SOMETHING ABOUT RUSSIAN WOMEN.

"Scratch a Russian and you will find a Tartar," is a flippant French saying that has, unfortunately, passed into an English proverb! I say "unfortunately," for English people are, as a rule, far too prone to think hard things of Russia, even without the aid of proverbs—and this saying, carrying with it, as it does, all the force and currency of a proverb, conveys a very erroneous idea of the real nature and true character of the great Russian race. There is, in truth, little or nothing of the Tartar about the pure Russian. For, although the Tartars dominated Russia for upwards of two hundred years, they never succeeded in subduing the Russian people. On the contrary, "Captive Russia led captive her proud Conqueror," and the Tartar of to-day, though he still clings tenaciously to the faith of his forefathers, is (whatever may be said to the contrary) politically and nationally "a Russian," and vies with the pure Russian in loyalty and devotion to "his dear little Father" the Emperor, and to "his dear little mother 'Rus.'" There are, perhaps, few facts in the history of nations more remarkable than the way in which Russia has succeeded in politically reconciling, without absorbing, her old hereditary enemy, the Tartar! The Faith of the Prophet has of course opposed an insurmountable barrier to social Russification—but national or political Russification is to all intents and purposes an accomplished fact in all the settled parts of Russia—and is still going on steadily in the more outlying and unsettled provinces. Russia's power of peaceful amalgamation with conquered communities is a fact that cannot be controverted; and goes far to explain the ease and rapidity with which her borders have been, and are being, enlarged. In Russia, Mahommedan and Christian live peacefully side by side and work harmoniously together for the common weal!
In one respect, however, the Tartar domination has left a very distinct trace upon Russian society, and it is perhaps in this connection that the proverbial saying with regard to "scratching a Russian" has obtained such currency. I allude to the position, or treatment, of women in Russia. Evidences are not wanting that even in the higher circles of Russian society, women are still regarded from what may be described as an Oriental standpoint—and in the arrangements of the houses of the more substantial peasantry and mercantile community may be found unmistakeable signs that, not so very long ago, "seclusion of women" was a recognised institution, and that in some cases it, even still, exists. The ordinary Russian is no believer in women's rights, and some of the Russian peasant's popular sayings are the reverse of complimentary to the fair sex. Thus a favourite retort, when a woman volunteers advice, is that "though her hair is long—her wit is short"; and amongst the country people are current sayings to the effect that "there is only one soul in seven women," or that "a woman has no soul at all but only steam." The latter assertion contains perhaps a delicate compliment to "woman," implying, as it does, that she is the "propelling power" of the household, and this is certainly true of the woman in a Russian peasant's family. The woman seems to do everything; she constitutes the real "motive power" of the Household! She is the first up in the morning, and the first afield. She not only prepares the meals and attends to the children, but goes forth to drive the plough, to weed the turnips, or to dig the potatoes, as the case may be. She has, on the whole, a very hard life of it, and no wonder the burden of her song is one of sorrow. She has, moreover, to submit to corporal chastisement from her husband, for "wife-beating" is a recognised institution in Russian peasant life, and, at the Village Altar, the husband promises not only "to love" and "to cherish," but also "to chastise" when necessary. But it frequently happens (in Russia as elsewhere), that the whip changes hands, and this is especially the case when the husband happens to be drunk; and as drunkenness amongst the men is common, I feel bound to say that, during my residence in Russia, I saw more of "husband-beating" than "wife-beating." This beating the peasant takes most good-humouredly. He never thinks of resenting it. He is naturally a cheery, good-natured, kind-
Something About Russian Women.

A hearted creature, affectionate at all time, but never more affectionate than when "not in sober guise." While his wife is belabouring him, he, almost always, endeavours to return a kiss for a blow!

Like the Irish peasant woman, the Russian peasant woman seems to make it the chief study of her life to prove a good wife and a good mother, and she generally succeeds in gaining her husband's and children's affections. Her success is the more remarkable because she is seldom, if ever, the wife of her husband's choice. She is almost always selected by his parents, not for her wit or good looks, but for her "muscle," the chief object of the head of the family being to get a good, strong, healthy worker into the household. Her husband has perhaps seen her only once or twice before marriage; but, notwithstanding this, these apparently loveless unions often develop the most tender affection on both sides. I have talked with many a Russian peasant whose wife had been selected for him in this unromantic way, and there could be no mistaking the sincerity of his affection for the mother of his children, the wife of his parents' choice.

Occasionally, of course, the young peasant leads to the Village Altar the village maiden he has wooed and won for himself; but such marriages are few and far between, and do not always prove the happiest, for in a Russian household the "Mother-in-law influence" is even greater than it is in an Indian undivided family, and a mother-in-law is seldom inclined to look very favourably on a daughter-in-law in whose selection she was not consulted. Hence arise family quarrels, and strained relations between husband and wife. As a rule, therefore, the pious peasant finds it safer to receive his wife, as Adam did his Eve, as a "help meet for him," without questioning the wisdom or judgment of those who made the choice! Such unions (strange as it may appear) in the majority of instances prove happy. To both parties the marriage has a sacred character; and love, or at any rate deep attachment, seems to follow familiarity.

But it is chiefly as a mother that the poets and writers of the Russian race love to celebrate the Russian woman—and as a mother the Russian woman is certainly worthy of all praise. It is impossible to pass through a Russian village without being struck by the devotion of the poor, hard-worked mother to her little ones, and it is gratifying to note how warmly they return this affection.
Before going to Russia I had been told that the Russians were a people that habitually neglected and despised their old folk. I can't say I found this so. On the contrary, in every village I visited I found old men and women treated with a tenderness and a respect that more advanced communities might do well to imitate, and many a big peasant have I seen reverently and affectionately stooping to kiss his aged mother's hands and receive her morning blessing before going forth to his day's work.

Reverence for the aged is part of a Russian's religion—and, if there be any truth in the songs and sayings of the people, love for their mother is a Russian national characteristic. Nearly all the Russian poets, from Pushkin to Nekrasoff, and on to Maikoff, have sung of "mother's love," her tender patience and complete self-abnegation; and it is but reasonable to believe that they are expressing the feelings of the nation on this subject. Nekrasoff's beautiful ode to his "Mother" is too long to quote here, but perhaps this brief and very imperfect notice of Russian women may be fittingly closed by the following (line for line) translation of a popular little poem of Maikoff's (the Russian Tennyson), celebrating a mother's devotion to her sick child:

"The Mother."

Little sufferer all on fire,
   All's to him so trying!
On my shoulder lean thy head,
   On my bosom lying!
I will walk about with thee,
   Sleep, my own sweet dearie!
Shall I tell a little tale?
   "Once there lived a fairy—"
No? Thee likes not silly tales?
   P'raps a song will take thee?
   "Pinewood rustling dark and dank;"
   "Big fox wee fox wakes he;"
   "In the dark pine wood will I"
   Is my own pet sleeping?
   "Gather blackberries for thee,
   "Brimful baskets heaping,"
   "In the dark pine wood will I"
   Hush! he fast is sleeping,
Open wide his feverish lips,
   Like a wee bird, keeping.
"In the dark pine wood will I . . .
Walks the mother, singing
Till the long dark night declines
Back the day-dawn bringing.
Singing, while her weary arms
With dull pain are tingling,
Walks the mother;—with her sighs
Frequent tears are mingling.
And scarce stirs the restless child
Tossing in its fever—
Ere again that song resounds
Soft and low as ever.

With thy scythe depart, O Death!
Spare the tender blossom!
Fierce the fight ere she will yield
Baby from her bosom.
With her whole soul will she shield,
E'en though sore affrighted,
That mysterious flame of life
Which from her was lighted;
For, scarce rose that little flame,
Ere to her revealed was
What of love—of wondrous power—
In her heart concealed was.

The following translation of one of the best known pieces from Turgeneff's "Poetry in Prose" illustrates the Russian peasant's attachment to his wife. If this attachment cannot be considered "love," (as we know it) it is at any rate something very like it.

**FROM THE RUSSIAN OF TURGENEFF.**

"DEAR MARY."

Many years ago, when I lived in St. Petersburg, every time I happened to hire a sledge, I used to enter into conversation with the driver.

I was specially fond of talking to the night sledgemen, poor, suburban peasants, who, with their little sledges painted with ocre, and a sorry little hack of a horse, come to the Capital in the hope of feeding themselves, and getting together something towards their landlord's rent.

Well! I once engaged a sledgeman of the following description. A young lad of some twenty summers, well-grown and tall; a fine young fellow with blue eyes and ruddy
cheeks. His hair rolled in curly clusters from under the patched cap which he had drawn down over his very eyebrows; and I could not help wondering how he had contrived to get his torn great coat on over those huge shoulders of his!

But the handsome, beardless face of the youth seemed sad and gloomy; and when I conversed with him, there was a tone of sadness in his voice.

"What's the matter, brother?" I asked, "why are you so sad? Have you any sorrow?"

The youth did not answer me for a moment.

"Yes! sir, I have!" he said at last, "and the worst sorrow a man could have. My wife has died."

"And you loved her—this wife of yours?"

The lad did not turn towards me. He merely bowed his head a little.

"I loved her, sir! It is now eight months ago and I can't forget. It is gnawing my heart—so it is! And why should she die? Young! and strong!... In one day cholera carried her off."

"And she was good to you?"

"Ah! sir," said the poor fellow, with a heavy moan. "You do not know how happily we lived together; and I was not there when the end came! The first I heard of it here was that they had buried her! At once I rushed to the country—home! I got there sometime after midnight. I went into my hut, stood in the middle of the room, and whispered ever so softly, 'Mary, my own Mary!' Only the cricket stirred! I wept it out then and there. I lay down on the floor of the hut, and how I beat the ground with the flat of my hand! 'Oh, insatiable womb!' I cried, 'thou has swallowed her—swallow me also!'—Ah! Mary, 'my own dear Mary!'

"Dear Mary!" added he, suddenly, in a suppressed voice, and then without letting the rope-reins slip from his hands he brushed away a tear with the sleeve of his coat, flung it aside with a jerk, heaved his shoulders, and said not another word.

On alighting from the sledge, I gave him a trifle over and above his fare. He bowed very low, taking off his cap with both hands, and then trudged slowly away along the snowy carpet of the empty street, enveloped in the white mist of a January frost.

J. Pollen.
Probably the Inspection of schools in India is a very different matter from Inspection in England, and therefore it may be of interest if I try to give an idea of my own personal work. I am sometimes asked if my work is not dull and monotonous, but it is very far from that, partly because much of it is pioneering, and also because it involves much travelling. I have at present in my range 485 schools, with 23,400 scholars, scattered over a tract of country 600 miles long, and from 50 to 250 broad. My head-quarters are in the town of Madras. It contains about 100 girls' schools, and my inspection of these, and office-work connected with reports and returns, occupy about four months of the year. During the other eight months, I spend the greater part of my time in work that necessitates travelling.

