THE NATIONAL INDIAN ASSOCIATION IN INDIA.

Last month we published the Rules of the National Indian Association, including the Rules respecting the formation of Branches. These latter we here reprint, that they may be fully known to those who are working for the Association in India. They are as follows:—

Branches of the Association. Branches in India will be required to observe the following conditions, namely:—

1. The adoption of the general principles of the Association, as laid down by these Rules, and action upon those principles.

2. An annual subscription for not less than ten copies of the Magazine of the Association, to be paid in English money to the Treasurer.

3. The appointment of regularly constituted Committees of English and Indian gentlemen and ladies, representing as far as possible all sections of the community, which Committees shall hold meetings at stated intervals.

4. The framing and submitting to the Committee of the Association of Rules for the administration of the Branch.

5. The forwarding of an Annual Report to the Secretary of the Association for incorporation in the general Annual Report early in the year.

The following and similar objects are commended to the attention of the Branches:—Home Teaching, Training of Teachers, Lectures and Discussions, Soirées, Social Intercourse, Publication of Sound Literature, Scholarships, Distribution of Prizes, Educational Exhibitions, Industrial Schools, Circulation of the Magazine, &c.

It is desirable that Local Committees should be formed in connection with the Branches of the Association.

The relations between the Branches and the Association shall be subject to review at the Annual Meeting of each year.

It will be observed that the greatest freedom as to organisation and objects is indicated. Local needs and local openings for educational work are so varied in different parts of India that the Central Committee would consider it in every way undesirable to attempt to dictate in these respects. All that is required is that the Committees should be properly constituted, and that they should work for the general aims, and in accordance with the general principles, of the Association. Everywhere in India there is a great deal to be done in promoting education for girls and for ladies, in encouraging indigenous efforts in this and other
directions, and in providing occasions for social intercourse, but each Branch can most successfully take up the particular practical line which at that centre appears to be of most hope and promise. It is remarkable how much has in the last few years become possible, which formerly would have been thought Utopian, and doubtless new forms of development of educational work will grow into favour year by year, which as yet have not been even suggested. "The great point is to secure that all that is done tends to sound, and not superficial, progress.

The reference in the Rules to "Local Committees" is introduced for the first time, in consequence of the successful formation of such Committees or "Branch Societies" in the Madras Presidency. At various towns Home Teaching has been thus started by a small organisation connected with the Central Branch, and it is hoped that the system will spread. A few simple Rules unite the new centres to Madras. It would be very satisfactory if all the Branches of the Association could in the same way extend their influence to the Mofussil. It does not follow that these Local Committees need take up Home Teaching. They may perceive that other educational objects are more within their practical scope. But the effect of such new centres would be very advantageous in rousing vitality in places that are very backward in education and in strengthening the Central Branch by giving it a firmer basis in the Presidency or Province.

We have received from Mr. M. Shama Rao, the Hon. Secretary to the Mysore Branch, an interesting paper read by him at a meeting of that Branch, containing several suggestions as to the means of spreading the influence of the National Indian Association. The paper commences with some remarks on the importance of general education, which the writer calls "a serious practical question, the solution of which cannot with much advantage be postponed, nor its importance overrated." The writer then discusses "the agencies employed to spread education in India," enumerating them, viz., the Government, Missions, and "private agencies." The last, he thinks, are specially valuable in stimulating progress, and among them he points to this Association. He says: "The National Indian Association has many recommendations in its favour; in the first place it is purely a philanthropic Society, started by a philanthropic lady (Miss Carpenter), and maintained by equally philanthropic subscribers. In the next place, in all the proceedings of the Association, the principle of non-interference in religion and politics is strictly observed. As such, the Hindu and the Mohammedan, the Parsee and the European
meet on common ground without prejudice to their religious or political opinions. Lastly, it exercises considerable influence, as it numbers among its members many princes, noblemen, and distinguished ladies and gentlemen;” and, as one of the great objects of the Association is to co-operate with all efforts made for advancing education and social reform, the writer urges that it is worthy of all possible support.

He tells us that his Branch numbers 80 members, paying each a minimum subscription of Rs. 7 per annum. He complains greatly that more general and generous support is not given to the Association, and attributes this to several causes, such as the absence of efficient local organisation, want of what he calls artificial stimulus, and the exclusion of native members not acquainted with the English language. But we must let him speak for himself on these points, and as to the remedies he suggests:—

"There are a few causes at present which stand in the way of the growth of the Association. In the first place, the establishment of a Branch in any town or centre is left to the spontaneous initiative of the people there. Miss Manning’s visit to India in 1888–89 brought about the establishment of a few more Branches, but it is impossible that she should visit India every year, even though it is true that such visits would infuse more life into the working of the Association. It is not to be expected that without some external pressure many persons will come forward with their support. The absence of such stimulating pressure is one of the causes of the slow progress made. In the next place, no effort appears to have been made to enlist gentlemen as members unless they are acquainted with the English language.

"It is desirable that there should be a General Secretary to represent the Association in India. He should visit all parts of this country, and impress on the minds of the people the utility of establishing Branches of the Association. Every such Branch also should send out their agents to enlist more members, and should be prepared to incur some expense in the shape of travelling or other allowance to such agents. It is also desirable that they should patronise some good vernacular Magazine, which should take the same place, in the case of people knowing only the vernacular, as the Indian Magazine does in the case of English-knowing persons."

Mr. M. Shama Rao shows how in Mysore his Branch subscribe for a number of copies of a Magazine “of enlightened and progressive tendencies,” published in Kanarese, and circulate them among the members. This is a hint which some of our
other Indian Branches might perhaps accept, and an occasional article in such Magazines on the special objects (or the working) of the Association would probably be of material use. Another practical application of this idea of utilising the Press has already been attempted in the Western Presidency, where, by the kindness of certain native gentlemen interested in the work, and through the courtesy of the Editors, translations of the Rules, &c., have been published in the local papers, and useful information regarding the aims and working of the Association has been thus conveyed to a very large number of persons.

Regarding the writer's other suggestions, it may be observed that the general organisation scheme propounded by him is a somewhat ambitious one, and it is, moreover, open to question whether the Branches already established would be willing to subject themselves to the discipline and uniformity in rule and practice involved by subordination to a central authority. At any rate, the travelling and other expenses of the Agents would be far beyond the means already existing.

We do not think that in other Branches the knowledge of English is an essential qualification for membership, and perhaps this rule might be relaxed in Mysore.

Mr. M. Shama Rao's paper concludes as follows: "It should be our endeavour to maintain this useful Association with care, and thus enable it to bring forth more branches, and bear richer fruit than before. It is not much that is asked, for the fruits are for our own consumption."

It is sometimes asked, why should there be an Association for the objects aimed at? Why not trust to individual interest and individual activity? The answer is, that permanence of effort is best secured by organisation and by combined action. Especially in India, where continual changes are taking place in regard to stations and spheres of work, whether among Europeans or Indians, the effects of personal exertion entirely disappear in a few months if several have not already united to develop the schemes that have been undertaken. Besides, the aid of newcomers is much more likely to be available if the whole matter has not to be again and again initiated. Finding arrangements started, and the preliminary information obtained, each helper can at once take up a share of useful work, even for a short period; leaving it again, if necessary, in the hands of those who come next on the scene, while they themselves can readily fit into another centre with similar aims, at the place to which they remove. Comparatively little has as yet been accom-
plished in regard to a complete organisation in India of the National Indian Association, but the Central Committee desire to urge upon their co-workers there the importance of trying to strengthen the Branches separately and mutually, and by frequent correspondence and punctual transmission of reports to keep up a close relation to the central body in London. There are two special links, by means of which the various divisions of the Association can be brought into closer union, namely, the *Indian Female Education Fund* lately founded, from which the Central Committee makes grants to the Branches; and the *Indian Magazine and Review*, which, as the organ of the Association, chronicles information as to educational and social progress in different parts of India, while at the same time it helps to stimulate in England an interest in Indian topics.

It is satisfactory that Mr. M. Shama Rao has started consideration of the question how to extend the usefulness of the National Indian Association in India, and we shall be glad to print suggestions from other Branches in regard to any of the points touched on in the present article.
IN THE CITY OF RUBENS.

(The great painter, P. P. Rubens—1577-1640—lived at Antwerp.)

Of the many holiday tourists who traverse Belgium how few really explore Antwerp! Most travellers “break their journey” there, and all who do so visit the Cathedral. But how few even penetrate to the Musée Plantin, or the Jardin Zoologique, or the many little known but interesting nooks and corners of the town! How many tourists know of the pleasant steamer excursions that can be made up the Scheldt?

Yet Antwerp possesses many attractions to detain the traveller. To readers of Motley’s history it is classic ground. Most old towns bear the impress of the date of their greatest prosperity or greatest notoriety. Antwerp teems with memories of the sixteenth century. The hand of the “improver” has demolished whole quarters of interesting old houses, but the street names still recall memories of the rule of Alva. The Place de Meer, the Canal au Sucre, the Horse-market, are still named as they were three centuries ago, when they formed the ghastliest shambles of the awful “Spanish Fury,” when for three days and nights the Castilian butchers murdered at will, and found in these streets the fiercest stand of the devoted burghers who sold their lives dearly.

If we enter the ancient house called the Plantin Museum we are entirely transported back to the sixteenth century.

Readers of the English Illustrated Magazine of some months back will remember the detailed description of this charming old-world relic which still appears too little known to the average tourist. The house of the great sixteenth century printer—a fine mansion containing over thirty rooms—remains much as it might have done three centuries ago, had its occupants quitted it for an hour or so. The bedroom is ready for occupation; a spinning-wheel stands in a convenient nook in the largest sitting-room; in the composing and printing rooms the presses are ready for work—all seems to delude the visitor into the idea that the workmen have only gone out to dinner.
Of the art treasures of the house, its costly sixteenth century furniture, its pictures, its engravings, its collection of printed books and MSS. we have no time to dwell upon here, but those who desire to know what the abode of a wealthy Flemish art-worker of the sixteenth century resembled have but to visit the house of Plantin at Antwerp.

Antwerp justly boasts that its Zoological Gardens are the finest in Europe. There, in the vast open-air aviaries, parroquets, canaries, and a host of rare foreign birds fly in flocks across the grass, and nestle amid trees and shrubs—a strange contrast to the melancholy creatures who hop dismally from perch to perch in small cages. Space is freely granted to all the animals in the Antwerp collection, from the bears in their roomy enclosure (we cannot fairly describe it as a cage), close to the mock Swiss mountain where goats and chamois leap gaily amid the miniature crags, instead of pacing dismally in a small enclosure. The only distressing feature in the collection is the too well arranged remains of the half-burnt monkeys, which fell victims to the fire in the Gardens some years ago. Carefully stuffed, the poor little creatures are preserved with singed and injured bodies, a terribly human look of terror and pain on some of their faces. These melancholy relics are in a house separate. It is pleasanter to stroll without in the beautifully kept gardens, where a band plays daily, and where, on certain evenings, illuminations add to the attractions of the scene. In the upper part of the town are some other charming gardens, the property of a private society, but where strangers can be admitted on payment of a franc. There can be heard, twice a week, an admirable stringed band of some seventy performers.

