REMINISCENCES OF RAILWAY ENTERPRISE IN WESTERN INDIA.

We had just been reading an article on Railways in Western India, published in the Bombay Quarterly Review of April 1855, when the mail of Feb. 22, 1896, arrived from India, and we perused with interest the detailed report of the opening of the Ahmedabad Prantaj Railway. All who watch with friendly eyes the progress of events in the Bombay Presidency must feel keen pleasure in noting this historic occasion, as it is the first opportunity which has been given to local capital in Western India to engage in local railway enterprise. To quote Lord Sandhurst's words, as reported: "There is an additional charm about this particular railway which also has a particular interest at this moment, and it is that this particular railway is to be built out of rupee capital. . . . Railway movements in this country (i.e., India) may be divided into three different phases. Up to 1869 it was a combination of State and of companies, the State giving a guarantee and the company furnishing the capital; in 1870 nearly all the new railways came to be constructed by direct agency with State funds. After 1880 the operations of the State and of aided companies have gone on together, and this, it seems, is a further development or new phase of the third period." It was the Marquess of Dalhousie, who, as Governor-General, in his Minute on Railways in India, dated April 20, 1853, recommended to the East India Company the adoption of the railway system as the best possible means for developing the riches and resources of the Indian Empire. To Mr. John Chapman belongs the honour of having initiated the Railway system in Bombay, and of having
founded the great Indian Peninsula Railway Company.
The native population were naturally at first very sceptical
of the reality of what was being done, for nothing
that had been executed in the Public Works Department
was calculated to rouse enthusiasm; but when, on the 18th
February 1852, the first engine began to run on the Byculla
Flats in Bombay, all apathy was at an end and the era of
progress was ushered in with every sign of rejoicing. The
days of rupee capital had not yet arrived, but the native
land-owners did not put obstacles in the way of the railway
by factious opposition; on the contrary, they in some
cases gave their land free of cost, and in other cases
disposed of it to Government at a moderate price. So the
two great companies—the G. I. P. and the B. B. & C. I.—
going on year by year increasing the mileage of their
permanent way. Bombay, the great railway terminus, was
for many years without any station worthy of its name.
Well can we remember the wooden shanty at Bori Bunder,
from which passengers used to start for Poona or Allahabad.
When eventually the beautiful pile called the Victoria
Station raised its head in close proximity to the European
General Hospital, the Crawford Markets, and the Municipal
Offices, it was found that the inside arrangements were not
commensurate with the fascinating exterior. Well would
it have been, when so much money was being spent, if two
fountains had been erected on the long platform from
which the trains depart to cool the air and relieve the eye.
How grateful, too, would the weary dusty traveller be if,
on arrival at Bombay from Calcutta or Madras, he found,
ready in the station, well-appointed bath-rooms with baths
built of alabaster, such as delighted one at Shepherd’s
Hotel in the merry days of Cairo thirty years ago. There
is not even a proper waiting-room for the male first-class
passengers, while the third-class travellers are treated as
canaille. During the decade from 1860 to 1870 the two
main lines went on extending and opening up the country;
but within our knowledge no new lines were put in hand, as
no companies were public spirited enough to come forward
and supply the capital: and perhaps this was well, as unless
passengers and goods are forthcoming no company can
expect to prosper. Indian communities are so intensely
conservative that it takes long before new modes of thought
and action find favour and take a practical development.
At this time Bombay was the only port fed by railway-
borne traffic, and the whole of the western coast south of
Bombay was devoid of harbours in which ships could load
with safety during the monsoon. Excellent roads were, however, made to fair weather ports—such as Ratnagiri, Vengurla, Kumta and Karwar. It was Sir Bartle Frere who recognised the great value of Karwar as a harbour and seaport. Much money was then expended on a lighthouse, a quay, and other improvements, and a splendid road was made from Hoobli, the great cotton market of the Dharwar district, through Yellapur, down the Arbyle Ghát, to the port of Karwar. But for the full development of the grand Kanara forests, the valuable spice gardens and the rich black soil plains, a railway was urgently needed; and in 1869 the Duke of Argyle, as Secretary of State for India, sent out a party of six engineers to explore the Ghats and survey a suitable line. Unfortunately one of the party died from fever within a few days of the start from Karwar, and his grave stands at the foot of the Kyga Ghát to remind one how his life was thrown away. In 1870 again, the Karwar State Railway staff was organised, and under their supervision the best line available was marked out, and everything was made ready for constructing the railway, but to the regret of all who knew the country nothing more was done. And when the terrible famine of 1876-78 laid waste the Kanara speaking districts, grain had to be imported by road from the coast ports. What a harvest of death was reaped through the neglect to carry out the well-matured plans of the Karwar Railway! There is no doubt that if Bombay merchants had supplied the capital necessary to make the Karwar Railway in 1870-71, Government would have given their sanction; but Nicol & Co., the firm most interested and most anxious to get the work done, failed, and there were none to take their place. When, however, the famine broke out and large remunerative works were eagerly sought for on which to employ the people, it does seem to us most reprehensible that the civil authorities of the districts concerned failed to grasp the situation. Plans, estimates were ready; the people were waiting for work—the railway was an absolute necessity. Funds would have been granted by Government—but no one in authority seized the opportunity and it passed away never to return. More fortunate was the result of the famine in the Ahmednagar District. It had long been held advisable to build a chord line between Dhond and Munmar, and so connect the main lines running to Madras and to Allahabad. In February 1877 the sanction of the Supreme Government was given, and at once, under the superintendence of one engineer, with a civilian magis-
trate to assist him, the earthworks on either side of the Bhima River were begun. With such vigour was the construction of the line carried on, that at Easter time in 1878 Sir Richard Temple was able to perform the opening ceremony at Ahmednagar, and since then the Southern Mahratta Railway Company has developed its system of lines in connexion with which we have the line running from Castle Rock to Marmagoa. Here, instead of the magnificent harbour of Karwar and a railway station in proximity to a well laid out and thriving town, we have a line on the side of a rocky promontory, covered with stunted jungle, running out into the sea, along the shore of which is a river, at the mouth of which (at right angles to the promontory) extends a breakwater, and in the calm water afforded by its shelter small steamers are able to lie alongside the wharf and sheds of this railway terminus. The whole presents a dirty and mean appearance; but it must be remembered that this terminus is in Portuguese territory.

To turn from the disappointments of the past, the future holds out grand prospects for railway enterprise; and how wonderfully safe and successful railway travelling in India is, the following facts, taken from the *Times of India*, fully testify:

The return of the last quarter of the working of Indian Railways shows that trains ran 17½ millions of miles during that period, and carried 1,526,241,428 passengers per mile. The proportion of passengers and railway servants injured is wonderfully small. British investors have shown great diffidence in providing capital for the undertaking of new lines; but now that they see how efficient is the management of lines already existing, and how steady is the rise in the average net earnings of these lines, and that, as the coalfields of India are developed and the cost of fuel decreases, so will railway profits increase, it is to be hoped and expected that English gold will not be ousted by rupee capital, but that both will co-operate in conferring on the country the blessing of cheap railway communication.

R. E. C.
SOCIETY FOR THE ENCOURAGEMENT AND PRESERVATION OF INDIAN ART.

KASHMIR: ITS PEOPLE AND PRODUCTS, is the title of the comprehensive and picturesque lecture delivered by Mr. Walter R. Lawrence, I.C.S., under the auspices of the Society of Arts, at the Imperial Institute, a few weeks ago, report of which (also the discussion that followed), duly appears in that Society's Journal of April 10th. Only those who were fortunate enough to attend could enjoy the series of splendid landscape views, shown by the limelight, as rendered from the photographs taken by Mr. Geoffrey Millais (son of Sir John) in the pure atmosphere of that glowing clime. This, however, verges on the domain of fine art, which is beyond our sphere.

Most of the paper is occupied in describing the scope for material and industrial development in that hitherto unhappy valley. This subject is also outside our domain; but the interests of S.E.P.I.A. come in on the side of the silk and carpet art-industries. This is what was said on that subject: "Already Europeans are carrying on a profitable business as manufacturers of carpets; their capital and supervision have proved of great assistance to the unfortunate weavers of the old shawls, for which Kashmir was once famous throughout the world. The French and German war destroyed the shawl trade, and the poor weavers, too soft and sedentary for agriculture, would have perished had it not been for the carpet trade." So that we trust some of our members and workers in India will fill up such openings as may arise in these directions for preserving what there is in Kashmir of hereditary art and oriental design, as also in encouraging the artisans and their patrons to adhere thereto, and avoid the snares that beset too eager commercial exploitation. Mr. Lawrence remarked that, "Silk is an ancient industry in Kashmir, and it is probable that the Valley was a producer of the old Bactrian silk which found its way to Damascus and other centres of manufacture." On this hint, Sir George Birdwood afterwards spoke with his usual wealth of historic and industrial
illustration, but with a certain important correction, which it is well to note on behalf of those large portions of the Indian peninsula wherein, as painful and costly experiments have proved, mulberry silk cannot be produced to any good effect. He said, in response to the remark just quoted, "if we are to understand tussur silk, this is probably true; but not if mulberry silk is meant." Then he explained, in his customary fashion of insistent research, how "this widespread and persistent error is due" to the vagueness of the old geographers as to what were the "bounds of ancient Serica" (and, we may add, owing also to the oversights of their commentators). That term related only to the habitat of the bombyx mori and the regions where the mulberry tree naturally flourishes. The erudition with which he traced out his precise conclusion to this effect may be studied by those who will procure the Journal for themselves. Here we can only indicate the line drawn, by this short quotation: "Long before the time of Alexander the Great, raw silk—probably tussur at first—had been imported into Greece; but Aristotle is the first who described the mulberry silkworm and its cocoon; and it was not until the time of Justinian that its eggs were introduced into Europe."

There was also in Sir George's remarks a subtle and apt revision, in our sense, of Mr. Lawrence's rather smart observation, "A native with a microscope is a most uncertain combination." Now note this precise correction—"Everyone in India would understand the allusion, but he felt it was most unjust. Any known combination, with a microscope, [let 'experts' observe] is always more or less uncertain; while, if any race of scientific students more than another is to be trusted with a microscope it is the Hindus, on account of their extreme patience in observation and their remarkable tactile delicacy in minute manipulations." It appears to us that there is a whole continent of valuable suggestions in this dictum of Sir George's, which relate to the whole field of Indian art-work, and to many of the finer industries that are to the manner born with the Indian people.

But our moral must be briefly expressed: it is that in the tussur silk industry of India there is vast scope for encouragement, and for yet unapplied applications to it of the doctrine of preserving the true artistic designs of the hereditary textile artisans. As our readers know, Mr. Thomas Wardle has done great things in this field; and though his remarks on this occasion were devoted more to mulberry silk, which specially concerns Kashmir, they are
useful enough for our purpose. We invite our correspondents in India to tell us what is being done and what might be done, not so much to promote the production of tasar silk, as in utilising it in textiles of true Indian design.

W. M. W.

HAND-LOOM WEAVERS.

It appears we did some little injustice, in the March number of this Magazine, to the Lancashire men as a whole, in speaking of them as making "angry complaints" because, under the last adjustment of the Indian Cotton Duties, the hand-loom weavers will be protected to the extent of 3½ per cent. Let us now make the amende in the best way possible—that is, by quoting the following remarks by Mr. W. R. Holland, speaking as Chairman of the Manchester Chamber of Commerce:

"It was true that these new proposals did not eliminate protection altogether, but the protection was confined to the production of hand-looms in India. If a small and temporary measure of protection should be unavoidable in that particular case, he did not think the power-loom weavers either in India or in Lancashire need begrudge it. The advantages of steam production over hand production far exceeded the difference of 3½ per cent."

This is handsome, and worthy of the liberal and better side of the Lancashire men. From what we know of the great mill-owners in India (such as Sir Dinshah M. Petit, Mr. Jamsetji N. Tata, and the rest), who are eminently men of large and liberal sentiments, they will avow that they "need not grudge" the trifling incidental bonus of 3.15 pies in the rupee to the struggling rural hand-loom weavers. For, as said before, they do turn out honest stuff, and, in their finer sort of work, keep alive some of those traditional methods and designs which we are so anxious to preserve, and which the universal use of power-loom patterns would extinguish. It should be mentioned that in course of the formal debate on the Cotton Duties Bill, Sir James Westland and the Hon. Mr. Rees touched on the supposed protection to the hand-loom weavers, pointing out that they can do little or nothing to compete with mill-woven cloth, where that is available in the local markets. And Lord Elgin, in reviewing that topic, stated his conviction that "if it ever comes to a real competition between
the mills and the hand-loom in India—scattered as these are over the vast Empire of India—it is not 3\(\frac{1}{2}\) nor 5 per cent. will save them." So we trust all parties will be content to allow the poor mistris to jog on in peace; and more power to their elbow, say we.