The preparations for a tour are rather formidable, for, in order to be independent under all circumstances, it is necessary to take a bath, a cot, crockery, cooking apparatus, and a chair. My luggage also includes a big box for official papers and stationery, and another of toys, pictures, and other presents for the children. These last are supplied by the liberality of the National Indian Association, and are among my most valuable possessions, for they win for me a welcome and scatter pleasure and help wherever I go. My staff consists of two assistants, three clerks, and two peons, or messengers, and I usually take with me on my travels three servants of my own, one for my Assistant, and one for the Head Clerk, so that we form a company of 11 or 12 persons. Our travelling is done in all sorts of conveyances,—trains, steamers, boats, palanquins, and country carts. These last are my final resources, when I can obtain no other means of transit, and many nights have I spent in them. They are of the roughest wood, guiltless of springs, and protected from the weather by a roof and sides of plaited palm leaf. A thick layer of straw is placed on the wooden floor; my mattrass and pillows are laid on the straw, and curtains are fastened across the two ends of the cart. A very fair room on wheels.
is thus formed. It is drawn by bullocks, at the rate of two miles an hour, and when the roads are good it is bearable. But when they are bad, or when our way lies, as it often does, across country destitute of roads, and through unbridged rivers and canals, the nights are not very restful. I may mention that what I prefer in the matter of roads is to follow in the footsteps of a Governor on tour. I once had the good fortune to travel over certain roads immediately after our Chairman, Sir Mountstuart Grant Duff, had passed over them, and I never before or since found those roads so good! At the beginning of this year I journeyed for nearly 500 miles in country carts, travelling each night, inspecting schools during the day, and travelling on again next night. It is impossible to journey in these carts during the day, partly because of the heat, and partly because I cannot afford the time. One of the men carries a gun for our protection during these journeys. I have more than once been warned that some of the roads on which we travel are frequented by robbers and by bears; so we always carry the gun, and the *peon* take turns to walk by our cavalcade with a lantern and to watch. We have never been attacked, but on two occasions we were stopped. On the first, I awoke and heard the *peon* calling to each other for the gun, and, when I enquired, they told me that there were ten men crouching down by the road in front, and they feared they would attack us as we passed. I told the *peon* to load the gun, and it then turned out that by some oversight they had left the ammunition in Madras! It was annoying, but I had all the lanterns lighted; the *peon* put on their belts and badges to look official; one of them shouldered the empty gun, and we passed by the ten men without any molestation.

My lodgings, when on tour, are as various as my means of transit. Very kind hospitality is offered to me, both by officials and Missionaries, but my company is so large, my time so short, and I am so busy, that, as a rule, I cannot avail myself of this kindness and also I visit many places where there are no Europeans. Where there are rest-houses or *dāk-bungalows*, they are usually fairly comfortable, but some are very primitive, and in many places there are none. Sometimes the bungalows are under repair, and uninhabitable. At the beginning of this year, we arrived at one at four o'clock one morning, after a terrible cart journey over a shocking road, and I heard the servants whispering to each other
that the bungalow was "only horns." I sleepily wondered how a bungalow could be only horns; but when I peeped out of my cart at dawn, I understood. The house was in ruins, and the roof had disappeared, all but the bare bamboo rafters or "horns," as the servants expressed it in Tamil. It was characteristic of the readiness of resource and helpfulness of Indian servants that they had found another resting place for me, in a native choultry. It was little more than a verandah, but they had hung up their own blankets to protect me from the sun. The building was fortunately new and clean, and I managed to stay there until it was cool enough to travel on again. Occasionally I am lodged in great comfort, and even splendour, as, for instance, when I visit Vijianagaram. The Maharani there always places at my disposal a large house, with many servants, carriages, and horses, so that I am quite grand! Rajas in other towns often do the same. The transitions from a ruined bungalow to a palace, and back again, are often very sudden and rather amusing. On one occasion, when a great flood had carried away the bridge by which I hoped to reach a dāk-bungalow, I had to pass the night in a small schoolhouse, with a mud floor and walls, and the servants made a bedroom for me with the blackboards. Happily, travelling, like illness, seems to bring out the best and most helpful side of Indian servants' characters. The greater the difficulties, the more energetic and patient they usually become. One also meets with much kindness and courtesy from the native residents, and the offers of help are sometimes very amusing. I have more than once been offered an escort of police, and once, when Miss Carr was staying in the house of a Zemindar, he offered to kill a sheep for her special benefit, and invited her to stay until she had finished it.

My work, when on tour, is full of variety, and if hard, is also interesting. The Government Schools are under my direct management, so that, besides actual inspections, my work includes appointing teachers, dismissing, scolding, and encouraging them, settling disputes, giving model lessons, and distributing books, patterns, and apparatus. Then there are interviews and meetings with the influential people of the various places, to induce them to take an interest in the existing schools, to establish more, and to open Home Education classes. Sometimes these meetings fail, but sometimes they are very successful. A year ago we had a meeting
of Mussulman gentlemen at Cuddapah, when I represented, that although there is a large Muhammadan community there, not a single school existed for Muhammadan girls. They took the matter up, and now there are four schools for such girls in Cuddapah.

The annual distributions of prizes do much to arouse interest in girls' education. The schoolhouse is decorated with palm or plantain leaves, the little pupils attend in their gala dresses, the parents, and especially the mothers, are encouraged to be present, and the leading people of the place are specially invited. The wife of the Judge or Collector, or other official, often presides, and a real interest in the education of girls is aroused. The girls themselves thoroughly enjoy the tamasha, and especially the pretty prizes. I am sure that those who supply me with so many would be amply repaid if they could see the happy faces of the recipients.

I endeavour as much as possible to visit the Ranis and native ladies in the different places to which I go, and these visits are often very interesting, and sometimes amusing. My spectacles excite great interest, particularly among the elder women. One old Telugu woman said to me, "I suppose, when you have those on, you can read any language!" The Maharani of Vijianagaram was so delighted with them that she asked to be allowed to try them on. Here a little difficulty arose, as she does not care to take anything directly from me, but I gave them to her grandchild, he to her; she tried them on, returned them in the same way, and begged me to get her a pair like them, which I did.

Progress.

I am often asked whether female education in India is progressing, and I am thankful to be able to say that I am sure it is. The number of girls under instruction is steadily increasing. In the town of Madras the numbers have trebled during the last ten years.

A still more important matter is that the character of the education has greatly improved. At one time, many girls' schools in Madras were little more than collections of very young girls, doing little or nothing, each presided over by a so-called teacher, who did little more than walk about among them with a cane, giving a rap here and there to the most troublesome. Now the little pupil enters a fairly good infant
school, and in many cases a Kinder-garten, presided over by a trained mistress, and passes regularly through the classes of a well-organized school. When she reaches the age of eight or nine, at which she would formerly have left school, she is often induced by a scholarship to remain for two or three years longer, and, when she does leave school, she, in many cases, continues her studies under a Home teacher. As I have endeavoured to show, the interest of the general community in the education of girls has certainly increased. It is manifested by the offer of scholarships and medals by H.H. the Maharaja of Vijianagaram, the late Princess of Tanjore, and others, by subscriptions from native ladies and gentlemen towards prizes, clothes, and fees for the poorer scholars, by visits to schools, and by active steps taken by educated Hindus and Muhammadans towards establishing and managing girls' schools. I am far from saying that this interest is sufficient or adequate, but it is increasing. One satisfactory sign of progress is the possibility of charging fees in girls' schools. Thirty years ago it was the custom to bribe girls to attend school, by giving them small sums of money, and, in the most backward districts, this custom has not yet quite died out. A great advance has been made when girls not only attend school unbribed, but pay fees for attending. In my Range the annual fee collection was between Rs. 30,000 and Rs. 40,000, or from £3,000 to £4,000. One important sign of progress and of hope for the future is the increasing respect which Hindus and Mussulmans are showing towards teaching as a profession for their daughters. Twenty years ago it was almost impossible to induce caste girls and Muhammadan girls of good family to be trained as teachers. Now they are more willing, and we are consequently obtaining an improved class of schoolmistresses. For instance, a Brahmin doctor's young wife, (formerly a pupil of the Maharani's Girls' School at Mysore), and the wife of the Principal of the Sanskrit High School at Rajahmundry, (also a Brahmin), are being trained as schoolmistresses at the Presidency Training School. Native Christians are especially advanced as regards the education of their women. My best assistant, Miss Govindurajulu, is a Native Christian. She has worked so well that she has now been appointed to act for me during my present leave, and I hear that she is carrying on the work very successfully. Another sign and means of progress is the provision of good
vernacular literature for girls. Formerly the Tamil and Telugu books placed in their hands were usually translations from the Sanskrit, and were unsuitable and unattractive. The teachers themselves confessed that they could not read them without a dictionary. Of late years a most important and useful step has been taken, by the publication, in Tamil and Telugu, of illustrated magazines for girls. The most successful is the Maharani. It is well illustrated with coloured pictures, and with patterns of needle-work and drawing, and the letterpress is very good and attractive. Several of my Hindu girl friends are enthusiastic readers of the Maharani. Another direction in which some progress has been made is in supplying the poorer women of the Hindu and Mussulman communities with a means of livelihood, by training them in industrial and technical work. The Missions do something towards this by teaching lace-making and embroidery, but it seems very desirable that much more should be done in this direction than has hitherto been attempted. It cannot, however, be done without funds, and hitherto these have not been forthcoming. Government gives aid for Industrial Schools, but the conditions are somewhat difficult to comply with, and funds must already exist before Government will give grants.

AID.

I trust that I have been able to show that there are very real reasons why the women of India should be educated; that, notwithstanding many difficulties, much is being done for their education, by Government, by Missionaries, and, to some extent, by the people themselves, and that we are endeavouring to educate them wisely, carefully and thoroughly, with a view to make them good women, good wives, and good mothers.

As regards the support of the schools, some say that Government and the Indian people should do everything; but the people are poor, and the funds at the disposal of Government are but limited, and are necessarily hedged about with conditions. It often happens that a pupil might be retained at school, a teacher sent for training, or a new school established, if I could at once find the funds; but if I have to wait for the consent of the Government, or conform to a difficult, though necessary, Government rule, the
opportunity often passes, and does not return. For instance, I have been trying for nearly ten years to establish a girls' school in the town of Kavali, in Nellore. An unusually enlightened man has lately been appointed as Magistrate, and, with his help, one of my assistants opened a school there last December. I halted at Kavali for a day or two in March, and sent my peon to look for the school. He returned to say that there were only six scholars, and two were out of the town, but the magistrate was coming to see me. When he came, he explained that the people were too ignorant to pay fees, and that he had himself paid their teacher until the end of February, but since he had ceased to do so, the school had dwindled away. He said that a girls' school was required in the town, and that, if I could suggest a means of support for the teacher, until the first Government grant was due, he himself would undertake to fill the school with scholars. Happily I had a small sum of money in hand, provided by the National Indian Association. I at once promised Rs. 5 a month. The magistrate fulfilled his promise, and Kavali now has a very fair girls' school. Had there been no private fund to fall back upon, this could never have been established. As many as twelve girls' schools have been started much in the same way, in backward places in my Range, by means of sums sent by the National Indian Association. Of these, nine have become permanent and are very fairly efficient. Scholarships have, during the last two years, been granted to thirteen girls' schools from the Associations funds. It will thus be seen that small grants do accomplish substantial and valuable work, and I may add that this work might easily be doubled and trebled, if more funds were available. We have often to refuse help where it is really wanted, because we have not sufficient money to grant it.