Persons fond of river excursions might find worse employment for a fine day than taking one of the little steamers that ply up the Scheldt to various quiet villages. The longest excursion is to Tamise (called Temsche by the common people) and occupies about an hour and a half. Travellers in Belgium have probably noted that in the large towns the street names are given in both French and Flemish. In Brussels French precedes Flemish; in Antwerp Flemish precedes French. The distinction is significant. To leave the beaten track in the neighbourhood of Antwerp is to find that the French on which the tourist prides himself is by no means a "tongue readily understood of the people." It was a work of time to discover that the Tamise of the hotel porter was identical with the "Temsche" to which the little steamer professed to go; and when arrived at the former the English travellers had
to eke out language with signs before they could procure luncheon at the little inn on the landing place. Cheese lovers might visit Tamise for the sake of learning what Dutch cheese really is. Fresh, soft, and creamy, the Dutch cheese served at the Belgian inn is an entirely different viand from the article of the same name which is sold in England. It does not apparently improve by keeping.

Even the antiquarian may pardon one modern innovation into Antwerp—the excellent tramcars which fly about the city—open vehicles with a light roof overhead, the seats all facing the horses; they can be readily entered or quitted, even while the car is in motion. Tourists might gain a good knowledge of the town by committing themselves to these cars and seeing where they will arrive. Sometimes the vehicles thread narrow winding streets which Rubens and Plantin might recognise. Sometimes they pop along modern boulevards lined with cafés. Sometimes they traverse the road by the docks, so long the pride of Antwerp.

Three centuries ago the English sailors at Antwerp docks rejoiced and “drank one hundred crowns of drink-money sent by the Regent” (Mary, Regent of the Netherlands) at the apocryphal tidings of the birth of an heir to Philip of Spain and Mary Tudor.

The remains of the “Castle of Steen” at the side of the docks contain some interesting relics of the time of the Spanish occupation, and lovers of the terrible may find pleasure in exploring the dungeons, with their trap-door opening to the Scheldt, where so many of the victims of Alva's tyranny were murdered and committed to the night tides. Strange associations cluster round the relics of that fortress, built to overawe the burghers by their Spanish rulers. What fierce struggles have taken place for its possession! what tragedies been enacted within its walls! Before this citadel stood the thrifty Antwerp merchants in 1577, holding up purses full of gold to tempt the soldiers of Spain into surrender; the good burghers wisely judging that the sight of the precious metal would be more eloquent than any promises on paper.

But it would be impossible to enumerate the memories that every step in the “City of Rubens” recalls to the historical student. In the Cathedral, where the pictures of the great master are grudgingly shown for a fee, commenced that outbreak against “images” which ran through the churches of Antwerp in 1566, when the Protestant party sacked so many religious edifices. The tawdry image of the Virgin now carried in procession at the
annual "Ommegang" is but the successor of the "Mayken" destroyed by the rioters three centuries ago.

The well outside the Cathedral, with its delicately wrought iron cover, recalls the romantic story of its maker, Quentin Matsys, the young blacksmith whom love converted into a painter.

The sweet cathedral chimes remind us that Charles the Fifth stood "godfather" to their largest bell.

As we wander in the older portions of the town, the Antwerp of to-day becomes less real than the Antwerp of the past, and we feel with the modern historian of the Netherlands, "I can call by his Christian name and hail as a brother . . . . any sixteenth century ghost who flits across the scene."
STRUGGLES OF A HINDU STUDENT IN COMING TO ENGLAND.

One of the Indian barristers, whose departure from England we lately chronicled, has given the following account of the difficulties which he had to encounter in attempting to visit this country for the study of Law. He was requested to state his experience by the Editor of the Vegetarian, from which paper we take the narrative. He determined from the first to preserve his caste in regard to not eating meat, according to a promise made to his mother, and he thus found the vegetarian restaurants of great service. Before he left he was the guest of the London Vegetarian Society at a farewell dinner at the Holborn Restaurant.

This Indian student was first asked what was the reason which first induced him to think of coming over to England and adopting the legal profession.

In a word, ambition. I matriculated at the Bombay University in the year 1887. Then I joined the Bhownagar College, for unless you graduate at the Bombay University you get no status in society. If you want any employment before that, you cannot secure, unless of course you have a very good influence to back you up, a respectable post, giving a handsome salary. But I found that I would have to spend three years at the least before I could graduate. Moreover, I suffered from constant headaches and nose-bleeding, and this was supposed to be due to the hot climate. And, after all, I could not, even after graduating, expect any very great income. While I was incessantly brooding over these things an old friend of my father's saw and advised me to go to England and take the robe; he, as it were, fanned the fire that was burning within me. I thought to myself, "If I go to England, not only shall I become a barrister (of such I used to think a great deal), but I shall be able to see England, the land of philosophers and poets, the very centre of civilisation." This gentleman had great influence with my elders, and so he succeeded in persuading them to send me to England.

This is a very brief statement of my reasons for coming to England, but they by no means represent my present views.
Of course your friends were all delighted at your ambitious purpose?

Well, not all. There are friends and friends. Those who were my real friends, and of about my age, were very glad to hear that I was to go to England. Some were friends, or rather, well-wishers, old in years. These sincerely believed that I was going to ruin myself, and that I would be a disgrace to my family by going to England. Others, however, set up their opposition simply from malice. They had seen some of the barristers who gained fabulous incomes, and they were afraid that I might do the same. Some, again, there were, who thought that I was too young (I am now about twenty-two), or that I should not be able to bear the climate. To cut the matter short, no two persons supported or opposed my coming on the same grounds.

How did you set about carrying out your intention? Just tell me, if you please, what were your difficulties, and how you overcame them?

Even to try to tell you the story of my difficulties would fill up the whole of your valuable paper. It is a tale of misery and woe. The difficulties may well be likened to the heads of Rāvan (the giant of the second great Hindu epic Ramayana, whom Rāma the hero fought, and ultimately defeated), which were many, and which were no sooner chopped off than replaced. They may be divided chiefly under four heads, viz., money, consent of my elders, separation from relations, and caste restrictions.

First, then, as to money. Though my father was the prime minister of more than one Native State, he never hoarded money. He spent all that he earned in charity and the education and marriages of his children, so we were practically left without much cash. He left some property, and that was all. When asked why he did not collect money and set it aside for his children, he used to say that his children represented his wealth, and if he hoarded much money he would spoil them. So, then, money was no small difficulty in my way. I tried for some State scholarship but failed. At one place I was asked to prove my worth by graduating and then expect it. Experience teaches me that the gentleman who said so was right. Nothing daunted I requested my eldest brother to devote all the money that was left to my education in England.

Here I cannot help digressing to explain the family system that prevails in India. There, unlike as in England, the children always, if male, and until marriage, if female, live with their parents. What they earn goes to the father, and so also what
they lose is a loss to the father. Of course even the male children do separate under exceptional circumstances, e.g., in the case of a great quarrel. But these are the exceptions. ' In the legal language of Mayne, "Individual property is the rule in the West. Corporate property is the rule in the East." So, then, I have and had no property of my own. Everything was under the control of my brother, and we were all living together.

To return to the question of money. What little my father could leave for me was in the hands of my brother. It could only be set free subject to his consent. Moreover, that was not enough, so I proposed that the whole capital should be devoted to my education. I ask you if any brother would do so here. There are very few such brothers in India. He was told that I might prove an unworthy brother after imbibing the Western ideas, and that the only chance of regaining the money would be in my returning alive to India, which was very doubtful. But he turned a deaf ear to all these reasonable and well-meant warnings. There was one and only one condition attached to the consent to my proposal, viz., that I should get the permission of my mother and my uncle. May many persons have such brothers as mine! I then set about the allotted task, which I can assure you was uphill enough. Fortunately I was the pet of my mother. She had much faith in me, and so I succeeded in getting over her superstition, but how was I to make her nod consent to a three years' separation? However, by showing the exaggerated advantages of coming to England, I got her to accede, with much reluctance, to my request. Now for the uncle. He was on the point of going to Benares and such other holy places. After three days' incessant persuasion and arguments I got the following answer from him:—

"I am going on a pilgrimage. What you say may be right, but how could I willingly say 'yes' to your unholy proposal? The only thing I can say is, that if your mother does not mind your going I have no right to interfere."

This was easily interpreted into "yes." Nor were these the only two whom I had to please. In India every one, no matter how remotely connected, thinks that he has a right to poke his nose into another's affairs. But when I had exacted (for it was nothing else) acquiescence from the two, the pecuniary difficulties almost disappeared.

The difficulties under the second head are partially discussed above. You will, perhaps, be astonished to hear that I am married. (The marriage took place at the age of twelve.) Small blame then to my wife's parents if they thought that they had a
right to interfere, if only for the sake of their daughter. Who was
to look after her? How was she to manage to spend the three
years? Of course she was to be looked after by my brother.
Poor brother! According to my ideas at that time I should have
taken little notice of their legitimate fears and growlings, had it
not been that their displeasure would have been reflected on my
mother and brother. It was no easy task to sit night after
night with my father-in-law and to hear and successfully answer
his objections. But then I was taught the old proverb, “Patience
and perseverance overcome mountains,” too well to give way.

When I had the money and the requisite permission, I said to
myself, “How am I to persuade myself to separate from all that
is dear and near to me?” In India we fight shy of separation.
Even when I had to go from home for a few days my mother
would weep. How, then, was I to witness, without being affected,
the heart-rending scene? It is impossible for me to describe the
t tortures that my mind had to suffer. As the day of leave-taking
drew near I nearly broke down. But I was wise enough not to
say this, even to my closest friends. I knew that my health was
failing. Sleeping, waking, drinking, eating, walking, running,
reading, I was dreaming and thinking of England and what I
would do on that momentous day. At last the day came. On
the one hand my mother was hiding her eyes, full of tears, in her
hands, but the sobbing was clearly heard. On the other, I was
placed among a circle of some fifty friends. “If I wept they
would think me too weak; perhaps they would not allow me to
go to England,” soliloquised I, therefore I did not weep, even
though my heart was breaking. Last, but not least, came the
leave-taking with my wife. It would be contrary to custom for
me to see or talk to her in the presence of friends. So I had to
see her in a separate room. She, of course, had begun sobbing
long before. I went to her and stood like a dumb statue for a
moment. I kissed her, and she said, “Don’t go.” What fol-
lowed I need not describe. This done, my anxieties were not
over. It was but the beginning of the end. The leave-taking
was only half done, for I parted with the mother and the wife in
Rajkot (where I was educated), but my brother and friends came
to see me off as far as Bombay. The scene that took place there
was no less affecting.

The collisions with my caste fellows in Bombay defy descrip-
tion, for Bombay is the place where they chiefly live. In Rajkot
I did not meet with any such opposition worthy of the name. It
was my misfortune to live in the heart of the city of Bombay,
where they most abound, so I was hemmed in on all sides. I could not go out without being pointed and stared at by some one or another. At one time while I was walking near the Town Hall, I was surrounded and hooted by them, and my poor brother had to look at the scene in silence. The culminating point was reached, when a huge meeting of the caste fellows was summoned by the chief representatives. Every member of the caste was called upon to attend the meeting, under pain of forfeiting a fine of five annas. I may here mention that before this step was determined upon, I was pestered with many deputations from them with no avail. At this great meeting I was seated in the centre of the audience. The Patels, as the representatives are called, remonstrated with me very strongly, and reminded me of their connection with my father. It may be mentioned that all this was quite an unique experience to me. They literally dragged me out of seclusion, for I was not accustomed to such things. Moreover, my position became more precarious on account of an extreme shyness. Seeing that remonstrance fell flat on me, the head Patel addressed me (in effect) in the following words: "We were your father's friends, and therefore we feel for you. As heads of the caste you know our power. We are positively informed that you will have to eat flesh and drink wine in England; moreover, you have to cross the waters; all this you must know is against our caste rules. Therefore we command you to reconsider your decision, or else the heaviest punishment will be meted out to you. What have you to say to this?"

