PROGRESS OF THE MOVEMENT TOWARDS SUPPLYING FEMALE MEDICAL AID TO THE WOMEN OF INDIA.

The Report of the National Association for this object, commonly known as the Countess of Dufferin's Fund, has lately reached England, and contains much that will be gratifying to those interested in the work, and the more so to our readers, because some of the earliest steps taken in this direction were made by the Society bearing so similar a name, of whose proceedings this Magazine is the organ. They may remember how the idea was several years ago advocated in its pages, and in those of the Contemporary Review, by one of the members of the National Indian Association, Mrs. Frances Hoggan, and how these articles roused the interest of a gentleman in Bombay, Mr. Kittredge, who, with the help of Mr. Sorabji Bengali and other generous Parsees, raised a Fund in order to enable two Lady Doctors to proceed to Bombay. Public meetings were also organized under the auspices of this Association, in one of which Mrs. Garrett Anderson took part, as she also did in the selection of the first Lady Doctor sent out, whose subsequent career has been so successful in Bombay—Miss Pechey, now Mrs. Pechey Phipson. This and many other similar efforts, such as the foundation of the Cama Hospital at Bombay, the training of women for the Medical Profession in the North-West and in Madras, the Zenana Medical Missions, and many other individual efforts, received enormous impetus and development, when Lady Dufferin, charged, as we learn from the first page of the Report, with the special personal wishes of H.M. the Queen-Empress, inaugurated the extensive scheme, which, largely supported by the wealth and goodwill of Indian rulers and citizens, is now at work in so many quarters of India. A glance at the map, prefixed to this Report, shows eleven Head Provincial Centres, ranging from Lahore in the North to Mysore in the South, from Quetta in the East to
Rangoon in the West, with others at Calcutta, Madras, Bombay, Agra, Allahabad, and Nagpur. The same map shows Hospitals for Women, under the medical care of women, in many other districts, scattered all over the country, though chiefly in the populous valley of the Ganges, while still more numerous, and in still more remote quarters are the red marks denoting places more or less in process of organization and affiliation to the Head Centres. In the same Report are photographs, representing the external aspect of some of these buildings, varying from the rude, solid erection at Quetta, to the wide verandahed, graceful, light, brick structure at Oodeypore, while photographic groups of students in European, Indian, and Burmese costume, give further vividness to the description of this new phase of Indian life.

A few extracts from the Report will tell further of its objects, and the way in which they are being carried out.

The main objects, as set forth in the Prospectus of 1885, were threefold.

1. Medical tuition, including the training and teaching in India of women, as Doctors, Hospital Assistants, Nurses, and Midwives.

2. Medical relief, including the establishment of Hospitals, Dispensaries and Wards, all of which should be under female superintendence for the treatment of women and children.

3. The supply of trained female Nurses and Midwives.

Each Provincial Branch is independent, and carries out these objects in its own way, while the Central Committee serves as a bond of union, receives and reviews the Reports from the Branches, publishes works on Sanitation, and Domestic Medicine, negotiates with Lady Doctors from Europe, assists students with scholarships, and, on special occasions, when funds permit, gives some pecuniary help to the Branches. The Association, though absolutely unsectarian in its aims and conduct, in no wise attempts to supersede or crush out existing institutions or organizations. Moreover, although no employé of the Association is allowed to proselytize or interfere in any way with the religious beliefs of any section of the people, such organizations as mission agencies, or charitable institutions, and local societies, which desire to preserve their own distinctive character, and to work entirely on their own basis, are invited to affiliate themselves with the Association.

The Central Committee possesses eleven Branches, each governed by an influential Committee, presided over by the Governor, or chief Administrator of the Province, and to these again the local Committees are attached.
In the North-West there are twenty-two, and in Bombay twelve local Branches. According to its means each Branch endeavours to forward the work; the establishment of a hospital specially fitted for the treatment of _parda_ women, and the employment of a Lady Doctor to superintend it, being generally the chief objects aimed at. The _Lady Doctors_ are divided into three grades: 1st, those registered under the Medical Acts of the United Kingdom; 2ndly, _Assistant Surgeons_, who possess a lower degree, and are chiefly trained in India; and, 3rdly, _Hospital Assistants_.

Only a very few places can afford to pay a Lady Doctor, and support a large Female Hospital, but each supplies what it can; for instance, at Agra there is an extensive Lying-in-Hospital, with Hindu, Mohammedan, and European wards, an English Lady Doctor, an Assistant Surgeon, a Female Medical Training School, and a boarding-house for their accommodation. At Cawnpore there is an Assistant Surgeon, and a Temporary Hospital, while the Delhi Committee can, as yet, only afford to employ a Hospital Assistant in a small Dispensary.

By the system inaugurated in 1888, the co-operation of the Government of India was sought and obtained in the matter of bringing the work, as well as the selection of those employed by the Association in Schools, Dispensaries, and Hospitals, under the supervision of the medical officers of the Government. This has proved of material value, and the Committee acknowledge very gratefully that much of their success is owing to the gratuitous labour of the Civil Surgeons and other medical officers throughout India.

With regard to the work of the Branches, the Committee first report on that of the London Branch, where the accession of Lady Reay and Lady Helen Munro Ferguson to the Executive Committee is welcomed, and an acknowledgment made of the active interest in its proceedings maintained by Lady Dufferin, whether personally present or absent.

This United Kingdom Branch grants four scholarships to ladies, who agree to prepare for work in India, three at the School of Medicine in London, and one at Edinburgh. They also engage Lady Doctors, and have offered to support _in India_ a "Lady Doctor in waiting," who shall prepare herself when there, by special attention to the learning of languages, and to the diseases prevalent among Indian women, for any substantive post to which she may be appointed later on. One lady, Miss Hannan, from the Dublin School of Midwifery, has already been thus selected. The finance statement of this Branch mentions that
they have received (including one anonymous gift of 400l.) 913l., most of which has been expended on passages and outfits, and that they hope for, and can see their way to, the useful expenditure of 1200l. for the year 1891.

Among the Branches in India is mentioned that of Beloochistan, which aims at posting duly qualified dhais at as many centres as possible. This has already been done at Quetta, Shelabagh, and Sibi, the Maliks and merchants at the annual Sibi horse-fair having liberally contributed for this purpose. It is found impossible, as yet, to persuade suitable women, even with high pay, to go to that remote region; but meanwhile a certificated Nurse has taken charge of the Native Zenana Hospital, and attempts are being made to obtain volunteers from the native village women to undergo a course of instruction as dhais at Lahore.

The principal event in the Punjab Report is the opening of the Lady Lyall boarding-house for students attending the Medical College at Lahore, which has been mainly built through the generosity of the Maharajah of Kashmir.

From Madras there are reported to be an increasing number of Eurasian ladies anxious to secure the available scholarships, and a new building for caste and gosha women has been provided by the Rajah of Venkatagiri.

From Bombay the efforts of the Parsee ladies in securing the sum of Rs. 36,000 at a Bazaar, presided over by Lady Reay, are recorded, both in print and in a photograph of the vendors in their national costume. Another Hospital for Women has been built by Mr. Bomanji Edulji Allbless at his own cost, but is to be maintained and worked by Government.

A new Hospital has been begun at Tonk, and at Lucknow one was opened by Prince Albert Victor. At Ahmedabad the Victoria Jubilee Dispensary and Hospital, built entirely by Rao Bahadur Ranchhodlal Chhotalal, was opened on December 18th, 1889; another has been opened at Hyderabad (Sindh), and one at Sholapur, in March and April, 1890, respectively.

In Calcutta the main block of the Lady Dufferin Zenana Hospital has been completed, and will shortly, it is hoped, be opened. At Kotah, the Victoria Hospital, built at a cost of Rs. 65,000, has been opened, and another at Patiala, built by the Maharajah at a cost of Rs. 40,000, while on December 2nd Lady Lansdowne opened the National Hospital at Agra, and on December 4th laid the foundation stone of the new Ishwari Hospital at Benares, which is to be erected at a cost of two lakhs of rupees. Many other instances, too long to enumerate, of past
and present liberality on the part of Indian rulers and citizens, are recorded in the pages of this Report, but it also suggests the vast amount yet required in this immense country.

With regard to the position of a Lady Doctor, the Committee agree to give her Rs. 80 for passage and outfit, and a salary of Rs. 300 per month, with free quarters, and at the end of five years' service a sum of Rs. 800, for return expenses and passage to England. She is to obey all orders from the Branch under which she is working, and may engage in private practice, if it does not interfere with other duties, and (if her services can be spared) she receives one month's leave, on full pay, in the year. It is most desirable that she should take pains to acquire a knowledge of the language of the district where she is posted, in order both to communicate with patients and to give intelligible clinical instruction.

A favourable report is given of the progress and of the conduct of above 200 female students, now at work in the various Schools and Colleges of Medicine. The Committee record with satisfaction that two years ago Miss Virginia Mary Mitter stood first in merit among all students, male and female, of the University First M.B. Examination at the Calcutta Medical School, and now Miss A. Connor has passed brilliantly at the Medical College, Lahore, obtaining more marks than any of the male students. The training of each successful student costs about Rs. 645. The scholarships have been recently increased in number from seven to ten, and in value from Rs. 150 to Rs. 180. There are an ever-increasing number of applicants for these. One liberal gentleman, Sir Walter de Souza (can he be the same who has prosecuted the women County Councillors of London for illegal action in sitting and voting there?) has provided Rs. 200 a month for three years, in order to meet these cases, and the Committee hope some of the wealthy gentlemen of India may be induced to found others, which might bear their name, and would cost (for four years' training) about Rs. 720.

In summing up the numbers of patients treated during the years 1889 and 1890 the increase is remarkable:—

3603 In-Patients in the former year.
8159 In-Patients in the latter.
280,694 Out-Patients in the former.
411,691 Out-Patients in the latter.

So the total increase was of 113,844, and the total number of women receiving medical aid approached to half a million. The greater part of this relief is due to the thirty-eight Hospitals con-
nected with the Association, the thirteen Lady Doctors and twenty-seven Assistant Surgeons, working in connection with the Fund—nine of whom have been specially brought out from England; while the Branch returns show that 204 students are now studying at the Medical Colleges and Schools in India. The amount of suffering thus relieved, and the amount of suitable employment given to the talents and energies of womankind, will, I hope, be of sufficient interest to the readers of this Magazine to excuse the dry and bald analysis here presented of the work of this Association—commonly and conveniently known by the name of the Countess of Dufferin's Fund.

Since this Report was published and circulated, a great meeting has been held in the Sheldonian Theatre at Oxford, attended by fully 2000 persons, with the object of promoting the knowledge of, and interest in, this Fund.

The Vice-Chancellor of Oxford, the Heads of Houses and other distinguished members of the University, together with the Mayor and Aldermen, received the Marchioness of Dufferin and Ava in the Divinity School, and walked thence in procession to the Theatre, where the Vice-Chancellor presided.

After interesting speeches by Lord Northbrook and Lord Reay, and by Sir Henry Acland, who alluded to Mrs. Scharlieb's distinguished career, Lady Dufferin spoke herself, and remarked that such meetings evinced a sympathy and approval here which lent stimulus and encouragement to the work in India, and how she felt that the way in which both English men and women in India and the Indian princes and citizens themselves had laboured and spent time and money in promoting this object, deserved recognition in England, while the charity itself, aiming at the diminution of suffering and saving of life among millions of helpless women, should surely not appeal in vain to the English nation. This work was purely Indian, and in India they must look for results. The Report showed how much had been done, but it was only a drop in the ocean compared with what remained to be done. Sir Harry Verney terminated the proceedings by reading a note of sympathy and goodwill from Miss Florence Nightingale.

M A R Y  H O B H O U S E .

NOTE.—Should any one desire to read the solid and well-illustrated volume containing the Report, copies can be procured, price 1s., from Hatchards, Piccadilly.
BUSINESS AND PLEASURE IN CAMP.