It is therefore with peculiar pleasure that I have heard of the Educational Fund, begun by the National Indian Association, for it seems like the beginning of the fulfilment of my dream of a large National Fund for the Education of Indian Women. I have often longed for one for this purpose, similar to Lady Dufferin's Fund for providing Medical Aid for the Women of India. It would be of the greatest value for improving schools, establishing new schools, training teachers, providing scholarships, extending home education, developing industrial and technical education, strengthening
and extending teachers' associations, and fostering and improving vernacular literature for girls and women. It would also, I feel sure, tend to develop, rather than hinder, self-help among the people themselves. The establishment of a school, or home class, in one town, almost always results in the opening of similar ones in neighbouring towns, and most of the instances of such self-help that I know of in India have been called forth by admiration of educational work done by the Government, or by Missionaries, or by the National Indian Association.
THE SOCIETY FOR THE ENCOURAGEMENT AND PRESERVATION OF INDIAN ART.

We have great pleasure in giving circulation to the following prospectus issued by the newly formed Society for the Encouragement of Indian Art, or the S.E.P.I.A., as it is briefly designated among its members. Sir Frederick Leighton is the Patron, Sir M. E. Grant Duff, the President, and Sir James Linton one of the Vice-Presidents. The Chairman of the Executive Committee is Sir George Birdwood, the Treasurer, General Pollard, R.E., the three Honorary Secretaries, Mrs. David Carmichael, Mr. C. Purdon Clarke, C.I.E., and Mr. Martin Wood, and the Secretary, Miss Leila Warburton.

We are glad to learn that promises of support have already been received from the Government of the North West Provinces, and His Highness the Maharajah of Travancore. The arts of India can be saved only by the people of India themselves; and it is but as an exponent of their convictions and determinations on the subject of their preservation and encouragement that the S.E.P.I.A. can do any real good in the United Kingdom.

The Society originated with Mrs. David Carmichael, who has long been known for her practical interest in the beautiful textile industries of the Madras Presidency. She has devoted all her life to cherishing them; and if anything can make the new Society a success, it will be the enthusiasm kindled by the example of her cultivated sympathy with Indian art, and enlightened and energetic patronage of it. Much may also be hoped from the co-operation of Mr. Martin Wood. But after all the real success of the S.E.P.I.A. will depend on the amount of support it receives from India; and in this connection we hail with pleasure the announcement of the formation of a similar Society in the Bombay Presidency, the Industrial Association of Western India, with a strong Managing Committee, and two energetic Secretaries, namely, Messrs. M. B. Namjosi, and D. J. Gokhale. They have put forward an admirable prospectus; and we are glad to note that they are about to take charge and open the Reay Industrial Museum at Poona.
We now give the circular of the S.E.P.I.A. in full.

This Society has been formed to foster the indigenous Decorative Arts of India, and, if possible, to preserve their distinctive characteristics. It purposes to further these objects by encouraging the artisans in every province of the country to continue in the practice of their hereditary handicrafts, notwithstanding the pressure of the commercial competition to which they are being subjected through the great development of trade between the West and East, and the inducements that are often held out to them to copy unsuitable and incongruous Western designs. The Society will also endeavour to extend among European purchasers and patrons a taste for genuine Indian Art Work, and will do its utmost to enlist the sympathy and support of the Hindu and Muhammadan Princes of India in preserving the local Arts and Decorative Handicrafts of their several states. Such assistance as the Indian Governments, supreme and provincial, are able to give in promoting the operations of the Society, may be confidently counted upon.

The great need of some sustained effort in the directions aimed at by the Society is painfully evident to those who are most competent to appreciate the intrinsic qualities of the artistic productions of India: qualities which by reason of the close commercial competition of modern times, and other causes of artistic degradation, are in great peril of being lost to the world. Already the Indian Handicrafts are being discredited by the prevailing rage for cheapness. Western taste has too often had a deteriorating influence on those Indian artisans who have been brought within its influence, and a depressing effect on others who have persisted in faithfully following the traditional principles and processes on which true Eastern art is everywhere based.

The founders and friends of the Society include many Anglo-Indians of experience as well as several eminent English and Oriental archaeologists and other experts, who for years past have been engaged in setting forth in public lectures and writings the nature and extent of the contemporary degradation of the Industrial Arts of India.
This Society will endeavour to stimulate the continuous and systematic exposition of the different branches of these Arts and Handicrafts, both in this country and in India, by means of lectures delivered before the different Associations connected with India, and other Societies devoted to the cultivation of the popular taste in Decorative Art, and also by papers written for the reviews and magazines of the day.

The Subscription to the Society for ordinary Membership is Five Shillings a year, but it is hoped that special donations may also be forthcoming, in order to provide a permanent fund for the heavier working expenses of the Society. The Committee believe that many wealthy lovers of Art in England and India will be ready to assist the Society in this way, and enrol themselves as its patrons and life members. If a sufficient sum can be raised the permanence of the Society will be assured, and an important guarantee obtained for the future prosperity of the Handicraft Arts of India.

The Society seeks the co-operation of every Society in India engaged in similar work to its own, and appeals to them to place themselves in affiliation with it.

(Signed) SARA M. CARMICHAEL. 
C. PURDON CLARKE. 
W. MARTIN WOOD.

Any enquiries regarding the Society, &c., should be addressed to—

Mrs. David Carmichael, 
21, Sussex Gardens, 
Hyde Park, 
London, W.
Lalita and Saudamini; 
or, 
the Mother's Device.

A Tale, by Tarak Nath Ganguli, Author of "Shornalata."

Translated for this Magazine, by Mrs. J. B. Knight.

(All rights in this translation have been granted by the Author to the National Indian Association.

For the assistance of the reader the names and position of the characters are subjoined:—

Bamanadas Banerji, a Kulin Brahman, Father to Saudamini.
Savitri, his wife, mother to Saudamini, (living in her brother's house.)
Saudamini, their daughter (living with her mother.)
Digambar, brother to Savitri, and uncle to Saudamini.
Lalita Mohun, a Kulin Brahman youth of lower rank: a student.
Giribala, his sister.
Keshab Chandra, his sister's husband.
Ram Kanai Chatterji, a much married Kulin Brahman.

CHAPTER I.

Introductory.

"Like the waters' downward impetuous flow,
the lover's heart must restless trouble know."

Saudamini, a Kulin maiden of sixteen, sat alone one afternoon deeply meditating. Her usually cheerful countenance seemed to have lost its sunshine. Pearly tears gemmed her eyelashes, dense masses of dark, curling hair, falling around her like a cloud wreath, enhanced her beauty, which glanced forth in noonday brilliance. As Saudamini sat thus weeping, with head bowed down, the sound of footsteps at no great distance fell upon her ear. Startled at the sound, she glanced at the side door and saw her mother, Savitri Sundari, approaching.

In some confusion, Saudamini wiped her eyes, and taking up her needle, busied herself with some work. Savitri,

Note.

A translation of "Shornalata," appeared in the Journal of the National Association in 1883-4, and as it was read with interest, it is thought that the present short tale will be acceptable as illustrating a curious phase of Hindu life and society.

The Sanskrit mottoes to the chapters have been kindly translated and versified by Mr. I. N. Gupta.
entering the room, looked around and then seated herself beside her daughter. Saudamini did not look up, but continued working as though fulfilling an appointed task. After some moments, Savitri said, "Saudama! Why are you so silent?"

Saudamini looked up smiling, thinking that if she smiled her mother would not suspect her thoughts. But the ruse failed; Savitri saw the indications of trouble in her daughter's face very plainly, and caressingly asked, "What has happened to you to-day? why are you weeping?"

Again Saudamini looked up with an attempt at a smile, but again her hopes were dashed; with the smile, tears streamed from her eyes. Thus sunshine and rain may be seen together.

Savitri, raising Saudamini's chin with her hand, said, "What is the use of thinking, child? there is no escaping destiny; who can avert the decrees of Heaven?"

Her mother's sympathetic words made Saudamini's tears flow yet more abundantly.

Saudamini was a Kulin maiden. Since her birth she had lived in the house of her mother's father. Her own father had four wives. Among them one was the mother of a son and of a daughter; of the remaining three, two had no children. Saudamini was her mother's only child. Her father's name was Bamandas Banerji. Bamandas had set up house with the wife who had borne him two children. About the welfare of the other three wives he did not concern himself. When Saudamini approached a marriageable age, her mother's brother wrote to her father to procure a suitable husband for his daughter, but Bamandas took no notice of the letter. He thought that the uncle would of course look after this matter. And in fact the uncle was not neglectful, he also sought for a suitable partner for Saudamini, but after much enquiry he found no one of the same social status as Bamandas.

Suddenly, about this time, a young man attracted the attention of Savitri. This youth, named Lalita Mohan, was about two and twenty. Lalita's brother-in-law occupied a house near to that of Saudamini's uncle. Suffering in his eyes from mistaken treatment, he had come to Calcutta with the idea of putting himself under the College Doctors. Lalita was studying at the Hindu College, and came constantly to visit his sister and his brother-in-law. Savitri, noticing him,
conceived the idea of making him her son-in-law. She spoke of him to her brother, Digambar, who proceeded to inquire into Lalita's parentage. He discovered that, though a Kulin, he was not of the same rank as Bamandas, being a *Bonshaja.* A shadow was thus cast over Digambar's pleasure. The young man, in appearance, in speech, and in education, was of the best; but how give Saudamini in marriage out of her father's rank?

In the same manner that Savitri had obtained her first glimpse of Lalita, so also did Saudamini first see him, that is to say, through the Venetians looking upon the courtyard of the house of Lalita's brother-in-law. Instantaneously she felt her heart go out to him. Enduring love begins thus.

Does love come by thinking? by examination into the disposition, knowledge and intelligence of the object? As gunpowder explodes at the touch of the spark, and burns not with the slowness of wood, so love is born at first sight, and cometh not by degrees. As the sick man on his bed—the more he turns from side to side in the hope of sleep the further it flies from him,—so with him who loves, the more he seeks to hide the condition of his mind the more plainly it betrays itself. In a very few days, Savitri perceived the state of her daughter's heart. But Lalita was a *Bonshaja,* his marriage with Saudamini was improbable. So Savitri bade her daughter think no more of him, forbade her to sit by the window, and if she saw the girl without occupation, contrived various tasks for her; but who can suddenly dry up a flood? Saudamini, sitting alone, thought constantly of Lalita, and when no one was about to see her, stationed herself at the window.

Lalita came daily to see his brother-in-law. The sufferer had obtained some relief, but Lalita nevertheless increased the number of his visits. One day Lalita was returning home after his visit to his sister's husband. As long as he was in sight, Saudamini kept her eyes fixed upon him. When he was gone, as she sat on the floor thinking of him, unconsciously a tear or two fell from her eyes. At this

*Bonshaja:* Fifth in descent. Among Kulins the fifth in descent is of lower rank than his ancestors. A Kulin may marry his son to a wife of inferior family, but he must marry his daughter to one of his own rank. Hence the difficulty in marrying Kulin maidens, and hence Saudamini's being still unmarried at 16.
moment, Savitri, having long missed her daughter, came into the room in search of her, and then addressed to her words of consolation, as is related at the beginning of the chapter.