We are pleased to be able to state, that the scheme proposed in the February article, of holding yearly Exhibitions, has met with the cordial approval of Princes and Chiefs, and others interested in the arts and handicrafts of India. The following letter from the Prime Minister of Travancore, is one of several received by Mrs. Carmichael:

Madam,—I am commanded to acknowledge your letter of the 24th ultimo to H.H. the Maharajah, and to convey to you His Highness' entire sympathy with the movement to place the Art and Industrial work of India before the British public, by organising a regular system of Exhibitions. His Highness feels that this laudable object could best be obtained only under the auspices of a Society like yours, whose existence has tended so greatly towards the encouragement of Indian Art work. His Highness has much pleasure in assuring you of his warm support towards the scheme for the advancement of Indian industries.

Arrangements have been made to give publicity to the proposed Exhibition throughout the country.—I have the honour to be, Madam, your most obedient servant,

(Signed) 
Hungrassoobyer, Dewan.

"Mr. F. H. Andrews, the Principal of the Mayo-School of Art, and Curator of the Museum at Lahore, has been awarded a first-class certificate by the Empire of India Exhibition, on the recommendation, very properly given," says the Bombay Gazette, "of the Society for Encouraging the Preservation of Indian Art." This certificate, it should be stated, was not from the Exhibition Company, but that of S.E.P.I.A., given in recognition of Mr. Andrews's work in the interests of India art generally—though mostly in connexion with the Exhibition.
LEAVES FROM AN OLD INDIAN'S NOTE-BOOK.

BY REV. G. U. POPE, D.D.

ÇEKKIRĀR AND THE PERIYA PURĀNAM, OR 'GREAT LEGENDARY HISTORY.'

About the end of the fourteenth century it would seem, arose a Tamil poet whose influence throughout South India has been very great, and is probably increasing. He came from the village of Kundrattū ('hill-town'), and was called Arul-mori-dēvar, 'He of the Gracious Word.' His brother was called Pāl-arrā-vāyar, 'He from whose mouth milk ever flows.' These may have been epithets afterwards given, but the name of Çekkirār, which was originally that of the tribe (a subdivision of the Vellālar, or Yeomen), was given to the poet as being preeminently the glory of his race. The Çōra king of that day was called Anapāyar ('the imperishable': an epithet of Čiva), whose date is between A.D. 1063 and 1112, and is said to have been greatly addicted to the study of Jain literature, and especially of their great epic, the Jīvaṇa-Chintāmani, an account of which is given elsewhere. There were many good reasons against this heretical study, but the chief one urged was that its teachings were opposed to the Ĉaiva faith. The Çēkkirār, who for his learning and piety had been made prime minister of the kingdom, a position greatly affected in old times by Ĉaiva devotees, reproved his master for these heretical studies. The king answered, 'But where are the lives of your Ĉaiva Saints? Give them to me, that I may obtain pleasure and edification from their perusal.' To this the minister replied, that Sundara Mūrtti had summed up, in eleven poems,* the history of the Ĉaiva devotees, and that Nambi-ānḍār-Nambi had amplified this work in verse. These works were brought to the king, who read them with delight, but found them

* This is a famous poem composed by the Saint. See his life.
all too brief. He therefore requested his minister, the Çëkkirär, to compose a poem that should be a great epic like the Jivaga Chintâmání, and should make these histories popular through all the Tamil speaking lands. Çëkkirär undertook the task, and at once proceeded to Çithambaram, the Çiva metropolis, where, after bathing in the sacred tank, and performing all holy rites, he presented himself before the God, who there ever performs the mystic dance that symbolises his five divine operations. There worshipping he made his prayer for inspiration to perform the assigned task. In response a voice was heard from the shrine which uttered the line—

‘He who is hard to be understood and expressed in words.’

These words both the poet and the three thousand devotees of the temple heard, and understood that the god sanctioned the undertaking, and commanded that the poem should commence with this line.

The bard now set himself to collect from every quarter, arrange, and versify the legends, while the impatient king continually sent messengers to enquire as to the progress of the work and to urge it on. At length the poem was completed, and the king himself, learning that the great poem, whose initial line the god himself had vouchsafed to dictate, was completed, came to the sacred place, and bowed in reverence before his poet-laureate and minister. And now epistles were despatched to all parts of the Tamil country, to the devotees of the god of every order, who came thronging in until the city was crowded with sages and ascetics. In the Golden Hall—the Ponnambalam—a seat was placed for the bard, and with royal pomp the finished poem was placed upon a pedestal, while flowers were scattered around and incense offered. So the first reading began on the 6th of the month Çittirai (April); and continued day by day till the same time of the following year, while in the interval, all the auditors from every region were daily feasted by the bounty of the king. After the reading was completed, the book was wrapped up in a silken covering fringed with gold, then deposited in a golden casket, and with the bard placed in the howdah of a royal elephant, where the king stationed himself with a fan to cool the distinguished compiler; and thus in royal pomp they returned to the royal abode. The king then assigned to the poet the Tondai land* as a kingdom, which with his

* The Tonda-mándalam was a subordinate kingdom, subject to the Çôras.
brother he governed for some time, and then returning to the presence of the god, in due time obtained his final release.

The collection of legends which this poet has thus versified consists of seventy-two cantos, in which the lives of sixty-three devotees of Civa are given, with every species of embellishment. It would seem that the Civa gurus had come to the conclusion that they could not retain their hold upon the people without something that should be equivalent to the Jātakas current among both Buddhists and Jains, and probably beginning then to be used by the Vaishnavites also. It is curious that the same species of legendary history was commencing at that very time to play a very great part in the religion of the Western peoples. About this period, the Nestorian Christians on the Western Coast of South India were in full force, and though it would seem very corrupt, and mingling a great deal of Hinduism, Buddhism, and Muhammadanism with their Christianity, still possessed and valued, and vaunted their own legends together with and above the sacred authentic Christian history.

Our poet and the devotees at Cithambaram, who seem to have formed an Editorial Committee, had abundant sources of inspiration. Every village throughout the Tamil lands was made to give up its traditions, and additional matter was sought for in all directions. The result is a very remarkable and composite Hagiography.

I have translated a few of these almost in their entire-ness, and given (in the pages of this Magazine) a very brief abstract of some others, being compelled to omit all reference to a considerable number whose character is absolutely unedifying. It is hardly fair to give extracts from writings which are beautiful in the main, without noticing the fact that many of them are exceedingly silly, and some of them most repugnant to all good feeling. There is a good deal of Indian wisdom in these poems: there is, alas! mingled with things that are affecting and admirable, very much folly, ineptitude, and evil.

Yet every Tamil student must read the truly marvellous Periya Purānam.
HOW I DISCOVERED THE "ASHBURNER TREES.

Soon after my return to India I had to start on some legal business for Dhulia. I had not then forgotten the comforts and luxuries of the Western world. The brilliant receptions in the "Indian room" of the Imperial Institute, under the auspices of the National Indian Association, had not yet departed from my memory. In fact, I had a longing, a great longing too, even to be choked by a London fog, when I found myself packing my trunks in my rooms. "Where are you off to?" asked my friend, who had just entered. "Oh! to Dhulia, of course." "What a bad place to travel to! There is only Tonga communication." I replied, "I must put up with my fate. Business is, after all, business."

People say travelling is bad in India. I say emphatically it is worse than bad, and speak as one who fell a martyr to it. That evening a small party of three (clerk, chaprasi and myself) started by the Jabulpore mail. In the mail trains on the Great Indian Peninsula Railway the carriages are such that you cannot sleep in them, neither can you sit easily. The G.I.P. Railway is noted for its want of attention to the comfort of the passengers. Persons who are "old soldiers" in the art of travelling, wait at the Victoria terminus and spread their beds and themselves simultaneously, so that those who enter at subsequent stations get finely kicked about like a football. At 6 a.m. we stopped at a station called Chalis-gaon. The very name of Chalis-gaon was a death-knell, and even the discomfort of the train vanished from our mind, for now the Tonga journey of 37 miles lay before us; and certainly, between the two evils, any sane person would prefer the G.I.P. Railway to the Tonga journey. With a heavy and reluctant heart, we landed ourselves on the platform of Chalis-gaon. The true meaning of the word Chalis-gaon is forty towns, so that we were in 40 towns—but, verily, we were not in one! There is just a village of Chalis-gaon nearly three miles from the station. We asked for tea, and the whole population of that place commenced to stare us in the face. They must have thought us barbarians in asking for
tea at their forty towns! Though they have not any "tea
eroom" here, they have a brilliantly arranged and rather
tidy-looking European liquor-shop. A venerable Parsee
gentleman, sitting in an arm-chair, was looking with disdain
on surrounding things, because he was backed up by
the explosives of the best English, or rather Great Britain,
brand. The sight would make my valued friend Mr. Caine,
and other members of the Temperance Association, shudder.
Only think that a desolate railway station, destitute of
butter and cheese, should boast of a European liquor shop!
Such a thing is unheard of! But man lives to learn, and
one learns by travelling.

We made our way towards the "gaum," but did not
get what we wanted. However, we had a splendid walk
through the shady avenue of trees. While in that dis­
appointed mood, we rested under a goodly sized tree for a
few minutes. It was a hot day; the sun was full and
blazing. A Kunbi (peasant) also came and took shelter.
He was a Maratha, and a courteous man. Seeing us to be
strangers he opened conversation. I must say in India
we do not stand on the formality of introduction. I
casually happened to ask him about the trees. He said
these trees are called "Ashbaran trees." First I could
not understand what "Ashbaran" was, but I learnt from
him, and subsequently from others, that Mr. Lionel
Ashburner, who afterwards became Revenue Commissioner
of the Central Division, and a senior member of the
Executive Council of H.E. the Governor, and an Acting
Governor of Bombay, was District Collector at Khandeish
for some time. It was his noble hobby to see trees planted
first in this district, and when he became Commissioner, in
his whole division. It is a pure blessing to high and low,
rich and poor alike. The people, and through them the
wayfarers, always remember him kindly. They are so
thankful to him for this boon that they call these trees
"the Ashburner trees." Mr. Ashburner has become a
universal favourite, and is still remembered with deep
regret by the people.

We returned to the station, and then went to find the
Travellers' Bungalow. About this Bungalow the guide
says: "The Traveller's Bungalow affords accommodation
for three families, but travellers should carry their own
bedding." However, as we had to hurry on to Dhulia, we
swallowed what provision accompanied us, threw ourselves
in the Tonga, and "on we baited." It is said misfortunes
never come singly. The shaking was something horrible,
and we had not only to combat the shaking, we had to fight with the road that lay before us, and we had to take care of the driver into the bargain! This sole guide to our destiny on the path to Dhulia was a wretched little imp. He was a faithful type of a Maratha, but certainly not a noble one. He lighted his Chileem (pipe) every five minutes, blowing from it puffs of smoke. His face was a study. His yellowish teeth shewed us that "all that glitters is not gold." Undoubtedly my driving companion had belonged to a respectable family, because he was exceedingly obliging in his ways. He offered me that dreadful Chileem every time it was lighted. Besides he was thoroughly good humoured—he laughed heartily every time I declined his offer! But the climax was reached when "our good fellow" deserted us at one relay, and descended into a neighbouring grog-shop to imbibe a glass of country liquor, called "Fool" by the Indians. I thought he would really make a fool of himself. By this time we came near to our journey's end. The dilapidated condition of "our man" was becoming more serious every second; but the jolting of the Tonga, and the roughness of the road, had tired us so much that we could not pay any attention to him. Our glee at beholding Dhulia was immense. Dhulia is the head-quarters of the Khandeish Collectorate. It is situated on the banks of a tiny river called "Pangra." There is nothing striking about this place except a well, finely built, with its dome and staircase, of ancient architecture. The newly-built waterworks, which supply the town with water, are worth a visit. There are two Traveller's Bungalows, one old and one new. The old one is not patronised at present. The new Bungalow is in the close vicinity of the Bheel Corps line, and not far from the district jail and the Judge's Court. Though Dhulia is a centre of the Bheel country, scarcely any faces outside the Bheel Corps line are visible. Having finished my professional work at Dhulia I returned to Bombay.

KAZI KABIRUDDIN (Barrister-at-Law, Advocate of the Bombay High Court).
THE BOMBAY UNIVERSITY.