Relaxation from work is necessary everywhere—and nowhere more so than in India. The sedentary duties, of which almost every Indian officer has too much, soon tell on the liver, and beget a dislike to work, and to the country. Temper and usefulness are impaired, and too often health itself. Relaxation of almost every kind is good, but active exercise is the best of all. Men, however, take their pleasure very differently. I remember one whose chief delight was in visiting, and photographing graveyards—a somewhat dismal taste, reminding one of Leontes in "The Winter's Tale," who says:

"I'll visit
The chapel where they lie, and tears shed there
Shall be my recreation."

Some men spend their leisure in solving mathematical problems; others in reading French novels. Painting, antiquarian research, botany, ornithology, and many other pursuits offer attractions to those who have inclination in such directions, but subjects for these are not always at hand, and time hangs heavy in waiting for opportunities. Nor do such interests necessarily require much bodily exercise in their pursuit. When in camp in the plains there are few inducements to exercise except field sports, so that a gun is one of the best companions a young man can have. It is not only that our Aryan brothers respect manliness and proficiency in such exercises, but men learn to know and value each other in the jungle sooner than in the Cutcherry. Sir R. Temple, though no sportsman himself, writes:

"If a man be an accomplished and fortunate sportsman, he probably receives more of exciting pleasure from the country than any other person. His sporting pursuits bring him into the way of all sorts of useful information regarding the land and its inhabitants. If he be a careworn administrator, it is a great advantage to him in his profession to be an adept in the saddle or with the gun. He is thereby all the more able to retain that buoyant spirit, and that springy disposition which are essential for combating the depression and enervation of a career in the tropics."

But field sport cannot always be obtained even in India, and
the next best form of exercise and recreation is riding. It would be well if all young men who look forward to an Indian career were to accustom themselves to horse-exercise before they leave England. I am aware that in the case of young Civilians, a certain proficiency in equitation is required, but the test is not always a very severe one. There is nothing pleasanter than the morning rides in India, and many of these are fresh in my memory. A short account of one may not be without some interest to the readers of this magazine, and be lighter reading than annual reports.

It used sometimes to happen that the distance from one camp to another was too great to allow of the office keeping up with me, or even of my private tents being ready before the following evening, and on such occasions I often spent the morning in shooting, which led to my becoming acquainted with many wild and outlying portions of my charge which would not otherwise have been visited, and also to many a tale of injustice or wrong being told me which would never have reached me in my tent. So that pleasure is generally combined with duty. But on the day in question we had a long ride before us, as I was going to pay a short visit to a chief who had often offered me hospitality. Our horses were a well-bred Australian cob and an Arab, both good hacks, safe, and temperate. The morning was cold when we started, but a sharp canter warmed us, and we pulled up to give the horses their wind, as the sun was rising. Our road lay at first through sandy lanes, on the soft but springy sand on which horses never seem to tire. The hedges on each side were mostly of milk-bush (Euphorbiun), or of cactus, covered with flowering creepers, all glittering with dew. There were the dark violet shell-shaped cows-ear (clitorea ternatea), another yellow coloured with black centre, and the purple cow-itch (mucuna pruriens), with its brown velvet-like pods, the minute hairs on which cause irritation so intense that even elephants avoid jungles infested with the plant. On one occasion I happened to get some on my neck when beating for game, and the irritation was almost maddening until my attendants put a large handful of wet mud on the place, which acted like a poultice, all the tiny stinging hairs adhering to it. Brighter than the flowers themselves were the scarlet seeds of the "guraj," their brilliant colour set off by the small black spots. Then there were night-shades with flowers like the potato, and convolvuli of several kinds. Peacocks, still more gaudy than the flowers, are feeding in the fields, and as we ride along we hear a partridge calling, and the bird flies out of a low tree in which
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(contrary to the habit of its European namesake) it has been roosting.

And now we draw rein, for we are leaving lanes and cultivation, and getting on to a long stretch of rough and broken waste land covered with short brushwood—the yellow cassia, the wild caper, and the “khakria” (Butea frondosa), a few scarlet blossoms of which are already appearing. Here the road is abominable—monsoon mud worn into ruts, baked hard by the sun, and the land on each side is full of deep holes, so that we have to go quietly. Presently we see a young blue bull (Portax pictus), standing behind a low bush, then a gazelle (Chinkara) or two. Passing a pool, some teal fly off, leaving a snake-bird (Plotus melanogaster) on the bank, with his wings extended to dry in the sun, as if suggesting how well he would look made up into a hand-screen! Overhead, we hear the cry of the sand-grouse making for their morning drink, and presently a herd of antelope cross the road 100 yards ahead of us, each of the graceful creatures leaping the track with a bound that would clear a hay wagon. And so we go on, with an occasional canter, when the road allows this, till we near the village where our second horses are waiting for us.

As soon as we are within sight of the village, a group of horsemen gallop up to meet us, headed by a good-looking youth in plum-coloured velvet coat and red satin trousers, mounted upon a strawberry country-bred with a white nose, pink eyes and horribly vicious temper. The rider is a young chief owning the small estate through which we are passing, and he has come out, with his escort, to ask us to pay him a visit. It would be ungracious to refuse, and we are soon at the entrance to the Durbar, where I dismount, and find myself in a large open quadrangle with stables and sheds under the walls on three sides and a long low veranda-like room at the further end. There is a large tree in the courtyard with a broad seat built up round its trunk. Some camels are enjoying a meal of green boughs. There are horses, ponies, and bullocks in the sheds, and a nilgai, a monkey or two, and a fighting ram chained to a post make up the zoological collection. I am conducted to a chair in the building, the other seats being occupied by the young chief and his relatives. The walls of the Durbar are covered with pictures in the most startling colours, sky-blue, pea-green, and yellow being the prevailing hues. Here there is a contest between a Sepoy and a gigantic spotted tiger—there a rajah, with fierce countenance, surrounded by nautch girls of terrific beauty. Birds of hitherto unimagined shapes and colours
are suspended in the air, and a railway train, the carriages filled with white soldiers, each holding a black bottle!

We talk of the crops, of sport, of the contents of the stable, and on all these subjects the young chief's remarks are shrewd and sensible, but he goes on to tell of quarrels with his neighbours, and of litigation in which he has involved himself. In such matters many of these petty chiefs are more like petulant children than sober rulers—they are frequently very jealous of each other, and on the most trifling matter of precedence or supposed slight to their dignity, they will spend time, temper, and a great deal more money than they can afford. My young friend was no exception. He had entangled himself in lawsuits with some of his sirdars, and was anxious for advice; time only allowed me to give him sympathy. Poor lad! he might well apply to himself the words of Warwick,—

"Between two hawks, which flies the higher pitch,
Between two blades, which bears the better temper,
Between two horses, which doth bear him best,
Between two girls, which hath the merriest eye,
I have, perhaps, some shallow spirit of judgment;
But in these nice sharp quillets of the law,
Good faith, I am no wiser than a daw."

The history of some of these small states is often interesting. Some of them were originally given in return for service performed, and in certain cases such grants comprised as many villages as the grantee could ride over, or bind garlands on in a single night. Forbes, in the Rás Mála, reminds us that there are traces of a similar custom having once prevailed in Europe. Thus, in the case of "the Tichborne dole," the bed-ridden dame of an old baron begged of her lord a bequest to supply a dole of bread annually to the poor, on one of the festivals of the Church. The baron, thinking from her feeble condition that he should lose nothing by granting her request, promised to make over as much land as the dame could go round while a bonfire was burning, but she managed to crawl round several rich fields, which for many hundred years were known as "the crawls," and the produce of which was devoted to the charitable purpose desired by the dame.

To return to ourselves. By this time, the morning is getting on, and I take leave of "the Durbar," but my work is not over yet, for I have a bit of forest inspection before me. The ravines approaching the river, which we had to cross, and the banks of the latter were formerly covered with thick jungle and fine trees.
So thick used the cover to be that my immediate predecessor shot many tigers in this neighbourhood. But the forest has been destroyed, owing to the improvidence of the land-holders. One of these, however, has lately attempted some sort of conservation, and I have promised to visit his preserve. The "Thakore Sahib" himself is not well enough to meet me, so has sent his agent—steward, factotum and general (too often bad) adviser—and we ride together along the bank of the river, our horses glad enough to get a mouthful of the cool water as we cross it to the Thakore's side. Here I find that a few men have been put on to prevent tree-cutting and jungle-burning, but that nothing has been done to keep camels and goats out of the preserve, and we meet a number of these useful, but most destructive, animals. At last the manager is dismissed with some advice on the first principles of conservation, and we are free at last, and can let our horses go, having only to "sit down in our saddles, and keep their heads straight," for before us lies some of the most glorious riding country in the world—gently undulating down, with springy turf; no holes, no stones. We cross a fine wide road, under construction by the Public Works Department, on which, at no very distant day, rails will doubtless be laid, for in India traffic develops very quickly when means of communication are improved.

The sun is getting hot, as it does even on a "cold weather" day in India, and, rather distrusting our escort's knowledge of the locality, we ask a herdsman how far it is to the place we are bound for. He replies laconically "two villages," holding up this number of fingers to illustrate his answer. This would mean about three miles: villages are generally about one and a half miles apart, and this is adopted by the peasantry as the usual unit in estimating distance. After another ten minutes' canter, we meet another man, and obtain from him exactly the same reply, which is hardly encouraging. However, we soon see the white walls of the tent we have sent on for breakfast, peeping out from a clump of trees in the midst of a fine, open, park-like country; and there is at once activity in the little camp. A similar scene was so graphically depicted by an old friend of mine in the Bombay Quarterly Review, that I cannot do better than give his amusing description:

"In front of the tents are some carts, whereof the bullocks are lying listlessly on the grass, and the drivers are scattered about in various postures of fatigue or idleness. A portly man—the butler—is shouting angrily at society in general, and endeavouring to elicit order out of chaos. Cartmen are aggravating and intolerant
on the subject of their hire; some peons, with red belts, are lazily pretending to afford assistance. The cook, a Portuguese gentleman, clad in checked calico, is seated on his heels, blandly regarding the scene under the soothing influence of a cigarette. The second servant, partially undressed, is engaged over a lota of water, with his fingers well down his throat, which would appear to be one of the national modes of purification. Two or three high-caste but dejected-looking horses are held by the submissive wives of their keepers, the latter being buried in profound slumber under the trees, regardless of the howling of some dogs tied up thereto." But the escort of the Sahib is seen in the distance, and the scene changes in a moment! "Dusty butler, hot and defeated, succumbs to the demands of the cartmen, and contenting himself with an inadequate percentage, flies to pressing duties within the tents. Cook, flinging away his cigarette, and cracking his finger-joints to relieve his feelings, gets to work on the breakfast. Second servant, throwing his lota snappishly at an obedient female, his wife, or probably his mother, struggles into a milk-white garment with apparently impenetrable sleeves. The dog-boy, breathless from the bazaar with a bunch of plantains for private consumption, hastily unchains the dogs and sets to preparing their food. The horse-keepers, awake in a moment, are grooming their horses vigorously." Something very like the above is going on when we arrive.

We are now within the territory of the chief whose hospitality we are about to accept. He has sent an official to bring us his welcome and to conduct us to his capital. After an interview with this gentleman, and bath and breakfast being over, I contemplate a visit to a lake which we had passed a mile back, but a horseman comes in with my post-bags, and the contents of these keep me engaged till it is time to start again—this time in a tonga—for the bungalow where we are to sleep. The tonga is a rough kind of curricle with two wheels, pole, and wooden bar over the backs of the ponies; it is very light and can go anywhere. The road is good for driving, and before sunset we reach our resting-place, a low building covered with creepers, in a garden full of banana, orange and lime trees. How we fared there, and how we were received and entertained next day by the Maharaja, must be told in another paper, for this is already too long.