I replied in the following words:

"I thank you for your warnings. I am sorry that I cannot alter my decision. What I have heard about England is quite different from what you say; one need not take meat and wine there. As for crossing the waters, if our brethren can go as far as Aden, why could not I go to England? I am deeply convinced that malice is at the root of all these objections."

"Very well then," replied the worthy Patel, in anger, "you are not the son of your father." Then turning to the audience, he went on: "This boy has lost his senses, and we command every one not to have anything to do with him. He who will support him in any way, or go to see him off, will be treated as an outcast, and, if the boy ever returns, let him know that he shall never be taken into the caste."

These words fell like a bombshell upon all. Even the chosen few who had supported me through thick and thin left me alone. I had a great mind to answer the childish taunt, but was prevented
from so doing by my brother. Thus, even though I got out of the ordeal safely, my position became worse than ever. Even my brother began to vacillate, though only for a moment. He was reminded of the threat that the pecuniary support from him would cost him, not only the money, but his membership of the caste. So although he did not say anything to me in person, he asked some of his friends to persuade me either to reconsider my decision or to defer its execution till the fury had subsided. There could be but one answer from me, and ever since that he never flinched, and, as a fact, he has not been excommunicated; but the end had not come yet. The intrigues of the caste fellows were always at work. They almost seemed to have scored this time, for they could put off my going for a fortnight. They carried it out thuswise. We went to see a captain of a Steamship Company, who was requested to say that it would be unwise for me to leave during that time (August), because of the rough weather in the sea. My brother would consent to anything but this. Unfortunately, this was the first voyage that I had undertaken, so no one knew whether I was a good sailor or not, so I was helpless. Much against my will, I had to put off the departure. I thought the whole structure would fall to the ground. My brother having left a note to a friend, requesting him to give me the passage money when the time came, took leave. The parting scene was similar to the one described above. Now I was left alone in Bombay without money to buy the passage. Every hour that I had to wait seemed a year. In the meanwhile I heard that another Indian gentleman was about to leave for England; this news was a godsend to me. I thought I would be allowed to go now. I made use of the note, and was refused the money. I had to make preparations within twenty-four hours; I was in a dreadful flutter. Without money I felt as if I was a bird without wings. A friend whom I shall always thank, came to the rescue, and advanced the passage money. I bought the ticket, telegraphed to my brother, and sailed for England on September 4, 1888. Such were my chief difficulties which spread over nearly five months. It was a time of terrible anxiety and torture. Now hopeful, and now despondent, I dragged along, always trying my best, and then depending upon God to show me the cherished goal.
SOME IMPRESSIONS OF MY VISIT TO PARIS.

When a hunter after the curious or a lover of the beautiful hears or reads of a new delightful place, what pleasant pictures does he form of that place in his mind! While in India, I pictured to myself the glories of London in all the strange glowing tints that my imagination could conjure up. But when I set foot for the first time in London, oh, what a different spectacle presented itself!—a spectacle that far surpassed the picturing power of imagination. Similar, though only more ardent, were my anticipations of Paris, but far more surpassing were the enchanting views that there burst upon my sight.

It was on the occasion of last Whitsuntide that I visited Paris for a week. Non-acquaintance with the French language was somewhat a hindrance to my thorough enjoyment. This obstacle was, however, partially got over by my joining the excursions conducted by the well-known tourists, Messrs. Thomas Cook & Son. The party were provided with the services of an English-knowing guide who briefly explained the various places.

Scores of well-known places were visited, a description of which would nearly fill this whole Magazine. I will therefore confine myself to the broad, general, and most striking impressions that the city made on me.

Historically, Paris recalled to me the terrible throes of revolutions, excitements and tumults which it has passed through during the last hundred years. The human passions that, when swayed to and fro, from time to time, for various ends and objects, had their transitory outbursts; the human ambitions that soared from local to world-wide power; the constructive as well as the destructive works of the human hand, according as the general goodwill or illwill, success or failure, and peace or war permitted—all these have left their indelible impress on the city. Besides, towering monuments are erected that shall ever bear a living witness to all these changes. But these are not half so touching as the ruins of the once gorgeous places, like those of the palaces at St. Cloud. The latter are still seen in their tumbling and tottering condition—a result of the Franco-German war. Such marks of destruction and demolition, wherever found, excite feelings of hatred for the vindictive spirit of the victorious.
Paris has had dire blows dealt her. But what is really more wonderful than anything else has been the recuperative power of France. Beaten, battered and demolished so often, yet within a short time of peace the country has recovered its usual prosperity. Except for a few existing ruins, Paris looks as lively and lustrous as if it had never seen the dark days of dire disaster and destruction.

Being very anxious to see the Eiffel Tower, I hastened there on the first day of my arrival. From a distance it did not look so grand, but on nearer view its grandeur and loftiness appeared to great perfection. Ascending to the top by means of the lifts, I had a view which extended over miles and miles around. But the view was rather disappointing. No hills and dales, valleys, mountains and seas are there to form a panoramic view. From the top of the tower the city looks like a number of brown and black roofs and coverings jumbled up in one mass of confusion. Edinburgh is the city essentially noted for its lovely panoramas of unsurpassed magnificence and grandeur. Last year I visited that city, and was delighted with the soul-inspiring panoramic views. Paris bears the palm in artistic beauty and embellishment, but in natural charms Edinburgh stands preeminent. The two cities are essentially different in their construction, site, and situation, but both are essentially beautiful—the one artificially and the other naturally. If climate were as favourable, and if embellishments as tasteful and artistic were added to Edinburgh, perhaps then it would have been a city too bewilderingly beautiful for a beholder. Never shall I forget the vivid impressions which the Eiffel Tower and the Forth Bridge produced on me. The eyes almost refused to believe that these were the works of human effort and invention. After such grand sights men ought to have a larger and bolder faith in the progress and possibilities of humanity, and less in morbid mysticism and sickly sentimentalism. Since I have visited Europe and seen the different signs of busy, bold, and ever-bettering humanity, whatsoever faith I had in those superstitious beliefs which I myself experienced to be so fettering and so degrading to the human intellect, and which have been from time immemorial so characteristic of orthodox India, has undergone a slow and gradual evaporation. I shall go back to India infused with a newer, bolder, and more self-reliant faith in "the real man" than in "the mystic man," in the rational and intellectual rather than in the irrational, superstitious part of his nature.

The most remarkable characteristics of Paris appeared to me
to be the regularity of the plan on which it is constructed; the neatness and uniform symmetry of the buildings lining the streets; squares and circles to be met with here and there, studded with beautiful fountains constantly playing, and embellished with statues and monuments of high artistic taste; its gay cafes and restaurants, with canopied fronts on the pavements for the accommodation of the diners-out; its magnificent cascades and luxurious boulevards; its bright clear river fringed on both sides with big floating baths and calling stations, with passenger boats continually plying to and fro on its pure bosom, and with twenty-eight fine bridges for unbroken land traffic over it; add to these the splendid buildings and institutions, artificial lakes and parks and gardens, and you will get some faint idea of Paris. All these form the chief attraction of the city, and to fully appreciate them a walk on foot or a ride through its streets must be taken. No writer can possibly convey the real impression that is made by the sight of the actual objects.

The Parisian life is best seen in the afternoon, and especially towards evening, when the streets and the breezy boulevards are filled with recreation-seekers, loungers, and idlers. Lamps of varied hues are fantastically hung up amid the trees and light up the entertainment grounds and boulevards. With singing and music, and the lovely lights, the gardens present a spectacle which, when once seen, is never to be forgotten. The finishing touch has yet to come. With the moon shining in mellow refulgence overhead, bathing the earth and the starry heavens on a clear night in the soft, subdued, and serene moonlight, the picture of Paris is too sweetly pretty for pen to write, or tongue to tell. I now can understand the poetic conceptions of Elysian fields, of fairyland, and of Paradise, but not till I had been enraptured by that scene. No visitor must miss a sight of these sweet nocturnal charms.

The gayest, the neatest, and the busiest part of Paris is to be seen round the Opera House, and from this place to the Palais Royal is a street of the neatest, nicest, and most faultless description. The Louvre is another of the choicest and rarest sights of the city. It is unique in its design and treasures. The statue of Gambetta, one of the leading patriots of the revolution that established the Republic, adorns the square of the Louvre. But a still livelier and better sight as regards its situation is to be seen. The Place de la Concorde is the most spacious and the most delightful of sights. It is like the Trafalgar Square of London, but has a breezier air, and is more finely laid out, and much better situated.
The tomb of Napoleon I. is surrounded by the beautiful pure marble statues commemorating his victories; the palace of Trocadero has a lovely situation and is semicircular in building. Both these buildings are artistically designed and superbly finished. The Pantheon, after the Greek style, and famous for its internal embellishments, and the huge cathedral of Notre Dame, rich in historical associations and carvings—both these are among the many prominent ornaments that Paris boasts of.

The Palace of Versailles, and the luxuriant gardens belonging to it, require the pen of the graphic novelist at least, if not that of the poet, to give any idea of what they are like. Never saw I before nor dreamt of things so deliciously fair and sweetly pretty and artistically perfect. The paintings on the walls and the ceilings; the furniture that decorates the various saloons; the priceless rarities and curiosities that were historically connected with the monarchy, are all artistically arranged and beautified. The embroidered tapestries in which the figures of emperors and battle scenes are worked out with such perfection that the visitor, unless told, takes away with him the impression that they are all exquisite master paintings; several of these are hanging in fitting surroundings. Dozens of other choicest works of art, and priceless treasures are to be seen there and admired. The palace windows overlooking the gardens afford a view of the earthly Elysian fields.

As I do not wish to exceed the limits of a moderate article I must hasten towards the conclusion.

Paris, which was originally the low habitation of a rude pagan race, on marshy grounds, is now a prince of cities, artistically considered: huts, built upon piles of the good old times, have given place to palaces of inconceivable beauty and richness; holes are filled up, and marshy grounds converted into lovely gardens and boulevards; in fact, from poverty to opulence, from ignorance to such advancement, from low, grovelling cares to higher and loftier needs of humanity, the transition seems to be so complete and so dazzling that one is lost in utter astonishment at the momentous products of man. Can anyone tell where, whither, and how far this evolution of human progress will lead us?

Middle Temple.

Ram Gopal.
THE LATE MISS NADEN.

The following letter to the *Pioneer* of a few weeks ago will interest those who were acquainted personally, or through her writings, with Miss Naden, of Birmingham:

TO THE EDITOR.

Sir,—The late Miss Naden, who has been described as the young modern woman in the pages of the *Contemporary Review*, by her friend Dr. Dale, of Birmingham, was really a highly intellectual lady, with a great and brilliant future before her. It was only a few years ago that she came to live in London, on the death of her grand-parents, from whom she inherited some fortune, after a brilliant career at the Science College in Birmingham (where she won many medals and carried off many prizes for distinction in metaphysics and science) and a trip to India. It was during her visit to this country that she contracted the germs of the disease to which she fell a victim in December 1889 (and not 1888), at her own residence in Park Street. Of a frail constitution and enfeebled body, she could not stand the effects of a surgical operation she underwent for the cure of her malady. Her departure from this world has left a blank which it will be hard to fill up, and her loss was a great blow to many of her friends. England and India both have reason to mourn her loss, as she had identified herself with all great movements in England, and was also thinking of doing something for this country in remembrance of her visit to the Indian peninsula. The prominent part she took in conjunction with Dr. G. Anderson regarding medical aid to Indian women endears her name to this country and entitles her to our gratitude and respect. To her personal attributes, which were so brilliant and varied, it is difficult to do justice. As a real thinker, genuine debater, and eloquent speaker she remains almost unrivalled amongst her own sex, and I cannot describe with what attention and admiration her friends met at 114 Park Street, on Saturdays, which was her home day, to listen to her brilliant discourse on "agnosticism," "poetry," or "politics." The services which Miss Naden has rendered to the reading
public by writing an introduction to the works of Herbert Spencer are simply invaluable, and her poems, especially "Clarissa," ought to command the respect of those who have any love for the imaginative, the beautiful, and the sublime. It is no exaggeration to say that her poems have much pathos, power of imagery and softer feelings, which give a cue to her real personality. Though apparently masculine and endowed with "intellectual scorn," she had at the bottom of her heart all the tender feelings of a woman, which made a modern Hypatia more adorable.