The Bombay University Convocation, held on Feb. 28, was presided over by the Vice-Chancellor, the Hon. Mr. Justice Jardine. After the graduation ceremony had been concluded, the Vice-Chancellor gave a valuable address, the greater part of which we reprint, omitting only the references to local circumstances:

We follow the example of the more venerable Universities of Europe in the design of "impressing on the minds of those of our students who come up for their degrees an abiding sense of the value of the gifts that they owe to their Alma Mater, of the pride with which they should regard her, as also of the seriousness of the charge she delivers to them in the crowning moment of their honours that 'ever after in their life and conversation they show themselves worthy of the same.'" It is fitting, therefore, that they should pause and consider what is implied in the grant of a degree and how the custom arose. For the answer we must turn our thoughts far back into the past, and fix our gaze on the doings of the medical men in the school of Salerno, and the followers of the civil and canon laws in those of Bologna. The great teacher was held in those times in almost unique honour by Popes and Princes as well as by scholars; strangers came to him in crowds from far countries and combined into the "nations" of students who listened to his teachings or followed his discoveries. Mature officers of States and men high in the Church kept terms in order to perfect their learning at his lectures in Law or Theology. Naturally some among the students became his cherished disciples; and they and many more wished to emulate such a career; but for this endeavour not only similar gifts of learning were needed, but also proof of the same. Hence arose the power and privilege of conferring degrees. The diploma showed that its holder had passed through the course of studies, and was not a mere talkative or charlatan. The title of Master carried with it competency to teach; while the other ancient degree of Licentiate gave the coveted right to practice without fear or risk. He who attained to the Doctorate—then, as now, the highest of all—went forth into the world stamped for the residue of his days as a very learned man. As the old learning, which had disappeared with the schools of the Roman Empire, began to revive, and new studies grew up under Christian and Arabian influences, men of erudition in one country easily passed into another, founding schools of their own which sometimes grew into Universities. The
degree gave confidence and brought patronage and fame, being soon considered as a passport of universal validity.

Let us turn from that time of intellectual dawn to the year 1857 when this University of Bombay was founded by Act of Incorporation for the encouragement of a regular and liberal course of education. The University was to ascertain, by means of examination, the persons who have acquired proficiency in different branches of Literature, Science, and Art, and to reward them by academical degrees as evidence of their respective attainments and marks of honour proportioned thereunto. These duties have been academically performed from that year till this: and I take it to be the general consensus of opinion that the University has been true to its aim and successful therein—namely, in extending around all the benefits of a regular and liberal course of education. In this success it would be a mere truism to say that the graduates themselves have done their share. Albeit many of them, especially among the Hindoos, as my learned predecessor in this chair pointed out last year, have died all too soon—their sun is gone down while it was yet day—many have made themselves names in the learned professions, and in the meantime have infused those professions with a higher standard of learning. It is almost a common-place to mention how much the law has gained thereby, how powerfully the influence of the University is felt both on the Bench and at the Bar. The experience of the Medical profession is similar. More and more men pass through the schools, and in the daily practice of this most humane of arts make the poorest and most ignorant of the people the gainers of the richest boons which the most recent science afford. In Civil Engineering we find the holders of our degrees filling responsible posts in the Public Service. But there are many more, chiefly perhaps in the great Faculty of Arts, who have kept more closely to the scholastic career and risen to be Principals or Vice-Principals of Colleges and similar learned positions like some of those whom on behalf of the assembled University I welcome to the ranks of our Fellowship this afternoon. They are only a few among many almost equally worthy, and who would more easily have been considered worthy of Fellowship if the times were what they were ten or twenty years ago. This I take to be another reassuring sign. I can testify to the extreme care and patience employed by the Governor in Council in his endeavour to select for the Senate of so great and important a body the men most fit to wear the robe. I can say from a study of the lists of former graduates and of the positions to which they have attained in the world of learning that the choice of the best is difficult where there are so many good. Let me also mention, let the new body of Fellows allow me to use them as a text, there are cases where men graduating here in first-class degrees have continued their scientific career in Europe and gained the appreciation and esteem of the great men of science. We have long made use of the services of our graduates, as also of those of gentlemen educated at other
places, in that all-important work of examinations. Now I have said something about the people who are within; I must add something about those who are without. A great institution influences mankind in all sorts of ways; once you light the lamp of learning, it will shine into all sorts of places. Let us take the movement which is now seven or eight years established in Bombay for the study of the language and literature of France. I do not doubt that this is partly due to the recognition of French among our studies. But beyond that it must be greatly pervaded by the increased desire for a liberal education; and I think it quite in accord with the broad views of the University that it should receive into the Senate even as a specialist another of the promoters of this branch of literature; and by his side one who has long been a votary of the Maratha Muses.

The stream of private liberality has kept on flowing in the direction of endowments for scholarships, and it is a pleasing circumstance to notice that in this way the name of our Chancellor, Lord Sandhurst, has already been commemorated by a Mahomedan donor. Year by year the path of the poor student in his upward career is being made easier, but there exists the same perennial need of endowments for research. The ordinary calls of their professions and duties are more and more absorbing the time of the educated classes and the tendency of the Government to abolish any easy appointment and add its duties to some other is likely to be followed. This again is to some extent counteracted when a special laboratory is established; but much more ought to be done. We have the scholarships, but we want the funds, else might we start some of our own Fellows or graduates on such careers as have been followed by Pasteur and others. As it is I am credibly informed that few medical men in this country have time for research. I think, therefore, it is well to suggest that some chairs might be established in the University for this purpose. Again, is it not the fact that with such facilities as the island of Bombay and its neighbourhood affords, an everlasting research might be devoted to Comparative Philology, and yet we have no chair? See how many languages of the country of Arabia, Persia, and Africa are spoken here; how much remains to be learned about the Indian languages and their dialects; how many facts are being lost among the obscurer peoples as they come more and more under the dominion of change, in like manner as the traditionary knowledge of Sanskrit, handed down by the men who could speak it, was beginning to decay when Dr. Kielhorn was preparing his Panini's Grammar.

I hope the times may change. I think all lovers of learning must feel restless for the time to come again when their wealthy fellow-citizens will feel emulous of the men who—it is now a great many years ago—built this beautiful hall through which so many hundreds of bright students have passed—built the Library with its lofty tower. It is curious—I wont say unfortunate—that learning and wealth do not often come together. Learning has often wanted
protection and needed fostering. Perhaps the princely, the noble, and the wealthy classes in this Presidency have more calls on their treasure chests than their forefathers had to meet; but many incomes have increased too, many of the men of position have studied well and become patrons of learning in their own neighbourhood, while some, like the Maharaja of Bhavnagar, whose untimely death is now being mourned, did much for science in the central cities. I take up the parable over his ashes; and would point out to those whose hearts prompt them to follow his princely example, that by founding a suitably paid chair for the purpose of research, they shelter some profound scholar from the hustle and bustle of life, and so let him take his tranquil pace along the path of discovery which means benefit to mankind. (Loud cheers.)

NATIONAL INDIAN ASSOCIATION.

On Thursday, May 14, 4.30 p.m., a performance of Miss Holland's Choir will be given at St. Martin's Hall, Trafalgar Square. Tickets, 10s. 6d. or 5s., may be obtained through Lady Lyall, 18 Queen's Gate, S.W., or from Miss Manning, Hon. Sec. N.I.A., 35 Blomfield Road, Maida Hill, W. The proceeds of all tickets thus sold will go to the funds of the National Indian Association. “After the Skirmish,” by Sir Alfred C. Lyall, forms part of the programme.
On the 2nd of February, the late Principal of the Rajkumar College, in Kathiawar, addressed his students on the death of his Highness Takhat-sinhji Maharajah of Bhavnagar, who had entered the College as its first pupil, and to whose munificence it was largely indebted. This address has a great, though very melancholy interest, for Mr. Macnaghten only survived by a few days the enlightened Prince of whom he spoke, and of whose distinguished career he was justly proud. Unfortunately, there is no record of the words used; but it is known that he spoke of "our duty to make a good use of life while it lasts—our highest duty, here in the College, to live for others, not for ourselves." He laid down as a precept the rule of which his twenty-five years at Rajkot afforded the most striking example.

Mr. Macnaghten was engaged at the time of his death with the preparation of a series of tablets to be placed in the hall, on which the names of all the students who had entered the College since its foundation, are to be inscribed. This roll of 170 names, which the writer has now before him, includes, not only chiefs from Kathiawar—some of whom, like his Highness the late Maharajah of Bhavnagar and their Highnesses the Thakore Sahebs of Gondal and Morvi, have deservedly acquired a European reputation—but Chiefs from other parts of the Bombay Presidency, among whom may be mentioned the Maharajah of Kolhapur, and his brother Chief of Kágál, the Maharajah of Idar, and the Chiefs of Lunawádá and Janjirá. A large majority of these 170 high-born youths who were under Mr. Macnaghten's loving care, have, by the benefits which their early training has enabled them to confer on their subjects and dependants, well repaid the debt which they owed to the College and to its distinguished principal.

For, notwithstanding the credit which, as Mr. Turkhud pointed out in his recent address, is due to General Keatinge, its original founder, the name of Mr. Chester Macnaghten, on whose personality its success so much depended, must always be associated with the Rajkumar College. His
devotion to the work, the wise discretion he exercised in carrying out its details, and the example set by all his words and deeds during the twenty-five years of his principalship, made and maintained the high character of the College. The appended notes of an address delivered to the students on the 6th of January just five weeks before he left them, show the deep religious feeling by which he was inspired. His life, the present writer thinks, affords a remarkable instance of the possibility of perfect sympathy between holders of diverse religious creeds, a sympathy of immense importance in a country like India, where the religion of the ruling class is held by only a small fraction of the population, and where the strictest neutrality in such matters is rightly required by the State from all its officers. The encouragement which Mr. Chester Macnaghten gave to manly sports and exercises (an encouragement which resulted in one of his pupils, Kumar Ranjitsinhji, of Jāmnagar, becoming one of the first batsmen in England) did much both to endear him to his pupils and to aid in their moral and physical development. His great object was to make those entrusted to his care, not merely scholars, but also gentle and brave men, who would as such be fitted for the important and responsible positions to which many of them were destined. Unconscious though he was of the fact, it was because he himself was so gentle and brave that the result he earnestly desired has in a great measure been attained.

Notes of an address by Mr. Chester Macnaghten, Rajkumar College, Rajkot, January 6, 1896:

Therefore I repeat, let us, in this new year, resolve to live zealously and by habit. It can do us but very little good to be convinced of life's shortness and uncertainty, unless we determine in the future to live in accordance with our convictions. It seems indeed strange that the shadows of this world should have such influence over our minds when we think of the infinitely greater importance of the life which is not of this world, but eternal. It seems indeed strange to us here, when we think of it seriously. How strange will it seem to us then? Soon, when we have been called away, where will be those earthly desires, on which our thoughts now so eagerly feed themselves? Just think; only one call from God — and in a moment all our possessions, our friends, our houses, our money, our bodies must be left behind; while our souls, which alone cannot be destroyed, shall live on for ever! Therefore resolve, in this year more than hitherto, to live for the things which...
are real and divine, for the things of the soul and not of
the body. Resolve to live more for the things of God and
less for the things of the world. By the things of God, I mean
those qualities, purity, holiness, truth and love, which you,
as well as I, deem to be divine, and which do not end with
this life. These qualities, being divine, are possible to the
divine side of human nature, but they can only be properly
nourished when we lead lives of communion with God.
This is why monks in India and elsewhere, Dharmá-
chárygas, Sanyásis, and Jogis have striven to forget the
life of the body, to abstract themselves from worldly
illusions, from comfort and wealth and social amusement,
that so, while remaining here upon earth they may lead
the eternal life of heaven. In this withdrawal from worldly
business there is much that we must admire; and we all
need such retirement occasionally. Only while we are in
the world, like sentries placed by God at our posts, we
must not withdraw ourselves from it. The active perform­
ance of our duties in life should be strengthened and
sanctified by seasons of seclusion, of extra meditation and
prayer; and thus, in the midst of our worldly work, we
can put ourselves in retirement with God and feel that we
are alone with Him. When we do so, though in the
world's midst, we are as much out of the world as the hermits.
And we can do better things than the hermits, because
the fruits of such retirement, in the midst of activity and
work, will be seen in our outward life and will make it a
brightness and a blessing to our neighbours. Men will
see that we are, as Abraham was called, the Halfía Uáh,
the friends of God. "So our light shall shine before men,
that they shall see the good works that we do, and glorify
God, who helps us to do them."
REVIEWS.

THREE LECTURES: REMINISCENCES OF GERMAN UNIVERSITY LIFE; THE TRUE THEOSOPHIST; and the MRICCHATIKAM, or the TOY-CART. By Dr. Nishikānta Chattopādhyāya, Ph.D. Bombay, 1895.

