunting-trips, he was pleased to find that at last he had
"really got two years to do nothing but amuse" himself
in; and he started in the best of humours to devote
himself to that object. Off he went from Indian territory
down the Malay Peninsula to Singapore, and thence to
Java, on to Hong-Kong, Canton, and Shanghai in China;
over to Japan, the chief sights of which were "done;" thence to Sydney and Melbourne in Australia; across to New Zealand, the whole of which was traversed; then to the Sandwich Islands, and so on to California, up to Vancouver's Islands, across Canada to Chicago, Boston, New York, and finally England. The tour occupied ten months, and cost about £600, and the tourist found it very enjoyable, damped only by the superabundance of rain (which seems last year to have affected the whole world), and the general absence of first-class hotel accommodation. This latter sadness seems to have afflicted almost every place visited. The homely fare and defective appliances of more or less unpolished lands contrasting unfavourably with the comforts and superabundance of India. The tourist's object was simply amusement, and he therefore made no effort to collect and record solid and serious matter—he disowns it in the Preface—any remarks offered on the manners of the peoples and condition of the countries, are only such as might catch the cursory attention of an intelligent English visitor.

Notwithstanding this acknowledged absence of serious matter, a large number of interesting details are presented in the course of the narrative, which show how rapidly Asia is being transformed. We are apt to congratulate ourselves on the immense improvements we are making in India; but we seldom take a side-glance at the tremendous improvements which other people in Asia are making for themselves. The changes which the last twenty years have witnessed in Japan are notorious, and they are made by Japs for Japs. Our author tells us of their activity in all branches of art, science, trade, and administration; their successful minting operations, their vast mining works, their social refinements, and general activity. He finds telegraphs, good postal service, and pillar-boxes all over the country; electric light in all hotels, and throughout the galleries of the deepest mines; there are also effective sanitary regulations, and a special staff to isolate and stamp out cholera epidemics; he admits that the "Japanese is actually ahead of his Western model" in disposing of the dead, and that "in jail affairs, too, there is nothing left for the Mikado's Government to learn;" "very good it is, the beer they make in Japan;" "their sociability is admirable, and their manners courteous. The women "are charming; a pleasant cheerfulness, unfailing good spirits, and a wish to oblige," characterises them; and then the final verdict comes, "certainly the most capable people of the East."
These are evidences of twenty years of effort, but a deeper sign of radical change of thought is revealed by the sale as curios of the ornamental swords which, formerly, the nobles jealously wore. This shows that the old order of things has finally passed away, and that even those who might be supposed to hanker for their revival have recognised the fact, and are willing to dispose of the symbols now become for ever useless.

The Sandwich Islands have also made startling improvements, not only in the art of constitutional government, but in the practical appliances of European civilisation. "Honolulu and Maui are the most telephonic places I ever came across," says our author; "there seems to be no spot in Maui to which you cannot talk along the wires from any house that you may be at." The method of dealing with leprosy there calls for particular praise. The author says, "There is some chance—nay, good assurance—of leprosy ceasing to exist in Hawaii. In India there is a good solid certainty of its spreading with great regularity and no small speed." "Perhaps in time, that mighty entity, the Government of India, may take heart of grace, and follow the example of this twopenny-halfpenny kingdom."

Java is evidently a puzzle. "The country is administered for the benefit of its conquerors, not of its people; but, at the same time, the people prosper and increase, and multiply exceedingly." "There is no disputing that Java has done extremely well under the rule of the Dutchmen." "It is curious how the Dutch, who, unlike the English, steadily discourage their subjects from learning their master's language, are yet so much more native than the English in the manner of clothes, of intermarrying, and in drawing no impassable line between the pure white and the half-breed." Perhaps it is not so curious as our author imagines; for a similar course of conduct seems to render Russian domination popular in Asia; and Indians have repeatedly asserted that if the line of demarcation between European and Native were not so sharply drawn similar prosperity and happiness would begin to show itself in that backward country.