I cannot conclude this *In Memoriam* better than by quoting the lines from one of her poems engraved on her tombstone:

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"She yet has left her own enduring token,
For earth is not as though she ne'er had been."
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U. S. MISRA,

_Barrister-at-Law._

Muradabad District, *April 30.*
ANNIVERSARY OF PUNDITA RAMABAI'S
WIDOWS' HOME.

Our readers will note with interest the following account of Ramabai's Widows' Home, communicated by Miss Dix Hamlin, before she left Poona, to the Ramabai Association in America:

POONA, March 12, 1891.

Yesterday was the second anniversary of the opening of a work in India in which you are much interested, and this was Pundita Ramabai's Sharada Sadana, or Home for High-Caste Child-widows, which seems to have entered upon a new career of prosperity, there being at this date just thirty of these unfortunate young women there in the home and at study. Of them, Ramabai says the greater number have been rescued from misery and suffering. Few can realise the difficulties connected with such a work, difficulties which are often quite as much the result of mistaken zeal on the part of the workers as from the condition of society itself.

The place, as I have written, is exceedingly pretty, and thus far well adapted to the peculiar requirements of a Hindu school and home. The season is now at its worst; leaves have fallen from the trees, the grass is brown and sere, and strong winds throw up quantities of dust, while the seasons of social and fashionable life are beginning to change from the city to the mountains. The work of Ramabai goes on, however, unceasingly and uninterruptedly, and it cannot be without wide-reaching and beneficent results.

The day before the anniversary the Maharaja of Mysore, in whose dominions Ramabai was born, visited the Sadana with his suite. His Highness is a young man of twenty-eight years, with a handsome, intelligent face, and greatly interested in the well-being of his subjects, and especially in the education of girls. In his capital is the largest Girls' School in all India, composed of more than five hundred high-caste girls, many of whom are married, and a few are widows. This school is under the direct patronage of the Maharani, and was established some ten or twelve years ago, but its growth and development are largely due to the efforts of Mr. Narasim Iyengar, the Director of Public
Instruction, and an ardent admirer of the system and plan of the Sharada Sadana. We did not see the little woman whose name gives such a dignity to the so-called "Maharani's Girls' School of Mysore," for she is a Purdah queen, and would grieve as greatly to break through her rule of seclusion as other women would grieve thus to live.

But the Maharaja seemed greatly pleased, and, indeed, it was a novel sight to sit in the presence of a school of forty pupils, thirty of whom were widow-students. There was an address by Ramabai, in which she alluded touchingly to her father's efforts in the territory of His Highness, and in behalf of female education "Ananti Shastri," her father, had begun a temple, she said, in honour of the god whom he worshipped. Many hewn stones had been brought to a chosen site, and many thousands of rupees expended, and then the work had ceased, and the stones remain to this day as he left them. But a fairer temple than the one of stone was the one begun in the education of his wife, her mother, and in honour of the goddess Sharada, or Wisdom. And it is due to that mother's influence that she is enabled to show to-day this temple of the despised and rejected material, which, with God's help, she believes is destined to rise to nobler proportions than was ever dreamt in the jungles of Gungamul. But the success of her father in educating one woman, fifty years or more ago, was the greatest achievement possible at that time, and all thanks were due to him for anything that the Sadana might accomplish.

Mr. Narasim Iyengar responded on behalf of the Maharaja. He referred to the fact that men were still living who had been pupils of the great Ananti Shastri, and who remembered little Rama at her plays with her brother. He said that this should indeed be a Holy Temple, whence should go forth living influences over India, and that the Mysoreans should especially aid her who was in the strictest sense their compatriot, with influence and sympathy and widows, and, as far as they could, with money. The kindest and most grateful allusions were made to the friends in America and England who are aiding the work. There were songs and recitations by some of the pupils, and the distinguished guests departed. The Maharaja afterwards sent over a cheque for five hundred rupees, and Mr. Narasim Iyengar wrote in the Visitors' Book that "His Highness wished her every success."

The following day witnessed the anniversary exercises, which were so admirably conducted that to many it was an important event. Two large rooms were thrown into one, in the centre of which was the seat of honour for the presiding lady, this seat
being an immense cushion some four feet square, covered with white muslin, and raised a few inches above the floor. Upon it was a large, round bolster and a low stand for flowers. Here sat in the oriental fashion Mrs. Ramabai Ranade, the wife of one of the members of the Poona Board, resplendent in head-ornaments, ear-rings, nose-ring of large pearls and diamonds, pearls and emeralds and rubies in collar, and in strings that covered her chest like a stomacher, dressed in a magnificent saree of silk and gold, with bracelets reaching half-way to her elbow, and silver rings upon her bare toes. Near her sat Pundita Ramabai in the same fashion, and barefoot, upon the floor, but without ornament, and in her simple white saree. Along one side of the room were the pupils of the school, also seated upon the floor, on another the native ladies who had been invited, on the third side native gentlemen, barefoot, in white dress and turbans, and last, the few missionaries and English people who had come, and who were allowed the dignity of chairs. The walls are covered with framed photographs of American scenes, and in different places were great jars of tropical flowers. Carriage after carriage drove up, and the visitors were received at the steps of the wide verandah by good Mrs. Sorabji and Rao Bohadur Gokhale. Everything was in native fashion, which is the great charm at these entertainments.

Ramabai delivered a long address, telling of her visit to America, the friends she found there, the love they had shown her and her work, its small beginning in Bombay, the removal to Poona, its development in a few short months, and with much pride she pointed to her school and said that she had never expected to have a school of thirty widows on the second anniversary.

There were songs and dialogues by the pupils, showing great improvement during the last year. One dialogue was not only amusing but sad, purporting to be between a widow and a sister-in-law, whose path the former had crossed the first thing in the morning. There were some other ladies who rebuked the irate sister-in-law, and tried to convince her that widowhood was an affliction sent by God, and called for sympathy rather than curses. It ended by the sister-in-law being convinced, and they all went off to the Sharada Sadana together. It was easy to guess the author, and the girls recited with much spirit.

At the close of the exercises Mrs. Ranade arose and made a most affecting address, in which she spoke of the love all should bear for their unfortunate sisters, and the sympathy and aid due
from Hindu women to Ramabai. And Mrs. Ramabai Ranade could speak very feelingly on that day, for outside in the verandah sat her husband, who had just been restored to her from the very shadows of death. Ten days before, with sunken eyes and haggard face, her jewels laid aside, wearing a coarse *saree*, this woman had been in anxious attendance for days and nights upon her sick husband, and in her simple belief "God alone had saved him." Here are a husband and wife with mutual pride in each other. Taking her at the age of twelve, he had educated her in Marathi studies and in English and Sanscrit. She feels that she owes all she is to him, and he may justly feel that he owes his life to her skill and care during this late sickness, for they were in the "districts" far from medical aid when the attack came.

A pretty little episode was the showering of Professor Bhandarkar, Rao Bahadur Bhide and others with white *champa* blossoms, by some little widows, in place of mud and stones which they received when attending a meeting in advocacy of a certain reform not long since.

The afternoon was growing late, though the exercises did not seem long, and few of the English understood the Marathi, when there was a little stir, and a pretty, slender woman worked her way among the sitting forms of the women, and in a nice little speech "thanked everybody for coming to that which they so much enjoyed." This was Mrs. Kashibai Kanitka, the friend of Anandabai Joshee, and her biographer. The great gold border of her *saree* would fall from its place over her left shoulder, and it was a pretty sight as she stood there talking to see her constantly throwing it back, and unconsciously bringing out all its exquisite sheen and beauty. When all was over, the guests were loth to depart, and they lingered for an hour or longer about the house and grounds. That the school is gaining ground is beyond question. That Poona is the place of all others preferable is proved by the results of the last four months.

Ramabai has also begun a series of Kindergarten lectures in the city, which cannot fail to be of the greatest importance to the women who attend them. The municipality has given her six pupils, who are teachers in the schools; three have also gone into the regular work, besides a dozen others who cannot properly be called students. Do not think that Ramabai is neglecting her school-work for this. It is really a part of her school-work—an opening of the way for future work for her educated widows, a preparation of the public mind for a better educational system than they now have, an enlightenment of
mothers in regard to their children, and the bringing of the people under the wonderful charm of her speech and manner, and the giving to them of her stores of knowledge, both oriental and occidental. Those who hear her are said to be delighted, and all people can meet on the common ground of love for childhood.

A gentleman occasionally drops in, also, and, finding nothing dangerous, allows his wife or sister to go. Mr. Narasim Iyengar, following Ramabai about her work the other day, went in with a "hostile" gentleman, who, he says, completely changed his views after one lecture in regard to the value of the system, while Mr. N. Iyengar begs to be allowed to send some pupils for training from Mysore.

Through Ramabai, then, a great benefit may come to Indian women and the people generally by means of the simple system of Friedrich Froebel. Let us hope that through her it may come, and that all the best things in regenerated India may, however others may help them, be the outgrowth and development of the people themselves, whom to know is to love, and to know well is an honour of which any person may be proud.

Two pictures are before me as I write: the Kindergarten class of nine young women gathered around a low table at which Ramabai sits, all of them on the floor, and gazing at her with intense earnestness as she tells them about "plant-life" at the opening of her lecture, while several mothers come in with children on their hips, and the afternoon sun is shedding its last rays upon the mud-floor; and the other the group of jewelled women, in the midst of whom stood lovely Mrs. Kanitka in her "cloth of gold," the group of turbaned men, not allowed to speak at the "women's meeting," and then the large group of widows in dark sarees of cotton, with no ornaments whatever, white-robed Ramabai, and the other Ramabai, more stately and handsome, and presiding with perfect dignity and elegance from her place of honour on the floor. Outside, too, the afternoon sun sinks in an atmosphere of crimson, and the air is fragrant with the blossoms that cover many trees before the foliage comes. Such is the setting of the work that owes its support mainly to your generosity in America.
TO INDIA.

Brave brothers, of the sun-kissed face,
Heirs of the ancient Aryan name;
Like heritage with you we claim,
Our tongue betrays our kindred race.

Far sundered had our wanderings been,
By depths of dark and ways unknown:
Glad now we join once more to own
One Mother Empress—Kaisar—Queen.

Forgive us, that we did not know
Our brotherhood when first we met;
That erst as foes we were set,
Whose present hearts with kinship glow.

Our scholars keen, your pandits sage,
A victory beyond war have won;
Through prehistoric sire and son
Unveiling our joint lineage.

Though mystic lore you sought to prove,
While noisier strife our pulses stirred,
Our aims lay summed in selfsame word—
To higher light we both would move.