G. F. Sheppard.
It is a most encouraging sign for those who care about the progress and elevation of women en masse, and are not content to see them merely achieve a few brilliant triumphs here and there, that side by side with their intellectual progress in all directions they are themselves raising their standard of home and domestic life, and beginning to acknowledge that even in those fields of work which no one disputes with them, there is considerable room for improvement and progress. As in everything else, party spirit has done much harm and caused much hindrance in woman's work; the intellectual party sometimes taking the ground that domestic cares were unworthy of her highest powers, while the other side despised and caricatured the women who did not confine themselves exclusively to the nursery and kitchen. Both sides were of course right, and both were wrong, and now that each seems to have found out its mistakes there is a hope of our reaching a satisfactory conclusion by recognizing the fact that a woman's brains are quite worthy of all the cultivation that can be given to them, but that this cultivation is worthless if it does not in some way benefit her home life. For the majority of women home life will always be the natural and the preferred sphere, and it is one in which a woman's best and highest powers can be called into play. This has not always been sufficiently realized; people have talked about women not needing education to become good wives and mothers, and have pointed triumphantly to the many who without being at all well educated have been adored by their husbands and children; failing to see that though there is a side of motherly and wifely duty, which does not require intellect, that is the lowest side, and that there is another side which from want of education has been entirely ignored by many women. It is comparatively rare to see a middle-aged married couple who are really companions to one another mentally and intellectually, yet why should this be so? If women were brought up to understand that this companionship is possible and desirable, they would try to fit themselves for it, while as to supposing, as some men seem to do, that a clever woman would despise her husband's intellect, the cleverest women know full well how ridiculous such an idea is.

A remarkable proof of the way in which women themselves
are now beginning to recognize a high standard in home life, is
the rise and progress of the "Mothers' Union," which, having
begun on a very small scale three or four years ago, is now
spreading rapidly through England, and will, we may hope, take
root and flourish in many other countries. Unlike most other
Leagues or Unions it does not aim at doing other people's work
for them, because they themselves do it badly—a process which
seems to result in everybody now-a-days being intensely busy
with somebody else's business—but it is a combination of
mothers who wish to aim at a high standard in the training
and education of their children, and acknowledge that this
standard cannot be reached without real and combined effort.
Its raison d'etre is the maxim that, "Those who rock the cradles
rule the world," i.e. that the power of a parent—especially a
mother—is so tremendous that it is her bounden duty to see that
she exercises it wisely; that in her hands lies the future of the
man or woman whom she has brought into the world, and that
no one can possibly be to her children what she can and ought
to be to them herself. It is a Union that upholds to the utmost
the dignity and grandeur of motherhood, while at the same time
it reminds the mother that it rests with herself whether she up­
holds her own dignity and deserves the respect of her children,
or whether she lets go the first, and never achieves the second.
For such a Union there can of course be no rules, except of the
very loosest kind, because every mother must bring up her
children according to her position in life, and the special circum­
stances which surround her: it is not confined to one creed, and
is for all classes. For mothers of the lower orders, who are as a
rule grievously ignorant of even the rudiments of training chil­
dren wisely, a very short set of very elastic suggestions has been
drawn up and printed on a card, which they receive when they
join the Union, and can keep always by them; but for educated
mothers such suggestions in a set form are not thought necessary.
Two magazines have been started in connection with the move­
ment; one for educated mothers is entitled "Mothers in Council,"
published quarterly, and edited by Miss Yonge, whose name is a
sufficient guarantee of the value of its contents. The other, the
"Mothers' Union Journal," is also a quarterly publication, intended
for uneducated mothers, for it is obvious that though the Union
is for all ranks, and the broad general principles of motherly duty
are the same for all, nevertheless those duties are very different
in the palace and in the cottage, and the suggestions needed for
the one would be useless for the other.
The feeling that gave rise to the Union was that while in the present day children do not as a rule suffer from want of affection or tenderness, they do often suffer grievously from the want of wise and skilful training; that there is a general complaint abroad of the insubordination and irreverence of children towards their parents, and that these great defects can only be remedied by the parents themselves. In one rank children are too much left to nurses and governesses, in a lower class to teachers and schoolmasters. In both cases the result is the same; and where the parents are not indifferent, they are satisfied with having the affection of their children, and do not seek any authority over them. Yet for what purpose do parents exist, if not that they may guide and govern their children during the helpless, ignorant years of infancy and early youth, and thus make them fit to guide and govern themselves when they are thrown upon their own responsibility?

Whatever a mother's position and circumstances may be, whether her birthplace have been Eastern or Western, whether her life be a secluded and even monotonous one, or whether it be full of active and out-door interests, nothing can make it impossible for her to guide her children in the right way, if only she will take the trouble, and nothing need prevent her from bringing them up to be useful and worthy members of the society in which they will have to live. We cannot judge of each other's difficulties, nor is it possible to offer much advice to those whose lives are very unlike our own; but I would again urge upon every mother—European and Asiatic equally—that the Divinely-given power of motherhood is the privilege and blessing of all mothers, and I would implore them not to despise it or cast it away.

The "Mothers' Union" does not seek in any way to ignore or lessen the responsibilities of fathers towards their children, but there can be no doubt that in the early years the mother is—if she will be—everything to her children; for, as a great writer has said, "Mother is the name for God to little children," and though the parents should be one in the education and guidance of their children, the actual carrying out of details mainly falls into the hands of the mother who can remain at home with her children, when the father must be absent, or fully occupied. Moreover, a man is rarely able to give the close attention to small matters which is absolutely necessary in supervising a nursery, and this most women do not find difficult. But guidance and supervision, if they are to be really satisfactory, require intellect as well as heart; neither will do alone, and the cleverest
mother need not fear but that she will find abundant scope for her powers, if she will with all her head as well as her heart, undertake the guidance and direction of her own children, instead of turning them over to other people to superintend, while she carries on the barren employment of cultivating her intellect for its own sake only, or for the applause of the outer world. The whole spirit of the Mothers' Union is not to discourage a woman from making the best and widest use she can of her intellectual powers, but to remind her that her children have a prior claim, not only upon her love and care, but also upon her mind and brains, and that if she is to make a really good use of the influence which nature gives her over them, she must begin to exercise that influence from the beginning. She must not think that the sons and daughters whom she has looked upon merely as playthings or incumbrances for fourteen or fifteen years will submit readily to her authority when they are old enough to be independent of her, or will become her companions and helpers in later years if she and they have not learnt to know each other in early days.

Circumstances make it unfortunately necessary for some mothers to be much separated from their children, but this—when it is a real necessity—need not prevent them from joining the Mothers' Union; indeed, it is to be wished that many such may, so as to save themselves from sinking into indifference towards their children's best interests. It is sorrowfully true that a mother who has from very early days left her children to others is apt to go on doing so when she is again with them, and even to disbelieve in the possibility of real confidential intimacy between mother and child, because she has never known what it is like. I have had it said to me by a mother who, I believe, was not wanting in affection for her children, "Once your son goes to school it is of no consequence whatever whether his parents are in England or India;" and I felt that if that were really her view, argument or remonstrance was useless. It is difficult to say whether this separation of parents and children is generally worse for the parents or the children, but those mothers who feel and regret such a state of things can do much to lessen its evils by upholding, as the Mothers' Union does, that separation need not mean neglect, that there are means of influencing those who are absent, and, above all, by taking that lofty view of motherhood which raises the whole tone of everything connected with the children. The mother who, while absent from her children, is trying to train and cultivate herself, so that she
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may be a better guide and helper for them when she is with them again, will be saved from falling into that abyss of dress and society which engulfs so many women, and when she is able to take charge of them again herself will not think all her duties fulfilled by dressing her daughters well, and sending her sons to Eton or Harrow. This is what the Mothers' Union upholds strenuously, not that every mother should personally carry out every detail of her children's training herself, but that she should exercise a careful supervision over their lives, their tastes, their amusements, their companions, &c., while they are under her control; in short, that she should feel that all the responsibility of bringing up children belongs to the parents, and cannot be shifted off on to any one else. Such a view of motherly duty must commend itself to all thoughtful people, and we may hope, therefore, that the "Mothers' Union" will spread rapidly among mothers of all classes, countries, and circumstances.

S. F. MALDEN.
A NATIVE SCHOOL OF MUSIC.

By an Indian Lady.

A movement has just been started in Madras to have a school of music, with the object of encouraging the study of Western music and to develop a genuine taste for it in all classes of people. It has met with wide sympathy and support both from Natives and Europeans. The former are, however, anxious that in the new school of music provision should be made for instruction in purely Hindu music. Considering that Hindu music has not as yet been systematised as a science, it is difficult to say how far the expectations of the Native supporters of the movement will be realized. I believe the Tagore family in Bengal has done something in that direction, but, so far as I know, even those Native experts who know and appreciate, to some extent, Western music, are averse to the adoption of the musical notation of the West. To develop Hindu music, without adopting the Western notation, is, I believe, an impossibility. It must be remembered that the Western notation is, after all, based upon fundamental laws of harmony, to which all music should conform. Of course, the prejudice against the adoption of the Western system of musical notation is perfectly natural. The Hindus claim for their music, as they do for other sciences, a hoary past, and it is but natural that they should consider it worthy of development without any extraneous aid. But at the same time they should not lose sight of the fact that whilst the Western nations have been cultivating the science of music to the greatest perfection, in the East there has been deterioration and not progress. There is a great deal in Hindu music, even in its present undeveloped state, that is worthy of encouragement. There is also the other fact that a Hindu is passionately fond of his own style of music. The same prejudice which an Englishman entertains towards Hindu music a Hindu entertains towards European music, and this is due to the fact that neither of them has an opportunity of hearing and judging of the best music of the other. Whilst a European generalizes on the characteristics of Hindu music from his experiences of the music of a street procession, the Hindu takes his clue from the
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crude performances of an ill-trained regimental band. The proposed School of Music, even if it does not accomplish much in the way of developing Hindu music, will prove of very great use if it gives an opportunity to both Europeans and Natives to hear the best music of the East and the West. In the local musical concerts the Natives are conspicuous by their absence, and, so far as I know, no efforts have been put forward by the European lovers of music to enlist the sympathy of the Natives in the cause of music, and, as the first effort on the part of English sympathisers to make the Natives share in the pleasures of real scientific music, in which they themselves find so great an enjoyment, the new movement deserves the universal sympathy and support of my countrymen.

We must also not lose sight of the indigenous efforts that are being put forward to develop Native music. In connection with the Maharani's Girl's School, Mysore, there is a well-organized music class, and some of the girls trained in it have attained marked perfection in playing on the Vina. In Madras also there is a Music School for Native girls. This institution has a very interesting origin. It was started five years ago by a well-known Native musician, Mr. T. M. Venkatesa Shastriar. He had at first to meet with a great deal of discouragement. His best friends advised him against it, and several distinguished men even opposed the movement. "There appeared to be, however," the founder says, "a strong desire on the part of parents to give their girls some training in Hindu music, and this was the only circumstance that emboldened the founder to act in defiance of opinion and advice and open music classes, at his own expense and responsibility, in connection with the Maharaja of Vijianagram's Girls' Schools in this city. The number of pupils was at first very small, though the fees collected were but nominal, being 4. As. for vocal and 8 As. for instrumental music. The consequence was that in addition to the sum of Rs. 530, collected from charitable ladies and gentlemen, the founder had to contribute from his pocket, during the first three years, a total sum of Rs. 2160 for the expenses of the establishment, for the cost and repairs of the instruments, which were all supplied gratis to the pupils, and for prizes." The institution now seems to be in a flourishing condition. The number of pupils has risen to forty-five, and the scale of fees ranges from A. 1 to Rs. 1 for vocal music, and from Rs. 3 to 5 for instrumental music. There have been altogether 282 under instruction during the past year. Mr. Venkatesa Shastriar has also opened zenana music classes, inde-
pendently of the schools, and already seven ladies have been enrolled as pupils. From the eagerness with which classes opened by Mr. Venkatesa Shastriar have been taken advantage of by the Native ladies, it is evident that even in the Hindu homes music is beginning to be recognized as a factor of happiness.