CHAPTER II.

Hope Inspiring.

"Who with his hands would the tree uproot,
Nursed so long, though it bear poison fruit?"

When poison has reached the brain, medical treatment is of no avail, the disease is past remedy. Good counsel to Saudamini was now as useless as medicine in an incurable disease. She listened attentively to her mother's words, and firmly promised to heed them, but she could not do so; her mind was no longer under her own control. A flowing river may easily be led to run into a fresh channel, but no one can immediately check its flow by constructing a wall. Saudamini's mind might perhaps have been diverted towards another suitor, but her mother did not try. She strove to prevent her thinking of Lalita at all. She set herself to dry up the flood at once, so what wonder is there that her efforts were fruitless?

When Savitri perceived that all her endeavours were vain, she again spoke to her brother concerning Lalita. Lalita was in all respects a desirable match; and if by his marriage with Saudamini the status of Bamandas should be lowered, what did that matter to Savitri? She had no son to be injured by this step. Neither was it any advantage to Savitri that the social position of her co-wife's son should be maintained. Why should she sacrifice her daughter's happiness to preserve her step-son's grade?

Digambar reasoned out the matter fully with his sister. He told her that to injure the position of a Kulin was a great sin, and should not be done. Savitri replied, "If you do not quickly find a husband for Saudamini I will give her to Lalita. I won't listen to any one."

Digambar answered, "Sister, wait yet ten days. As so much time has gone by, ten days more will do no harm. I will write a letter, and we will see what the reply will be."

"Very well, write. But don't forget, on the eleventh day I shall give the girl in marriage, and I won't even wait for an auspicious day or hour."
"Very good, wait only ten days, then do what you will, I will write to-day, and before that period we shall certainly have an answer."

As Saudamini had been attracted towards Lalita, so also was Lalita towards Saudamini. For a day or two Lalita thought, "My desire for Saudamini is like the dwarf's coveting the loftiest fruit." But when Savitri herself broached the topic the matter did not seem so hopeless. The fire that Lalita might have quenched had he so willed, increased daily under Savitri's fanning. Lalita had been visiting his brother-in-law daily, but now he began to come twice and thrice a day. His sister thought of forbidding this increase of visits, but embarrassment prevented her speaking to her brother on such a theme. Lalita's brother-in-law sat alone the whole day. The disease in his eyes forbade his spending the hours in reading. To have some one sitting beside him chatting gave him the greatest pleasure. Consequently he urged Lalita to come often. In brief, no one advised Lalita for his own good, or helped him to recognise the injury he was doing himself. His course of study stopped entirely. When at home he thought only of how soon he should get to see his brother-in-law, and when he saw him the thought that he must return home distressed him. Savitri assiduously fanned the flame of his desires; not once did she cast any doubt on his hopes of marriage with Saudamini. But with Saudamini she spoke in a contrary sense; incessantly dwelling on the improbability of such a union, she strove to quench all thought of it.

Such was the condition of all minds when Digambar wrote to his brother-in-law. In the course of ten days the answer came. Bamandas wrote beseeching them to wait at least a month longer, saying, that in that time he would come to Calcutta, bringing with him a suitable person, and they would have an auspicious wedding. Digambar conveyed the substance of this letter to his sister, recommending her to comply with its injunctions. Then Savitri fell into great perplexity and distress. She had told Lalita that in ten days she would give him Saudamini to wife. In fact, she had not believed that an answer would come within the time fixed for waiting. But what was to be gained by thinking? Her head bowed with shame, she imparted to Lalita's sister the contents of her husband's letter, saying, "Tell Lalita this marriage cannot be managed."
CHAPTER III.

HOPE DESTROYED.

"Fly thou rider, fly thou ever so fast,
But the black shadow sits near thy heart,
Nor can the bright moon, though so lovely and fair,
Escape the greedy monster's unholy snare."

On this day, Lalita delayed beyond his usual time for arriving at the house of his brother-in-law; it was nearly evening when he came. The letter to Saudamini's father had been despatched ten days earlier; if no answer had come to-day Saudamini would be his. Lalita had spent the whole day indulging this reflection, thinking that if he came late he might stay till quite evening, or even a few hours longer, and so get the latest news of the tenth day. He came with a trembling heart and knocked at the door of his brother-in-law's house. His sister went to open the door, her face was somewhat dejected, but Lalita's heart was full of Saudamini; there was no place in it for any one else at that time. He saw no inauspicious sign in his sister's countenance. As on other days, he went and sat down by his brother-in-law. On other days Savitri, or some one deputed by her, had awaited his arrival, and on his appearance had given him the news of the day. But to-day no one came with any news. Lalita became exceedingly restless. His brother-in-law talked to him, but the words did not enter the ears of Lalita. His host sometimes awaits an answer, but Lalita is not aware of it, or answers unconnectedly, "yes" or "no," at random. Lalita's brother-in-law was astonished at his restlessness, yet he knew all the circumstances, and he began to think how the painful news should be imparted. Occupied with these thoughts, he pursued no longer the subject of conversation, but fell silent. Lalita also kept silent, night fell, the lights were lit and a servant brought a lamp into the room where the two gentlemen were sitting. Roused by the appearance of the lights, Lalita looked all round the room, and, unable to invent any fresh pretext for staying, said, "I will go now."

"Yes, what more can be done?"

Lalita rose, and his brother-in-law suddenly resolved to say a word to the young man: "Before you go I had better tell you something."
At these words Lalita's heart began to throb so violently, he thought its beating would be heard. He sat down again, saying, "What have you to tell me?"

"The arrangement that was spoken of to marry you with Saudamini has fallen through, the marriage cannot take place."

"Who says so?"

Saudamini's mother sent word by the servant. The woman said, "The mother from shame cannot come, so she has sent me."

Lalita sat in gloomy silence, and at length asked, "To whom is she to be married?"

"The servant said that her father is coming soon to Calcutta, bringing with him a suitable person, and will himself give her in marriage. He is to be here soon."

Lalita felt too weak to rise and depart, but he said, "I knew it would be so. I never believed that Saudamini would be given to me. Why should a Kulin maiden be bestowed upon me? Only as they spoke of the matter I consented."

The brother sat silent, making no answer. Lalita also sat silently brooding for some time, and then went home. It may easily be imagined how he spent that night. Next morning he resolved to resume his studies. Opening his books he found it would be necessary to go back to the very beginning. On reckoning he perceived there was but little time before the examination, and at length, after some cogitation, determined not to go up that year. Then to what end remain in Calcutta? So he gathered up his books, and departed for his home.

As the train started he uttered many a bitter sigh; so long as Calcutta continued visible, he continued gazing in that direction. At length, as the city disappeared from his sight, Lalita covered his face with his garment and wept.

CHAPTER IV.

A KULIN SON-IN-LAW.

"Sure it is not riches, nor high pedigree,
That makes the groom so fair to see."

As with the creeper when its protecting tree is broken, so was it with the heart of Saudamini, deprived of Lalita. She had never talked with him, they had not even sat together; nevertheless, now he was gone, her heart, the house, the whole world, seemed empty to her. Savitri had not for a
single day encouraged her to believe that she would be married to him, yet in her heart she had felt a certainty that it would come about. But now this belief was torn up by the roots, Saudamini strove to hide her feelings but strove in vain.

Formerly she had loved to sit in the spot whence she could obtain a glimpse of Lalita, but now she did not go to that room even by chance. Her face seemed to have lost its smile. From perpetual brooding her complexion faded, her person became emaciated. Her father had written, “In a month I shall arrive with a suitable person.” The month had expired, yet not only had he failed to appear, he had not even written. Savitri also had become very thoughtful. Her happiness was bound up in that of her daughter. Saudamini’s grief was her grief. The alteration she observed in her daughter’s looks caused her grave anxiety. She began to reproach herself for having dismissed Lalita. How often she was prompted to write to him! how often she restrained the impulse! How for very shame could she recall a man she had already dismissed? Yet, when three months had slipped away, she could no longer refrain. She got a letter written to Lalita to the effect that this time there would be no doubt about the marriage, that it only awaited his arrival. That even if Saudamini’s father should come, bringing with him a man rich as Kuvera, learned as Vrihaspati, and accounted foremost among Kulins, nevertheless Savitri would give Saudamini to Lalita. What good would life be to Savitri, she added, if she were unable to make Saudamini happy? Thanks to Kulin customs she herself led the life of a widow, while her husband was still living; never would she expose her daughter to a similar life of suffering. Having come to this conclusion, she said to Saudamini, “Don’t weep any more, child, I have written to Lalita, as soon as he comes your wedding shall take place. I will not listen to any one’s opinion.”

Savitri had written to Lalita early in the morning. In the evening of the same day, Bamandas Banerji, with a glad heart, accompanied by the husband elect, arrived at Digambar’s house. The name of the intending bridegroom was Ram Kanai Chatterji. Ram Kanai was dark complexioned, long bodied, lean; in age about forty. His head showed some white hairs, and he had lost some front teeth. In finding such a bridegroom as this, Bamandas had spent
three months. He started from home on receiving Digambar's second letter. He sought in various places for a suitable match, but failed to find one of his own rank. At last he met with Ram Kanai. Matrimony was Ram Kanai's occupation. He had already removed the reproach of celibacy from eleven Kulin maidens. Saudamini would be the twelfth whom he would thus have rescued. Bamandas was immensely pleased to have met with Ram Kanai, and after other subjects had been disposed of, introduced the topic of Saudamini's marriage. Ram Kanai replied that if he were to receive a sufficient consideration he had no objection to marry Saudamini; but it must be distinctly understood that he could not charge himself with her maintenance. If the father would consent to this, and would fix the day, Ram Kanai would arrive at the bride's house at the time appointed.

Bamandas, giving his blessing to his future son-in-law, said, "May your life be prolonged, so wise a person as yourself it is hard to find nowadays, you truly comprehend Kulin honour. You are a true Kulin, I consent to all you propose. You will not be asked to maintain the girl, I will give a stamped paper to that effect. Since her birth she has lived in the house of her mother's father, and after her marriage she will continue to live there. Now let us agree about the fee."

"The fee is regulated by the age of the bride. The older she is the larger it must be. It is not that you do not know this. Are not you also a Kulin?"

"Very true. But the fee must be proportionate to my means; besides my girl is not old, at most she is but fourteen."

After thinking a while, Ram Kanai replied, "Well then, let us fix the fee at two rupees for each year of her age. I do not wish to ask too much."

After infinite bargaining, Bamandas succeeded at length in satisfying Ram Kanai, with a promise of fifteen Rupees in place of twenty-eight, and, bringing his intended son-in-law with him, came to Digambar's house. All along the road, Ram Kanai feasted his imagination upon the caresses and respect with which he would be received at the house of his father-in-law. How far his expectations were realised will appear later.

* This fee is quite separate from any sum paid as dowry of which there is no mention in this tale. It is a fee paid to the Kulin bridegroom in consideration of his rank. In reality because the anxiety of the girl's relatives to get her married enables the bridegroom to demand it.
CHAPTER V.

Conjugal Chat.

"The counsel of lovers and friends disdain,
And danger follows your festive train."