So, when your studious sons are brought
To test with us our good or ill,
And grasp, with sympathetic skill,
At once our language and our thought;

One task shows clear, all else above,
Our equal bond in either land,
As helpmates strong and just to stand,
Enlinked in fellowship of love;

Allied by spirit, knowledge, blood,
With gathering force our fates shall blend;
Firm moving to one noble end
Of unity—of ceaseless good.

BEN ELMY.

(From Lays of the Federation of Greater Britain.)
A CALCUTTA READING CLUB FOR BOYS.

A few years ago some studious lads at Calcutta resolved to form for their own use a Reading Club and a Library. By dint of great energy and perseverance, they succeeded in hiring a small room and collecting a few books. We are glad to learn from the later Reports that the members have not relaxed in their efforts, and that the institution is making good progress. The library now contains, through donation or purchase, 3,200 volumes, of which 1,700 are English and 1,500 vernacular. The number of members and of subscribers has also increased, and the Club has removed to a larger and better ventilated building. Some valuable lectures were delivered last year, on the following subjects: Moral Training in Indian Schools and Colleges, by Babu M. M. Chaterjee; The Sanctions for Morality, by the Rev. S. B. Taylor; The Prophets and their Place in the World, by the Ven. Archdeacon Michell; The Education of the Feelings, by Babu Nilkantha Mozoomdar. On the last occasion Sir Andrew Scoble kindly presided. In addition to the direct results of the Club, it helps, as was stated by Mr. Justice Guru Das Bannerjee at one of its meetings, to bring "the young and the old, the European and the native, into closer friendly contact," and to promote that reciprocity of good feeling, upon which, as that gentleman justly said, "the true prosperity of the country depends." Henry Beveridge, Esq., C.S., who has lately left India, is among the Vice-Presidents of the Club, and he has shown practical interest in its welfare. The President is G. A. Stock, Esq., Professor, Presidency College.

We quote in conclusion an extract from Archdeacon Michell's lecture to the members of the Club on Education, delivered last year:

What is education? I am very much afraid that many persons think that education consists in going through a prescribed course of study, and successfully passing certain examinations. Now I am one of the very last persons to deprecate educational tests of this nature. They are in many ways very valuable. But I am not prepared to say that every man who is a B.A. or even an M.A. is an educated man. In the very able address delivered
by the Vice-Chancellor of the Calcutta University at the last Convocation, I find the following passage, which I most heartily endorse:—

"The work of education is not done by merely enabling our students to pass examinations or to secure good places in the Honour List, nor even is it done by storing their minds with information. The primary function of education is to train the mind, and to develop its powers, so as to help them in the battle of life. Now, unless the mind is well trained, and its powers strengthened, its very equipment of knowledge may prove a burden rather than a benefit."*

As a matter of fact, education means very much more than is commonly thought. To bring up a child, to equip the young man with the knowledge necessary to enable him to hold his own in the world, to give him the information generally considered necessary for persons in his state of life, is a very inadequate exposition of education. Rather I should take it to imply the bringing out of all the hidden powers which a man possesses—to develop the resources of his body, his mind, and that still higher and spiritual part of him, which for convenience' sake we will call his soul. Education is meant to place him in a position to reach his highest destiny, and it pertains equally to the body, the mind, and the soul. The mental exercises, which are so often mistaken for education, are after all but the means to an end. They are meant to bring out the powers of the mind, just in the same way as athletic exercises are designed to develop the physical powers of the body. In fact we may say that instruction and examination are intended merely to give a man the tools with which he has to frame and fashion his real education. But how many men think that when they have got the tools the work is done, and rest content with a few letters after their names, when they might be pressing on to much better things? I suppose every age has had its own educational tools. Looking back upon them now, they seem to us sometimes very poor and meagre. A knowledge of certain sacred books, an intimate acquaintance with Greek and Roman classics, the ability to manipulate dry mathematical formulae, the mastery of a philosophy of an age long gone by—all these have been in their turn the tools with which education has been wrought out, and there is no denying that splendid work has been done with them. But just compare the tools and appliances

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used for manual labour two hundred years ago with those of a modern workshop. This will give us some idea of the difference between the means which a student had at his disposal then, and those which he may have now, and the results ought to be proportionately greater. That they are not always so is due not to the tools, but to the workman, who too often, having at considerable labour and expense obtained his tools, shuts them up in their box and there leaves them. What we want to do then is to take the very wisest view of education. It is a thing which in reality can only end with life itself. For there is no period of life, so long as ordinary intelligence is spared us, when the mind is not open to new impressions, and when new truths cannot be mastered. And we must not forget, too, that the whole man has to be educated, the Body, the Mind, and the Soul, by which we mean our moral nature.

We wish continued success to the earnest members of the Kumbuliatollah Boys' Reading Club, and shall be glad to receive their further Reports.
Siva worship. The worship of Siva, the representative of destruction and reproduction, is born of the idea that death is the door of entrance into another life, sweeping up "all effete fragments to be fertilised and purified" for "a fresh existence. But to the ordinary mind he is a dreadful god.* According to the original conception of Hinduism, "Siva is represented . . . as a fair skinned man seated in profound thought, the symbol of the fertilising Ganges above his head, and the bull (emblem alike of procreation and of . . . plough tillage) near at hand." But, note his wilder aspects (with his five faces and four arms), the necklace of skulls, the collar of twining serpents, the tiger skin, and the club with a human head at the end!—a truly terrible† looking deity with evidently blood-shedding tendencies—one to be feared and propitiated with trembling reverence. And his wife surpasses him. Hindus entertain the singular notion that the principal gods have a two-fold nature—the one quiescent, represented by the man, the other active and energetic, personified in the wife. This is the female half of the god's essence—his Sakti, who is always on her lord's left side. Of this activity and energy Siva's wife, Kali, has an abundant share. Like her husband, she is, to

* The linga, corresponding to the phallos of the Egyptians (whose festivals—the phallica—therewith connected were afterwards imitated by the Greeks), is, as the symbol of Siva, worshipped, together with the god, in the temples dedicated to him.
† There are several terrific forms of Siva; in one he is depicted as having a thousand heads, eyes and feet, with clubs—all illustrative of his fierce and destroying nature. Although both deities—Vishnu and Siva—are recognised as such by Vishnuites and Sivaites alike, the latter look upon their god as the greater of the two; wherefore, amongst these especially, though the term is now pretty generally used by all, he is known as Mahadeo (great god). The two classes are careful to preserve their distinctive sectarian marks,—the worshippers of Vishnu showing on their foreheads two vertical strokes made with red, white and yellow pigments, meeting below in a curve which denotes the footprint of the god; while the Sivaites display three horizontal lines, made with white or grey ashes.
Hinduism, "Uma (light), a gentle goddess and the type of high-born loveliness."

But Brahminism represents her as a female* monster, thirsting for blood. Even as Durga she is terrible: "Golden coloured, beautiful but menacing, and riding on a tiger." But as Kali she is the very type of ferocity. Worshipped under various personifications—in one character she appears as a naked headless goddess standing upon a human couple, and holding in one hand a blood-stained scimitar, and in the other her own severed head; in another, "as a black fury, of a hideous countenance, dripping with blood, crowned with snakes and hung round with skulls." In seasons of dearth low caste Hindus pour out the blood of innumerable propitiatory "victims at the feet of the terrible Kali"; such immolation being "true survivals of the regular system of human sacrifices . . . among the non-Aryan tribes."

Incarnations, symbolical of the desire on the part of deity to sympathise with humanity, have led to a "belief in the most extravagant miracles alleged to have been worked by the several deities themselves, and an unreasoning acceptance of their legendary history, while the relationship of the human soul to the divine has been described in the language of human loves, and illustrated with images and allegories suggestive of conjugal union and even of sexual and adulterous passion." The standard of purity has been lowered to a human level. The advantages of a life of virtue are indeed inculcated in codes and moral precepts, and those who have much intercourse with the people of India will see amongst them some very elevated types of humanity. The following is a specimen of one of these precepts which, so far as it goes, is excellent:

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    "Daily perform thine own appointed work
    Unweariedly; and to obtain a friend—
    A sure companion to the future world—
    Collect a store of virtue like the ants
    Who garner up their treasures into heaps."
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    "Single is every living Creature born,
    Single he passes to another world,
    Single he eats the fruit of evil deeds,
    Single the fruit of good; and when he leaves
    His body like a log or heap of clay
    Upon the ground, his kinsmen walk away;
    Virtue alone stays by him at the tomb,
    And bears him through the dreary trackless gloom."
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* In this repellent aspect Kali resembles some of the Greek deities—the goddess of discord for example.
The Hindu religion* maintains that personal effort will accomplish much, but it is powerless against destiny, which, however, says Manu, “is evidently nothing but the result of a man’s own act in a former state of existence.” It is curious to hear Hindus, when undergoing any particular trial or punishment, sometimes explain it on this principle. “Ah!” (one may say after receiving a few stripes for incorrigible vagrancy by order of a magistrate) “I quite deserve them. I was a dhobie (washerman) in the last birth, and this magistrate was my donkey, whom I used to már (whack) rather unmercifully. Now, he is paying me out.” There is much in the Hindu religion—not only in its pristine form but including that founded in 1828 by Râja Râm Mohan Roy, and known as the Brahma-samâj—that is worthy of admiration. Other forms of theistical samâj (society) are springing up in different parts of India, “all showing uncompromising opposition to idolatry, fanaticism, superstition, and caste.” Almost all, however, “are not altogether free from a suspicion of pantheistic proclivities,” the exception being the Brahma Samâj at Calcutta, which believes in the Fatherhood of God and the brotherhood of mankind. These various theistical societies, which have been aptly called the Protestants of India, protest against the enslaving and, one may add, degrading doctrines of Brahmanism. Buddhism, arising about five centuries B.C., and spreading with great rapidity without force of arms or coercion of any kind, but entirely through the sheer persuasiveness of its tenets, has done much to elevate the people, but it is nothing more than (like that introduced by Confucius in China) a system of wisdom, “of duty, morality and benevolence.” It is not a religion; there are not even the outward appanages of one.

Buddha not being a believer in a Supreme Being, Buddhism required neither prayer nor priest. Disregarding all caste distinctions, abolishing annual sacrifices and vicarious suffering,

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* Omnipotence, under the three forms, Brahma, Vishnu, and Siva, constitutes a triad (trimûrti) typified by the three letters which, composing the mystic syllable Aum (or Om), are used “at the beginning and end of prayers and holy recitations,” like the Amen of Christendom. “Writings or respectful salutations” are also commenced with it, thus resembling the Mohammedan Bismillah; or, when this last is used, our own “In the name of God.” Kâlidâsa—one, according to Hindu tradition, of the most distinguished men at the court of Vikramaditya, King of Ujjain, 57 B.C., and the “greatest of Indian poets”—has thus beautifully expressed the nature of the Trinity:

“In those three persons the one God was shown
Each first in place, each last—not one alone;
Of Siva, Vishnu, Brahmâ, each may be
First, second, third among the blessed Three."
laying great stress on the doctrine of transmigration, on austerities and self-mortification, it inculcated the advantages of mental concentration and of "abstract meditation as an aid to the suppression of all action"; the final hope of the Buddhist being the attainment of Nirvāṇa—in other words, non-existence, or a final release from human suffering. Murder, theft, adultery, lying, strong drink of any kind, were all interdicted. Ascetics would have an especially hard time of it, dressing only in coats of rags; eating only one meal a day, and that to consist of scraps collected from door to door; without any roof overhead but the leaves of trees; no furniture but a carpet; to sleep sitting or reclining against the trunk of a tree, on this carpet; and, in view to have constantly in mind the vanity of life, to pay a monthly visit to cemeteries and burning grounds!