This book contains Lectures delivered before different audiences at Hyderabad by Dr. N. K. Chattopādhyāya, one of the two Bengalis known by the same Brahmin name, who have settled in the Deccan. Many years ago, Dr. Nishikānta studied at Leipzig, and, having entered with zest there into the spirit of the various phases of student life, he has been able to present a graphic account of the studies, the clubs, the associations, the athletics, the teaching Faculties, and the degree-giving of the German Universities, ending with a sketch of the story and of the inner meaning of Goethe's "Faust."

The second Lecture relates to Hindu philosophy. In this Dr. Nishikānta dwells with eloquence on the fundamental importance in all religious systems of the three great principles of Truth, Justice, and Charity, as compared with non-essential rules—such as those relating to food and drink, and ascetic modes of life. He quotes from Buddha's discourse on the Training of the Law of Righteousness, where, after referring to the two extremes which a man "who has renounced the world should carefully avoid"—the one, of low self-gratification; the other, of self-torture—Buddha continues thus: "There is, however, a middle way, O saints, which avoids both extremes—a way discovered by the Pathagāta—which opens the eyes and clears the intellect, which gives consolation, and at the same time leads to higher wisdom, to perfect enlightenment, and to the Nirvāṇa! What is this middle way, O saints, discovered by the Pathagāta, and which avoids both the extremes? Verily, it is The Noble Eight-fold Path:—

Right insight, Right endeavour,
Right speech, Right behaviour,
Right living, Right striving,
Right caution, and Right meditation.
This, O saints, is the middle way that avoids both the extremes, and leads to enlightenment and to the Nirvāṇa!"

The third Lecture has been divided into two. It begins with some remarks on the Hindu drama, which, as in most countries, seems to have originated in rites of worship. In the carrying out of these, music and dancing, and representations were adopted to produce effect; and dialogues formed an important element in the sacred hymns, treatises, and epic poems. Among the early Buddhists the theatre was known; but it is thought that it owed something to Greek influences. Social intercourse existed, after the time of Alexander the Great's invasion of India, between the Hindus and the Greeks, and it is probable that the more definite dramatic compositions were the results. As to the date of the well-known Mriccha-katikam, or Toy-Cart, there is much difference of opinion. Prof. H. H. Wilson placed it in the first century of our era, partly on the ground that Buddhism seemed to have been flourishing at the time it was written. The name Toy-Cart is derived from a slight incident at the beginning of the sixth act, as to a little boy, son of the hero, who, playing with a cart made of clay, cries for one of gold, whereupon the heroine of the play throws to him her ornaments, and tells him to get a golden cart. This drama, as Dr. N. K. Chattopādhyāya observes, is peculiarly illustrative of the habits and customs, and of the virtues and vices of the period which it represents. It is "a mixture of the realistic and the romantic," and a sort of looking-glass for the age and society it depicts. He gives a detailed analysis of the numerous varied characters—some very amusing—and of the plot, which, as usual in Hindu dramas, has a good ending. It contains many poetic passages, several of which are translated at the end of the book. We add a remarkable description of a storm (not quoted by the Lecturer), as follows:

"The gathering gloom
Delights the pea-fowl and distracts the swan,
Not yet prepared for periodic flight.

The purple cloud
Rolls stately on, girt by the golden lightning
As by a yellow garb, and bearing high
The long white line of storks.

From the dark womb, in rapid fall descend
The silvery drops, and, glittering in the gleam,
Shot from the lightning, bright and fitful sparkle,
Like a rich fringe rent from the robe of heaven."
The firmament is filled with scattered clouds:
And, as they fly before the wind, their forms,
As in a picture, image various shapes;
In semblance of storks and soaring swans,
Of dolphins, and the monsters of the deep,
Of dragons vast, and pinnacles and towers."

A Woman's Word to Women on the Care of their Health in England and in India.
By Mary Scharlieb, M.D., B.S. (Lond.). Swan, Sonnenschein & Co. Limited. 1895.

This book consists of detailed practical advice to women, especially to young wives and mothers, on the subject of their health, by a lady physician of great knowledge and experience. It is dedicated to the author's patients in England and India. The counsel given is of special value because of the ethical standpoint whence it springs, and the calm tone adopted throughout the volume. The first chapter refers to hygiene for young girls, and after dwelling on the importance of a judicious combination of food, rest, and exercise, Mrs. Scharlieb urges the absolute necessity, for their well-being, of mental cultivation, and of interesting and useful employment. The rest of the book will prove very helpful in regard to the care of infants, and the mother's regulation of her own health, &c. One point touched upon is the great advantage of almost living in the open air, which English women in India are fortunately able to do. Mohammedan women, however, "spend their lives," remarks Mrs. Scharlieb, "in very close and unhealthy rooms, without enjoying the life-giving sea breeze or fresh air of any kind. . . . Even Hindu ladies, who are not necessarily secluded like the Mohammedans, are too little accustomed to availing themselves of the invigorating influence of fresh air and exercise." It will no doubt be long before this pernicious habit yields, but as education spreads a gradual recognition will arise of the clear connexion between seclusion and ill-health.

This book ought to be widely read by those for whom it is intended, whether within or outside the circle of Mrs. Scharlieb's patients.

The translation of the Upanishads, just published by Mr. Mead and Mr. J. C. Chattopādhyāya, deserves the patronage of every lover of the deep philosophy of the Vedas. The translators have tried their best to preserve the rhythm of the original without sacrificing the meaning. For general circulation among the people I do not know of a cheaper edition of the Upanishads. It is an admitted fact that now-a-days there are plenty of Brahmins in India who repeat the Vedic hymns without understanding a word! How good would it be if young Indians (who are not Sanskrit scholars but who know English) were to read and circulate such translations among their friends! The British public will also greatly benefit by the opportunity thus afforded of studying the sacred science of the soul wrought out in India some centuries before Christ. In conclusion, I congratulate the translators on their success in getting up a work which will surely meet with the reception it deserves.

T. J. Desai, M.R.A.S.

The Bangalore Daily Post states that Mrs. Sujat Ali Khan has been appointed as “Lady Supervisor” or Inspectress of all the Girls’ Schools in the Mysore Province, on a salary of Rs. 100 per mensem. Mrs. Sujat Ali is mistress of three or four languages—Hindustani, Tamil, Telugu and English. She has also an acquaintance with Kanarese.
NEW BOOKS RELATING TO INDIA.


TOWARDS THE ETERNAL SNOWS: PICTURES OF LIFE IN INDIA FROM CEYLON TO THE HIMALAYAS. By Edmund Mitchell (Author of "The Temple of Death"). 6s. Hutchinson.

EAST AND WEST. By Sir Edwin Arnold, M.A., C.S.I., with 41 Illustrations. 12s. Longman.

INDIA: PHOTOGRAPHS AND DRAWINGS OF HISTORICAL BUILDINGS. By W. Griggs. 80s. net. Quaritch.


THE INDIAN UNCLE. By Leslie Keith. 6s. Bentley.

THE RAJAH'S SAPPHIRE. By M. P. Shiel. 2s. 6d. Ward & Lock.

A GUIDE TO BOMBAY. (Historical, Statistical, and Descriptive.) By J. M. Maclean. 21st Edition. Rs. 5. G. Steel & Co.

THE POVERTY PROBLEM IN INDIA. By Prithwis Chandra Ray. Thacker.

CORRESPONDENCE REGARDING THE REPORT BY THE ROYAL COMMISSION ON OPium. 6d. Eyre & Spottiswoode.

A REMINISCENCE.

The effect of the American Civil War was to give an impetus to the cultivation of cotton in India. The farmers, who inhabit the broad black soil fields in the districts known as Dharwar and Kaládgi, were not slow to see the advantage of the new industry, and Hoobli became a great cotton mart; but the supply far exceeded local wants, and it was essential the cotton should find its way to the coast, and so to Bombay. There is a small town called Kumta on the coast, about 100 miles south of Goa, and 50 miles north of Mangalore. It lies, nestled in groves of the cocoanut palm, about one mile from the seashore. A small light-house, standing on a rocky point of the coast, shows to passing ships where the mouth of the river is, by which vessels pass up to the quay and take on board their cargoes. An excellent road leads from Hoobli, through the teak forests and cocoanut palm gardens of Kanara, and over the hills called the Ghauts, down to Kumta, and thus it was that the great traffic sprang up between these two towns, and Kumta became a very busy place, filled with merchants, brokers, shop-keepers, bullock-carts, and coolies; while, day and night during the fair season, when the tide served, Pattiwars were passing up to the quay and returning to the open sea for the voyage to Bombay. No one thought of danger, and no precautions were taken to protect from fire the cotton stored in the vast go-downs along the quay; and so it came to pass that one night in April 1870, a fire broke out, and consumed all the bales of cotton then lying ready for shipment. The experienced Civilian then in charge of Kumta, at once called a meeting of the Municipality, and indented on Bombay for a fire-engine; and then, once more, all concerned lapsed into apathy and forgetfulness. But there was a rude awakening at hand. One morning, in May of the same year (1870), Col. G—, the ex-Engineer, his assistant, Lieut. F—, and a young civilian, Mr. C—, were breakfasting together about noon in a bungalow on the hill overlooking the town, when a column of smoke was seen ascending from the very centre
of the cocoanut groves. All three jumped from their seats with the cry, "Great heavens! Another fire in Kumta!" and without further thought of their breakfast, fatigue, or the heat, they hurried away to the scene of action. The fire was found to be located in a narrow lane, where the houses were built of most inflammable materials, and it was evident that, with the sea-breeze which, during the month of May, blows steadily from mid-day, it must spread rapidly, and in the direction of the principal public buildings of the town. Steps were at once taken to remove furniture and goods from such houses as were in the line of fire, and to take off thatched roofs. What a scene of confusion it was! The people, bewildered, were running hither and thither, knocking against each other, and screaming with rage and panic.

At last the sahebs made themselves felt, and evolved some order out of chaos. A number of water vessels were collected, and a line of men was formed from the water tank to the fire, who passed the vessels from hand to hand and up to the fire, a similar line was formed to pass them back again; but of what avail were such measures against the devouring element? A street running at right angles to the main street was soon in the grip of the fire, and if the fire got over this broad road the town was lost. At this juncture, help most unexpected was at hand. A boy rushed up to Col. G——, and said "The Bomb is come!". The facts were that a steamer was coming down from Bombay with the fire engine on board. The Captain, seeing the glare in the heavens, and guessing the cause, put on full speed, and without waiting for any formalities landed the case on the quay about 4 p.m. Mr. C——, the civilian in the exuberance of youth and spirits, raced for the quay, followed by the Brahman officials and a motley crowd of men.

The case was ripped open and the fire engine taken out. The hose and all the apparatus were placed on a cart, to which men willingly yoked themselves, and so at a trot the crowd rolled back to the fire. Here, with the help of and under the orders of the R.E. saheb, all was soon fixed up, and willing hands were quickly trained to work the pump; but who was to direct the hose on to the fire? It was a perilous and painful task, for the houses burning on either side of the street gave forth such a glow that life seemed to shrink before it.

Two young men signallers of the Telegraph Office volunteered, and took it in turn with Lieut. F—— and
and Mr. C—— to face that furnace. No one could endure it for more than five minutes at a time; but so the brave game went on. Mr. C—— would soon have met his death had not the experienced eye of Col. G—— seen the danger and warned him. Mr. C—— was standing on the right of the street, directing the hose on to a house on the left. When the walls of a house close by were observed to crack and bulge out, "Take care, C——," shouted the Colonel; and, hearing the cry, with one bound the youngster cleared the street, so that when the smoke and dust subsided he was found standing erect, instead of being a charred fragment amid the débris of the house. The wind blew, the sparks careered gaily through the air, the flames roared, and house after house was gutted, but the steady, brave resistance of the four amateur firemen, backed up by the strenuous efforts of those who worked the pump, at last was successful in checking the fire, and it never got beyond the fateful corner, but there shimmered and died away; and then the brave young R.E. and his chum the civilian gathered round their gallant Colonel to drink a peg; and never was a whiskey and soda more deserved or more refreshing to thirsty souls.

All, however, was not yet at an end. It was still necessary to go over the whole area of the fire to obtain full assurance that no smouldering embers remained, from which a fresh fire might arise, and to place police guards and watchmen, so that the incendiaries who had caused this calamity might not reap any fruit from their wickedness. And when at last every arrangement had been made, the three wearied Europeans returned to their bungalow for dinner and sleep.

Thus ended the Kumta fire of 1870. I am glad to relate that the two Telegraph subordinates were thanked and rewarded for what they had done.