Lalita's sister's name was Giribala, that of her husband Keshab Chandra. He had cataract in his eyes, and it was to get this removed that they were come to Calcutta. The eyes not being in a state to be operated on when the family first arrived, he had been obliged to prolong his stay in the city. At length the doctor operated on one eye, and said when it was well recovered he would attend to the other. When Lalita returned to his country house, his brother-in-law's first eye had quite recovered. But the doctor forbade reading and writing, and any work requiring special sight. As long as Lalita had been in Calcutta, he had come daily and spent the whole day in conversation or in cards. But in Lalita's absence Keshab found it very difficult to get through his day alone. His wife was engaged in cooking and other household labours, and had little leisure to sit and talk with her husband. Keshab got somehow through the first day of solitude, but the next he could not endure his want of occupation. He took up a book and began reading it, his intention was to read only a page or two and desist. Unhappily, the book proved so interesting that he could not put it down till he had finished it. He began it at 8 or 9 in the morning and finished at 11 o'clock at night. Giribala remonstrated again and again, but Keshab Chandra did not heed her. He said, "It gives me no pain, so why shouldn't I read. How much longer am I to sit here like a blind man, when I have eyes to see with." He would not listen to his wife, but finished the book in one day. The book ended, Keshab went to bed very happy. He felt no discomfort. But later in the night the pain in his eyes woke him up, but though awake he found he could not open his eyes. He got through the night somehow, and the next day shewed his eyes to the doctor, who said, "This eye can never be as it was before, but if the other eye is couched it may become all right."

At this dictum, Keshab Chandra began to weep, Giribala also wept sadly. The doctor said a few soothing words and left them.

Keshab said, "Now after so many days I have become
blind, I shall never see again. Why did I not listen to your warning?"

Giribala, choked with tears, said, "Do not weep over what cannot be helped. Destiny has been fulfilled."

"No, Giribala! My persisting in doing that in spite of your counsel is not to be attributed to fate. You accuse fate wrongly, the fault is mine."

Giribala, sitting on the bed beside her husband, wiped her eyes with her veil, and said, "It was written that you should not listen to me. Who can resist destiny?"

Keshab was silent some moments, then said, "Giribala, I shall never again have my sight."

Weeping afresh, Giribala said, "If one person's eyes could be transferred to another, God knows I would give you mine. That cannot be, but I will strive that my sight shall do for both. You explain matters to me, and I will tell you what I see."

"I have another fear, Giribala, that you will no longer love me; that you will despise me for being blind."

Giribala clasped her husband's feet with both hands. "Do not say such words. Hitherto I may have shewn temper sometimes, I may have been sullen occasionally, but I shall not again. I pray to the gods that I may have such a husband as yourself in every future life."

Keshab said, "You say that because you love me. In my estimation, Giribala, there is no wife in the world equal to you."

Giribala could say no more, she sat weeping aloud.

(To be concluded in the next number.)
At a time when social reform in India is attracting unusual attention, this collection of the opinions of such an able and independent thinker as Raja Sir T. Madhava Row is of special interest. The collection gives us the Raja's opinions on:

- Female Education
- Reform in Age of Marriage
- Hindu Marriages of Disparity
- Polygamy
- Marriage Expenses
- Minor Reforms
- The Hindu Woman
- The Hindu Widow
- Hindu Sociology

The Raja is a strong advocate of domestic education for girls, and draws a most attractive picture of the home training given by a Hindu mother to her daughter. This training, he tells us, includes physical exercise by means of play, the cultivation of the senses, a colloquial knowledge of the mother-tongue, observation of human nature, the care of the younger children, practice in cookery and household work, singing, the distribution of alms to the poor and the inculcation of religion.

He does not place a high value on school life for girls, and his criticisms on girls' schools in India are generally adverse, as will be seen from the following extracts:

"The great thing to be taught at regular schools is reading, writing, and arithmetic; such morals as are not inculcated at home; such knowledge as is not learnt at home. Something about the bringing up of children may also be of use; the same being taught in the Vernacular and not in English. It is somewhat strange that the English people arrange Indian girl schools on the tacit assumption that the girls are the children of pure savages, having no domestic system calculated to train the girls naturally and nationally. . . . A knowledge of the English language to a native girl is not useful commensurately with the time, trouble, and expense required. She has few or no people to converse with in English. She has neither interest nor opportunity to keep up the language. It is almost like teaching Tamil to English ladies. . . . The tender, approving looks of the fond mother are far richer rewards
than the trinkets given to girls at the distribution of the
prizes at school. The approving smiles of the father gratify
the child far more than the *shake hands* of the *foreign* lady
presiding on the school prize day."

While we trust that the idyllic picture of a Hindu girl's
home life is sometimes realised, we fear, from actual, if
limited, observation of many Hindu homes, that it forms the
very rare exception and that the prevailing home training is
a much less perfect one. But, even if it were true of every
home in India, would it not require to supplement it a more
liberal school course than the Raja indicates? There is no
doubt much truth in his strictures on the uselessness, at
present, of a knowledge of the English language, and of
English music and needlework, to the majority of Hindu
girls, and also in his criticisms on the *want* of knowledge of
Hindu domestic life, shown by English people who arrange
Indian girls' schools. But it must be borne in mind that
English is not taught in the majority of Indian girls' schools,
and has the Raja fully realised the difficulties which lie in
the way of English people (even ladies) obtaining such an
*intimate* knowledge of Hindu domestic life as would enable
them to model Indian schools in accordance with it, to the
degree to which they arrange English girls' schools in close
relation with English domestic life? Much has been done by
long, patient, enquiry and effort to adapt the school course of
the girls' schools of Madras, in some measure, to Hindu and
Muhammadan domestic life, but this cannot be done with
any real completeness, until Indians, and especially Indian
ladies, cease to leave the organisation of their girls' schools
entirely to foreigners, and begin to take a lively interest and
an active part themselves in the management of these schools.
The "*foreign lady*" herself would be the last to wish that her
"*shake hands*" should be valued by a daughter above the
approving smile of the father, but, from Sir Madhava Row's
remarks elsewhere in the book, it is clear that he does value
the interest felt by European ladies in Hindu girls and ladies,
of which the "*shake hands*" is a sign. The Raja makes
twelve practical and useful suggestions for the furtherance of
intercourse between English and Hindu ladies, but he does
not seem to be aware that most of the suggestions have been
in practice, and that such intercourse has been going on in
Madras (and elsewhere), quietly but increasingly, for at least
ten years. As this advances, and when Indian ladies extend
to the girls' schools the interest which they now expend chiefly on domestic training, we may hope that home and school training will be in close relation, will supplement one another, and that both will become more perfect.

Respecting reform in the age of marriage, the Raja's principal recommendations are as follows:

"As regards the Brahmins, the utmost that can be attempted, is:

(a) To discourage or prevent marriages (that is betrothals) before girls are 11 years of age.
(b) To absolutely prevent marriages of girls during childhood, i.e., up to the age of 7 years.
(c) To prevent or discourage marriages of boys before they are 11 years of age.
(d) To absolutely prevent any girl being married to a man above the age of 50, except on certain conditions. "As regards non-Brahmins thoroughly prevent girls being married before 14 years of age, and boys being married before 16 years of age."

Sir Madhava Row suggests several means by which the Government may enforce these rules, and appears to think that the best one would be a fine or a tax for breaking them. He is of opinion that Hindus are spontaneously deferring the marriage of their daughter to a later age than they used to do. He says:

"Early in the present generation, natives used to marry their girls, that is to say, betroth them, at the average age of seven, I am very glad to observe that the age of betrothal has now spontaneously risen to ten years and upwards. There is a corresponding increase in the age of the boys to whom the girls are married or betrothed. This will considerably diminish the number of premature widowhoods."

With reference to marriage expenses, the Raja is of opinion that they should not be too small. He writes:

"The error should be avoided of making marriages excessively cheap. Why? Because, if you were to make them very cheap, great temptation would arise on the part of the husband to set aside his wife and marry another instead of her, or in addition to her, which would be a great evil. . . . What should be deprecated is expenditure beyond the circumstances of the party concerned."

The advice to social reformers is sagacious, pithy and practical. They are urged to attempt possible reforms before difficult and impossible ones; to succeed in doing
“one pound of good” rather than fail in achieving “one hundred pounds of good,” and to be content with diminishing evils when they cannot eradicate them.

The Raja gives very high praise to the Hindu woman as a wife and mother. He says her paramount wishes are:

1. To secure the love and affection of her husband and lord.
2. To see him healthy and happy at all times.
3. To be blessed with children, especially of the male sex.
4. To marry the children well.
5. To die before her husband.

He gives also a curious table of the Hindu woman's qualities, and the estimate in which each is held by Hindu society. Obedience to parents and husband is placed first and valued at 1,000. A knowledge of the three Rs comes 17th, and last, with a valuation of 400.

The chapter on the Hindu widow inculcates humane and wise treatment of widows, but does not recommend their re-marriage. It is clear from this and other parts of the book that the Raja places more confidence in prevention of early widowhood than in its cure by re-marriage.

In the last chapter Sir Madhava Row argues very convincingly that the present Hindu society, with its manners and customs, is the natural growth of centuries, and is suited to the people, the country, and the climate. He shows that just as the footpath between two villages is “formed by the instincts of the people, acting through long periods of time, so Hindu social customs are the result of popular judgment, long and concurrently exercised.” He therefore deprecates any blind imitation of a foreign and differently developed sociology and tenders the following advice:

“Let me say, in conclusion, that what the Indian social reformers should do is to develope Indian sociology in natural continuation of its past lines, and in modification with reference to altered conditions and circumstances.”

As is usual with Raja Sir T. Madhava Row's utterances, the book abounds in wise counsels and, for the European, it has also an additional value in the frequent interesting glimpses which it affords into that “sealed book,” Hindu domestic life.

I. Brander.
THE LATE SHIB CHANDRA DEB.

The following short notice has been translated, in an abridged form, from the December No. of the Bamabodhini Patrika, a monthly publication for the benefit of women in Bengal.

The honoured Babu Shib Chandra Deb, of Konnagar (a village near Calcutta), passed from earth a few weeks ago, to the great grief of many relatives and friends. In him Bengal has lost a son who was an example of righteousness. He was intelligent, affectionate, discriminating, and devoted to religion. A man so complete is rarely to be met with. He was ever calm and grave, and, even in old age, humble as a child, yet eager and capable as a young man. He served the State with high repute for a long period, and enjoyed a Government pension for twenty-eight years, passing away at the age of 80. He has left behind him a very large family of descendants, including one son and five daughters, with their children and grand-children. His wife is six years younger than he. She was to him a true helpmate, and took part in all his beneficent deeds, and these were constant, for his love for his country was not of the lip but proclaimed itself in all his actions. Their united lives gave an example to the neighbourhood.