What cannot fail to impress the readers of this interesting book is the activity and "go" displayed in all the countries visited. This is expected in Australia, Canada, and America; but is as evident in the Asiatic Archipelago, in China, and in New Zealand. Our author was startled to find that the Governor of the latter Colony
never enters the native district unless invited by the Chiefs. "Their letter of invitation struck my Anglo-Indian mind as a singularly free and equal-to-equal sort of communication. Fancy an Indian Raja—who is at least nominally independent, while these Maori home-rulers are at least nominally subject to the Queen and her representative—fancy one of our Native States signifying to an Indian Governor that he could not come to visit it just then, because the Chiefs were engaged on business; but that he might, if he pleased, come later on, when their business was over." The contrast is, indeed, most marked; but it may be hazarded that any modification in the two methods would startle the Anglo-Indian still more.

The chatty style in which this book is written makes it decidedly interesting. It contains several good descriptions of natural beauties, such as the caves at Sidney, and the magnificent volcanoes of the Pacific. The book is adorned with some good illustrations, and will prove acceptable to that large class of readers who enjoy a gossip about remote places. At the end will be found a list of hotels on the route, with a good word or two on the accommodation they afford, and a table of distances, and the cost of travelling and entertainment in the different places. These practical details, and the pleasant manner in which the whole is written, ought to secure many readers for the book, and even followers in this enjoyable tour.

F. PINCOTT.

THE CALCUTTA REVIEW, No. CLXXXVII, January 1892, maintains its high character. An existence of nearly fifty years is very uncommon in the case of an Indian periodical, and indicates a degree of mental power and activity in both writers and readers which speaks well for the constitution of Indian society. Perhaps the most readable articles in the present number are: "The Darwinism of To-day," by W. J. Buchanan, M.B., an able review of the present position of the theory; and "Indian Ferns," by C. W. Hope, a charmingly-written help to a most interesting study. "Sirsa and Sirsa Folk," is an interesting study of a somewhat primitive people.

There are two articles, written from two different points of view, on the vexed question of the "Proposed Cadastral Survey of Behar," and articles on "The Turks in the
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Morea," "Central Asian Exploration in past Centuries," "Banking in the Mofussil," &c. The Review is well printed, and under its present Editor, Mr. James W. Furrell, cannot fail to maintain its high reputation. Messrs. Kegan Paul & Co. are the London publishers.


This new publication is designed to fill an important place in periodical literature. It is published in English, with an Arabic supplement, which is sold separately. Its size, a large quarto of 56 pages, gives scope for great variety, of which the Editor has made good use. The "Leaderettes," under the heading of "The Two Hemispheres," and the Special Correspondence, "Echoes from the East," have not yet taken much account of our Indian Empire. No doubt that will follow in due course; but the main features of the review do not at present extend much beyond the populations and interests of the near East. In addition to many important political and literary articles, there is commenced a "History of the Nineteenth Century," political, social, and scientific, which will probably extend over many months, and will form a valuable record of the past. There is also a serial novel entitled "Rayah: Queen of Silhuland," which promises well, and one or more complete tales in each number. Some of the articles and reviews are well illustrated.

The March number contains an admirable paper by Mr. W. Martin Wood on "The Relations between Western People and Orientals." "The object of this inquiry (writes Mr. Wood) is to arrive at some understanding regarding the methods by which, and the spirit in which, personal intercourse between Eastern and Western people can be most effectually promoted; and, for our present purpose, mainly in respect of intellectual research and moral culture." The cultivation by Europeans of the modern vernacular languages, is recognised as essential to mutually respectful intercourse, and to this should be added the due observance of Oriental manners and customs. The differences in religious belief are touched upon in a broad and catholic spirit; and it is pointed out that "before Locke wrote his
diffident and laboured 'Plea for Toleration,' and long before Burke had eloquently repudiated that term as implying unwarrantable claim on one side to prescribe, and on the other to submit men's religious belief to the control of their fellow-men, the East India Company had conceded and demonstrated in practical action, on the broadest scale the world had then seen, the inalienable right of 'all men that on earth do dwell' to choose and abide by their own way of seeking commerce with the skies, and holding intercourse with the unseen powers,—a right which is fully recognised to the present day. Our political relations with Orientals are treated in an uncontroversial tone. It is laid down that the true basis of mutual respect "can only be found in the firm maintenance of the principle of justice, as that is embodied in the higher maxims of international law," a maxim as difficult of universal application as the command, "Thou shalt not kill." Physical difference is justly recognised as a constant factor in determining the intercourse between Western and Eastern people. "But, as each of these groups of mankind has the defects of its quality, let us say that the Oriental must learn to abate his subtle self-esteem and intense conservatism; and the Occidental must learn to rely less on his muscular force and material power."