Those who live in quiet sleepy Kumta of to-day can but faintly realise what busy scenes were enacted a quarter of a century ago. Let us hope they are more ready to extinguish any sudden fire than their predecessors were.

LAUDATOR TEMPORIS ACTI.
MEDICAL AID FOR INDIAN WOMEN.

"Is female medical aid to Indian women really needed?" is a question which Mr. Dhingra would have every Indian ask himself. As to how many of his countrymen have put themselves to the trouble of thinking out the pros and cons on the subject I am not aware; I only know that Mr. Bhakle has come to a conclusion at variance with the views of Mr. Dhingra, and has expressed it in language transparently hostile to the latter gentleman. I will not review this singular contribution to the debate, as in his rejoinder Mr. Dhingra has taken him under his wings with paternal care, and rebutted all that there was to rebut in the nature of argument. Three other contributors to this interesting discussion have been from the ranks of the opposition. I had formed no opinion on the subject, as I had never given a single thought to it till I read the February number of the Indian Magazine & Review. Mr. Dhingra's first contribution, and his subsequent rejoinder, have set forth the aims and objects of the Lady Dufferin scheme. A perusal of these have suggested to me certain remarks which I propose to lay before the readers of the Magazine.

While closely following the discussion that Mr. Dhingra has started, I was struck with the lack of arguments in the contributions of Mr. Dhingra's reviewers forcible enough to shake, much less to dislodge, this gentleman from the position he has taken up. What the latter has been talking about is not the bare necessity of medical aid to Indian women, but the inadvisability of maintaining out of a charitable fund a handful of lady-doctors. This Mr. Dhingra's critics do not appear to have understood, for their remarks were mainly directed to the consideration of the bare question, "Is female medical aid to Indian women necessary?" Undoubtedly, this question can only be answered with an emphatic "Yes;" for, although such aid is needed by women of the zenana class, however small their number may be, still so long as the pernicious custom of holding in captivity their wives and daughters prevails among the Hindus and Mahomedans of the upper classes, which debar the fair captives from the benefits of the attendance of qualified
medical men, there is no alternative but to seek the advice of lady doctors, rather than go to an early grave the victims of the system called "doctoring device." Mr. Dhingra never disputed the need of female medical aid to Indian women; he simply asserts that there is really no need to supply that aid at the expense of the Lady Dufferin Fund. He maintains that there are more pressing objects for consideration.

I have come to a similar conclusion, and on the following grounds. The establishment of hospitals for women officered by women-doctors does not in the least affect the zenana ladies, whose sufferings moved the sympathies of the Countess of Dufferin, and for whose special benefit the scheme that bears her ladyship's name was originated. The women who seek relief at these hospitals are drawn from the lower classes, who, in virtue of their social position, are outside the pale of the custom which restricts the freedom of their more fortunate (?) sisters, and who do not appear to be over-anxious to obtain the services of a lady doctor, whether from the proverbial diffidence of women in the intellectual calibre of members of their own sex, or from some other equally erroneous prejudice, I need not here stop to consider. Where, then, is the necessity of female general hospitals under exclusive female management? As to the other objects the promoters of the Lady Dufferin Fund have in view—viz., the provision of qualified midwives and trained nurses, they will appeal to all as undoubtedly deserving of support, for, while the law of supply and demand has already come into operation in the case of lady doctors, it is still in abeyance in regard to qualified midwives.

No one who takes even the most casual notice of events could have failed to observe the origin and rapid growth of a healthy tendency in the women of civilised nations to disturb certain arrangements which had existed unchallenged till a few years ago. The spheres that man, proud monarch of all he surveyed, till the year of grace 1887 (?) considered it his sole privilege to move in, have been unceremoniously invaded by the fair, with all the pertinacity of purpose and irrepressible energy characteristic of their sex. The professions are no longer the monopoly of the savage brute that calls himself man, and the noble profession of medicine, hitherto considered the special preserve of the male sex for certain so-called 'delicate' reasons, has particularly attracted the fair poachers. Far be it from my purpose to quarrel with them for diminishing my chances
of success in the future. Consistently with my views of throwing open all the avenues to men and women alike, I welcome this change with all my heart. I have been surprised and annoyed at reading or hearing attacks, some ungenerous, others positively savage, on this class of "advanced womanhood." Such attacks will not, however, check the growing tendency I referred to above, but at the same time it no longer needs the fostering care of funds like the Lady Dufferin; for the ever-increasing demand and, the forces of competition and of the struggle for existence, continue to create in increasing numbers devotees of the healing art, peculiarly fitted for it by their gentleness of manners and of touch, combined with firmness of resolve and a resourcefulness and intellectual excellence on a par with, certainly not inferior to, that of their brothers of the profession.

But as for qualified midwives, search all the wide world over (I mean the British world), and you will search in vain. No woman thinks of adopting the midwife's profession while she can spare the time, trouble, and expense to obtain a diploma or degree in the higher profession, with far more promising future prospects. There are no prizes of private practice which would induce women to enter upon a study of the science and art of midwifery alone, as there are for those who select a general medical career. Here is a chance of greater usefulness for the Lady Dufferin Fund. The establishment of institutions for training women in the science and art of midwifery, and setting apart a further sum for maintaining a staff of qualified midwives, is an object well worth the consideration of the promoters of the above Fund.

The necessity of such institutions will be perhaps better understood if I briefly refer to an excellent charity in connexion with University College Hospital. I believe there are similar charities in connexion with other London hospitals. This is an out-door lying-in charity, in virtue of which the poor living within certain districts surrounding the Hospital are supplied with gratuitous advice and attendance of the senior medical students, who are helped, if need be, by qualified medical men, the obstetrical assistants to the Hospital.

As a proof of the benefits and enormous popularity of this charity, I may mention that applications have often to be refused from residents just outside the prescribed districts. A charity modelled on the above, substituting qualified midwives for the senior medical students, is a want
MEDICAL AID FOR INDIAN WOMEN.

the supply of which would go a long way towards mini-
mising the evils for which ignorant dhais are responsible
in India, just as equally ignorant midwives here in London
were for the high mortality amongst puerperal women,
before the hospitals came to the rescue. Hence the
question of provision of qualified midwives, and therefore
the establishment of institutions for training women in
midwifery, deserves the most serious consideration of the
powers-that-be who control the Lady Dufferin Fund.

J. N. BAHADURJI.

[This discussion must now close, unless any new ideas can be put
forward. No one could dispute that qualified midwives are
greatly needed in India; but lady doctors appear to be just the
right persons to train women for this line, and they often do
give such training. As to the Dufferin Hospitals not being
greatly taken advantage by purdah ladies, it may be true that
few of those who are strictly purdah are found among
the patients, but lady doctors have usually a large private
practice in the Zenanas, and as the latest reports of the Dufferin
Fund show that over a million women are treated in the
Hospitals, it is evident that they meet a decided want.
Mr. J. N. Bahadurji appears to be more favourable than
Mr. B. L. Dhingra to the adoption by women of the medical
profession, but both writers seem to have studied the subject
too cursorily. We can only add that the remarkable move-
ment initiated by Lady Dufferin has in numerous ways promoted
social reform in India, as well as physical well-being, and
while we fully agree with Mr. Dhingra as to the very great
importance of adding to the number of women teachers, it
appears that each of the two lines of work tends to advance the
other.—Ed. I. M. & R.].
PUBLIC INSTRUCTION IN THE PUNJAB.

The Director of Public Instruction in the Punjab, Mr. Sime, has presented a Report of education in that Province during the last five years, the comparisons given being therefore between 1894—95 and 1889—90. It seems, however, that he will have to prepare a Report next year on the same plan—for the Government of India desires that the Reports of the various local Education Departments for periods of five years should correspond in date with the quinquennial Review of India as a whole. The number of scholars at public and private schools in the Punjab was estimated last year at 258,761—only 8.26 per cent. of the children of school-going age. The proportion for boys was 13.82 per cent. It is the girls that draw the average down, as no more than 1.76 per cent. of them go to school. But it must not be forgotten that many girls are taught privately by their relations, or by hired teachers.

The Director is able to state that the last five years has been a period of progress in almost every respect. "In all the higher institutions, the numerical advance is very considerable; and throughout, with the exception of the Primary Schools for girls, there is general improvement in instruction, in physical and moral training, in discipline, in appliances, and, to a certain extent, in the accommodation provided. Mr. Sime recognises as a most important point of progress in the five years, the degree to which the people themselves "have learnt the lesson of self-help in education, by the opening of Unaided Schools, and by the increase in fee payments of nearly two lakhs a year." Various cases are noted of this extension of education by societies or individuals, among the Muhammadans, the Sikhs, the Jain community, and the Arya Somaj. Not merely have schools and colleges been voluntarily established, but boarding-houses have been opened for students, and these are becoming more popular. The Director attaches great value to the boarding-house system. He writes: "Not only is an education above the elementary rendered possible for all who may desire this, but a new means is thereby afforded of influencing the characters of the boys, which, I am glad to
Mr. Sime quotes from the Jullundur Inspector as follows:

It is admitted on all hands that the system of boarding houses is one of the most important and successful features of the Punjab schools. This is, I think, owing to the combination of a number of circumstances and causes, not the least of which is probably the fact that there is less of caste prejudice among the Hindus of this frontier province than would seem to be the case in other parts of India. Even in Kanagra, one of the least advanced districts, the boys of different castes can, under efficient and judicious supervision, be made to live as fellow-boarders in quiet harmony together.

With regard to girls, there is, since five years ago, an increase in the number of scholars of 3,000; but this increase is small compared with that in other provinces of India. The 1.76 per cent of school-going girls cannot be considered satisfactory. Moreover, although these are not now paid for attending school, the majority, especially in the Lower Primary Department, are allowed to receive scholarships. It is thought that without such an inducement, the upper school classes would disappear. This, as the Director remarks, is an artificial state of affairs. At present, therefore, no hearty wish for the education of daughters is shown on the part of the parents. One encouraging fact is that the Victoria School, Lahore, the new Arya Middle School, Jullundur, and the Anglo-Vernacular School, Lahore, do, to some extent, insist on fees.

Mrs. Rodgers, who usually superintends the Amritsur Municipal Schools, took some of the work of Miss Francis, the Inspectress, when the latter was compelled to ask for leave on account of her health. Mrs. Rodgers remarks on the great difficulty of getting trained women teachers. Several Normal Classes have been organised, but after training, the students object to leave their own city. One girl who passed from the Municipal Girls' School, Amritsur, was offered an appointment at Rs. 20 a month at Sialkot, but she preferred to do nothing and stay at home. The obstacles in regard to finding good teachers greatly affect the success of the village schools. The girls are "gentle and docile," and want only to be under good influences to produce the best results. Mr. Sime concludes his account of girls' schools with the following observations:

During the last five years, the number of public schools for girls has risen by 12 per cent.; the number of scholars has increased by 32 per cent.; the number of passes by the public examination standards has more than doubled; and from these figures it is evident that the progress for the period, both numerical and instructional, has
been considerable. There has also been some improvement in the regularity with which the scholars attend, and in the work and diligence of the teachers. Needlework, too, has made progress; and the number of children under training for Teachers' Certificates is increasing. But the most marked advance has been in the growth, during the last year or two, of private effort on behalf of female education, resulting in the opening of several unaided schools, and implying that, at least in some quarters, the apathy and opposition hitherto prevailing are beginning to disappear.

As to the future, the fact just noticed—namely, activity in the cause by the people themselves, and chiefly by the members of the Arya Somaj, may be taken as a hopeful sign. Other such signs there are, in the increasing number of girls of the better class who now attend school, and in the awakening desire here and there on the part of the girls themselves for education. Speaking of the Victoria School, Mrs. Rodgers says: "A large number of a superior class attend. This struck me when I visited the school last month. So many of the girls looked so bright, well-dressed, clean and intelligent, that I saw at once that they were from good families." Speaking of the girls who attend the Gurmukhi class attached to the Boys' School at Kohát, Lala Sagar Chand remarks again this year: "Sixteen of the scholars are girls, most of them the daughters of well-to-do persons, and one of them comes to school daily from a village a mile or a mile and a-half from Kohát." These facts cannot be mistaken. On the other hand, there are the great difficulty of providing fit teachers, the irregular attendance of the scholars in all but the best schools, the short periods of study arising from the custom of early marriage, which all tell the other way. To meet the case of those who leave school early, the scheme of Home Classes, suggested last year in the report of the Punjab Association, has been put into operation at Lahore, and some sixty young women are now receiving education of a sort in this way. It seems to me that this plan, which might be raised to a considerable extent in all the large towns, together with the Zenâna Classes of Missionary ladies, which now return 867 scholars, as likely to re-act on the younger girls of the families reached, may, in the near future, remove many of the obstacles which now seriously obstruct the cause of female education in this Province.