Pursuing his studies till he attained the 1st Class in the Old Hindu College, Babu Shib Chandra Deb received an excellent education. The renowned Krishna Mohan Banerji, Rassick Kristo Mullick, Ramtanu Lahiri, Ram Komul Sen, and others, were either classmates or friends of his boyhood. The late Peary Chand Mittra was a special friend of his. They united in many undertakings for the welfare of the country. Among these the Metcalfe Hall, Calcutta, and the Hare Prize Fund, are specially worthy of mention.*

* The Metcalfe Hall was erected to perpetuate the memory of Sir Charles Metcalfe, who was Governor General in 1836, and more particularly the last great act of his Indo-political life—the emancipation of the Indian Press. It was erected, partly by public subscription, and partly from the funds of the Agricultural and Horticultural Society and the Calcutta Public Library, by which Institutions the building is now occupied.

David Hare was a Watchmaker in Calcutta some sixty years ago—a large hearted philanthropist and an enthusiastic promoter of education, to which objects he devoted all the time, money, and energy at his command. He founded the Hare School, which now occupies a fine building in College Square, with the Statue of the founder in front.
Babu Shib Chandra Deb, was one of the earliest Brahmos, and a principal ornament of the Brahmo Samaj. He was very energetic in establishing the Sadharan Brahmo Samaj, and founded the Samajes of Midnapur and Konnagar.

It is in the village of Konnagar, where he resided, that the principal fruits of his life-long endeavours to benefit his country are to be seen. Konnagar was an ordinary village presenting no feature of interest or of progress. Now an excellent English School, a Girls' School, a Public Library, Brahmo Samaj, Post Office, and a Railway Station, adorn the place. It is not too much to say that Babu Shib Chandra Deb brought all these into existence. At one time there was a Night School and a free Dispensary at Konnagar; these institutions were promoted by him, and in his own house he constantly distributed homeopathic medicines to the needy.

For a long time head of the New Municipality, he directed its proceedings for the benefit of the inhabitants.

The Education of Women was a matter of great interest to him from boyhood. He was the first to educate his own wife, and later took special pains with the education of his daughters. Two excellent works published by him on the bringing up of children have been of great assistance to mothers.
MEDICAL HELP FOR THE WOMEN OF INDIA.

The Second Annual Report of the United Kingdom Branch of the National Association for supplying Female Medical Aid to the Women of India has been issued. This Branch was founded upon the return to England of the Marchioness of Dufferin and Ava, and it may be called a necessary link in regard to the systematic working of the Association, its objects being as follows:—To bring the aims of the Association more prominently before the public in the United Kingdom; to aid in raising further subscriptions; to select such lady doctors as may require to be sent to India, and generally to act as representatives of the Central Committee (which is in India) in this country.

An extract given from the last year's Annual Report of the Central Committee, presents concisely a bird's-eye view of the results in India of the untiring efforts of Lady Dufferin and her coadjutors. It is as follows:—

"There are now, including the United Kingdom Branch, eleven Provincial Branches under the Central Committee, and the operations of the Fund have gradually extended throughout the entire Continent. Attached or affiliated to the Provincial Branches there are some fifty local and district Associations and Committees, all of which are more or less in touch with the Central Committee itself. A rough calculation shows that about ten lakhs have been spent during the last few years in the erection of buildings especially adapted for affording medical relief to native women, and that this has been accomplished is chiefly due to the efforts of energetic workers in the interests of the Fund. The number of women who have received medical aid during the year under review is computed to have been no less than two hundred thousand, and this relief has been afforded by thirty hospitals and twenty dispensaries, all directly governed by or affiliated to the Association. Thirty Lady Doctors and Assistant Surgeons are now working in connection with the Fund, this number including eight ladies who have been specially brought out from England, while the Branch returns show that 238 pupils are studying at the medical colleges and schools in this country."

"Lastly, the amount now invested by the Central Committee and its Branches has increased to eleven lakhs,
producing an annual income of nearly 50,000 Rupees, and this does not include a sum of nearly two lakhs, which is either in the hands of, or promised to certain District Committees, such as Shikarpore (Sind) 73,000 Rupees, Gya (Behar) 28,808 Rupees, and Karachi 25,000 Rupees."

During the last year, two lady doctors have been sent from England by the United Kingdom Committee: Miss Anna Báumler M.D., to Lahore, and Miss C. H. Graham, M.D., to Rangoon. Mrs. Van Ingen, L.S.M., who served under the Association for three years in India, has lately obtained a diploma in London. She has applied for further employment in connection with the Association, and her application having been accepted, she too will proceed before long to India.

A new arrangement, which seems likely to work well, has been recently started. It is, that one English lady doctor should always be sent out to India in order to be "in waiting" for an appointment. When an opening occurs, considerable delay attends the needful communications as to filling the vacancy; but, on the present plan, a practitioner will always be ready in the country for the post. Meanwhile her waiting time will prove of the greatest advantage in regard to her future work, because it will afford her the opportunity of becoming acquainted with the treatment of Indian diseases, of getting accustomed to the climate, and of learning the vernacular that she will require. Miss Hannan, who has lately qualified, has been appointed the first lady doctor "in waiting." She has been sent to Agra, where she will temporarily work in the Female Hospital and Native Medical School of that city.

Four scholarships, to be held at the home Schools of Medicine, are now offered to ladies who are willing to prepare for the practice of Medicine in India, viz.:—The "Jubilee" Scholarship of £25 a year for 4 years, held by Miss Jones; the "Dufferin" Scholarship of £25 a year for 4 years, held by Miss Arnott; the "Stuart Mill" Scholarship of £30 a year for 4 years, held by Miss Bentham; the "Dufferin" Scholarship of £25 a year for 4 years, held by Miss Isabella Beattie Venters. The three first are tenable at the London School of Medicine for Women; the fourth at the Edinburgh School of Medicine for Women.

A grant-in-aid of £25 a year for two years has been made to Miss Staley, a promising student, who is preparing to take the
M.B. and B.S. degrees of the University of London. Last year a grant-in-aid of £25 was sanctioned for Miss Jagannadhan, from Southern India, a student at the Edinburgh School of Medicine for Women. The Committee state with satisfaction that she has passed her Final Examination and has been registered as a medical practitioner. At present Miss Jagannadhan is acting as Resident Surgeon at the College Hospital at Edinburgh, founded, we believe, through the exertions of Dr. Sophia Jex Blake. The "Stuart Mill" Scholarship mentioned above, has been founded partly in continuation of a Scholarship started some years ago in connection with the National Indian Association, by Mrs. Thorne and Miss E. A. Manning. Additions have been made to the original sum, and a lady has offered to add to the capital, so as to make the scholarship amount to £30 a year, on condition that it is entitled the "Stuart Mill" Scholarship.

The Marchioness of Lansdowne is now Lady President of the Central Committee in India; and the Marchioness of Dufferin and Ava President of the United Kingdom Branch. The Committee of this Branch has been joined by the Lady Reay, and Lady Helen Munro Ferguson. Lady Dufferin, though absent from England, continues to take an active interest in the action of the Committee in London.

A few years ago, it was necessary in order to gain adherents to this movement to provide an array of arguments in favour of providing medical women for aid in India, but the work in this direction originally started at Bombay and Madras, and the large organization established by Lady Dufferin have proved that the women of India greatly need the aid of such practitioners and that they gladly avail themselves of such aid when brought within their reach. The incompetence of native dōhais, the silent suffering from curable diseases of innumerable Indian ladies, and the fearful loss of life among occupants of the Zenana, have been lately brought vividly to light, and now it only remains to enlarge the efforts that have been so successfully commenced. Perhaps the time may before long arrive when the Indian Government will place the position of medical women who have qualified in India, or in England, upon a fixed and official basis, and thus meet more effectually than can be done by voluntary enterprise, the enormous requirements in regard to the blessings of medical and surgical treatment, of which treatment partly owing to social customs, Indian women have till lately been so sadly deprived.
THE INDIAN MAGAZINE AND REVIEW.

THE MAHARANI'S GIRLS' SCHOOL, MYSORE.

The large school at Mysore, honoured with the title of Her Highness the Maharani's Girls' School, is well known in Southern India. A short time ago the ninth anniversary of this institution was held, and the Report read upon the occasion by the Hon. Secretary, Mr. A. Narasimha Iyengar, Rao Bahadur, gave satisfactory information in regard to its progress and extension. The School began in an experimental manner, but it appears now to be working its way, by means of improved organisation, and by the growth of public opinion in its favour, to permanence, and to a leading position among the girls' schools of India. The following passages from the Report give an idea of the aims of the Managers, and it may be remarked that a special interest attaches to the school curriculum, as being arranged in accordance with the views of enlightened native gentlemen.

"One great stumbling block to imparting sound education to Indian girls has been the practice of withdrawing them from School when they had reached the age of 10 or 11. We have from the commencement directed our efforts towards combating this evil. It is some satisfaction to state that there are now in our School 390 girls above 10 years, and several girls, who had been removed 3 or 4 years ago owing to their having attained this age, have been since re-admitted into the School at the request of their husbands."

"Home Education.—Attention continues to be paid to Home Instruction, which is one of the chief features of our system, and which is a potent agent in popularizing female education and bringing its benefits home to the more conservative classes; and how far it is being appreciated and to what extent we have been able to realize the objects we had in view in starting this branch of our activities, will appear further on in connection with our remarks on the normal classes in the School. But the fact that will best illustrate the beneficial work of this institution and rejoice the hearts of all well-wishers of India is that no less a personage than the illustrious Maharani of Mysore has lately been pleased to get up a class of Zenana Ladies belonging to the Royal families, to be instructed on the methods adopted in our
institution. The class was most auspiciously opened on the last day of the Dasara. It can be readily imagined what influence for good this small beginning is fraught with. When the highest lady in the land sets such a noble example, the success of female education in the country is already assured.

"Training Department.—No less important was the question of a school for training girls for school-mistresses' work. No one who has seen the expansion of female education in Mysore within the last few years, can have failed to notice the great demand that exists for a set of well-trained and competent school-mistresses, not only in this city but all over the Province. Our ambition is to meet this demand to the best of our ability, and no place appears to us to afford greater facilities for a Training School than this institution. The training department not only enables us to prepare advanced pupils for qualifying as school-mistresses, but also affords opportunities for study to other grown-up girls who aspire after higher education.

"In carrying on the important work of home education we have been so fortunate as to reach that poor and neglected section of the Hindu female community, the Hindu widows. It is gratifying to note that we have been able to bring a number of them under instruction. Seventeen of these are under training for schoolmistresses, and have made satisfactory progress with their studies. No better or more appropriate sphere of usefulness could, in our opinion, be found for this unfortunate class than that of being the instructors of youths. Leading a life of celibacy and withdrawn from all the cares and anxieties of married life, no better outlet for the emotional element in them could be devised than in doing what the Hindu Sástras call the highest work of charity—the imparting of instruction and light to the rising generation.

"System of Lectures by Students.—We have also inaugurated a system under which occasional lectures are delivered by the senior pupils. The girls in turn take up some subject on which they write a short essay and read it to the students in the presence of the Superintendent, the Lady Superintendent, and one or two Pandits. It may be interesting to learn that a student of the High School Class ventured so far as to deliver an address in the Town
Hall on Female Education. Putta Lakshamma, the young lady in question, utilized her mid-summer vacation in preparing a well thought out essay on the subject; and at the request of the Members of the National Indian Association, she kindly consented to read it before them in the Town Hall. On the evening of the lecture, the Hall was thronged by people anxious to hear it. Mrs. Benson presided, and the Officiating Dewan and Mr. Chentsal Rao very kindly attended. Putta Lakshamma was able to read successfully through her lecture, which was listened to with great attention and interest by all present. The Managers have received kind letters of congratulation from educated ladies and gentlemen from different parts of India on this important event in the history of female education in Mysore. *

"Library.—In connection with this subject we may be allowed to note that a small Library of English, Kanarese, and Sanskrit Books of general and useful information has been formed for the use of the advanced classes.