I was present the other day at the distribution of prizes to the pupils of these classes. The sight that presented itself in the upstair room, where the pupils were assembled, was truly novel and interesting. There were present a large number of ladies, who had come to see and hear their own melodies played and sung by trained Hindu girls. Most of them seemed quite unaccustomed to the presence of European ladies, and hence their manner was strikingly shy and retiring. The majority of the Native ladies kept to themselves in a back room, and were seen peeping from there at the company of European ladies that had come to hear their own music played. Some of the Hindu ladies were, however, seated along with their English friends in rows, and looked very solemn. The girls themselves were in another room opposite; but those who had to perform their parts tremulously came forward and took their seats in front of the room where the peculiar-looking stringed instruments with huge bulbs at the ends—the Vinas—were displayed. When the girls were squatted in front of them one wondered how the little hands could handle such large awkward-looking instruments; but there they were, playing gracefully, their tiny fingers running on the strings and making hushed strains of tender music, to which often a low, melodious voice added a peculiar charm. Softness is the peculiar characteristic of Hindu music, and this was conspicuous in everything that was played and sung. Soft notes just formed themselves into a whisper, and fell on the ears, and the voice and the words melted together exquisitely. It seemed as if one was witnessing a scene of bygone times, those days of freedom and equality, when long and primitive-looking Vinas and guitars were handled by the daughters of India. One little girl in particular, a mite of about seven years of age, quite won my heart by her sweet, interesting face and her great intelligence. The pale, oval face, the soft, dark eyes, the breadth of forehead, the refined grace and delicacy of mien and action, showed her a true Brahminee. Her performance was wonderful. She seemed quite at home on the Vina, and as she trilled those melodies she appeared so absorbed in her music, and seemed to derive so much pleasure that she forgot the presence of a large critical audience, and went on unconsciously
to her own satisfaction. Here were, I thought, some splendid materials to work upon. What would not one give to develop those dormant faculties, to give them freedom and breadth, thus affording true intellectual enjoyment to the possessor? But alas! only a few years of innocent enjoyment, and the dark walls of the zenana would close round the little child and the burden of a family press on her. The sweet child-life would be seen drooping under its heavy load of triple duty, of housekeeper, wife, and mother. The meeting was presided over by Mrs. H. B. Grigg, who is so well known to the Madras Hindu ladies as their best friend and sympathizer. Mrs. Grigg made an excellent speech, the full text of which I am able to give here:

"Mr. Venkatesa Shastriar, Pupils of the Madras Girls' School of Music:

"It gives me much pleasure to be present to-day, for the occasion is a very novel and a very interesting one. I have never before met so many ladies, the mothers and relations of students, and I thank you for having chosen me to preside.

"The music which we have heard shows a marked improvement on that of preceding years, and it is very pleasant to note the increased number of pupils.

"The Report tells me that the amount and the rate of fees has risen very materially, and that is an indication that parents and guardians really wish their young people to be musicians. I hope that the very generous originator of the Music School will soon be able to report that it is self-supporting. I am sure it deserves every success.

"I have been referred to in the Report in far too flattering terms. I am not learned, but I am indeed a true lover of music, and should not deserve to be thought so if I did not appreciate and love all genuine national melodies—those melodies through which a people had poured forth their joys and their sorrows, their loves, their triumphs or their despair from age to age.

"All true folk music is valuable. Much of yours is admitted to be beautiful. I should be the last to ask you to forget the songs which your mothers sang to you in infancy, or those which are associated with every solemn or stirring occasion of your lives. You must not forget them, still less must you replace them by any music not your own. As Mr. Venkatesa Shastriar has said, 'A Hindu home without Hindu music would be no better than a European home without European music.' Still the history of music will be the same. I think, for all nations. It will
begin with simple melodies, having the special characteristics of the people who compose them; but if it is to be developed I cannot imagine any other way open to it than along the lines which Western music has led the way.

"You must have a notation, and it will be more convenient, I think, to adopt ours, rather than to invent a new one, though in this, I fear, Mr. Venkatesa Shastriar is not with me. Perhaps your \( \frac{1}{2} \) tones make it difficult. As yet, I believe, the world knows but one system of harmony. Your scale differs from ours, but not much more, I think I may venture to say, than the Gregorian scale differed from it, yet the Gregorian music of the seventh century lives now; because, apart from the associations which centre round it, it lends itself to the elaborate harmonies which are the outcome of twelve centuries of artistic progress.

"If, as I believe, your Hindu music has the germs of development within it, it too will live. And now, may I say again? how glad I am to meet, for the first time, so many Indian ladies, all interested in their children's performance. I am sure I express the feeling of all present, when I wish the greatest success to Mr. Venkatesa Shastriar's most generous undertaking—the Music School for Madras girls."

A vote of thanks from Mrs. Subhramaniam brought the very interesting proceedings to a close.
College Hall, London.

College Hall, London, is a home for women who are studying at University College, London, and at the London School of Medicine for Women. Some of its old inmates are women who, after graduation, have gone out to practise medicine in India. It is the London home of Rukhmabai, in whose case the validity of infant marriage was contested by four successive actions in the British Courts of Law in India. Released from her nominal marriage, at the cost of all her property, Rukhmabai came to study medicine in England, and was placed by her English friends in College Hall. The Hall provides a safe and well-regulated home for women students who have no home of their own in London, if they be real students, working with a definite aim at University College, or at the London School of Medicine for Women.

College Hall was founded in 1882, by the forming of a Provisional Committee to establish in London a place of residence for women students, with advantages similar to those enjoyed at Girton and Newnham Colleges, Cambridge, and at the more recently established halls at Oxford. The Arts and Science Classes of University College, and the degrees of the University of London having been thrown open to women, and a School of Medicine having been established for their separate training, there was need of a collegiate hall of residence for young women drawn from distant homes to London by these opportunities of study. The Council of University College had reported that, “the mixed classes work admirably, and there has been no complaint of any description as to what can no longer be regarded as an experiment, but has become one of the features of the Institution.” The London School of Medicine for Women was the only institution in England that trained women for degrees in medicine and surgery, and its certificates had been formally recognized by the University of London. The Slade School of University College, always open to women, was one of the most important English training schools in painting, etching, and sculpture. Close at hand were the art collections of the British Museum. It remained only to substitute for the friendlessness of lodgings a place of quiet study that should give to some of the young women who were drawn to London by these opportunities of study, that intellectual
and social intercourse of students with each other which constitutes the fellowship so justly valued in the older Universities

A public meeting was held on the 27th March, 1882, and subscriptions were invited on the basis of a plan proposed. Friends were not wanting, and in October, 1882, the Provisional Committee of College Hall opened No. 1, Byng Place, Gordon Square, as a residence for ten students. Byng Place was a detached block of three houses, first erected by the Coward Trustees as a single building, and then known as Coward College. William Coward, a rich London merchant, who died in 1738, at the age of ninety, had spent money in his life-time upon the training of young men to the ministry among the Congregational Dissenters. He made bequests for a like purpose which now contribute to the maintenance of New College, St. John's Wood. When the work of the Trustees was brought to the aid of larger efforts in the same direction, Coward College, near University College, was converted into a block of three private houses, named Byng Place, and their rents became part of the income of the trust. No. 1, Byng Place, having been rented by the Provisional Committee of College Hall, was at once filled with students. Applications for admission were more than could be met, and in the next year No. 2, Byng Place, was also rented. The two houses would not contain all the students who desired admission, and in 1887 it became possible to obtain a lease also of No. 3. The whole building, once Coward College, was then reconstituted by internal changes as a single hall of residence for women students, with provision of a Trust Fund for its reconversion into three separate houses, should that ever become necessary. In that way College Hall obtained, on a site pleasantly close to a large square, conveniently close to University College, near also to the London School of Medicine for Women, and to the British Museum, a capacious detached building, exactly fitted to its work, a very happy home for a well-organized community of three-and-thirty women students.

In March, 1886, College Hall, London, was incorporated under the Board of Trade, the new association taking over the assets and liabilities of the Provisional Committee. The Memorandum of Association sets forth that, "No religious test shall be imposed upon or after appointment, or admission, on any officer or student of the hall." In this respect its founders were of one mind with the founders of University College. It was that college which first threw open the means of higher culture, free from barriers of race and creed, as it was first also in later time to put away the barriers of sex.
All that College Hall now wants is the substantial growth of an Endowment Fund that has been established and will, in course of time, yield interest sufficient for the covering of rent. Its rent was paid in its first years by the generosity of private friends. The Hall now pays all its expenses, but it is the only institution of the kind in England that has to pay rent for its building. A Fund, therefore, has been established which, it is hoped, will eventually give to College Hall the larger freedom it should have in labour for the welfare of its students.

There was founded also in 1890 an Exhibition Fund to assist duly qualified students of small means to reside in the Hall; and already assistance has been given in this way, most usefully.

No student is admitted to College Hall without evidence that she comes to work as a student for some definite purpose. Thus of the thirty-six students resident there in the session 1889-90, fourteen were studying in the School of Medicine; one, Rukhmabai, was preparing for that school, one student from Nimeguen, Holland, was taking a course of practical dentistry at the National Dental Hospital, nineteen were studying at University College, six in the Arts Faculty, three in the Science Faculty, and ten in the Slade Department of Fine Arts. Another student in College Hall was a Servian, who had come over to study English at University College. One woman student in the College who was among the residents in College Hall, obtained in that year two scholarships, a gold and a silver medal and two first class certificates.

Many of the women students resident in College Hall have taken degrees in arts, in science, and in medicine at the University of London. A student from Hyderabad, Miss Edith Boardman, graduated in medicine and returns now to India to practise. Miss Isabella M. Macdonald, M.B., and Miss Crawley, who have lived as students in College Hall, are now practising medicine in India. Miss Macdonald is second physician in the Gama Hospital Bombay.

Miss Grove has been, from the first, the Principal of College Hall, aided, as Honorary Vice-Principal, by her friend Miss Morison, who is Lady Superintendent at University College, with official charge over the women students there. Miss Grove and Miss Morison took charge of College Hall after long and most successful experience in the chief care over female students at the first women's college founded in England, Queen's College, London. The success of College Hall is mainly due to their thorough-
ness of fellow-feeling with their students and their genuine devotion to a work for which they seem to have been born. Even in the furnishing of the Hall, close personal attention was given to the fitting of each student's room. There was no general order to an upholsterer for uniform supply of tables and chairs, but every room was supplied with its own pleasant bits of furniture, carefully sought for, and became a girl's home that was cared for by its tenant. Every rule that is necessary to ensure right guardianship and the due maintenance of the Hall as a place of study, but no rule of blind authority that establishes conventional offences and checks reasonable freedom, is to be found in the regulations to which students in the Hall conform. The whole inner life of the Hall is in charge of the Principal and Vice-Principal, who also, as members of the Council, assist in the general management. The Council, which is the Governing Body, is also assisted at its monthly meetings by having among its members one who is elected by the students of the Hall as their own representative, this representative being at the present time Mrs. H. Fawcett. That Council is a very active body, all applications for admission are submitted to it, and its Honorary Secretary is Miss S. T. Prideaux.