We can only add that among the interesting institutions of the Punjab are the Aitchison College for educating the sons of Chiefs, the Dayanand Anglo-Vedic College—the largest in the Province, and fully equipped up to the degree standard (both at Lahore); the Delhi Mission College, and the Mayo School of Art, and Bedi Khem Singh's Industrial School at Ráwál Pindi. The Text-Book Committee had been very active, and it gives special attention to the providing of Readers of a healthy and attractive type.
THE CROSTHWAITE SCHOOL, LUCKNOW.

The Crosthwaite School for Girls was opened at Lucknow in May 1895, and was the result of a movement in favour of the higher education of native ladies—a movement much encouraged by Sir Charles Crosthwaite, at that time Lieut. Governor of the N.W.P. and Oudh. The leading objects of the School are, according to the published prospectus—

(1) To give its pupils a general education up to a point which would qualify them for admission to the Medical School at Agra.

(2) To fit them to give tuition in gentlemen's families.

(3) To fit them for any profession that may be open to women in India, and generally to improve and elevate their mental and moral faculties.

All customs, such as the purdah, connected with the habits of life, or religion of the pupils are respected, and arrangements are made for private instruction in their respective religions out of school hours, according to the wishes of their parents or guardians.

At the annual meeting of the National Indian Association, held in London May 1893, Sir Charles Crosthwaite said: "Success will be a matter of time. At the present moment not more than five or six girls have come; but come they will." And he was right. There are now—March 1896—twenty-one pupils; these consist of Brahmans, Thakurs, Bengali Kayasths, Mahommedan Syeds, and one Agar-wallah. Of these, all but three are under thirteen or fourteen years of age. One of the elder pupils is a Mahomedan widow, by name Sugra Begum. She is a sister of the Assistant Director of Land Records, N.W.P., and is studying with a view of taking up medicine. She brings with her every day her two little children and two small nieces.

The endowment of the School already consists of about two lakhs of rupees and a house, which was presented by a native gentleman. It is a three-storyed building with a large verandah upstairs, in which the children play about behind bamboo trellis-work. The compound is completely surrounded by a high wall, so that they are able to take
plenty of exercise and amuse themselves there in perfect seclusion. The ten boarders are all Hindus, who have a special cooking house in the compound, presided over by a Brahman woman as cook, and here they eat their food according to their caste rules.

On Monday, March 9th, the first prize-giving took place, the prizes being presented by Lady McDonnell, wife of the present Lieutenant-Governor of the N.-W.P. and Oudh. The pupils assembled at 5 p.m. under an open shamiana in the compound, some female relatives being also present, as well as the two native teachers (a Brahman Pundita, and a Mahommedan Begum). Lady McDonnell was accompanied by Miss McDonnell, the Misses Mackintosh (daughters of the Commissioner of Lucknow), Mrs. Darrah (wife of the Deputy Commissioner), Miss Hope, Miss Bridge, M.D. (Medical Attendant), Miss D'Abreu (Inspectress of Schools, N.-W.P., and several other ladies.

An address to Lady McDonnell was read in English by Shuhashini Bose, a Bengali pupil. The prizes, consisting of books, work-boxes, dolls, &c., were then presented, each pupil receiving something as a reward or encouragement. This was followed by the reading of a report of the work of the year by Mrs. Knyvett-Hoff, the Lady Principal, who quoted from a very favourable criticism of the school work made a few weeks previously by Miss D'Abreu, the Government Inspectress. Then the meeting became less formal, and Lady McDonnell and the other visitors went round and said a few words to the pupils, some of whom sang very sweetly, after a little persuasion, a few native songs. It did one's heart good to see the bright intelligent faces of these girls, whose very looks bear witness to the excellent care and management of their kind Lady Principal, Mrs. Knyvett-Hoff, who devotes her whole time to the School. Schoolgirls at home will find it hard to believe that the offer of a holiday was received with no enthusiasm at all by these little Hindus and Mahommedans, to whom there could be no greater punishment than being kept away from school, where they get that variety and interest which is lacking in their homes to an extent that only those who have visited Indian zenanas can realise.

EVELYN HOPE.
MEMORIAL TO THE LATE MRS. COLQUHOUN GRANT.

A Committee has been formed, consisting of the following gentlemen, for the purpose of collecting funds to erect a suitable memorial to the late Mrs. Colquhoun Grant, of Kidderpore House, Calcutta: The Rev. W. H. Bray, The Rev. Barclay Kitchin, G. W. Lecq, Esq., T. Mitchell, Esq., Major Montanaro, Captain Petley, R.N., F. J. Rowe, Esq., P. Wagstaff, Esq., W. Parsons, Esq., Hon. Secretary and Treasurer.

Mrs. Colquhoun Grant came to India in the year 1861, and was appointed Lady Superintendent of the Military Orphan Society’s Institution at Kidderpore on the 11th April 1864, retaining the position until her death, which took place on the 24th September 1895, a period of more than thirty-one years. In addition to her official duties at Kidderpore House, over which she presided with zeal and fidelity, always having the best interests of its wards at heart, Mrs. Grant always found time to identify herself with philanthropic and charitable works, whether for the benefit of Europeans or Natives of India. She was a member of the Committees of the Hospital Nurses’ Institution, the Women’s Friendly Society, and the Lady Dufferin Hospital, in each case since their formation, besides being one of the Visitors at the House of Industry and Leper Asylum, in the inmates of which latter she took a sympathetic interest, providing a special fund to procure them extra comforts. Mrs. Grant had many friends in Native Society, where she was well-known as the Honorary Secretary of the Bengal Branch of the National Indian Association, founded in 1871 by the late Miss Mary Carpenter with the view of promoting kindly relations between the English and Native communities, and of advancing the cause of social progress in India. Of the practical sympathy and assistance Mrs. Grant was always ready to extend to those in distress, it is almost unnecessary to speak.

It has been felt that there must be numerous friends of Mrs. Grant both in India and England, besides others who have enjoyed at one time or another her hospitality at
Kidderpore House, who would be glad to aid in perpetuating her memory, and contributions are now asked for the purpose of placing, as a memorial, a stained glass window in St. Stephen’s Church, Kidderpore, or failing sufficient funds being available for this a handsome mural tablet in the same Church.

In order that as large a number of subscribers as possible may be obtained, the maximum amount of subscription has been limited to Rs. 10.

Subscriptions may be paid to Major Montanaro, 16th Bengal Infantry, Alipore, or to any member of the Committee, and also to W. Parsons, Hon. Secretary and Treasurer, 3 Harington Street, Calcutta.

Miss Manning, Hon. Sec. N.I.A., 35 Blomfield Road, Maida Hill, W., will be glad to take charge of any contributions from England to the Fund.

WOOLWICH ARSENAL.

On April 20, a party of members of the National Indian Association visited Woolwich Arsenal, with a special order. It is of great extent, and 16,000 men and boys are employed in the various workshops. Surprising operations were going on, which showed how enormous was the force available—as when plates of metal were cut through by steam saws as readily as if they had been of pasteboard. A nine-ton hammer was at work, which came down with a stroke of 200 tons upon a block of red-hot iron, spreading sparks far and wide. The shell foundry and the bullet factory were shown, and the guides explained the process of making the large guns for vessels and fortifications, one of which, with a range of six miles, was ready for placing on a new man-of-war. The visit was of great interest, and it was astonishing to notice how small a proportion of human force sufficed to control and direct the powerful machinery.
GIRLS’ SCHOOLS IN BARODA.

[Report read in Marathi before her Highness Maharani Chimnabai Saheb by Mrs. Sagunabai Dev, on the occasion of the Prize Exhibition for girls and women, Baroda, 1895.]

THIS auspicious day is worthy of record in the history of the Educational Department, because in Baroda this is the first Prize Exhibition intended exclusively for girls and women studying in the various schools here.

That her Highness the Maharani Saheb should graciously preside for such a noble object, and that the various enlightened and respectable ladies of this city should attend and show so much interest in it, is a fact very extraordinary, and greatly encouraging to the cause of female education.

In order to see what unexpected progress was made in the spread of education in this State within a score of years, on account of the princely beneficence and earnest zeal of H.H. the Maharaja Saheb, it would be quite sufficient to state that when 20 years ago only 6,000 pupils were receiving education in 70 schools in the Baroda territories, at present we have 1,334 schools with 87,994 pupils attending them. This Exhibition of to-day having been intended for the fair sex only, they would be specially interested to hear what progress female education has made in this state, and I therefore take leave to mention here a few facts and figures pertaining to it.

In 1875—i.e., twenty years ago, there were in this State only two girls' schools, with 22 girls attending them, whereas at present there are 89 girls' schools, and 7,544 girls and females are receiving the benefit of education in them. The only cause of such rapid progress of female education in our State in such a short period is the munificence extended to it by H.H. the Maharaja Saheb. Moreover, in the important resolution made by H.H. the Maharaja Saheb in the year 1886 for the advancement of education, his Highness has given orders to pay special attention to female education.
The foundation of the Educational Department was laid in this State in the year 1871; however, during the five years following that date, not a single girls' school could be started here. Two girls' schools were first opened in the year 1875 in the city of Baroda. What progress was made thereafter in the number of schools and girls attending them, will be evident from the following statement:

<table>
<thead>
<tr>
<th>Year</th>
<th>No. of Girls' Schools</th>
<th>No. of Girls</th>
</tr>
</thead>
<tbody>
<tr>
<td>1875</td>
<td>...</td>
<td>2</td>
</tr>
<tr>
<td>1880</td>
<td>...</td>
<td>8</td>
</tr>
<tr>
<td>1885</td>
<td>...</td>
<td>18</td>
</tr>
<tr>
<td>1890</td>
<td>...</td>
<td>35</td>
</tr>
<tr>
<td>1895</td>
<td>...</td>
<td>89</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Year</th>
<th>No. of Girls' Schools</th>
<th>No. of Girls</th>
</tr>
</thead>
<tbody>
<tr>
<td>1875</td>
<td>...</td>
<td>22</td>
</tr>
<tr>
<td>1880</td>
<td>...</td>
<td>502</td>
</tr>
<tr>
<td>1885</td>
<td>...</td>
<td>1,408</td>
</tr>
<tr>
<td>1890</td>
<td>...</td>
<td>3,415</td>
</tr>
<tr>
<td>1895</td>
<td>...</td>
<td>7,544</td>
</tr>
</tbody>
</table>

In the current year, as stated above, there are 89 schools and classes for girls and females, and they can be classified as under:

<table>
<thead>
<tr>
<th>Description of Schools</th>
<th>No. of Schools</th>
<th>No. of Girls</th>
</tr>
</thead>
<tbody>
<tr>
<td>Female Training School</td>
<td>1</td>
<td>35</td>
</tr>
<tr>
<td>Marathi Girls' Schools</td>
<td>6</td>
<td>586</td>
</tr>
<tr>
<td>Gujarati Girls' Schools</td>
<td>61</td>
<td>5,801</td>
</tr>
<tr>
<td>Urdu Girls' Schools</td>
<td>4</td>
<td>322</td>
</tr>
<tr>
<td>Antyaja Girls School</td>
<td>1</td>
<td>49</td>
</tr>
<tr>
<td>Zanana Classes</td>
<td>8</td>
<td>306</td>
</tr>
<tr>
<td>Music Classes</td>
<td>2</td>
<td>109</td>
</tr>
<tr>
<td>Tanjore Dancing Class</td>
<td>1</td>
<td>6</td>
</tr>
<tr>
<td>Village Girls' Schools</td>
<td>4</td>
<td>153</td>
</tr>
<tr>
<td>Tata Girls' School (private)</td>
<td>1</td>
<td>177</td>
</tr>
</tbody>
</table>

Over and above these 7,544 girls and females attending the 89 schools and classes, there were 2,963 girls attending the boys' schools. Thus we have in all 10,507 girls and females taking advantage of education in this State.

If we compare the percentages of girls attending the schools to the total female population of school-going age, we find that the percentage for this State is satisfactory, inasmuch as our percentage is 5.8, while those for the Bombay Presidency and Mysore are 4.0 and 3.4 respectively.

It is quite necessary to have female teachers for girls' schools. To supply this want, a Female Training School on a modest scale was established in the year 1882. This
School having been extended from year to year, there were 19 scholars attending it in 1890, and the number at present is 35. We have been able to supply the girls' schools of the State with 50 female teachers.