We have briefly indicated the tendency of Mr. Wood's paper, which is a thoughtful and valuable contribution to a subject of great and abiding interest.

An important series of articles, under the heading of "The Truth about Egypt," is commenced in the first number. The introductory article to a "History of the Churches," appears in No. 3. Articles on Japan, Morocco, Muscat, Greece, Palestine, Syria, &c., appear in these numbers. Illustrated reviews of books, and a "Ladies' Column" add "sweetness and light" to the contents.

The magazine is well printed on good paper, and should have a useful and profitable career.

J. F. K.
NEW BOOKS RELATING TO INDIA.

BOMBAY, 1885 to 1890: a Study in Indian Administration. By Sir William Wilson Hunter, K.C.S.I., M.A., LL.D. 8vo. 15s. (Henry Frowde.)

INDIAN GEMS FOR THE MASTER'S CROWN. By Miss Droese. 2s. (Religious Tract Society.)

THE LAND SYSTEMS OF BRITISH INDIA. By B. H. Baden-Powell. With Maps. 3 vols. 8vo. £3 3s. (Clarendon Press Series.)

BARRACK-ROOM BALLADS, AND OTHER VERSES. By Rudyard Kipling. 6s. (Methuen & Co.)

MODERN VERNACULAR LITERATURE OF HINDUSTAN. By G. A Grierson. (Bengal Asiatic Society's Journal.)


THE JATAKA-MALA. By Arya Cüra. Edited by Dr. Hendrik Klein. 6s.

An Article on Christianity in the East, by the Rev. S. A. Barnett, appears in the April number of the Contemporary Review.

Outings in India is the title of a series of finely-illustrated Articles by A. Hudson, commenced in the Art Journal for March.

The next volume of the Rulers of India Series (Clarendon Press), will be Mountstuart Elphinstone. By J. S. Cotton.
MADRAS BRANCH OF THE N.I.A.

We have received an interesting account of an afternoon reception to Indian ladies given by Mrs. H. B. Grigg before she left Madras for Europe. The party proved very successful, and yet no special amusements were provided. Mrs. Grigg thought she would try the experiment (as many of those whom she had invited could speak English) of meeting for pleasant talk and music only, and the result was most satisfactory. For those ladies who did not understand English there were enough who did understand it to interpret. Indians and English moved about easily, anxious to be introduced to each other and to converse. Among the guests was a young lady from the West Coast, wife of the Eighth Prince of Cochin, very graceful and picturesque in a yellow silk saree, and with the huge gold discs for earrings peculiar to the western side of South India. This lady was once a pupil at the Madras Presidency Training School, and she hopes still to continue her studies. Meanwhile, her husband, the eighth Prince, attends the Presidency College, where he is reading for the B.A. degree. Lady Wenlock arrived at 5.30, and stayed some time. Her interest in all that concerns the welfare of Indian women is beginning to make itself felt, and her gentle manner attracts them greatly. Mrs. Grigg says that music appears to be making real progress, and of this, as is well known, she is a very competent judge. Many Indian ladies can now play on the piano or on the vina. At this reception Miss Subrahmanyam performed by heart the slow movement of the Moonlight Sonata, and the granddaughter of Rai Bahadur V. Krishnäma Chariar played on the vina, and also sang sweetly. Ladies from the families of Mr. Justice Muthusawmi Aiyar, Sir Savalai Ramaswami, and Mr. Bashyam Aiengar, were of the party, which was much enjoyed.

Another interesting entertainment was lately given at Cuddalore by the native society to the European community of the town in honour of Mrs. Benson, the first President of the Cuddalore Branch Society of the National Indian Association. Mr. and Mrs. Benson had been at home on furlough, and on returning to India they were to
go to Malabar, to which district Mr. Benson had been transferred. The party was held in the compound of the present collector, Mr. Hammick, whose wife has kindly consented to be the President of the Branch. We regret that we are obliged to defer till next month a full account of this farewell party, with the address, and Mrs. Benson’s reply.