How different to the reformer, Vallabhaścārya (1479), who inculcated the doctrine of worshipping the deity, not by practising austerities but by indulging the natural appetites which deity had provided. Such a doctrine naturally led to great corruption and the rising of a stricter reformer, Svami Narayan, the keynote of whose teaching was chastity and purity of life. Besides, six other reformers arose at varying intervals. But all went back in due time to Brahmanism. Of the various forms of moral goodness enjoined by Buddhism, that which especially (and favourably) characterises the system is "the perfection of benevolence towards all living beings," as illustrated by the Jains; who, however, carry the injunction not to kill or injure to so absurd an extent that they—the strictest among them—sometimes wear muslin before their mouths to avoid the risk of killing minute insects, strain their drinking water, and sweep the ground on which they are about to tread with a brush for the same reason.

The Hindu who desires to do pūja (worship) in the devāli (a small building made within the temple for the idol) must first bathe in the adjoining sacred stream, without which he is not considered pure enough to approach the shrine. (The scene, it may be, is in Benares, that holiest of Hindu cities, to live and die in which constitutes the very acme of the Hindu's earthly happiness.) Rising at daybreak and threading his way through the tortuous and narrow streets, already filling with worshippers going in the same direction, he arrives at the bathing ghāt, dotted with men and women bathers, ascending from, and descending to the water. Amid the shouts of the devotees—Jāi, jāi, Siva; jāi jāi, Mahadeo; Gunga-jee ki jāi—the continuous buzz of holy invocations;
the "pouring forth of libations in honour of the sun;" the count­ing of beads and the muttering of muntras, or incantations; the worshippers plunge into the flowing yellow river, which, be it ever so turbid, or murky, or impregnated with impurities, is, in every part of its course of nearly 1,700 miles, sin-cleansing and sancti­fying. He emerges from the stream a new man—purified in body and in soul; and, taking some of the water and saying his prayers, he ascends the ghât, purchases "flowers and other articles"* (always for sale on these occasions) to offer to the idols and shrines passed on the way; and so proceeds to the temple of the god Siva who predominates in Benares. The scene en route is characteristic.

Above, Hindu temples imbedded in green foliage and rearing their pointed gilded heads, the Mohammedan mosque of Aurung­zebe overtopping them all; the bright morning sun, his rays not yet too powerful, illuminating the whole sparkling panorama; below, the stream of people coming and going, loudly saluting each other with Ram-Ram; sacred bulls of sizes, "tame and inoffensive as mastiffs," yet getting most inconveniently in the way; monkeys tolerated by reason of their ancestors having assisted Râma in his celebrated campaign, snatching food from the hands of little children, or plundering the fruit and sweet shops; religious mendicants—Jogis, Gosains, Sunyâsis—some of them with "matted locks and (frequently) deformed bodies," besmeared with cow-dung, chalk and sandal paste, making themselves conspicuous at almost every turn; the blind and the leper taking their places in the crowd;—the whole constituting a spectacle which, once seen, can never be forgotten.

The temple reached, shoes are taken off at the entrance—a proceeding "absolutely incumbent upon all"—the head-dress, however, being retained. The sacred chamber entered, through the gloom caused by the smoke of burning incense are seen, on one side, "the body of worshippers, all dressed in white, and standing in mute obeisance"—on the other, "a few priests, with their white robes and uncovered, unshaven heads, squatting round the sacred deity—a plain conical stone set on end resting in the centre of a large trough with gilded sides." For half an hour, amid the deafening noise caused by the sounding of the temple gongs and bells, the

* Rice; ghee (clarified butter), which, by the way, notwithstanding the European's antipathy to it, is, if properly prepared, the purest and most durable form of butter made, giving the inimitable flavour to well-made Indian curries; grain, and even pursefuls of money.
priests read, in monotonous tones, texts out of Sanscrit books, and utter prayers and hymns, the worshippers meanwhile making "obeisance to the god with folded hands," or prostrating themselves on the ground and muttering prayers and invoking blessings from the deity." There is neither sermon nor address of any kind; and the Ganges water, brought by the worshippers, having, at a sign from the priests, been poured over the image, which is thus kept continually wet, and the offerings presented, the service is over.

C. R. Francis.
SIR,—I wish to draw the attention of the public to some serious defects in the system of elementary education of the Punjab as conducted by the Department of Public Instruction. In the Punjab Education Code (App. 37 A) the following course is prescribed for the infant class:

Reading, Urdu ka Qaidā; Writing, letters, and figures; and Arithmetic, notation up to 100.

The attendance enjoined is 30 hours in the week, or on an average five hours daily. In the second class of the Lower Primary the subjects remain the same, but the standard is a little higher. Thus, in reading, the first and second Urdu Readers have to be finished, and in arithmetic the four simple rules and the multiplication table reaching to $16 \times 16$. In the third class of the same department third and fourth Urdu Readers are prescribed in reading, and arithmetic up to compound division. There are two other subjects to be taught this year, viz., geography and common things. The latter is explained as including object lessons or the subject matter of Urdu Readers, the attendance being all through this department five hours a day.

The errors I have to point out are mainly due to the neglect to cultivate the faculties of observation, which is regarded by all educationists as of vital importance to the young student both as regards his education and future success in life.

What would you think of a child of four years confined for five hours daily in a dingy corner of a low-roofed close room of a school, repeating the same monotonous बे बे साहबर बब and ते ते साहबर तब of Urdu ka Qaidā, dry as dust and incapable of exciting any interest in the child? Will he be happy and quite satisfied with his work? I at least would not consent to doom my child to such a rigorous confinement in the schoolroom. The same remarks apply to mechanical counting in arithmetic, or the tiresome, unpleasant motions of the hand in tracing the characters on the takhti. And this is to be continued for two
long irksome years; for in the second class also the character of teaching is practically the same as in the infant class, the interest arising by the awakening of intelligence being so slight as practically to be out of consideration. It is a settled principle of education that "as the acquisition of any branch of real knowledge implies a certain command over the faculties by which the acquisition is made, the pupil's first business should be to obtain those powers of acquisition." This is important not only "to bring his mind to the necessary facility and consistency of exertion," but also to increase his vocabulary as well as to cultivate those powers of the mind whose cultivation must be commenced in childhood. This can be done by what may be called instruction in common things or lessons in general knowledge.

It is a fact that Indian young men are so sadly wanting in observation that I have known a College student (and there may be many) who could understand Milton's poems and problems in statics, but did not know the difference between the hoof of a cow and that of a horse. Can it not be attributed to the neglect of observational powers in early years?

There is another defect in this infant education as publicly prescribed. It neglects altogether the natural instincts of the child, and leaves them to rust by disuse. It is a principle of elementary education that children should never be suffered to feel the heavy pressure of acquiring knowledge. Learning should be made as pleasant to them as possible. A little consideration is sufficient to show that the first and second year's courses in our primary schools do not afford any pleasure to the students, nor do they exercise perception and conception. Can you think that such lessons as Moulvi Sahib ka Ghora, &c., can excite children's observation and sharpen their perception? The passages are a sort of narration, the facts mentioned are quite out of everyday occurrence, and the range of objects also is somewhat wider than a child can comprehend. Of course they give some exercise (if any) to the imagination, but this is not to be expected at first. The second Urdu Reader does contain some lessons on common things, e.g., the pigeon, the peacock, and the like, but these lessons are not taught as object lessons or in a way suited to call forth and develop the habit of observation.

It appears that the educational authorities think that object lessons can only be given when the child has made some progress in reading and writing. This is a mistake. Lessons in common things can be taught to babies of three years who do not know
what reading and writing is. This is not merely a theory but a matter of fact daily seen in the English common schools, not to speak of schools conducted on the Kindergarten system.

The best course, therefore, will be to prescribe object lessons for the first and second classes also. This will not only make school life interesting to little children, but will give them relief from the wearisome monotony of their other lessons. It will early awaken their faculty of observation; it will make knowledge easier of acquisition, and will more readily prepare our boys to fulfil the objects which the common school in India is striving hard to secure, but with very little of success.

Yours, &c.,

G. P.
SIR ALFRED LYALL ON THE HINDU RELIGION.

The annual lecture founded in 1524 by Sir Robert Rede was delivered in the Senate House at Cambridge this year, before a large audience, by Sir Alfred Lyall, K.C.B., K.C.I.E., LL.D. His subject was "Natural Religion in India." Dr. Butler, the Vice-Chancellor, presided.