"Instruction in Music.—We continue to devote great attention to our Music Classes. Strong opposition was made when Vocal Music was first introduced into the School curriculum, and the objections offered to Instrumental Music were even more serious. But being convinced of the humanising and elevating tendencies of music, and how indispensable it was to every system of sound education and especially of female education, we persevered through good and evil report, and we have now the satisfaction of having brought the Indian public not only to look with favour upon the girls picking up some knowledge of music, but to feel that the education of our girls is not complete without this accomplishment. As in other matters, the success achieved in Mysore has been a means of having music made an indispensable part of school curriculum in such important centres as Bangalore, Madras, Pudukotta, and Bellary.

"Sithamma, who has just now sung and played on the sarangi, the violin, and the véné, is the grand-daughter of the late Dewan, Mr. C. Rangacharlu. She is connected with some of the well-known leading families in Madras. In these families it is now the ambition of the mothers to

* This lecture was printed in the *Indian Magazine*. 
give their daughters superior training in instrumental music so that they may attain the proficiency Sithamma was able to display before them.

"Mr. A. Narasimha Iyengar, the Honorary Secretary, inspected during his recent visit to Madras the schools established by the Maharajah of Vijianagaram at Triplicane and Mylapore, and he was much struck with the attention paid to music, and with the excellence the pupils had attained both in singing and in playing on musical instruments, under the instruction of Mr. Venkatesa Sástri, the teacher in music, who had some years ago visited this institution and studied the methods adopted here.

"We may also note that upon a report submitted by his Education Secretary, whose visit to the school was referred to last year, the enlightened Ruler of Baroda has been pleased to order the adoption of our curriculum and system of teaching in five schools in that State.

"The girls' schools at Melkote and Nanjangud, two important religious centres in the Province, which were referred to in our last report, continue to make good progress, under our guidance.

It appears from the Report that there has been an increase during the last year of 61 pupils, and the attendances, through enforcement of discipline, had risen from 281 to 372. Except on two days of the week, the School is now held only in the mornings. "This change gives the students sufficient time to prepare their lessons at home, and to attend to household duties, which form an important part of a Hindu girls' education." The Resident, Colonel Sir Oliver St. John, K.C.S.I., presided at the anniversary meeting, and he drew attention to the practical character of the instruction given. Referring to the great success of the institution, which, not ten years ago, opened with only 28 pupils, the Resident remarked: "When I came out to India thirty years ago there was hardly, I believe, a single ruling prince in the country who could be called educated in the modern sense of the word. I doubt if there was one who could speak English. This generation has passed away; and at present the rulers of the Native States in India have qualified themselves, with few exceptions, by a sound education to discharge the duties of their important and responsible office. The institution whose success we have met to celebrate this
morning is the direct outcome of the progress of education among the princes of the land. The ruling chief of this beautiful and flourishing state, and his illustrious consort, themselves conscious of the advantage they have derived from education, are striving to spread education among a class of their subjects unable to avail themselves of the facilities offered by the public schools of the country, and have founded this institution to teach girls of the highest families and castes; with how much success you have now seen."
There are comparatively few persons, even in these days of easy locomotion, who have had an opportunity of visiting the coasts of Asia Minor, a region which has been the scene of so many memorable events in ancient history. Except for the occasional trips organized by the Orient Company, it is very difficult, without much circuity, fatigue, and expense, for the ordinary traveller, limited as he may be in point of time and money, to explore, or even to visit, this most interesting country. Landing, as I lately did at Smyrna, during a Mediterranean cruise made in one of the vessels of that Company, I was tempted to make an excursion from Smyrna to Ephesus.

I will not enter here into any historical account of the origin and progress of the city of Ephesus prior to the dawn of the Christian era. Originally a Greek city, its power and splendour were materially increased by its being afterwards the residence of the Roman Proconsuls with their attendant tribe of noble Romans. To most of us the interest of Ephesus is connected with St. Paul, the Apostle of the Gentiles, and with St. John, the exile of Patmos.

At that time the city may be said to have been at its zenith. It was one of a group of cities from which lyric and epic poetry and philosophy took their rise. It was the home of the best Hellenic culture. In the way of trade, it was the Marseilles of the Ägean Sea, the emporium of both East and West. Its position was unrivalled, attracting to its markets the produce of the whole civilized world. Its haven was thronged with ships, its population was immense, and composed of all kinds of nationalities. The Temple of Diana, which was the chief glory of the city, and one of the wonders of the world, stood in view of the crowded haven. The peristyle of the Temple consisted of 120 pillars of Parian marble, some of them carved with designs of exquisite beauty. The roof was of cedarwood, supported by columns of jasper. Within the Temple were the masterpieces of Praxiteles and Phidias, and within the shrine stood the image of the Great Goddess Diana, "the image which fell down from Jupiter." The right of asylum was attached
to the Temple, and consequently that sanctuary attracted all the cheats, villains, and murderers, round about the country. Under the shadow of such a worship, and amidst such a debased population, superstition was rampant, and the grossest rites, incantations, and debaucheries prevailed.

In this city, St. Paul is supposed to have lived for three whole years. Is it possible to conceive a sphere of labour for the Apostle of the Gentiles more arduous, more hopeless, than in such a city and amongst such a people? Nothing daunted, however, he laboured on until the fame of his Gospel had spread to such an extent that Ephesus was destined in after-years to become the first of the Seven Churches of Asia.

Surrounded by such absorbing interest it is not singular that Ephesus should possess attractions for the Christian traveller. From Smyrna it is now easy of access. The Ottoman Railway traverses the fifty miles between the two places in two hours. A railway, with all its technical jargon of tickets, time-tables, guards, porters, and so forth, grates harshly on the ear when speaking of Ephesus, but no one can deny its practical conveniences. The line runs along a flat, fertile plain, bounded on both sides by rugged and apparently barren hills. The plain, as I passed, was being cultivated, oxen were ploughing, camels were being laden and unladen, flocks and herds were moving about, a large area of the ground had been planted with vines and fig trees, and there was marked proof of agricultural industry throughout. Arrived at the small station for Ephesus I found Dr. Phœdros, an archæologist of some repute, waiting for me, to act as guide, and thus escorted we marched off together to make the circuit of the ruins, a circuit of about five miles.

Much disappointed was I to find that there were no ruins, as compared with those at Rome or Athens, worthy of the name. The whole area, enclosed within an ambit of five miles or more, was a vast scene of desolation. Literally there was not one stone left upon another which had not been thrown down. I could not bring myself to believe that in this desolate spot had once stood a city whose renown was older than tradition itself. Wandering amidst this forlorn scene I noticed fragments of sculptured marble, carved capitals, fluted and twisted columns of porphery, marble friezes, in short, a world of relics half-buried beneath the dust, the weeds, and the scrub of the surface. Cruel
robbery had been committed, for every piece of stone or marble lying on the surface, that was whole or available for building purposes, had been carted off to furnish materials for building mosques at Constantinople and elsewhere, aqueducts, houses, walls, and even for repairing the roads.

The only signs of life which I myself saw with my own eyes, were a pair of eagles soaring up in the sky, an owl perched on a broken fragment of a column, and some snakes and tortoises crawling at my feet, fit emblems of complete desolation.

My guide pointed out to me the Church of St. John, converted, at the time of the conquest by the Turks, into a mosque, the site of the Temple, the Theatre, the Stadium, the tombs of St. John and St. Luke, the prison of St. Paul, all of which he appeared to have no difficulty in identifying. He shewed me also the house of the Town Clerk, not far from the Theatre. It was left to my imagination to people the Theatre with gladiatorial contests, with an excited mob shouting "Great is Diana of the Ephesians," and with the Town Clerk (sensible man!) hastening from his house to the Theatre in order to quell the tumult. He pointed out to me also the stagnant marshes and reedy pools, beyond the city, which once constituted the most sheltered and commodious haven in the Mediterranean, and here again there was ample scope for the imagination.

I may fitly conclude with the eloquent words of a modern writer: "The present may strike the ears of a true traveller as a medley of objectionable discords, but as it drifts away from him and becomes part of the past, its sound changes to the sound of a distant orchestra, or of the sea, by turns august and plaintive with the burthen of human destiny, and each ruined marble temple, each crumbling column, is a shell which murmurs with a fragment of illimitable music."

C. R. Williams.
THE VICEROY ON SOCIAL REFORMS.

Telegraphic news from India of January 6th, announced that the Government had decided to legislate on the subject of the age of consent, amending Section 376 of the Penal Code, by substituting the age of twelve for that of ten; moreover, that in order to prevent the annoyance which might arise from police action, it was proposed to amend the Criminal Procedure Code by removing the offence, as between husband and wife, to the class of “non-cognizable,” so that arrest might not be made without information before a magistrate, but that no interference was otherwise contemplated in regard to marriage customs.

On January 9th the Bill was introduced in the Legislative Council by Sir Andrew Scoble, who pointed out that it created no new offence, but that some amendment of the law was necessary, because the protection at present legally afforded to young girls was insufficient. Sir Romesh Chunder Mitter spoke strongly against the proposed new legislation, and urged that it would interfere with the social and religious customs of the people. On the other hand, Mr. K. L. Nulkar, Rao Bahadur, of Bombay, expressed himself in favour of the measure. The Viceroy explained fully to the Council that the Government did not consider it advisable to legislate in regard to what might for convenience be called the marriage law of the country. The proposed Bill only affected marriage customs so far as to protect married as well as unmarried children. The resolutions of the London Committee, except as to raising the age of consent, the Government were not prepared to agree with. His Excellency concluded by saying that he trusted the measure would receive the support of public opinion, and he commended it to the favourable consideration of the Council.

Much discussion will probably take place as to whether the Indian Government might not have proceeded further, by raising the age of consent to fourteen, or by enlarging the scope of the Bill. Opinions will differ widely upon these questions. The wisest course, however, for the reformers, will be to spend their strength upon practical lines of work. Those who have always deprecated Government intervention have never had so good a field for their labours as now. Those who desire such intervention may succeed at some future time in obtaining it if they can prove that a majority of their countrymen join them in wishing for it. The Indian Government is fully aware of the evils connected with early marriage, and recent discussions have roused the attention of many persons who previously had not thought on the subject. It may be hoped that if everyone is true to his convictions great changes of customs may take place before many years have passed. The matter rests with the Indian people themselves, and all who have realised the physical and moral harm often involved in the existing marriages will earnestly wish that success may attend the struggle.
INDIAN INTELLIGENCE.