Till the year 1893, all attempts at approaching the Mahomedan female education had failed, but in this year, after great persuasion we were enabled to start a small Urdu girls school for the Bohra community at Sidhpur. Compulsory education having been introduced in the Amreli Mahal in the same year, two Urdu girls' schools were opened in Amreli proper, and at the close of the last year was started an Urdu girls' school in the capital. Thus at present there are in all 4 Urdu schools, with 322 girls attending them.

His Highness the Maharaja Saheb evinces great concern for the education of the backward classes also. Among the several schools started for the Antyaja students, there is one Antyaja girls' school, where there are 49 girls at present.

In order to enable those girls, who may have left the school on account of their age, to prosecute their studies further, and enable other grown-up women to receive education, an experiment of opening Zanana Classes was first made in 1886. In the commencement, one class was started in Baroda. At present there are in all 8 such classes in different towns, and 306 women attend them. Out of these eight, two are Marathi Zanana Classes, with 37 women attending them.

Two ladies had set the example of opening private girls' schools at Chhani and Bakrol in the Baroda Division. These were registered as grants-in-aid schools. When the system of opening village schools was introduced, these two girls' schools were merged into village schools. Besides these, two more village girls' schools were opened in Rupal and Valam in the Kadi Division.

In the Tanjore Dancing Class, girls of the dancing class learn the Tanjore dance to follow it as a profession.

The Navajbai Tata Girls' School at Naosari is a private school, but has been placed under the supervision of this Department. There are 177 girls studying in it, and it is doing very satisfactory work.

For imparting general education to girls, we have special standards for girls' schools, in which particular attention is paid to the position and wants of girls. The primary education of girls is completed in the seventh standard. In our State we have 21 girls in the seventh,
46 girls in the sixth, 112 girls in the fifth, and 213 girls in the fourth standard. The rest are in the lower standards.

In the majority of cases the girls leave off their study at the age when they begin to understand its value, and thus very few girls are able to reach the higher standards. Special scholarships are, therefore, being awarded in some schools with the object of inducing adult girls to continue their study in higher standards, and it has undoubtedly produced good effect in the schools where they are awarded. For still higher studies, besides, his Highness the Maharaja Saheb has been pleased to endow two scholarships for girls joining the Poona High School for Native Girls.

The Kindergarten system of teaching has been introduced in some of the schools. The teachers of this Department as well as those of other States have been making use of the Gujarati translation of "Paradise of Childhood," published by this Department. It is evident that this sort of teaching cannot be conducted satisfactorily without teachers who have specially studied the system.

Over and above the ordinary subjects introduced in the curriculum of girls' schools, arrangements have been made to teach the girls those things which would prove specially useful to them in after life. There is not a single school which has not got a tailor or a teacher for embroidery work. In large schools the girls learn a higher sort of sewing, as well as fancy and embroidery work. The subject of cookery not only forms part of the curriculum, but practical knowledge of it is imparted in some of the schools.

Voice is a special gift of Providence to the fair sex, and they are naturally fond of music. Still, in this country they have been kept aloof from it for some centuries. At the desire of H.H. the Maharaja Saheb, however, a beginning was made in the year 1889 to teach music on scientific principles. The number of girls in this subject was 58 at that time; the people, however, having gradually appreciated its advantages, the number at present has risen to 109.

Women can show great proficiency in the art of drawing. It is, moreover, specially useful to them in embroidery work. This subject was first introduced in 1890-91, and at present it is taught in the higher standards in seven girls' schools. There was, again, one girl who had passed the Second Grade Art Examination.

Hygiene is a subject particularly useful to women. This subject is taught in the capital here in the Gujarati Girls' School No. 1, Marathi Girls' School No. 1, and in
The Female Training College. Sanskrit is also being taught in these three schools as an experimental measure since 1889-90. The progress of some of the girls in this subject has been found to be satisfactory.

His Highness the Maharaja Saheb having desired that physical education of girls should be necessarily attended to, gymnastic apparatus specially intended for girls was ordered out from England. This is being used at present in Gujarati Girls' School No. 1. An order has also been issued for all the girls' schools in the State to teach the girls such games as are played by them. Many of the schools have been carrying out this order.

There being a great want of vernacular books useful for females, arrangements were made for the publication of some such books in accordance with the desire of his Highness the Maharaja Saheb. The following are the books published by, or under the patronage of, this Department:

1. "Stri Sikshana."
2. "Putri Siksha."
3. "Stri Bhushana."
4. "Be Beheno."
5. "Savita Sundari."
6. "Vadhu Bodha."
7. "Abalonnati Lekha Mala."
8. "Stri Hita Siksha."
9. "Stri Dharma Niti Sara."
10. "Striyoyna Sara Kamo."
11. "Prachina Hindu Striyonu Yasogana."

In addition to these, special arrangement was made to bring out a small book, entitled "Sanskrit Bhasha Praveshika" for facilitating the study of Sanskrit by girls. There being hardly any good work on cookery in Gujarati, the vegetarian portion in the six volumes of "Supa Shastra," published in Marathi by the orders of his Highness the Maharaja Saheb, was translated into Gujarati, and published in three volumes. It being found necessary to have a special School Reading Series for girls, a scheme was submitted to the Huzur, whereupon Rs. 6,000 were sanctioned for it. Contributions have accordingly been received from many of the writers for this series.

As the pupils assembled in this Hall belong to the several schools of the city, it would be desirable to say a few words as regards the progress of female education in the capital of the Baroda State.
The number of schools, classes, and that of girls are as follows:

<table>
<thead>
<tr>
<th>Description of Schools, &amp;c.</th>
<th>No. of Schools, &amp;c.</th>
<th>No. of Pupils.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Female Training College</td>
<td>1</td>
<td>35</td>
</tr>
<tr>
<td>Marathi Girls’ School</td>
<td>4</td>
<td>492</td>
</tr>
<tr>
<td>Gujarati Girls’ School</td>
<td>4</td>
<td>488</td>
</tr>
<tr>
<td>Urdu Girls’ School</td>
<td>1</td>
<td>109</td>
</tr>
<tr>
<td>Antyaja Girls’ School</td>
<td>1</td>
<td>49</td>
</tr>
<tr>
<td>Tanjore Dancing Class</td>
<td>1</td>
<td>6</td>
</tr>
<tr>
<td>Marathi Zanana Classes</td>
<td>2</td>
<td>35</td>
</tr>
<tr>
<td>Gujarati Zanana Classes</td>
<td>2</td>
<td>94</td>
</tr>
<tr>
<td>*Marathi Music Class</td>
<td>1</td>
<td>50</td>
</tr>
<tr>
<td>*Gujarati Music Class</td>
<td>1</td>
<td>59</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>18</strong></td>
<td><strong>1,417</strong></td>
</tr>
</tbody>
</table>

Three new girls’ schools were opened last year in the city: one Marathi, one Gujarati, and one Urdu. Within a few months the Urdu girls’ school has prospered to a far greater extent than was expected. This is owing to the exertions of Bai Dinbai, Head Mistress of that school; but great credit for the same is due to Mrs. Abbas Alli Tyabji, who further endeavoured to collect subscriptions for giving additional prizes to the girls of this school for special encouragement.

In conclusion, I beg to express my satisfaction for the great zeal shown for female education by Mrs. Sagunabai Dev, Mrs. Kashibai Herlekar, Mrs. Rukhmanibai Chhaganlal, Bai Dinbai, and Mr. Gaurishankar Prabhakarshankar, Head Master of the Female Training College.

HARGOVIND D. K.,
Director of Vernacular Instruction.

Baroda, 9th Dec. 1895.

* The girls attending the music classes belong to the Marathi and Gujarati Girls’ Schools.
A BOMBAY paper states that a very pleasant afternoon party was lately given to the lady members of the Bombay Branch of the National Indian Association and its Work Guild, by Mrs. Dimmock (the energetic Honorary Secretary, both of this Association and the Work Guild) at her residence, the "Beehive," Nepean Sea Road. There were present: Mrs. G. McLaren, Mrs. E. T. Candy, Mrs. R. D. Sethna, Miss Wacha, Miss M. C. Treb, Mrs. Leask, Mrs. and Miss D. J. Parakh, Miss Jamsetjee Jejeebhoy, Mrs. W. Squire, Miss Maneckjee Cursetjee, Mrs. J. Ferin Hamilton, Miss Bird, Mrs. Stephen, Mrs. and Miss Sassoon, Mrs. Haji Mahomed H. Ismail, Mrs. Mooljee Barbhaya, Mrs. Tribhowundas Munguldas, Begum Mumtaz Jehan Nasrullahkhan (the Begum of Jangira), Mrs. Hassan Ali, Mrs. Horbury, Mrs. Atia Hassan Ali, Miss McLauchlan Slater, Mrs. Noormahomed Jerajbhai, Mrs. A. M. Dharamsey, Mrs. N. Vamanrao, Mrs. Goolbai Balaramjee, Mrs. Putlabai N. Javeri, Mrs. Bapubai Vamanrao, Mrs. Hussobai N. Damtharao, Mrs. Kavasjee Dadabhoy, Mrs. Furdoonjee Framjee, Mrs. Nuzroodin Tyabjee, Mrs. Ali N. Tyabjee, Mrs. Lukmani, Mrs. and Miss Gostling, Mrs. and the Misses Humphrey, Miss Ellen Stones, Miss Edge, Miss Kimmens, Mrs. H. N. Seervai, Mrs. D. H. Dadysett, Mrs. J. A. Wadia, Mrs. Vernon Bayley, Miss Clarke, Mrs. Ranade, Mrs. and Miss Kalabhai, Mrs. Bhaisett, Mrs. Rustom K. Cama, Mrs. Khisty, Mrs. and Miss Freeman, Mrs. Amiroodin Tyabjee, Mrs. Ashruff Moizudin, Mrs. Grattan Geary, Mrs. H. W. Uloth, Mrs. Arnott, Miss Abbott, Mrs. Evans, and with Mrs. Birdwood, Lady Havelock (the wife of the Governor-elect of Madras), also graced the occasion, and mixed freely amongst the guests, many of whom were presented to her, and were much impressed by her amiability, whilst her ladyship expressed herself charmed, not only with the lovely tinted and graceful sarees of the Parsee ladies, but likewise with the picturesque dresses of the Mahomedan ladies. Mrs. Squire, Mrs. Bowen, and Miss Humphrey, by their singing, gave much enjoyment to the guests. Mrs. Candy also gave two solos on the pianoforte in her finished style. Miss Gostling contributed a charming recitation entitled "The Well of St. Keene." Though the party was an afternoon one, the guests did not disperse till a late hour. Very cordial were the thanks tendered to the hostess for her warm hospitality.
OBITUARY.

MR. MADHOWDAS RAGHUNATHDAS.

The cause of Hindu Social Reform has suffered a heavy loss from the death of Mr. Madhowdas Raghunathdas, one of the most courageous, consistent, and earnest champions of the Hindu widow marriage movement on this side of India. He had been ailing for nearly a year, suffering from asthma, and expired, on April 2, at his residence in Girgaum, known as the "Widow Marriage Hall." He leaves behind him his widow, one son, and two daughters. His funeral was attended by about sixty of his friends and admirers, among whom were Dr. Atmaram Pandurang, Messrs. N. G. Chandawarkar, Hormusjee M. Chichgar, Gokuldas K. Parakh, Damodherdas Goverdhandas, D. V. Madgamvkar, and S. P. Kelkar.