Sir Alfred Lyall said his present purpose was to draw attention to the particular importance of India as a field of observation and research in identifying and tracing through connected stages the growth and filiation of some of the principal ideas that undoubtedly lay at the roots of natural religion. When he spoke of religion in India, he meant for the purpose of the lecture Hinduism, which was a term difficult to define. When a man said he was a Hindu, he meant all three things together—religion, parentage, and country. The triple meaning or constitution of the term Hindu showed the complexity of its origin, showed how Hinduism was twisted deep among the roots of Indian society. Let him illustrate his view of Hinduism as different in type, origin, and constitution from the other great religions by pointing to its position on what he might call the religious map of the world. We might put aside Africa as wholly barbarous and benighted, except where its edges had been touched by light from Asia. Then such a map, supposing it gave only the broad outlines and divisions, would exhibit all Europe and America overspread with Christianity; and in Asia it would show that the three grand historic faiths or creeds—Christianity, Islam, and Buddhism—had made a partition of the whole continent, with the notable exception of one country. It would be seen that in all the three continents there was one, and only one, country of the first magnitude, only one large population of settled civilisation, that was not annexed to or claimed by one or another of these three spiritual empires, and that people were the Hindus. If we marked off roughly the spheres of religion in Asia, we should find that all Western Asia, from the Red Sea and the Mediterranean to the Indus River, was, speaking broadly, Mahomedan. On the other side, in Eastern and Northern Asia, throughout the Chinese Empire, Burmah, and Siam, the predominant faith was
Buddhist. The people who stood between but apart from both monotheism and Buddhism were the Hindus, the sole surviving representatives of a great polytheistic system. We had in India a people that had been incessantly conquered politically, but never conquered or subdued spiritually, that had expelled Buddhism, successfully resisted Islam, and had been very little affected even by Christianity. Hinduism had preserved its independence between two powerful and imposing religious sovereignties, between Islam, the faith militant, and Buddhism, the faith contemplative. The 250 millions of Hindus constituted the only considerable section of civilised humanity that did not at this moment acknowledge the jurisdiction of Buddha, of Mahomed, or of some Christian Church. The Indians were not a rude and unintelligent folk; they were the most subtle-minded and profoundly devout people in Asia. He took India to be one of the religious watersheds of the world. From India there had been a large outflow of religious ideas over Asia. But he doubted whether Hinduism had in all these ages assimilated a single idea of any importance or vitality from outside India. Its characteristic was the entire absence of system; it had never been under the political control or regulation of a State; it had never been organised ecclesiastically. For, in the first place, the long dominion in India of foreigners had not only arrested the intellectual development of Hinduism during the last 800 years, but had also kept it in a dislocated and inorganic condition. And, secondly, the Hindu priesthood, though powerful, had never been able to bring within specific limits the wandering beliefs of an intensely superstitious people. The Brahmins exercised immense authority, yet they had never obtained any effective mastery over the incessant movements and changes of belief and ritual of Hinduism. The result had been that there had always prevailed a great incoherency and diversity in the divine affairs of India; there had been a loose and luxuriant growth of religious fancies and usages, and the religion had become a conglomerate of rude worship and high liturgies, of superstitions and philosophies, belonging to every different phase of society and mental culture. The lecturer doubted whether there was anything like it in any other part of the world. And he regarded Hinduism as a survival from those early ages when, in the midst of a highly organised society, religion was still in a state of confusion. From India we could best form a notion of ancient polytheism. He proposed to call it natural religion, because it had grown up spontaneously out of the free play of man's fears
and hopes, and his guesses at the truth in this unintelligible world. He meant a religion that had not yet acquired a distinctive form and a settled base, but was constantly springing up and reproducing itself in different shapes, in diverse species, and throwing out varieties of rite and worship according to the changing needs and conditions of the people. He believed that in no country had natural religion been so long undisturbed or had reached anything like the height or expansion that it had attained in India. Hinduism could be seen growing. It was possible to trace in India more clearly than elsewhere the development of natural into supernatural beliefs. What made India so valuable as a field of observation was that the different forms and species lay close together in one country at the same time, so that their differences and affinities could be compared. In short, the lecturer believed that India, from its position in the world, from its past history, from its present state, and from the accident that it was thoroughly accessible to close examination, presented an almost unique opportunity for the comprehensive study of natural religion. Sir Alfred proceeded to illustrate this position by reference to a few of the most universal and prolific among primitive religious beliefs. In conclusion, the lecturer said his endeavour had been to give some general outline and measure of the vast difference in religious ideas and observances that separated the lower from the higher beliefs in India. The impression produced upon himself, after long personal observation of religion in India, was that the whole of this marvellous structure came by what, for want of a better term, he must call natural growth.
The great success of the students from the Royal Agricultural College, Cirencester, at the recent examination of the Royal Agricultural Society of England, where, out of all the eight students who succeeded in winning their diplomas, no less than four—including the first and second prize-winners—were from the Cirencester College, naturally directs attention to the educational resources of this famous institution. Since the Royal Society’s examinations were instituted, twenty-two years ago, seventy-two of these diplomas have been won by successful students, of which fifty-two have been students of the Cirencester College, and the Blue Ribbon at the “Royal” examinations has been won by students from the Cirencester College at seventeen out of all the twenty-two examinations. The number of diplomas won by students from this College might have been much greater had it not been that the directors of the College frequently found it impossible to induce their best students to go up for the examinations at the “Royal.” The reason of this is that the examinations for the diploma of the Royal Agricultural College itself are fully as searching, and are wider in their scope than even the examinations for the “Royal,” and many students, especially those of the higher families, after taking the diploma of the Royal Agricultural College, decline to go up for the examinations of the Royal Society. These facts furnish an incontestable proof of the high educational resources of the Royal Agricultural College at Cirencester. At the same time it may be safely doubted whether any one who has not personally visited and inspected the College, as well as examined its prospectus, can have any correct idea of the completeness of the whole equipment of the College, and the extent and thoroughness of the course of instruction imparted to the students there. In point of fact, this College is facile princeps among the Agricultural Colleges, not only of this country, but of the world. A brief account of this Institution, therefore, as the result of a visit of inspection at the time of the recent Bath Show, and on the very day after the results of the “Royal” examinations were
announced, may be useful at a time when so much interest is being manifested on the subject of agricultural education.

The Cirencester College, with the large mixed farm attached, was founded, as the prospectus informs us, in the year 1845, under the patronage of H.R.H. the late Prince Consort, supported by many of the nobility and landed aristocracy from all parts of the kingdom. The College was incorporated by Royal Charter, under which it was empowered to grant diplomas and other certificates, and in 1880 Her Majesty testified to her approval of the good work done at the College by commanding that for the future it should be styled the Royal Agricultural College. The College adjoins the magnificent Oakley Park, the seat of Lord Bathurst. It is a stately Gothic building, delightfuly situated on the flank of the Cotswolds, about a mile from the town of Cirencester, and in the vicinity of the romantic and highly picturesque Stroud Valley. The buildings, which are of the most commodious character, include lecture and class rooms, museums, laboratories, chapel, dining hall, library and reading rooms, together with apartments for the resident professors and for resident students. The farm buildings are of the most commodious character, and the beautifully equipped dairy is situated by itself at a short distance from the steading.

The present patron of the College is H.R.H. the Prince of Wales, who takes a very warm interest in its work; and the President of the Council is the Duke of Richmond and Gordon, K.G. The Committee of Management include the Right Hon. the Earl of Ducie, the Right Hon. the Earl Bathurst, the Right Hon. Lord Morton, the Right Hon. Lord Viscount Cobham, Sir Nigel F. Kingscote, K.C.B., Sir J. E. Dörington, Bart., &c. A list of the distinguished men who have received their training at this College and taken the diploma would far exceed the limits of our present space, but a few of the more prominent names may be cited, and among these are:—Professor Tanner, examiner in agriculture under the Science and Art Department; the late John Coleman, farm editor of the Field; Sir Jacob Wilson, who may be called the member for the imperial interests of agriculture in the federation of the world; Mr. J. Bowen Jones, the eminent breeder of Shropshire sheep; Mr. Wm. E. Ivey, director of School of Agriculture, Canterbury College, Christchurch, New Zealand; Mr. W. Robertson, late superintendent of Government Farms, Madras Presidency; Mr. Arthur J. Hill, principal of School of Agriculture, Cawnpore; Professor Wrightson, principal of the College of Agriculture, Downton; Mr. F. E. Harman, manager of the Government
Farm, Bangalore; Italo Giglioli, Professor of Agricultural Chemistry in the Royal School, Naples; Mr. C. E. M. Russell, superintendent of Forests and Government Farms, Mysore, India; Mr. R. Leaper Pudney, principal of the School of Agriculture, Cashel, Victoria; Jas. Mollison (late of Dochfour, Inverness), Professor of Agriculture, Poonah College, India; Mr. C. E. O. Wilkinson, agricultural director of estates to the Nawab of Hyderabad; Mr. E. C. Ozanne, director for the Presidency of Bombay; Mr. Leonard G. Sutton, of the famous firm of Sutton & Sons, seedsmen, Reading; Mr. Archibald M'Donald, Professor of Agriculture at the Government College, Cape of Good Hope; Mr. Ed. B. Steedman, director of Agriculture, Punjab, India; Mr. K. B. Yadhava, director of Agriculture, Baroda, India; Mr. Muir-Mackenzie, junr., Secretary to Government of India; Mr. — Banerjea, Professor, Dobre Forestry School, India; Mr. Ash Rudd, lecturer on Agriculture under the Cheshire Chamber of Agriculture; Mr. James Muir, Professor of Agriculture at the Yorkshire College, Leeds; Mr. D. N. Mukerji, Professor of Physical Science at the Kagnagarh College, Madras; Mr. J. A. Despeissis, Government Instructor of Agriculture, New South Wales; Mr. Arthur M. Bates, lecturer on Practical Agriculture under the Lincolnshire Chamber of Agriculture; Mr. M'Cracken, formerly Professor of Agriculture at the Royal Agricultural College, and now resident agent for Lord Crewe in Cheshire, &c.

It hardly needs to be added that the teaching staff of the College is in every way worthy of the reputation of the College. The Principal of the College is the Rev. J. B. M'Clellan, a distinguished Scotchman, who has carried the very highest University honours, being a double first-classman with honours, and a late Fellow of Trinity College, Cambridge. The general superintendence of the teaching, discipline, and management of the College has been in his wise and skilful hands for upwards of ten years, and in him the character of the wise and sympathising father is combined with that of the cultured and earnest Principal and firm disciplinarian. The science of Chemistry is under the charge of Professor Kinch, who is so widely and favourably known in connection with experimental research work. The sciences of Geology, Botany, and Zoology are under the charge of Professor Harker, whose name is a household word, on account of his eminence in entomological and bacteriological research. The sciences of Mensuration, Physics, and Mechanism are taught by Professor Hugo Ohm, M.A., of the University of Cambridge, and Fellow of the Meteorological Society, who has made a name for himself
by the success of his teaching during the eleven years he has been a Professor at the College. At the recent examinations of the Royal Society, the examiners made a special point of noting that the physical sciences had evidently been most excellently taught, and, as out of the eight students who were able to pass that examination no less than four, including the first and second prize-winners, were from the Royal Agricultural College, that was the best proof of Professor Ohm's proficiency that could be adduced. The sciences of Land Surveying, Estate Engineering, and Bookkeeping are under the charge of Professor Paton, another distinguished Scotchman and Engineer, whose father was Mr. Robert Paton, of Cloverhill, a well-known breeder and exhibitor of Ayrshire stock. Professor Paton's success as a teacher is fully attested by the distinctions gained by the students in his department, not only at the Royal, but at the Highland Society's and Surveyors' Institute Examinations, where "no failures" with him has been the rule. The Veterinary Department is under the charge of Professor Wilson, a Member of the Royal College of Veterinary Surgeons, London, to whom is largely due the credit of clearing up the whole question as to the conveyance of scarlatina through the medium of milk, in the now classic Hendon case. The department of Practical Agriculture and Rural Economy is under the charge of Professor Blundell, a ripe practical agriculturist, who, previous to his appointment to the Professorship, was Special Lecturer to the Advanced Students, and farmed at Woburn, Bedfordshire. Professor Blundell was formerly a large and successful farmer in Australia, so that he is well acquainted with Colonial agriculture, and that is a great advantage at a College where so many students are studying with a view to teaching or practising agricultural science in the Colonies. Professor Blundell is also the lecturer on Dairy Science and Practice, and Mr. Nuttall, of Beeby, the celebrated Stilton cheese maker, is the special demonstrator in the manufacture of butter and cheese. Complete courses of instruction are also given in Agricultural Law by E. B. Haygarth, Esq., solicitor for the College; in Building Construction by F. W. Waller, Esq., a well-known Gloucestershire architect; in Estate Management and Practical Forestry by R. Anderson, jun., Fellow of the Surveyors' Institute, and resident agent on Earl Bathurst's estate; and in Agricultural and Mechanical Drawing by Mr. Stolle, Art Master, Cirencester. Smith work, carpentry, saddlery, butcher work, &c., are also among the subordinate, but useful, subjects taught to the students at this Institution. It would, indeed, be difficult to say what
more could be done or desired in any Institution of the kind, either from a scientific, practical, social, or disciplinary point of view.

The College farm, attached to the College by special covenants is under the management of Russell Swanwick, Esq., himself an old student and diploma holder of the College. The farm is most admirably managed, and representatives of nearly all the different breeds of cattle, sheep, and horses bred in the British Isles are kept for purposes of illustration and comparison. Of draught breeds, representatives of the Clydesdale and Shire breeds are kept, and in the breeding of thoroughbreds Mr. Swanwick has been very successful. The farm cultivation illustrates the same diversity in soils as in cultivation, for it would be difficult to find a farm with such sudden changes of soil, from clay, in which your horse sinks up to his hocks in winter, to stony hillsides that look like a newly stoned road. Though the farm would on this account have its drawbacks, from the point of view of the ordinary farmer, it provides educational opportunities for the students in the way of land cultivation of quite a unique description.