Henry Morley.
The essence of true religion being unselfishness and purity—the standard imposed by all genuine religious reformers; the goal to which mankind, really in earnest in the effort to overcome the evil propensities inherent in human nature, must strive to attain;—how seldom is it seen (!) ; and yet so cordially appreciated that we are ready to almost deify those who practise it. True religion does not enjoin asceticism or withdrawal from the world in view to contemplate the attributes of Deity; but it animates the endeavour to lead a spotless life, and to be filled with the "enthusiasm of humanity." This is the practical religion which the judicious Hindu parent seeks to instil into the zealous youth who would fain become a priest: it is the religion which the Founder of Christianity sought to introduce into selfish and Pharisaical communities throughout the world. And it must be admitted by all informed and candid minds that He stands forth as the purest type of civilized humanity that ever appeared upon the earth. In powerful and eloquent language, applauded to the echo by a crowded and enthusiastic Hindu audience, Keshub Chunder Sen, the leader of the progressive Samaj (Mutana) emphasized this fact in the lecture-room of the Medical College in Calcutta, in an address entitled "Jesus Christ: Europe and Asia."* He dwelt upon the fascinating influence which, where rightly taught and genuinely practised, it has exercised in these later times upon peoples steeped in idolatry and fettered by superstitions initiated and fostered by interested teachers. Unhappily, the pure and simple creed, as delivered to the apostles of Christianity, has sadly degenerated in practice. It is the same with other religions. The Brahminism of to-day, with its impure and blood-

* I was officiating Principal of the College at the time; and, with the concurrence of my colleagues, gladly acquiesced in the great reformer's proposal to deliver the lecture.
stained festivals, its gross superstition and infatuated polytheistic idolatry, in which the people are enslaved by a crafty and designing priesthood, is a painful descent from the pure theism of the primitive Aryans who, spiritually worshipping the One Supreme Being, recognized His handiwork and presence in all created things. The following lines by Pope accurately express the ancient Hindu view (which still survives among the more highly educated and thoughtful Brahmins of the present day) about the Creative power and Creation—

We are but parts of one stupendous whole,
Whose body Nature is, and God the soul.

Warms in the sun, refreshes in the breeze,
Glow in the stars, and blossoms in the trees,
Lives through all life, extends through all extent,
Spreads undivided, operates unspent."

Ward in his "Literature of the Hindus" mentions that, when these lines were read to a learned Brahmin, he started from his seat, and, declaring that they must have been written by one of his own countrymen, begged for a copy of them. Hinduism, pure, simple and elevating, has degenerated into a corrupt and soul-subjugating Brahminism. So with Muhammadanism. That which was originally introduced into Arabia by its spiritually-minded prophet to take the place of wide-spreading idolatry—worship of the one true God—became associated with impure practices which, sanctioned if not initiated by Muhammed himself, have caused the religion of Islam to be regarded, by those who do not look below the surface of things, not only as a religion of war and plunder, but as one of licensed indulgence in illicit so-called pleasures.

HINDUISM.

Hinduism, generally believed to be pure idolatry, is, in truth, "a well reasoned philosophy"—a very different religion to Brahminism, which is the popular creed, as we see it to-day, in India. Hinduism was founded by the great Aryan thinkers whose "mighty intellects pondered the problems of Divine existence and human being in the dawn of the world's history." Hinduism believes in a single all-powerful God, who creates, sustains, and restores. In the Hindu theology he is known as Brihm,—self-existent and supreme. Prior to creation all was chaos; and Brihm was like a man asleep. Awaking, refreshed, he, as Brahma, created the world. Then, all "Nature" requiring supervision and care, he, under another name—Vishnu
—preserved it. That which is born and grows must, having fulfilled its functions, eventually decay and die. Under yet another name he, therefore, whilst destroying, regulated the reproduction, or "calling back into life;"—the ultimate absorption into his own essence. This is Hinduism. Brahminism accepts the theology, but maintains that no good can be attained, no danger averted, without the intervention of Brahmin priests. No prayer can be efficacious, no social ceremony performed, none of the ordinary duties of life undertaken without their aid. The Brahmin assumes that the lower classes are incapable of refined thought; that they are fit only for a state of perpetual tutelage. Whilst he himself believes that there is but one God, he encourages those lower in the social scale (upon whose credulity he subsists) to assume the existence of thirty-three million; from amongst whom each can select his ishta-deota*—the special god who is to be his tutelary deity through life. The original idea of the Omnipotent sustaining and resuscitating the world has become expanded and distorted into "a mass of contradictions and absurdities." To popularize Vishnu, he is represented as having visited earth in eight different incarnations (or avatās); in most cases, true to his function as a preserver, to effect a rescue of some sort, or to counteract some evil. ("It is noteworthy that the three first incarnations are all connected with the tradition of a universal deluge.") In the first he comes as a fish to rescue Manu, the progenitor of the human race, from the waters. Warned, like Noah, of the coming deluge, he was directed to build a ship on which Manu, with the seven Rishis or patriarchs, was safely lodged, taking with them every kind of seed, Vishnu himself assuming the form of a fish with a horn in his head, to which the vessel was fastened by a cable. Secondly, he became a tortoise, and did the work of our modern divers in recovering certain valuables supposed to have been lost in the deluge. Thirdly, he became a boar (symbolical of strength) to deliver the world from the power of a demon who had seized the earth and carried it down into the lowest depths of the sea. Anon, he appeared as a man-lion—half man, half lion—to deliver the world from another demon. In his fifth incarnation the god had recourse to a very ungodlike deception—to wrest the three worlds which another demon had seized, appropriating to himself the sacrifices intended for the gods. Pretending to be a very diminutive man, he solicited from the demon as much land

* From isht (faith) and deota (God).
as he could cover in three steps. The demon assenting, the
god stalked in a couple of strides over two of the worlds—
heaven and earth*—leaving the third, out of compassion,
in the demon's possession. The sixth incarnation is a true
Brahminical idea. Vishnu now works as "Rama with the
axe," to prevent the kshatriyas, or military class, "from
arrogating dominion over the Brahminical caste." The seventh
and eighth incarnations are the most popular of all. In
the former, as Rama, Vishnu destroys the demon Rāvana,
who had carried off his wife Sita. In the latter, as Krishna, a
descendant of the lunar race, he came to destroy a tyrant—one
Kānsa, "the representative of the principle of evil corresponding
to Rāvana in the previous incarnation." Krishna would, not
unnaturally, be a highly popular deity in the world of so-called
pleasure, as he was an intense flirt. He is described as constantly
sporting with the wives of certain cowherds called Gopīs, of whom
he had eight favourites. Some Brahmins profess, by way of
effecting a compromise with Buddhism, to recognize in Buddha
an eighth incarnation of Vishnu: while others—so little are the
characters and tenets of the Christian teacher understood—adopt
Christ as an incarnation. It is no uncommon thing for lady
missionaries, when conversing with the uninstructed inmates of
zenanas, to be told that the two are almost identical. You, they
say, have your Christ; we have our Krishna: they are much the
same thing! Yet a tenth incarnation is prophesied. When the
world is steeped in wickedness and its depravity is complete,
Vishnu, according to some, is to appear, under the title of Kālki,
"in the sky seated on a white horse,† and holding in his hand a
drawn sword, blazing like a comet." Then the wicked are to be
finally destroyed, creation renovated, righteousness established,
and a new age of purity, called the satya yuga,‡ restored. Some
of the degraded classes of India comfort themselves, in their
present abject state, by looking to Kālki as their future deliverer
and the restorer of their social position.

* Hindus believe in seven lower regions, with an equal number of worlds
above them. All of these last may be comprehended in the earth (bhū), in
the atmosphere (bhuvāra), and the heavens (svāra).
† The student of the New Testament is reminded here of the vision of St.
John, when he saw a white horse (in heaven opened) having a rider with eyes
as a flame of fire, and in his mouth a sharp sword with which he was to smite
the nations.—Rev. xix. 11-15.
‡ According to Hindu chronology this was the first, or golden, age, com-
prising 1,728,000 years of mortals. Tretā was the second, or silver, age of
1,296,000 years. Dvāpāra was the third, or brazen, age of 864,000 years.
Kāljug is the fourth, or iron, age, comprising a period of 432,000 years, sup-
posed to have commenced 3,102 years before the Christian era.
Thus far it is seen how Vishnu, in his character of preserver, has become flesh and blood to "save the world in times of peril and calamity." He has always been a very human god; and his later incarnations have made him the familiar friend of man. Epics—the two most famous in Sanscrit literature—have been written in his honour. In the Ramayana (the goings of Rāma) he appears as a grand romantic hero; in the Māhabhārat (great war) as a "high souled prince"; and now, "spiritualized into the supreme God of the Vishnuite Purānas," he flourishes as the most popular deity of the Hindus.

C. R. Francis.
A BOMBAY ENGINEER.

We note with much pleasure that one of the recipients of the Companionship of the Order of the Indian Empire on the last anniversary of her Majesty's birthday, is Mr. Muncherjee C. Murzban, a well-known citizen of Bombay. Mr. Murzban has rendered yeoman's service to that city in his capacity as Executive Engineer to Government, to which high post he was appointed more than fifteen years ago. The number of public edifices of which he had charge when under construction can be computed by the dozen, and the following are some of those which were both designed by him and completed under his immediate supervision: The Alexandra Institution, the Cama Hospital for women and children, the Allbless Obstetric Hospital, the Indo-British Institution, the Government Central Press and State Record Office, the Fort Gratuitous Dispensary, the Framjee Petit Laboratory, and the Avabai Bhownagree Home for Nurses. At the opening of the last-named two buildings last January, H.E. Lord Harris made most flattering remarks regarding Mr. Murzban's ability. Outside his professional capacity, Mr. Murzban has also served his city very well in many other ways, as, in discharging the functions of Chairman of its local Corporation, to which office he was unanimously elected last year. Mr. Dossabhai Framjee and Mr. Murzban are regarded locally as having been the most successful Indian Chairmen of the Municipal Corporation, and both in this capacity, as well as for his other services to Bombay, the distinction bestowed upon Mr. Murzban will be regarded by the local community as a well bestowed honour on a very deserving fellow-citizen.

The following account of Mr. M. C. Murzban has appeared in the Scientific Engineer, London:

"Mr. Muncherjee C. Murzban was born on the 7th July, 1839. After completing his education at the Elphinstone High School and the Poona College, he joined the Government School of Engineering at Poona. In December, 1856, he passed ("very creditably," according to the report of the examiners), the examination for admission into her Majesty's Public Works Department. At first he was employed in making surveys, &c., for a
A BOMBAY ENGINEER.

project for the supply of water to Poona, and was afterwards employed, under several Engineer officers, in the construction of several large buildings and some roads and bridges in the Poona District. On the 25th August, 1863, he was appointed assistant-secretary to the Bombay Rampart Removal Committee. In this capacity he was engaged under Mr. James Trubshawe, architect, in devising plans for the removal of the old fortifications of Bombay, and for laying out roads and sites for buildings in the new town of Bombay. On the 11th July, 1866, he was gazetted as special assistant to the Architectural Executive Engineer and Surveyor to Government. In this capacity he had immediate charge of the construction of the following buildings: The General Post Office, the Government Telegraph Office, the Sir Jamsetji Jijibbhoj School of Art, the Goculdas Tejpal Native General Hospital, and several others. He was in April, 1876, appointed Executive Engineer of the Presidency, which appointment he still holds. In this capacity he has to carry out all engineering and architectural works for Government in the City of Bombay. The following are some of the buildings designed and carried out by Mr. Murzban: The Alexandra Native Girls' English Institution, The Cama Hospital for Women, the Allbless Obstetric Hospital, the Indo-British Institution, the Government Central Press and State Record Office, the Fort Gratuitous Dispensary, the Framji Dinsho Petit Laboratory for Scientific Medical Research, the Avabai Bhowmagree Home for Pupil Nurses. The following are some of the buildings which have been carried out under the immediate orders and superintendence of Mr. Murzban: The Cathedral High School, the John Connon High School, the Police Magistrates' Court, St. Mary's Church at Parel, the Holy Trinity Church on the Esplanade, All Saints' Church on Malabar Hill. As Presidency Executive Engineer, Mr. Murzban has also executed several drainage works and works of water-supply, roads, reclamations, and other engineering works at the Presidency town. In March, 1884, he was appointed to represent Government on the Executive Committee of the Bombay International Exhibition, which was proposed to be held in 1885-86, and he was specially deputed by the Bombay Government to visit the Calcutta Exhibition with a view to collect information for the former exhibition. In the same year he submitted a report on the subject of the above exhibition. At the Imperial Assemblage held at Delhi on the assumption of the title of Empress of India by her Majesty the Queen, the title of "Khan Bahadur" was conferred on Mr. Murzban by his Excellency the Viceroy and
Governor-General of India. He has on various occasions received the special thanks of the Government of Bombay and the Government of India for valuable services rendered to the State. He is a Justice of the Peace for the City of Bombay, and a Fellow of the Bombay University. He is an Associate Member of the Institute of Civil Engineers, and a Fellow of the Royal Institute of British Architects. He is at present the President of the Municipal Corporation of the City of Bombay."