The report of the Madras Branch of the N.I.A. has now arrived, though not in time for the Annual Meeting, of which we give a report this month. We have also received the report of the Inspectress, Central Circle, of the Home Education Classes of the N.I.A. at Madras which was very satisfactory, and the encouraging report of the Inspectress, Southern Circle, of the Home Education Classes at Coimbatore and at Salem, in the Madras Presidency. We shall refer to these again next month, and can only now express our pleasure that the classes appear to be growing in stability and becoming more self-supporting.
EXHIBITION OF INDIAN ART.

We are glad to be able to announce that a Special Exhibition of Indian Art Metal Work in all its branches will shortly be held in the new Imperial Institute. It is expected that the valuable collection of metal work exhibited will be in many respects unique. An extensive Loan Collection will form an interesting feature of the Exhibition, and owners of specimens of Indian metal work of an artistic character (including armour and weapons) are invited to add to the value of the Exhibition by lending such contributions.

We understand that the Society for the Encouragement and Promotion of Indian Art (S.E.P.I.A.) will have a special department, and will make a good artistic display. It is intended to open the Exhibition about the middle of June.

The Special Committee is constituted as follows: Lord Herschell, Chairman (ex-officio), the Earl of Northbrook, Lord Reay, Lord Brassey, Sir M. E. Grant Duff, Sir Owen Tudor Burne, Sir Richard Temple, Sir Peter Lumsden, Sir Charles Bernard, Sir Charles Brownlow, Sir Edward Bradford, Sir George Birdwood, Sir F. Abel, David F. Carmichael, Esq., John Annan Bryce, Esq., M. M. Bhownaggree, Esq.

Surgeon-Lieutenant-Colonel Hendley, C.I.E., has been appointed Hon. Secretary of the Committee, and from him all particulars can be obtained on application (Imperial Institute, Imperial Institute Road, London, S.W.).
A special Convocation of the University at Bombay was lately held, in the Sir Cowasjee Jehanghier Hall of the University, for the purpose of conferring on Sir Raymond West, K.C.I.E., prior to his retirement from Government Service and his departure for England, the degree of Doctor of Laws. His Excellency Lord Harris, Chancellor of the University, presided on the occasion.

Lady Harris organised, at Malabar Park, in the first week of March, some very successful fancy fêtes in aid of several of the charities of Bombay. On the last day, arrangements were made for purdah ladies to attend from 4.30 to 6.30. A large number responded to the invitation, and it is said that they appeared to be much pleased with the entertainment, and made purchases at the various attractive stalls.

The twenty-eighth annual Conversazione of the Mohomedan Literary Society was held on March 4, at the Calcutta Town Hall, and proved very successful. The Viceroy and staff, Sir Charles Elliott, and Prince Damrong were present during the evening. One of the chief features of the exhibition, says the Englishman, was Father Lafont's instructive and interesting experiments in physical science, showing the chemical, calorific, magnetic, and luminous effects of the electric current. This attracted a large number of the visitors, who evinced great interest in the proceedings. Adjoining this, in the same room, Messrs. Meade gave some practical illustrations in physical science, showing the effects of lightning on explosive and non-explosive substances, experiments illustrating the passage of electricity in vacuo, &c. Mr. J. C. Bose exhibited and explained Edison's phonograph, producing instrumental music, street cries, and songs, to the wonder and admiration of an enthusiastic audience. Dr. R. Sen, Assistant Health Officer, Calcutta, exhibited the different apparatus employed in the analysis of ghee and milk, and explained the manner in which the apparatus was used. This exhibitor also showed under the microscope some water obtained from a tank, in which the animalculæ were seen very clearly. Dr. Chuckerbutty exhibited a few specimens under a powerful microscope, some being the leprosy bacillus, while another showing the blood corpuscles of a patient suffering from influenza was inspected with great interest, as probably most of the spectators had had previous acquaintance with the animalculæ in question. Proceeding to the hall, the first exhibits the visitor came to were those from the Calcutta Government Art School, illustrating
the course of instruction in three stages—painting and drawing, modelling, and lithography. Some of the first-named were exceptionally good. The next stall had some handsome exhibits in the shape of embroidery done by Mohammedans, also enamelling, pottery work, and carpentering. The above were exhibited by the kind permission of the trustees of the Economic Museum. The Asiatic Society showed some rare and valuable manuscripts, among them being a Koran, with Commentaries, written in 1127. The Indian Mirror remarks: It is needless to say that the Conversazione, which was launched into the world twenty-eight years ago, is still continuing to prove as successful an affair as before, and the able and popular Secretary, Nawab Abdul Lutif Bahadur, richly deserves the best thanks of the public in general and of his co-religionists in particular for his endeavours in bringing about this annual soiree, which owes its existence and life entirely to his unabated vigour and undiminished energy.