Space fails us in setting forth as we should like the immense educational advantages possessed by this Royal College. We should have liked to enlarge upon the excellence of the buildings, the useful Laboratories, the resources of the fine Museum, illustrative of every department, the work of the Veterinary Hospital, and the striking features of the Botanic Garden, with its economic and grass beds of all kinds, and of the beautiful and well equipped Dairy, and of the whole Farm. We would also specially have wished to convey our impressions of the fine physique and bearing of the students, evidently earnest alike in games and work, of a tone and character of which any College and parents may be proud. But it must suffice to say, in conclusion, that the College and College farm are most admirably equipped in every way, and that the Principal, Professors, and students alike work cordially and harmoniously together from a feeling of loyalty to the College, and a determination to maintain unimpaired the prestige of this, the premier Agricultural College in the world.
SOCIETY FOR THE ENCOURAGEMENT AND PRESERVATION OF INDIAN ART.

THE JEYPORE PORTFOLIO OF ARCHITECTURAL DETAILS.

21 Sussex Gardens, Hyde Park, W.

May 24, 1891.

The Society for the Encouragement and Preservation of Indian Art has recently had brought to its notice The Jeypore Portfolio of Architectural Details, prepared under the direction of Colonel S. S. Jacob, C.I.E., Engineer to the Jeypore State, and published at the expense of His Highness the Maharajah Sawai Madhu Singh, G.C.S.I., of Jeypore. This magnificent work is a striking proof of the enlightened interest taken by the Maharajah Sawai in the indigenous Arts of his own ancient State; and provides evidence, for the appreciation of the whole world, of the intrinsic beauty and splendour of the architecture of Jeypore, and the perfection of its adaptation to local circumstances. Special interest attaches to the Portfolio from all the drawings it contains having been executed by native artists, trained under Mr. Opendra Nath Sen, Principal of the Jeypore School of Industrial Arts; and its value is enhanced by the fact that, having been executed under the direction of a scientific engineer, the drawings are all done to scale. This is a little matter the amateur is apt to overlook, but it is of the highest importance to those who go to such publications as the Jeypore Portfolio of Architectural Details for practical guidance in the composition of ornamental and decorative designs.

In the opinion of this Society no more effectual means could be devised for the encouragement and preservation of Indian Art than a world-wide diffusion of imperishable and easily accessible illustrations of the various building styles of India, that for the past twelve hundred years have been the fruitful inspiration of the innumerable ornamental industries of the country; and the Society has taken the liberty to call attention to The Jeypore Portfolio of Architectural Details, in the hope that the
munificent example set in its production by His Highness the Maharajah Sawai Madhu Singh, G.C.S.I., may be widely emulated by the leading Princes and Chiefs of India. Already the Baroda Durbar has published a volume on the Architectural Antiquities of Dabhoi, with its fine temple and remarkable gateway of the 13th century. Also His Highness the Maharao Rajah Mangal Sinh of Ulwar, G.C.S.I., defrayed from his private purse the cost of the handsome volume on Ulwar and its Art Treasures, prepared by Surgeon-Major J. H. Hendley, C.I.E.; and the cost of the four volumes of Memorials of the Jeypore Exhibition of 1887, edited by Surgeon-Major Hendley, was borne personally by His Highness the Maharajah Sawai.

These sumptuous publications prove that the Indian Princes are spontaneously taking a just pride in disseminating and perpetuating a knowledge of the immemorial arts and architectural glories of their several States; and it is most devoutly to be desired that their patriotic inclination in this beneficent direction should meet with every encouragement. We trust, therefore, that the representations now made on the subject by the Society for the Encouragement and Preservation of Indian Art may meet with the most favourable consideration, as suggestive of a simple and easy way, by which, without any official organisation, and without charging public revenues from any source, a thoroughly practical plan for the conservation of indigenous art can, from an independent centre in every native State, be gradually put into operation throughout India.

There is a growing necessity for some such course being adopted unless the people of India are content to make no effort of their own to rescue their traditionary arts from the destruction that must speedily befall them, if left persistently unencouraged and unprotected in their competition with the overwhelming mechanical productiveness of the manufactures of modern Europe and America.

We recorded last month the death of Rao Saheb Mahipatram Rupram Nilkant, C.I.E., which occurred in May last. The Director of Public Instruction, Bombay, submitted to the Bombay Government on June 8 a letter from the Educational Inspector, N.D., referring to the loss which the public service had thus sustained, and expressed his entire concurrence in the Inspector's remarks. The following resolution was issued from the Secretariat:

The Governor in Council has received with deep regret the intelligence of the death of Rao Saheb Mahipatram Rupram Nilkant, C.I.E., Principal of the Ahmedabad Training College and Gujarati Translator, Educational Department. He desires to place on record his high sense of the valuable services rendered to education by the deceased officer during a faithful service of more than thirty-five years.

W. Lee-Warner, Secretary to Government.

Mr. Mahipatram Rupram sympathised early with the reforming movements in Western India, and his interest in female education was thorough and persistent. The Indian Spectator remarks:—

"It is the lives of men working in quiet nooks with a purpose, fighting against the innumerable falsehoods of this world in divers disguises, not always consulting their own ease and shrinking from distress, but rather resolved with themselves to lay aside, whenever called upon to do so, convenience, comfort, happiness, even their good name for the common good, the distant good of all— it is the lives of such men that elevate and advance society. And among such men we, without hesitation, reckon the Hindu gentleman that departed from life the other day in Ahmedabad."

Mr. Mahipatram Rupram had long been a corresponding member of the National Indian Association, and he acted as Hon. Secretary of the Gujarati Branch. His son kindly promises a sketch of his life for this Magazine.

Mr. P. M. Bose, F.G.S., a Deputy Superintendent of the Geological Survey of India, who studied for some time in England,
has lately been occupied in exploring the glacier-land of Pabu and Pandius, on the Sikkim Himalayas.

A meeting of the Shenvi Brahmans was lately held in a temple at Bombay in order to excommunicate Dr. R. G. Bhandarkar, the Hon. Mr. Justice Telang, and other Hindu gentlemen who had taken part in the marriage ceremony of the widowed daughter of Dr. Bhandarkar. The bridegroom, Rao Saheb G. V. Panandhikar, was included in the list. The resolution proposing to excommunicate the wedding party was, however, lost by a large majority.

Mr. H. A. Acworth, Municipal Commissioner of Bombay, and Mr. Shunkar Tukaram Saligram, have lately published a collection of the Powadas or historical ballads of the Mahrattas.

The following appointments have been made at Madras:

Mr. Henry Bidewell Grigg, C.I.E., to act as Resident in Travancore and Cochin during the absence of Mr. J. C. Hannyngton on leave, or until further orders;

Mr. David Duncan, M.A., D.Sc., to act as Director of Public Instruction and Commissioner for the U. C. S. Examinations during the employment of Mr. H. B. Grigg, C.I.E., on other duty, or until further orders.

The story entitled Pramada; or, the Virtuous Daughter-in-law, written in Bengali by Pandit S. N. Sastri, was translated by Mrs. J. B. Knight for this Magazine. Mr. Madanlal Lallubhai again translated it from English into Gujarati, and two editions of his translation were freely distributed in connection with a vernacular newspaper. We now hear that a large number of copies of a third edition (which was dedicated to Mrs. Scott) have been given to ladies of the Nagar Brahmin caste, by an educated lady, who accompanied the gift with a letter, which has been thus translated:

Dear Sister,—We are aware that learning is a luxury in youth, a pleasure in old age, an ornament in prosperity, and a consolation in adversity, but it is to be regretted that female education is very little attended to in our caste. Although it is one of the greatest duties of the leading members of our caste to take the necessary means to spread education, yet you will easily perceive how rarely any permanent movement is made in that direction, for you are not unaware that the raising a fund for the encouragement of education, so nobly commenced under the auspices of Mr. Närandās Purshotam dass by his liberally subscribing not less than Rs. 1,000, has been, instead of being followed, dropped, for the present at least. But without alluding to these matters any
further here, allow me to tell you that, having had the good fortune to read this little book *(Pramada; or, the Virtuous Daughter-in-law)* on the subject of education, and its tendency to increase human happiness, I was anxious for some time past to bring it before you. By God's grace I have now had such an opportunity, availing myself of which I take the liberty to send you this book as a present, which I hope you will do me the favour of accepting, and if in your leisure time you will take it into your reading, I shall consider that I have attained my object.

HIRAGOVRI JAGUBHAI KASANBhai ATMARAM BHUKHANWALA.

The *Indian Daily News* of May 11 contained an approving article on the School and Home of Mr. Sasipada Banerjee and his wife, at Baranagar, Calcutta. We are glad to quote the following passage which contains the satisfactory opinion of the School Inspector:

There is not as much doing in the way of female education as one would like to see in the interests of the people of India. Especially does it appear desirable that young widows should be educated; and yet we do not hear of any efforts in Bengal except the School and Boarding-house at Baranagar which Mr. and Mrs. Banerjee have conducted successfully for some years. It is satisfactory to see that the work that is being done there meets the approval of the educational officers. Rai Radhika Prasana Mookerjee Bahadoor, Inspector of Schools, Presidency Division, visited the Baranagar Hindu Female Boarding Schools and Widows' Home on Saturday, the 9th instant, and made the following remarks in the visitors' book:—"Visited the Baranagar Hindu Female Boarding and Training School and the attached infant school this morning and examined the pupils in reading, writing, arithmetic, and a little geography. Six of the advanced girls are reading *Sitarbanabash* and *Meghnathbudh*, which they could explain with intelligence. The progress made by the adults during their short stay in the institution is creditable to them and the teaching staff. Indeed, since my last visit in September 1890, the adult class has made a decided step in advance. The progress in English reading is all that can be desired. Mr. Banerjee showed me the house arrangements, which are satisfactory. There are two departments, one of which may conveniently be attended by Hindus of an orthodox type without fear of loss of caste. The object of the founder is to make an impression in his orthodox countrymen and women, and the existing arrangements I can
confidently recommend to Hindus generally. At present there are fifteen widows in the school, most of whom come from Hindu families. This is good testimony, and we think it would be well if the movement could be extended." Mrs. Colquhoun Grant, who visits Baranagar very often, reports favourably of the progress shown.

Miss Dix, of San Francisco, has kindly consented to become a Corresponding Member of the National Indian Association.

PERSONAL INTELLIGENCE.

In the recent Open Competitive Examination for the Civil Service of India, the following Indian students were among the 32 successful candidates:—Satyendra Nath Palit, 28th, with 1,846 marks; Birendra Chandra Sen, 31st, with 1817 marks.

As the result of the annual College Examination at Peterhouse, Cambridge, D. N. Mallik was elected to a Scholarship of £50. At Emmanuel College one of the Indian Civil Service Students’ Exhibitions of £20 was awarded to M. Yusuf.

A student of the Royal Agricultural College, Cirencester, Raoji Bhaillal Patel, of Baroda, gained the first place, with Life-membership, and First Prize of £25, in the Senior Examinations held last May (Agricultural Science and Practice) of the Royal Agricultural Society of England.

C. H. Dissent (Doveton College, Calcutta) has passed the Second Examination of the Board of the Royal Colleges of Physicians and Surgeons in Anatomy and Physiology.

Mr. George F. Pires, M.R.C.S., L.R.C.P., has obtained the Diploma of Public Health of the Board of the Royal Colleges of Physicians and Surgeons.

In the recent Matriculation Examination of the University of London, Miss Susila B. Bonnerjee passed in the First Division; Mr. Dorabji N. Bahadhurji passed in the Second Division.

Rukhmabai has passed Part I. of the Primary Examinations of the Society of Apothecaries of London.

Arrivals.—Dr. Prosunna Kumar Ray, D.Sc., and Mrs. Ray, from Calcutta, after spending a few months in Germany.

We acknowledge with thanks, ‘Saguna: a Story of Native Christian Life.’ By an Indian Lady. With an introduction by Mrs. R. S. Benson.
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