NEW BOOKS RELATING TO INDIA.

"In the Days when we Went Hog-hunting." By J. Moray Brown. With 12 Illustrations by J. C. Dollman. Oblong folio. 31s. 6d. (Simpkin, Marshall & Co.)

"Episodes of Anglo-Indian History," 8vo. With Map. 2nd Edition. 5s. (E. Marlborough & Co.)

"A School History and Geography of Northern India." By Sir W. W. Hunter. 2s. 6d. (Frowde.)

"A Scientific Frontier; or, the Danger of a Russian Invasion of India." By J. Dacosta. 2s. 6d. (W. H. Allen & Co.)

"The Travels of Ferdinand Mendez Pinto, the Portuguese Adventurer," Annotated by Prof. Vambery. 5s. (Fisher Unwin.)

"Moral and Material Progress and Condition of India during the year 1889-90." 2s. (Eyre & Spottiswoode.)

"Bustan of Shaikh Muslihu-d-Din Sa'adi." Photographed from a MS. 18s. (W. H. Allen & Co.)

"A Cruise in an Opium Clipper." By L. Anderson. 6s. (Chapman & Hall.)

"The History and Prospects of British Education in India." By F. W. Thomas. 4s. 6d. (Bell & Co.)

"A Simplified Grammar of the Telegu Language." With Map. By Henry Morris. 1os. 6d. (Kegan, Paul & Co.)

"Eight Days." By the Author of "The Touchstone of Peril." 3 vols. 31s 6d. (Smith, Elder & Co.)


"Indulekha," A Malayalam Novel. By O. Chandu Menon. Translated into English by W. Dumergue, Esq., C.S., formerly Malayalam Translator to Government. (Madras: Addison & Co.) Indulekha, the name of the heroine, signifies "moonbeam." We shall shortly notice this novel more fully.

"Macmillan's Magazine" for June contains a powerful Paper by Sir Alfred Lyall, on "The Conquest of India."
The following further correspondence regarding the objects of the S.E.P.I.A. will be read with interest. It comprises recognition of the Society by Sir Auckland Colvin, Lieutenant-Governor of the North-West Provinces and Oudh, a thoughtful and practical letter from a nobleman of Hyderabad, and an important communication from the Superintendent of the School of Arts, Madras, which throws much light on some disputed questions relating to Indian art work.

From the Chief Secretary to Government North-West Provinces to the Honorary Secretary for the Encouragement and Preservation of Indian Art, London.

Lieut.-Governor’s Camp,
21st December, 1890.

Dear Madam,—I have received your letter of the 28th November, and the prospectuses which accompanied it. The Lieutenant-Governor desires me to say in reply, that the wishes of your Society will be borne in mind in the purchase of complimentary presents on the part of this Government.

Yours faithfully,

WOODBURN,
Chief Secy. to Govt. N.W.P. and Oudh.

From the Rajah Murli Munauher Asaf Jahi to the Honorary Secretary for the Encouragement and Preservation of Indian Art, London.

Malwala Palace, Hyderabad, Deccan,
25th February, 1891.

Madam,—I have read the prospectus of the Society for the Encouragement and Preservation of Indian Art, you have just inaugurated, with great interest, and I am very anxious to have my name enrolled.

I take great interest in the Indian Industries, and particularly Indian Art, and encourage it as far as lies in my power.
I have seen the wonderful paintings in the caves of Ajanta and Raoza (Ellora), and the beautiful sculptures in the grand temples of Southern India, and admire them greatly.

Within H.H. the Nizam's dominions some splendid specimens of Indian handicraft are practised, notably the manufacture of carpets, gold lace, and a kind of metallic ware, called Bidri ware, with gold and silver inlaid work.

Many a time have I felt sorry that these handicrafts are steadily giving way before the cheap machine-made articles of the West.

Some of our artizans try to imitate western models, instead of confining themselves to the old models of their ancestors, and the results are sometimes ludicrous—the products satisfying neither eastern nor western tastes.

In case you open a museum in connection with the Society, I hope to be able to send you some curious specimens of Indian handicraft.

I must congratulate the promoters of the Society for the great interest they evince in this direction, and I hope that the Society will have a long lease of life, and that it will be of use to the poor and neglected Indian artizans.

I am instructing my London agents (Messrs. H. S. King and Co.) to pay you 3l., being my donation (2l.), and my subscription in advance for one year (1l.). I hope to send the latter sum annually.

I shall feel obliged by your kindly giving me full information regarding the rules, &c., of this Society.

I am, &c.,

MURLI MUNAUHER.

In thanking Raja Murli Munauher for his donation, the Hon. Secretary wrote a letter, giving all necessary information with regard to the working of the Society, and in the name of the Chairman, Sir George Birdwood, asked the Raja to allow his name to appear on the Council. The Hon. Secretary has received an answer expressing the Raja's pleasure at having been nominated to the Council of the Society.

The Raja Murli Munauher was duly elected at the last meeting.

From E. B. Havell, Esq., Superintendent, School of Arts, Madras.

March 25th, 1891.

Dear Madam,—I am much obliged for the prospectus of the
Society for the Encouragement of Indian Art, and shall be glad if you will kindly add my name to the list of members. I am glad to learn, from your letter to the Manchester Guardian, that the Society recognizes that good native art can be produced in Indian Schools of Art, and I write now to bring to your notice some of the work turned out in this school and in an offshoot from it, the School of Arts at Trivandram, Travancore, recently opened. First, with regard to the copper repoussé work of which I forward photographs, I think you will recognize its superiority artistically to the Madras decorative metal work known as "Tanjore ware," which I may say I firmly believe is not a pure indigenous industry at all, but a corruption of an older and simpler style of work of which specimens may occasionally be found still. The photographs are from specimens of work executed in this school by one old man whom I accidentally came across. The art is, I believe, on the verge of extinction in Southern India, for in the course of long tours through fifteen districts of the Presidency, I have never met with anything like it. The design is characteristic Madras work, without the exaggeration and coarseness often found in it, and I do not think that better repoussé work is to be found in India. I hope the Society will do what they can to help me in reviving this decaying art. It is justly observed in the prospectus of the Society that Indian handicrafts are being discredited by the prevailing rage for cheapness; that is the chief difficulty I have to contend against here. I sent some specimens of this repoussé work to a London firm some time ago, hoping to establish a market for it. The reply was that it was too expensive, but if we could turn out work like the sample which they forwarded, the firm would give us a large order. The sample sent was of some copper work said to have come from Hyderabad; the execution of it was atrocious, and the design, I should have thought, would have disgusted the æsthetic sensibility of a Chimpanzee. I was told that the cost was not to exceed three shillings per pound delivered in London, but if they paid a hundred times as much I could not allow such stuff to be made here. The repoussé work is not really expensive, it is much cheaper than Madras wood carving or Tanjore ware. Besides this repoussé work the other industries carried on in this school are jewellery (gold and silver work), wood carving, lacquer work, pottery and carpet weaving. I have the greatest difficulty in finding a sale for anything but small bric-a-brac. The Government have no settled policy with regard to our work, and the School largely
depends for its prosperity on the interest which individuals take in it. The ivory work is made at the School of Arts, Trivandrum in Travancore; ivory carving has long been established as an industry, under the patronage of the Maharajah. Except the "Vizagapatam work," which is very poor stuff, ivory carving is almost extinct in other parts of the South of India. The late Maharajah was an enlightened prince, but unfortunately he tried to improve upon the native designs by giving the workmen European patterns; consequently, for many years past the Travancore ivory carving has been insipid in design, though good in execution. Two years ago the present Maharajah sent a young Brahmin graduate to be trained in this school. Though he was only allowed to remain here for a year he is now doing very good work as superintendent of the School of Industrial Arts at Trivandram, with the assistance of some draughtsmen and workmen sent with him. He has collected a large number of drawings of wood and stone carving from old temples and other buildings in Travancore, and has set to work to reform the ivory carvers who have been placed under his charge. You will, I think, see from the photographs that he has so far been remarkably successful. The designs of the mirror frames and picture frames, which were drawn by him for the workmen, show great taste and ability, and I doubt whether anything so good in this class of work has been made by the Travancore carvers for the last fifty years. The illustrations in an early number of the "Indian Art Journal" are favourable specimens of the work they used to turn out, but altogether inferior to the revived designs. As I have said before, schools of art in India suffer for want of any continuous and settled Government policy with regard to them. Many people who take an interest in Indian art look upon schools of art with suspicion, and imagine that good native art can only flourish when removed from all European influences. European art masters are supposed to be rendered incapable by their previous training of appreciating the genuine flavour of pure native work, and consequently the native workman is contaminated directly he enters our doors. This idea, I am sorry to say, is prevalent in very influential quarters. Indian schools of art, therefore, have two great difficulties to contend against—1st, the English art patron, whose taste for art has to be met by square yards and pounds avoirdupois; 2ndly, the Anglo-Indian or English art patron, who is firmly impressed with the idea that no good can come out of an Indian school of art.
I think the Society for the Encouragement of Indian Art will do much to further the cause it has at heart if it will lend its aid to Indian Schools in meeting these two difficulties.

I am, &c., &c.,

E. B. Havell.

Hon. Sec. Society for the Encouragement of Indian Art.

Mrs. William Dobson and Mr. Lasenby Liberty have become Life Members. Sir Philip Cunliffe Owen, K.C.B., has joined the Executive Committee.
THE MADRAS PRESIDENCY TRAINING-SCHOOL FOR MISTRESSES.

The annual prize distribution of the Presidency Training School for Mistresses at Madras was held on March 4th, in the school premises. The prizes were given to the students by Mrs. Garstin, and a large number of friends of the institution assembled on the occasion. Miss Pratt, the Superintendent, read the Report. It stated that there were then forty students of the normal department on the rolls, of whom fourteen were Europeans and Eurasians, eighteen caste Hindus (including five Brahmins), and eight Native Christians. During the year thirty-two students had been examined in Teaching, and all passed. The Inspectress of Girls' Schools, Southern and Western circles, in her Report to the Director, stated that the marks gained for teaching were exceptionally high, and that the black-board exercises were specially worthy of mention. The European, Eurasian and Native Christian students are required to pass a Government examination before beginning their normal training at the Training-school; they are, therefore, free to give their whole time to the theory and art of teaching. But the Hindu students, not being so well able to obtain education in the vernacular up to the required standard elsewhere, have time allowed them to pass their education tests at the school; and after this they take up their training. In the English practising department, which has classes from the 6th down to the infants, there were seventy-four pupils, and the same number in the Hindu practising department, (which includes all Tamil and Telugu classes,) from the Middle School downward. Miss Pratt said that she desired to express publicly her thanks to the members of the staff for their hearty co-operation. The way in which the students conducted their drill and calisthenics at the inspection had made Miss Carr remark that “the exercises were done with a cheerfulness, precision, and energy not often seen in India.” All the members of the staff had done good work; twenty-one of the students had gone out as teachers during the year.