On March 11th, the prize distribution of the Alexandra Native Girls' Institution took place in the Hall of the Framjee Cowasjee Institute, Bombay. Mr. Acworth took the chair, and gave the prizes to the successful students. The Report, which was read by Mr. J. C. Cama, stated that three of the students had passed the University Matriculation Examination, taking French as their second language; and that all these young ladies gained several of the special prizes offered by friends of the Institution. Mr. Kirkham, the Government Educational Inspector, had given a very good report in regard to the sound teaching and the general efficiency of the School. The examiners in special subjects, as History, Geography, Arithmetic, &c., had also expressed satisfaction. Needlework, music, singing, and calisthenics were well reported of, and the drawing class, which is under careful artistic direction, was examined and approved by Mrs. Uloth. The Directors see no reason why the students should be Parsees only, especially as "a good sound English education for girls is now beginning to be recognised even by Hindus and Mussulmans as a necessity of life." Miss S. Manockjee Cursetjee must be much gratified by the progress of the Institution, in which she takes so much practical interest.

The Bethune College at Calcutta, which prepares some of its students for University degrees, has also lately held its anniversary meeting. The Lieutenant-Governor presided, and Lady Elliott distributed the prizes. The Report stated that there were 149 pupils on the rolls, 20 of whom, having matriculated in the Calcutta University, are now students in the College Department. Sir Charles Elliott expressed his satisfaction that, "although the education is moulded by the influence of the Calcutta University," household duties and other domestic matters are not neglected. It appears that the students in the boarding-house share in the cooking, and that each elder girl has certain regular duties to per-
form in respect of a younger girl entrusted to her, and whom she has to look after. In reference to this, the Chairman said that Lady Elliott proposed, with the sanction of the Committee, to offer a prize next year to that young lady whose charge is best tended and cared for during the year; in fact, for motherliness among the scholars.

We are glad to learn that a Mohammedan young lady at Hyderabad, daughter of Nawab Imad-ul-Mulk, (Syed Hussain Bilgrami), Director of Education, has passed the Middle School Examination of H.H. the Nizam's Government in the First Class, holding a very high place in the list. Her sister last year won a gold medal.

Mr. Alay Mahomed, a Statutory Civilian, son of a distinguished Mohammedan official, has been placed in charge of a district in the Central Provinces, having been appointed Deputy-Commissioner of Mandla.

Rao Bahadur Runchorlal Chotalal, C.I.E., and Rao Bahadur Krishnagi Lakshman Nulker, C.I.E., have been appointed Additional Members of the Legislative Council of Bombay.

Her Majesty the Queen has been graciously pleased to receive a copy of Mr. Justice Ameer Ali's *Life and Teachings of Mohammed; or, the Spirit of Islam*. Copies have also been accepted by H.M. the Sultan, and H.H. the Shah of Persia, who has sent to the publishers an autograph letter of acknowledgment.

We regret to record the death of Mr. Framjee Nusserwanjee Patel, at the age of 88. He was, at one time, a prominent merchant, and, until lately, "there was scarcely a public movement in Bombay," says the *Bombay Gazette*, in which he did not take part. He was distinguished for liberality in regard to public institutions and charitable objects, giving away probably four lakhs of rupees, and he had shown, for more than thirty years, great interest in female education. In 1857, he helped to found the Zoroastrian Girls' Schools' Association, with which he had continued connected ever since. He laboured in many ways for the good of his community, who held him in high esteem. Mr. Dosabhoy Framjee, C.S.I., in his *History of the Parsees*, thus spoke of Mr. Framjee Patel: "He has always evinced a deep interest in the education and general enlightenment of his countrymen, and any measure tending to further this object receives his best sympathies, and his purse is ever ready to minister to the wants of institutions which have for their object the promotion of the welfare and advancement of the people."