His Excellency the Governor of Bombay as Chancellor of the University, conferred, on December 18th, the degree of Doctor of Laws upon Professor W. Wordsworth, M.A., C.I.E., who was about to leave Bombay. The students of the Elphinstone College made an enthusiastic demonstration on the occasion, in honour of the Professor, their late Principal. By means of a private subscription among themselves, they decorated the whole eastern façade of the Elphinstone College Buildings with flags, bamerets, &c., and they formed a procession in Professor Wordsworth's honour. As he proceeded in his robes as Vice-Chancellor to the Convocation Hall, flowers were showered upon him. The Hall was crowded, as the interest felt was very wide-spread. The Professor was presented to His Excellency, Lord Harris, by Mr. Justice Birdwood, and the degree was conferred amid great applause. An appropriate address was made by the Governor, and on the conclusion of the ceremony, the students again formed in procession, carrying flags with mottoes and numerous torches. Many farewell parties were given to Professor Wordsworth in Bombay and Poona. The Hon. Mr. Justice Birdwood has been appointed Vice-Chancellor in his stead.

The Lieutenant Governor of the Punjab, at the late Convocation of the Punjab University, conferred as Chancellor the degree of Doctor of Oriental Learning on Colonel Holroyd, who has just retired from the Directorship of Public Instruction. Sir James Lyall paid a warm tribute to the work done by Colonel Holroyd, in connection with education in the Punjab, during his service of twenty years as Head of the Department. Colonel Holroyd has been succeeded by Mr. James Sime, M.A., who was formerly tutor to the Maharaja of Patiala.

Nawab Abdul Lalif Khan Bahadur of Calcutta, has lately, by invitation of the Nizam's Government, paid a visit to Hyderabad, where he was entertained with much honour and hospitality.

On December 12th, the Lieutenant-Governor of Bengal and Lady Bayley gave a farewell garden party at Belvedere, opportunity being taken to introduce the leading members of the community to Sir Charles Elliott. The Viceroy and Lady Lansdowne were present.
Prince Ferokh Shah has been appointed the next Sheriff of Calcutta.

The Bengal Civil Service entertained Sir Steuart Bayley at dinner on December 19th, and numerous deputations presented to him farewell addresses, including the Mahomedan Literary Society and the National Mahomedan Association.

Before leaving Calcutta, Sir Steuart Bayley sent an autograph letter and his photograph to Mr. Sasipada Banerjee, in recognition of his work for female education at Baranagore. The letter was as follows:

"My Dear Mr. Banerjee,—I have read, with great interest the 'Side Sketch' which you left with me. The good work you have done for the education of your countrymen—especially of widows—needs no commendation from me. Nevertheless I should like to assure you before I leave, of the earnest sympathy I feel in your labours, of my hearty admiration of your self-sacrificing exertions, and my great satisfaction at hearing of the daily multiplication of the successful results attending them. I shall always take an interest in the welfare of your institution at Baranagore, and shall be glad to see any annual reports that may be issued. I shall probably see them in connection with those of the National Association.

"Yours very truly,

(Sd.) "S. C. Bayley."

Miss L. Smith, a student from the Calcutta Medical College, has recently been appointed assistant to Mrs. Foggo, at the temporary Dufferin Zenana Hospital for Women in Calcutta.

A Public Health Society has been formed at Madras. At the inaugural meeting held on December 1st, Surgeon-Major King read an address, in which he urged the importance of such a Society. He said that the duty of improving the sanitation of Madras was not confined to certain sections, but rested on men of all races and creeds, united by a common bond. The Hon. Mr. Justice Muthusawny Aiyar proposed a vote of thanks to the lecturer.

Mr. Furdunji Dhunjibhai, of the Allobless family of Bombay, has offered over Rs. 20,000 for the construction of a building in which Parsi families of the poorer classes, may lodge.

The Rev. Ram Chunder Bose, M.A., and others, are giving a course of lectures on Social and Moral Topics, in the Government College, Lahore, under the presidency of Mr. Sime, M.A., Director of Public Instruction.
The Report of the Factory Commission has been published. It states that the female operatives are opposed to any interference with the length of their working day. The Commissioners recommend that the maximum age of children be fixed at 14, and consider that six hours of labour a day is as much as should be required of them, except where the shift system prevails. In regard to holidays, it is recommended that the proposed law should fix one day's rest in seven, and that that day should be Sunday.

The *Sharada Sadan* of Pundita Ramabai has been formally opened at Poona.

Mr. Cowasji J. Badshah, C.P., has for the last three years conducted the work of the Post Office in the N.W.P., as Postmaster-General, with great ability and success. The *Pioneer* writes:

"Mr. Badshah's record for the past year is one of improvement and reform, wisely conceived and skilfully carried out, whereby the advantages of the Department, both to the Government and the people, have been materially enhanced. We have not only sound work, but ingenuity, invention, resource, the evidence of a mind ever on the alert to detect defects, ever open to receive suggestions, and ever constant in the work of reform. As a page of administrative history it is exceedingly creditable."

Raja Surja Kanta Bahadur has made a further grant of Rs. 4,000 towards the completion of the Mymensingh (Bengal) Water Works.

The Annual Meeting of the Cuddalore Branch Society of the National Indian Association was lately held at the house of the Judge, Mr. Benson. An able paper was read by Mr. M. Rajarathna Moolieliar, upon Education. He spoke of the marked progress made during recent years in female education. This progress he attributed greatly to the action of Government; it was now time for the people themselves to carry it further. He referred to the moral defects of his countrymen, and their want of self-reliance, urging that intercourse with Englishmen would help towards improvement in these respects. "Let us pass," he concluded, "from words to action, from theory to practice. The state of the world is such, and so much depends on action, that everything seems to say aloud to every man, 'Do something, do it,' bearing in mind the words of a wise man. Let us fearlessly put into execution what we know to be right and
proper, and demonstrate to the world that Hindus have the
courage of their convictions. Thus, and thus alone, shall we
be able to accomplish the moral, social and religious
reformation of India.” At the close of the business meeting,
Mrs. Benson gave a garden party.

We regret to learn that Pundit Sivanath Sastri, had a
serious illness, when at Cocanada, on a tour in the Madras
Presidency. The latest accounts give a favourable report as
to his recovery.

Miss Putlibai Wadia is continuing her contributions to the
Indian Antiquary of folklore and popular songs. In the
November number, Miss Putlibai has a series of nuptial
songs—text and translation—which have from time immemorial
been sung by Guzerati Hindus and Parsis. The
translation is accompanied by copious annotations, which
give evidence of much research and of wide acquaintance with
local custom.—Bombay Gazette.

The Association of Women Teachers, at Madras, has
completed its first year, and the activity shown by its members is encouraging in regard to future success. The establish­
ment of the Association took place in November, 1889,
through the exertions of Mrs. Brander, who had long felt that
much good might result from drawing teachers into closer
union, and thus enabling them to benefit by each other's
experiences, and by an interchange of ideas upon subjects in
which all had a common interest. The number of members
has reached 72, and a vernacular Branch has already been added. During the year, twelve meetings were held, at some of which papers were read, or model lessons given, while others were of a social character. Mrs. Brander's paper on
“Preparation” was reprinted in this Magazine; Miss Keely
read one on “Teaching, a Noble Calling,” in February last.
“Singing,” was the subject of the Rev. A. J. Jones' paper, and
Rev. J. T. Lawrence dealt with “Class Room Deportment.”
Model Lessons were given as follows:—“The Eye,” by Miss
Rajagopaul; “The Lighthouse,” by Miss Bernard; “Reading”
by Miss Shumnugum; “Arithmetic,” by Miss Patterson. The
attendance has been good at these meetings. A Library has
been started, which is likely to prove very useful to the
members. There is also the nucleus of a Museum, for which,
as well as for the Library, contributions are much welcomed.
It may well be hoped that this Association of Women
Teachers will have as valuable effects in the Madras Presi­
dency, as similar societies have during the last twenty years.
among teachers had upon the education of girls in England, promoting distinctness of aim, intelligent methods, and a careful study not only of the subject of instruction, but also of the pupil's mental and moral nature.

PERSONAL INTELLIGENCE.

At the late General Examination of the Inns of Court, the Council of Legal Education awarded to the following students certificates that they have satisfactorily passed a public Examination. **Middle Temple:** Trimbuckray Tricamray Majoonder Buch; Jagdisa Sankar Misra; Cottari Soorya Prakashrao Nayudu; George F. Pires; and Raj Narayan. **Inner Temple:** Mohandas Karamchand Ghandi; and Dewan Shadi Ram.

The following students have passed a satisfactory Examination in Roman Law:—**Middle Temple:** Keshav Ganesh Deshpandi; Francis X. D'Souza; Abdul Hakim Khan; Hormasji Bapuji Laskari; Mohammud Shafi; Nurullah Shah; and Mohamed Zahoor. **Inner Temple:** Motiram Shankiram Advani; and Harprasad Sing Gour. **Lincoln's Inn:** Kamalanabha Rama Chandra; B. Ahmed Mohamed Raoof. **Gray's Inn:** William Burton Ragava Aiyer; Tranquebar Srinivasa.

A Studentship of 100 guineas, for one year, in Jurisprudence and Roman Law, has been awarded to Abdul Majid (Christ's College, Cambridge), the first Mahommedan who has gained such a Studentship.

In the Examination on the subjects of the Lectures of the Inns of Court, a prize of £50 was awarded to Pestanji Jamasji Padshah, and a prize of £10 to Fateh Chand, both in Common Law.

In the Previous Examination of the University of Cambridge, Part I., Ram Prashad (Christ's) and Prabh Dial, passed in the Third Class; Mahdi Hasan (Downing) and S. N. Hussain, in the Fourth Class.

Mr. Ramasawmy Iyengar has obtained the triple diploma of the Royal Colleges of Physicians and Surgeons of Edinburgh, and the Faculty of Physicians and Surgeons of Glasgow.

Mr. N. Cowasji Captain, from Rangoon, has obtained the triple diploma of the Royal Colleges of Physicians and Surgeons of Edinburgh, and the Faculty of Physicians and Surgeons of Glasgow.

**Departures.** — Mr. J. N. Banerjea, Barrister-at-law, for Calcutta; Mr. Krishna Menon, for Madras.

**Arrival.** — Mr. Shumboo Nath Barri, from Lahore.
CORRESPONDENCE.

To the Editor of the Indian Magazine and Review,
Albany Hotel,
Hastings.

May I be permitted to mention a pleasant holiday retreat which has brightened our Christmas this year, and which might prove a good resource to our Indian friends when fogs drive them out of London? The Albany Hotel is so well managed, and says so little for itself in the way of advertising, that a word of private recommendation may not be out of place. Mr. Schwabe, the Manager, knows how to cater well for his guests, and the silence and cleanliness which pervade the house are very welcome after London.

Yours very faithfully,
Dec. 1890.
A Constant Reader.

A CORRECTION.

Unluckily I did not receive proofs of the little paper you so kindly printed in the January Indian Magazine and Review. Hence a laughable mistake has occurred. It would need a very far-sighted individual to descry any hill in Austria from the Perugian battlements, and the word was really written "Umbria." Would you kindly make this correction in your next number.

"D. Roberts."

In mentioning, last month, the place of Hakim Aminuddin in Part II. of the Cambridge Previous Examination, we regret to have stated, by mistake, that he "stood ninth with more than 100 below him," whereas the order of names was merely alphabetical.