It will be remembered that this Training School was established at the suggestion of Miss Carpenter, on one of her visits to India. Mr. H. B. Grigg, C.I.E., the Director of Public Instruction, said, at the prize distribution, that he believed he could assert, without fear of contradiction, that there was no
institution in India which could equal or rival this one. Government, he said, had been well served by the agents it had employed in the development of the Training School. First, Mrs. Brandèr had charge of it, with satisfactory results. She worked hard for several years; and later, another lady, Miss Carr, became Superintendent of the institution. By that time matters were not so difficult; the education of women had begun to commend itself more to the minds of the people; and Miss Carr, by her great gift of administration, was able to bring up the school to a higher level than it had hitherto reached. Now it was in the charge of Miss Pratt, under whom it was further increasing in efficiency. Mr. Grigg said that he looked forward to the growth of the Training School until it had become a great central institution for the education of the women of the Presidency.

Mr. Garstin, on behalf of his wife, expressed the great pleasure that she had had in presiding. He remarked that the Report contained some especially interesting points—one was that out of thirty-one students who had left the Training-school last year, twenty-one had already obtained employment as teachers. It was also very gratifying that the Inspectress of Girls' Schools had accorded such high praise in regard to the students' efficiency in teaching. There could be no doubt that, in endeavouring to educate young people, it was most important to teach on a good system—and therefore no better compliment than that accorded by the Inspectress could have been passed upon the institution. Mr. Garstin added that the occasion was of special interest to him because he had been private secretary to Lord Napier, the then Governor of Madras, when the first efforts were made, twenty years ago, towards starting the Training School. The development had been slow, but it seemed to him to be sure. It was gratifying to find that among the normal students were a few Hindu widows, to whom a useful path in life was thus opened out. Mr. Garstin asked the audience to indicate their sense of high approval of the successful labours of Miss Pratt, as Superintendent of the institution, which was done with general applause.

The school children went through some pleasing exercises. A Hindu clapping-song was performed by about a dozen of the smallest children of the Hindu School. Older girls showed the Kollatum, which is carried out with sticks. There was also some musical drill, most accurately executed, with iron rings and wooden clubs. Two or three songs and recitations were also much approved. At the close of the proceedings four of the youngest children presented baskets of flowers to Mr. and Mrs. Garstin.
INDIA AND THE INTERNATIONAL CONGRESS OF HYGIENE.

It is satisfactory to learn that India will be well represented at the Seventh International Congress of Hygiene and Demography, to be held in London from the 10th to the 17th of August next, under the presidency of H.R.H. the Prince of Wales, who will deliver the opening address in St. James’s Hall.

The Government of India, who say they “await with great interest the result of the deliberations of the Congress,” have nominated official delegates for Bengal, Bombay, Madras, the North-Western Provinces of Oudh, the Punjab, Burma, the Central Provinces, Assam, Central India, and Rajputana. Delegates have also up to the present been appointed by the Bengal, Bombay, Kurachee, and Upper India Chambers of Commerce; the Calcutta Trades Association; the University of Calcutta; and the Calcutta and Bombay Municipal Corporations. The National Indian Association will be represented by Surgeon-General C. R. Francis, M.B., formerly officiating Principal and officiating Professor of Medicine in the Medical College, Calcutta. One at least of the Native States will nominate its own delegate, and hopes are entertained that the Government of India will see their way to send certain Indian gentlemen of professional eminence who could throw light on some of the subjects to be discussed at the Congress. It is understood that the Secretary of State has within the past few weeks telegraphed out on the subject, and that the matter is now engaging the careful attention of the Simla authorities.

The Indian Committee that is being formed in this country is now almost complete. It consists of Lord Reay, Sir Frank Forbes Adam, Mr. George Allen (Allahabad), Sir Steuart Bayley, Mr. Arthur Godley, Permanent Under-Secretary of State for India, Sir Charles Bernard, Mr. Muncherjee M. Bhownaggree, Sir A. N. Birch (Ceylon), Sir George Birdwood, Sir Edward Bradford, Sir Owen Burne, Professor W. H. Corfield, Surgeon-General Cornish, Sir Charles Crosthwaite, Surgeon-General Cunningham, Mr. S. Digby, Sir Joseph Fayrer, Sir Douglas Galton (Chairman Organizing Committee), the Hon. Sir Arthur Gordon (late Governor
of Ceylon), Surgeon-Major T. H. Hendley (Jeypore), Sir W. Guyer Hunter, M.P., Sir W. W. Hunter, Mr. Henry S. King, M.P., Mr. Baldwin Latham, Sir Charles Lawson (Madras), Sir Alfred Lyall, Mr. J. M. Maclean, M.P., Mr. Patrick Macfadyen, Mr. B. M. Malabari, Surgeon-General Sir William Moore, Mr. Dadabhai Naoroji, Dr. G. Vivian Poore (Honorary Secretary-General), Sir Albert Sassoon, Sir John Strachey, Sir Thomas Sutherland, M.P., Sir Charles Turner, Mr. T. H. Thornton, Mr. C. L. Tupper (Chief Secretary to the Punjab Government), and Sir William Wedderburn.

The outlay that has to be incurred in organizing the Congress, printing the transactions, and entertaining visitors is necessarily very heavy. The Committee urgently appeal for support to people living in or connected with India. His Highness the Gaikwar has set a worthy example to the other ruling princes by subscribing 100L. Mr. Jamsetjee N. Tata of Bombay has contributed 10L. Other sums have been promised.

It may be convenient to mention that any one who purchases a member's ticket, the cost of which is 1L., will be entitled to receive a copy of the voluminous and valuable transactions. It is expected that many persons, especially those living in India, who are unable to attend the Congress, will become members in order to obtain the authorized report of the proceedings.

We are asked to announce that all Indian correspondence should be addressed to the Honorary Indian Secretary, Mr. S. Digby, Congress of Hygiene, 20, Hanover Square, London, W.
IN AND OUT OF A TURKISH BATH.

My own first experience was not an altogether pleasant one. This was some thirty-seven years ago, but some of its details are fresh in my memory. Bad weather for several days before reaching Alexandria had allowed of no tubbing, and the crowded Nile boat, into which we were hurried soon after landing from the steamer, afforded no opportunities for ablutions beyond a hand-basin, so that on arriving at Cairo, the first thought was how to get clean. Our donkey-boys conducted me and a companion to the "hummam," an establishment of uninviting appearance and with unpleasant surroundings, the bath probably patronized by themselves on the occasion of their annual wash! Thrust into a dark vaulted room, the hot vapour in which made me feel uncomfortable, I was made to lie down on a hot marble slab, and taken possession of by a Nubian giant, with a strong bouquet de Nigre au naturel. I remembered my old readings in the "Arabian Nights" about baths being the resort of evil genii, and longed to be outside again even at the cost of being as dirty as my donkey-boy himself! But my brawny tormentor pinched my muscles, cracked my joints, and even my back; wrenched my limbs, and scraped the soles of my feet with horse-hair gloves—a process which hurt too much to tickle—all the while grinning at my misery and repeating "one shilling—two-shilling bakshish." He knew only these three words of English, so it was useless to remonstrate. At last, almost overpowered by the vile smells, reduced nearly to a skeleton by perspiration, and feeling all over like a whole "Foxe's Book of Martyrs," I was revived by having some half-dozen jars of cold water thrown over me, and allowed to lie down in peace with some coffee and a pipe to comfort me, feeling cleaner than I had ever felt before, but with a strong conviction that I had purchased this blessing somewhat dearly! Baths and attendants at Cairo have improved since those days.

We flatter ourselves that as a nation we are cleanly compared with certain others, and yet a writer in the Cornhill tells us that "the gentleman who takes his cold bath regularly is dirtier than the labourer who has been digging all day in the hot sun," and that "sponging in cold water morning and evening not only fails to cleanse the skin thoroughly, but keeps the pores clogged with dust." So we clearly needed the Turkish bath in this
country, and it is another instance of Eastern civilization borrowed by the West.

A great deal has been written about this bath, which has been traced from the ancient Assyrians down to Miss Nightingale, but the best description perhaps is that of Lord Houghton, who called it "artificial exercise without the bore of perpetual motion." The amount of enthusiasm displayed by its votaries is astonishing. Whatever objection is raised against it is sure to be met with overwhelming evidence on the other side. It is declared to be the one panacea for every known disease, ailment, or injury. A writer in Chambers' Journal says that "it has been asserted with some vehemence, and maintained with some degree of argument that the man (or woman) who daily takes a Turkish bath stands in need of neither medicine, nor raiment, and but very little food;" and Mr. Urquhart, through whose exertions it was introduced into London, gravely declares that "Rome was indebted to the strigil" (the scraping machine used in the bath) "no less than to her sword for the conquest of the world!" So again Mr. Wilson says that this bath is "the only one that cleanses the inward as well as the outward man: that is applicable to any age; that is adapted to make health healthier; and to eliminate disease, whatever be its stage or severity." I do not quite understand about the refreshment to the inner man, unless he refers to the usual accompaniment, the cup of coffee; and the observation about "making health healthier" reminds one of the warning in the well known epitaph—"I was well; I would be better; and here I lie"! It is best not to argue with enthusiasts. Each has his own specific, and will have, till the end of the chapter. We remember what Byron considered an unfailing "spell 'gainst the ills of mortality." The fox-hunter prescribes his own sport as "the only one cure for all maladies sure," &c., and Tommy Moore tells us that "the best of all ways to lengthen your days, is to steal a few hours from night, my dear!"

I am not going to describe the modern Turkish bath. Its mysteries are revealed, and some useful and amusing information regarding it given in an excellent little hand-book recently published by Dr. Coley. The first few minutes in the hot room are sometimes trying to a beginner, who is inclined to believe that a temperature of 150° is about as much as human nature can bear, whereas it is really inconsiderable. Dr. Coley tells us of Chabert, "the Fire King," having been able to live in a temperature "nearly hot enough to melt lead," and of a certain baronet who "cooked mutton chops on his own knee." But as
ordinary mortals are not in the habit of sitting on the hob, the warmth of the marble seats may be inconvenient until you become accustomed to them, and meanwhile your attention may be attracted to some fellow-sufferer—possibly to some stout old gentleman, such as the one described in Household Words, weighing on a rough calculation nineteen stone, and "looking like a Hercules in bad condition, who is gazing piteously at the stream collecting around him." And what a stream this is! The slim man in fair condition wonders where it can all come from. Dickens once wrote, on the authority of some learned man, that "if an ordinary sized individual were placed in a press between a sufficient number of sheets of blotting-paper, before the screw had reduced his anatomy to the flattened condition of a dried botanical specimen, that blotting-paper would have extracted from him no less than eight gallons of water"!

And yet another mystery is whence comes all the dark-coloured peelings removed in the process of shampooing? One authority calmly asserts that the quantity removed from an average (and clean) man in a single bath, would, if rolled up, make a ball as large as a hyacinth bulb! I prefer to disbelieve this. This shampooing process is to most people the really important part of the bath, and to those who like being kneaded by a powerful man as if they were a lump of putty, then having their limbs pulled out till the joints crack, and finally being scrubbed with an instrument something harder than a wire brush, the operation is doubtless refreshing. The result is described thus by Urquhart: "The body comes forth shining like alabaster, fragrant as the cistus, sleek as satin, and soft as velvet." And of the concluding stage, a writer in the Cornhill says: "On retiring to the cooling-room you recline on a couch with a sense of ease and tranquillity almost indescribable. The blood circulates freely, the chest dilates, the fresh air comes charged with vitality. The wretched find life tolerable, and the aged cast off for a time the burden of years."

I admit that this is the pleasantest part of the performance, and that at this stage a cup of good coffee, a cigar, and an evening paper will make up for all that you have gone through, and (as Dr. Coley says) will help you to realize with the Lotus eaters that—

"There is no joy but calm."