*The Advocate of India* says: "On the performance of certain domestic ceremonies, rich Hindus are in the habit of making large
and liberal money presents to Brahmins. An educated Hindu who recently set down Rs. 10,000 on the occasion of a Shradh (memorial ceremony) to be spent in making gifts, distributed half among the Brahmins and made over the other half—the sum of Rs. 5,000—to the funds of a school, an example that, it is to be hoped, will find an increasing number of imitators.

An address was lately presented to Mr. Jehanghier Cowasjee Jehanghier Readymoney, expressing gratitude on behalf of the residents of the town of Gamdevi, near Bulsar, for his having contributed the handsome sum of Rs. 5,000 as an endowment fund for the permanent maintenance of the Readymoney English School established by the beneficence of his father, the late Sir Cowasjee Jehanghier, C.S.I.

While at Cuttack, Sir Charles Elliott paid a visit to the residence of Mr. B. L. Gupta, C.S., the Sessions Judge, who had invited the whole station, European and Indian, to a garden party in honour of the Lieutenant-Governor. Mr. and Mrs. Gupta were congratulated on the success of their admirably-arranged party; their beautiful house and extensive grounds were much admired.—Indian Nation.
PERSONAL INTELLIGENCE.

At the recent General Examination of students of the Inns of Court, the Council of Legal Education awarded to the following students certificates that they have satisfactorily passed a public examination: Mahomed Ahmed-Uddin, Middle Temple; Dadabhai Mancherji Colah, Middle Temple; Abdul Hakim Khan, Middle Temple; Syed Hasan Imam, Middle Temple; Moti Lal Kaistha, Gray's Inn; Syed Mahdi-Hasan, and Abdul Majeed Khan, Inner Temple; Fateh Chand Mehta, Middle Temple; Manejji Patakanji Modi, Inner Temple; Nurullah Shah, Middle Temple; Raoji Bhailal Patel, Middle Temple; Mohammad Shahi, Middle Temple; Mathura Prasada Srivastava, Inner Temple; and Mohumad Zahoor, Middle Temple. The following students passed a satisfactory examination in Roman law: Sayyid Zaheer Uddin Ahmad, Middle Temple; Ali Ahmed Hussanally, Inner Temple; Pokhraj Lall, Middle Temple; Lakshmi Dass Sawhny, Inner Temple; Ajan Singh and Jugul Kishore Singh, Middle Temple.

Mr. Raoji Bhailal Patell, who lately finished his course of study at the Royal Agricultural College, Cirencester, has spent three months in a sugar factory at Vienenburg, Hanover, in order to learn the methods employed there, so that on his return to Baroda he may improve the manufacture of sugar in that State. Although the German factory is for beet sugar, Mr. R. B. Patell found that the processes were much the same as for cane sugar. During his stay, he was invited to a meeting and a banquet of the Verein der Zuckerfabrikanten, the members of which belong to all parts of Germany. The number of members present was 350. Mr. Patell found that he was able to make a short speech in German, though he had been in the country for so short a time. He was treated during his stay with great friendliness.

Arrivals.—Rai Tej Narain Singh Bahadur, of Bhaugulpur, Bengal. This gentleman has come to visit Europe, and to arrange about the education of his son, who has accompanied him, as well as a Mahomedan student, Mr. Amin Ahmed. The Rev. Jani Ali; Mr. and Mrs. Peari Lai Roy and two children, from Calcutta; Mr. M. P. Vorah, Mr. Ruttonjee Bezonjee Sunavala, and Mr. Laxmon Gaupat Mane, from Bombay; Mr. H. Rustomjee, from Kurrachee; Mr. Ramchandra Madgarkar, from Bombay.

Departures.—Mr. R. B. Patell, for Baroda; Mr. Manekshah D. Doctor, and Mr. Kakarshaw D. Doctor, for Bombay; Mr. Ahmed Mahommed, for Bengal.

We acknowledge with thanks the Calcutta Review, January 1891.
Proceedings of the Maine Historical Society (Madras), a notice of which we are obliged to deft. Jubilee Appeal of Pacheappah's College, Madras.
THE INDIAN MAGAZINE AND REVIEW.

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

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