Mr. Madhowdas was born in Bombay in August 1830. He belonged to one of those families of the Kapole Bania caste, which were among the earliest to settle in Bombay. His father was a wholesale dealer in Chinese paper-umbrellas that were at one time largely used by Natives in this city. Mr. Madhowdas received his early training in a Guzerati school of the old type, with the late Mr. Karsandas Mulji, one of the first pioneers of Hindu Social Reform in Bombay, as his fellow-student. Mr. Madhowdas' education did not go beyond the three R's. On leaving school, he was apprenticed in a native firm. He wished to trade on his own account, but his father, who was well-to-do, declined to assist him, because he held strongly heterodox opinions on the social customs prevalent in his caste. But with a capital of Rs. 200 provided by his maternal grandmother, Mr. Madhowdas made his start in life as a dealer in Chinese umbrellas. His father practically disinherited him on account of his reform views by bequeathing his large fortune to the extent of a lakh of rupees to his elder brother (Mr. Madhowdas's uncle), and leaving to Mr. Madhowdas only Rs. 10,000. But nothing daunted the spirit or changed the course of the young reformer. To the columns of the Satya Prakash—a Guzerati weekly, started by Mr. Karsandas Mulji in 1865, and devoted to the cause of Hindu Social Reform—Mr. Madhowdas contributed articles on child-marriage and enforced widowhood, and, as he has himself said in his touching "Story of a Widow-Marriage," he wrote "very severely about the marriages of little girls with old men." He stood by the side of Mr. Karsandas Mulji in the well-known Maharaja Libel Case, and undertook at great personal risk to serve the witness' summons in that case on the Maharaja Jadunathji. About this time, he and Mr. Karsan-
das Mulji, with two others, opened an agency for trading with China. This firm was dissolved when Mr. Karsandas went to England. In the year 1871 came about the marriage of Mr. Madhowdas with a widow of his caste. The widow-marriage movement initiated by the late Vishnu Parshram Shastri was at that time one of the exciting topics of discussion in Hindu society. The first widow-marriage took place in the year 1869 under the auspices of the Widow-Marriage Association, and one of its immediate results was that a number of educated Deccan Brahmins, of whom Mr. Justice Ranade was one, were ex-communicated, as the parties to that marriage were Deccan Brahmins, and the gentlemen excommunicated had espoused their cause and dined with them. This led to a good deal of commotion. At this time Mr. Madhowdas was a widower. He has described in graphic terms, in his "Story of a Widow-Marriage," how he brooded on the miseries of Hindu widows, and resolved for himself to devote his life to their amelioration. In April 1871, he saw Mr. K. N. Kabraji (editor of the Rast Goftar), and got an advertisement inserted in that journal, offering a reward of Rs. 500 to the person who would get him a respectable widow of his caste willing to marry him. In his caste he was at once suspected as the author of the advertisement. Sir Munguldas Nathoobhoy sent for him, and warned him against continuing the advertisement or marrying a widow. The single advertisement, however, had the desired effect, and Mr. Madhowdas married Dhonkore Bai, a niece of Mr. Vurjeevundas Madhowdas. At the marriage a large number of educated natives attended, and Mr. Madhowdas ever acknowledged with gratitude the help rendered to him by Mr. K. N. Kabraji, Mr. Karsandas Mulji, the late Sir Frank Souter, Rao Bahadur Nana Moroji, and Mr. Justice (then Mr.) Ranade, and last but not least of all, by Vishnu Parshram Shastri, the father and founder of the widow-marriage movement. The late Mr. Sorabjee Shapoorjee Bengalee was also one of Mr. Madhowdas' enthusiastic supporters. Mr. Madhowdas' marriage raised a tremendous storm in his caste. Both he and his wife were excommunicated; and attempts were made to persecute them in a variety of ways. But he stood firm; and faithfully to the end of his life did he serve the cause of widow-marriage. His house in Girgaum became a home for many a helpless Hindu widow, and since 1871 under his auspices have been celebrated more than twenty-five widow-marriages. His purse was ever open for the relief of distressed widows. His opponents did their best to put him down. An attempt was once made by some Hindu gentlemen to deprive him of the invitation to parties at Government House, but the attempt failed. For some time recommendations made by some of his friends to Government to confer on him the Justiceship of Peace of Bombay proved unavailing, till, in 1892, the late Mr. Justice Telang wrote strongly on the subject to Lord Harris, who made Mr. Madhowdas a J.P. Mr. Madhowdas was the leading partner of a firm trading in embroidery and silk cloth, having its shop near the Victoria Terminus. Not blessed with a
University education, he was entirely a self-made man, and he led the cause of Hindu Social Reform with a rare sincerity and persistency of purpose. His death leaves a void in the Hindu community which it will be difficult to fill up, and we can only hope that the noble example of his life will not fail to find an ever-increasing number of followers in the Hindu community, which needs men of his stamp to carry on the good work of social reform.

*Bombay Gazette.*

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**PUZZLES.**

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**I.**

1. Off to the links is now the cry,
2. For Golf is my — — — —
3. Nor swift, nor — — — — be,
4. But aim — — — from the Tee.

In line 2 insert word of four syllables.
In line 3 insert word of four syllables.
In line 4 insert word of three syllables.
All three inserted words to be formed of the same letters *transposed.*

**II.**

*My first* is all,
*So is my second,*
*And also my whole.*

**III.**

Why is the assessor of taxes always amiable?

---

**DOUBLE ACROSTIC.**

The first, they say, laughs at the second's maker:
The two combined forbid you to forsake her.

1. Suggestive of Hibernian whiskey.
2. He's noisy, Horace says, and frisky,
   And sometimes to bystanders risky.
3. Show valour so that all may know it.
4. Its shepherd proved to be a poet.
PUZZLES.

PUZZLE OF LAST MONTH.

DOUBLE ACROSSIC.

'TWO WELL-KNOWN WRITERS.'

1. Played often on a level green.
2. Single I must be and have been.
3. A compact divers folks between.
4. Sailors avoid the land thus seen,
5. Unless my fifth should intervene.

Solution.—Quill; Steel.

Q uoit S
U ni T
I ndentur E
L e E
L ul L.

We are glad to state that Mademoiselle D. Menant, who, as well as her learned father, takes great interest in the literature of India, has consented to become a Corresponding Member for Paris of the National Indian Association. This lady helps by her writings to bring Indian subjects to the notice of the French public, and she has devoted special study to the history of the Parsi community.
The Annual Meeting of the Dufferin Fund took place at Calcutta on March 13th. The Association has now existed for eleven years, and Lord Elgin, who presided at the meeting, remarked on the gratifying fact, stated in the Report, that the number of patients being treated in the Hospitals maintained by the Fund now exceeds a million. His Excellency said that wherever he went on his tours he found a Hospital for women affiliated to the Fund, and that Lady Elgin made a point of visiting the Hospitals. Special mention was made of Bhopal and Mysore. The Begum of Bhopal has promised any assistance that might be required for the Hospital in her State, and at Mysore there is a Dufferin Hospital in every one of its six districts.

Lady Elgin, before leaving Calcutta for Simla, visited the Victoria Hospital, meeting there Lady Mackenzie and the members of the Bengal Dufferin Fund Committee. Her Excellency and party were escorted through the building by Miss Bämler, M.D., and Lady Elgin expressed her warm approval of the arrangements.

A meeting has been held at Rajkot, in reference to a proposed memorial to Mr. Chester Macnaghten, Principal of the Rajkumar College, and to record the universal esteem and respect with which he was regarded throughout the Province. Colonel Hancock, the Acting Political Agent, presided, and many representatives of the leading States in Kathiawar attended. A Committee was appointed to receive subscriptions and to determine the form of the Memorial. The Secretaries of the movement can be addressed Rajkot, Kathiawar.

Lady Elgin gave a school treat on March 20th, in the grounds of Government House, Calcutta, to about 2,000 children. Lord Sandhurst gave a treat, on March 18, to nearly 800 school children of Bombay.

H.E. Lord Sandhurst lately visited one of the poorest parts of Bombay, in order that he might see for himself what the dwellings were like. He found many of the rooms very small and dark, and with no ventilation but from the doors. Often eight, ten, or twelve persons inhabited these small rooms, and outside in the narrow streets were goats, cows, and pariah dogs. In a shop inhabited by a shoemaker, a cow was found chained in the centre of the room. The passages in the houses were often dark and
narrow, and the heat was suffocating. Heaps of rubbish lay about. Altogether these parts of Bombay are dangerous in regard to epidemics, and most unhealthy at all times from dirt and confined space.

The Fergusson College at Poona has been munificently aided by H.H. the Thakore Saheb of Gondal, and as a mark of gratitude from those interested in the College, a portrait of His Highness has been subscribed for. On March 3 the portrait was unveiled by Mr. Selby, the Principal, in the Lecture Hall of the College, in the presence of a large gathering. Mr. Selby urged upon the senior students that they should seek to follow the example set by the Thakore Saheb in his love of work and study. Professor E. K. Gokhale spoke on behalf of the Managing Board of the Deccan Education Society — which founded the College — expressing the thanks of the Society for the large donation from the Thakore Saheb which has enabled them to erect the new and commodious quarters for students.

The prize distribution of the Alexandra Native Girls' English Institution, Bombay, took place a few weeks ago at the Town Hall. The chair was taken by H.E. the Governor, and the prizes were distributed by Mrs. E. T. Candy. Some good recitations were given, and the Times of India remarked that "the manner in which the pupils acquitted themselves must have been, indeed, gratifying to Mr. Cursetjee Manockjee Cursetjee, President of the Committee, and Miss Manockjee Cursetjee, the son and daughter of the founder, both of whom take a warm and active interest in the welfare of the Institution. Lord Sandhurst, after expressing his interest in the performances of the girls, said that he sincerely wished he could see female education spreading more rapidly. His Excellency added: "I was told at Ahmedabad the other day that that city outstrips Poona in the matter of such education, and possibly Poona may consider that it outstrips Bombay. Well, I have no objection to that competition so long as there are schools enough for little girls, and I should like to see each place so jealous of the number of schools in it that tuition should more rapidly increase. The Parsee community have done a very great deal in Bombay and elsewhere for suffering humanity. There are many movements of various descriptions in this city connected with medical aid and so forth, bearing the names of illustrious citizens, and I should like to see a number of schools also bearing the names of those we honour, and I am sure that any money which is given in that direction will be productive of the most beneficial results."

An Exhibition of Needle-work was held by the Madras Branch of the National Indian Association on the 18th February in the Museum new buildings, Pantheon Road, at 5 p.m. It was opened by H.E. Lady Wenlock, who was conducted to the Exhibition Room by the Secretaries, where she inspected the various works.
exhibited. Among those present were the Hon. Mr. and Mrs. Sturrock, Miss Bose, M.A., Mr. and Mrs. Subrahmaniam, Mrs. Hammick, Mrs. Benson, Miss Searl, Mr. and Mrs. Winterbotham, Mrs. Grose, Mrs. Wilson, Mrs. Ormerod, Mrs. Peebles and Mrs. Chambers. Mrs. K. P. Govinda Menon, daughter of the Sub-Registrar, won the chief prize in one branch.

Mr. K. R. Cama, President of the Parsee Girls’ Schools Association at Bombay, announced at the late prize distribution of the School that Bai Meberbai Serewalla had presented the sum of Rs. 1,000 for the purpose of continuing Kindergarten teaching in these Schools.

Mr. M. M. Murzban, Barrister-at-Law, Bombay, has been honoured with the silver palms (palmes d’argent) d’Officier d’Académie, on account of the invaluable assistance rendered by him to some French authors.

PERSONAL INTELLIGENCE.


At the close of the Spring Session of the Royal Agricultural College, Cirencester, the diploma of membership was conferred on Sidh Bisal Mahli, and the Associateship on Behari Lal Merh.
The following have passed the 2nd M.B., C.M. Examination of the University: Sarat Mullick, 1st Class Honours, and Senior Prize in Medicine; M. N. Chaudhuri, B. N. Mullan, and D. C. Sethna.

At the Levée held at St. James's Palace, on March 27th, by H.R.H. the Duke of Connaught and Strathearn, K.G., on behalf of her Majesty, the following had the honour of being presented to his Royal Highness, by the Political A.D.C. to the Secretary of State: Mr. Ali Akbar Hassanally, Sheikh Ahmed Hassan, Mr. Abdul Karim Khan, Mr. Azeezur Rahman Khan; Khwaja Mohammed Gholam Sadiq.

The eldest son of the Prime Minister of the Nizam, Sultan-ul-Mulk, has reached Vienna on a tour through Europe.

Arrivals: Mr. Sarodamand, from Bengal; Mr. Mohendra Nath Dutt; Mr. Charu Chunder Dutt, eldest son of the Dewan of Kuch Behar, and son-in-law of Mr. H. C. Mullick, of Calcutta; Mr. Mohanlal Jivanlal Vakil and Mr. Velji Shavji Doshi, from Kathiawar; Mr. H. J. Bhabha (Education Secretary, Mysore State) and his son; Mr. Balchandra Chintama Ketkar, from Poona.

Departure: M. B. J. Jadhao (LL.B. Calcutta), for Baroda.

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Books of the value of £1 and 10s. are offered in connexion with the Indian Magazine & Review, for Prize Essays on the following subject: "What should be the Aims of an Historian?" To be illustrated by comparisons as to the treatment of History by well-known writers.

The above Prizes will be awarded for the Essays which the Adjudicators decide to be first and second in merit; and the two Essays will appear in this Magazine. The length is not to exceed five pages.

The latest date for receiving the Essays is fixed for June 1.

Address, care of Editor of the Indian Magazine & Review, 35 Blomfield Road, Maida Hill, W.
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To extend a knowledge of India in England, and an interest in the people of that country.
To co-operate with all efforts made for advancing education and social reform in India.
To promote friendly intercourse between English people and the people of India.

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