G. F. S.
The Eurasian and Anglo-Indian Association has been in existence in Calcutta for about twelve years. Its objects are the removal of the disabilities under which Eurasians have laboured, and the union of all classes of the community in efforts to improve their position politically, educationally, socially, and physically. And there is no doubt that such a movement was greatly needed. Within the last twenty or thirty years the status of the community is decidedly lowered. Many Eurasians, in years that are gone, have risen high in the public service, and in the professions, but now the majority are sunk in poverty, and find the struggle for existence growing harder day by day. The old Portuguese Eurasian families, formerly a power in Calcutta, have almost died out, and the natives of India have, to a great extent, taken the places in Government and mercantile offices which were formerly filled by Eurasians. "They had thus" (writes the editor) "their scope of labour narrowed, while at the same time they had not either the opportunity or the means of resorting to other callings in life. Nowhere could they serve an apprenticeship in a technical school; they found the higher grades of the service closed to them; and they were facing countless odds in point of numbers."

The Association, since its establishment, has achieved a fair measure of success. Mainly through its influence the following institutions and lines of employment have been opened to Eurasians:—The Rurki Engineering College; the Pilot Service; the Medical Service; the Opium Department; the Railway. Eurasians have also been appointed Presidency Magistrates and Justices of the Peace and Municipal Commissioners. A Family Benefit Fund has also been established.

There is fair provision in Calcutta for the education of the children of Eurasians in the Free School, La Martinière, the Doveton College, also in St. Xavier's College, and other Roman Catholic Institutions, but there is a need for technical education for boys, to show them that there are other careers in life than that of a keradi (or clerk), which heretofore has been the highest point of the Eurasian's ambition; and for girls, to fit them for household duties (in which many of them are lamentably deficient),
and for employment in the postal and telegraph and other departments.

The work of the Association is now brought clearly and forcibly before the Eurasian and the general community by the publication of the "Recorder," which has reached its sixth number, and is issued "bi-monthly," or, as we should say, fortnightly. One of its features is a series of articles dealing with the various Government services and other callings in life. The first article is on "Medicine as a career in India." Upon which we would remark, by way of caution, that it is not wise to underestimate the cost of living in England. Rs. 600 would not pay the cost of a second-class passage to and fro; and Rs. 60 per month would not yield 25s. a week at the rate of exchange that has ruled for some time past.

The President of the Association is the Rev. S. B. Taylor.

The last number of the "Recorder," just received, contains the Report of the Fourteenth Annual Meeting, held on the 20th March, which was graced by the presence of his Honour the Lieut.-Governor of Bengal. The meeting was crowded and enthusiastic. A number of ladies were present. Sir Charles Elliott, Sir Henry Harrison, and the Hon. Mr. Mackay spoke in commendatory terms of the work of the Association, and agreed in earnestly impressing on the young men of the community the necessity of determination, perseverance, and self-reliance, and the importance of technical education. Col. Chatterton urged on young Eurasians to join the volunteer movement, those who were already volunteers making (he said) very good soldiers; and the President strongly advocated the formation of an Eurasian line regiment.

The "Recorder" is well adapted to foster an interest in the work of the Association among all classes of the community, and we cordially wish it success. But it would be more attractive and readable, and more fit for circulation from hand to hand, if it were printed on better paper.
INDIAN INTELLIGENCE.

The following appointments were announced among the honours on Her Majesty's birthday:

The Queen has been graciously pleased to nominate and appoint Philip Perceval Hutchins, Esq., C.S.I., Madras Civil Service, Member of the Council of the Governor-General of India, to be a Knight Commander of the Most Exalted Order of the Star of India.

Her Majesty has been further pleased to nominate and appoint Colonel George Herbert Trevor, Madras Staff Corps, Agent to the Governor-General in Rajputana, to be a Companion of the Most Exalted Order of the Star of India.

The Queen has been graciously pleased to make the following appointments to the Most Eminent Order of the Indian Empire:

To be a Knight Grand Commander.
His Highness Mir Ali Murad Khan, Talpur of Khairpur.

To be a Knight Commander.
Charles Bradley Pritchard, Esq., C.S.I., Bombay Civil Service, Member of the Council of the Governor of Bombay.

To be Companions.
Nawab Ahsun Ullah, of Dacca.
John Prescott Hewett, Esq., Bengal Civil Service.
Rai Kanti Chunder Mukarji Bahadur, Diwan of Jaipur.
Dr. William Schlich, Ph.D.
Maharaja Mahendra Singh, of Bhadawar.
Captain Francis Edward Younghusband, 1st (King's) Dragoon Guards.
Vincent Robinson, Esq.
Khan Bahadur Muncherji Navasji Murzban.

Among the charitable institutions to be established at Indore, in connection with the marriage of the daughter of H.H. the Maharaja Holkar, a Technical Arts College is mentioned, to be conducted by an English scholar, assisted by Indian graduates and specialists.

The annual prize distribution of the Parsee Girls' Schools
Association was lately held at Bombay in the school building, presided over by Mr. Framjee Nusserwanjee Patel, who still, at the age of eighty-seven, continues to take a practical interest in the affairs of the Parsee community. The Report was read by Mr. Jehanghir B. Murzban. It stated that in the various schools 900 girls were under instruction. A cooking competition has been held in the year, at which 225 girls of all ages had competed. Twelve Parsee ladies acted as jurors and determined as to the prizes, among which were some massive cooking utensils, besides sandal-wood boxes, books, &c. The President said that he had been connected with this Association from its origin, thirty-three years ago. His ambition and that of his colleagues had been to train the girls to become obedient daughters, kind sisters, and good wives. He dwelt on the importance of religious education, of careful home instruction in morality, and of discipline. He referred with satisfaction to the cookery competition. No English is taught in the schools, the great object being to train the girls thoroughly in their mother-tongue—Gujerati. A large number of Parsee ladies and gentlemen attended the meeting.

Another recent interesting prize-giving at Bombay was connected with the native gymnasium, known as the Zoroastrian Tulimkhana. This institution was founded sixteen years ago, beginning with six members. The present number is fifty-two. The pupils performed various exercises, including many wrestling matches after the old Indian method. Mr. K. N. Kabrajee presided, and made a discourse on the importance of physical education. He considered wrestling to be the best kind of Indian athletics, and calculated not only to strengthen the limbs and muscles, but to impart vigour to the whole system. Referring to Sir Morell Mackenzie's article in the National Review, Mr. Kabrajee remarked that if the writer had known wrestling as performed in India, he would have surely included it among health-giving exercises, such as swimming, walking, and riding. Without meaning to disparage the introduction of European gymnastics, he urged those present not to neglect, in the fashion of imitating everything English, what was beneficial among Indian practices. The moral effect of physical education was also dwelt on. Mr. K. R. Cama proposed a vote of thanks to Mr. Kabrajee for presiding, which Mr. D. R. Chichgar seconded, at the same time thanking Miss Manockjee Cursetjee, who had distributed the prizes.

Mr. R. Nagesh Rao, of Mysore, is succeeding well with a soap
and candle manufactory, which he established two years ago in the Shimoga district, Mysore.

Syed M. Ibrahim Hosain Khan, of Patna, has offered Rs. 2000 for founding a scholarship, to be awarded annually to the Mahomedan student who passes highest from the Patna Collegiate School at the Entrance Examination. It is to be called the "Sir Charles Elliott Scholarship." He has also offered a similar sum for a "Lady Elliott Scholarship," to be awarded to a Mahomedan woman student from Behar at the Calcutta Medical College, in connection with Lady Dufferin's Fund.

We deeply regret to have to record the death of Rao Saheb Mahipatram Rupram, C.I.E., of Ahmedabad. He had been for many years Principal of the Training College in that city, and he was a strong supporter of many social and religious reforms.

The widowed daughter of Dr. R. G. Bhandarkar was lately married at Khandalla to Mr. Gopal Venkatesh Panandhikar, Deputy Educational Inspector. Several friends of Dr. Bhandarkar were present at the marriage, including the Hon. Mr. Justice K. T. Telang, Dr. Atmaram Pandurang and his daughter, Pundita Ramabai, Mr. and Mrs. Madhavdas Raghunathdas, Mr. and Mrs. V. A. Mocak, Pundita Ramabai, Mr. and Mrs. N. G. Chandavarkar. This widow-marriage, owing to the important social position of the bride's father, will be likely to have considerable influence. Another such marriage, among Brahmans, has been celebrated at the house of Mr. and Mrs. Madhavdas Raghunathdas, at Bombay.

PERSONAL INTELLIGENCE.

At the late General Examination of Students of the Inns of Court, the Council of Legal Education awarded to Francis X. D'Souza a studentship in Jurisprudence and Roman Law of 100 guineas to continue for two years.

The Council have awarded to the following students certificates that they have satisfactorily passed a public Examination. Middle Temple: Mohammed Abdul Alim, Mohamed Ismail Khan, Chandra Sekhar Sen Gupta; Inner Temple: Zahid Ali Khan, Jehangir Perozshaw.

The following have passed a satisfactory Examination in Roman Law. Middle Temple: Vishnu Singh Kapur, and Mohammed Majid Ullah; Inner Temple: Abdula Rahimtula Sayani, and Ahmed Rahimtula Sayani; Lincoln's Inn: Bomanjee Cowasjee, and Mohimohan Ghose; Gray's Inn: Hira Lal Kumar.

The following have been called to the Bar:—Inner Temple: Zahid Ali Khan; Jehangir Perozshaw, B.A., Bombay; Diwan Ram Prashad, and Diwan Shadi Ram, Cambridge; Mohandass Karamchand Gandhi. Middle Temple: Abdul Majid, B.A. (Calcutta University), Scholar Christ's College, Cambridge; First-class Law Tripos, Part I. 1890, India Government Scholar, Tagore Scholar, Presidency College, Calcutta, Inns of Court.
Studentship, 1891); Mohamed Abdul Alim; Mohamed Ismail Khan; Framroze Pestonjee Doctor, B.A., Bombay University; Raj Narayan; Buch Tranbuchray Tricamray Majamdar; Mazhar-ul-Haque; Ram Gopal (Kayesthe), Calcutta University; Jagdish Sankar Misra, St. John's College, Cambridge; Hemendra Nath Mitra, Doveton College, Calcutta.

In the recent Tripos Examinations of the University of Cambridge, the following passed:—NATURAL SCIENCES TRIPOS; Part II., Class I.: C. Krishnan, B.A. (Christ's College) in Chemistry and Botany. LAW TRIPOS; Part I., Class I.: F. X. D'Souza (St. John's). Class III.: Fateh Chand Mehta (Christ's), Mohamed Ahmed (St. John's). Excused the General Examination for the ordinary B.A. Degree. F. M. Dadina (St. John's), Jagdish Sankar Misra (St John's). LAW TRIPOS; Part II., Class II.: Abdul Majid (Christ's), Class III., Gurcharn Singh, (non-collegiate), N. Ahmed (Trinity), Ram Prashad (Christ's), Shadi Ram (Christ's). MORAL SCIENCES TRIPOS; Part I., Class II., Division 2.: Hary Singh Gour. INDIAN LANGUAGES TRIPOS; Class II.: Gurcharn Singh (non-collegiate). Class III.: Ram Prashad, and Shadi Ram (both of Christ's). Allowed the Ordinary Degree; Fateh Chand Mahta.

In the Previous Examination Part II., Class II.: Captain (St. John's). Class IV.: P. K. Nambyar (non-collegiate).

The following Indian gentlemen had the honour of being presented by the Political A.D.C. to the Secretary of State, to H.R.H. the Prince of Wales, at the Levée held on June 6th:—Mohammed Abdul Alim, Abus Sabâh Mohamed Ziâur Rahman, Nowrosjee N. Wadia, Bomonjee Dinshaw Petit, M. Ismail Khan, Shaikh Mohummud Yehyâ, Chandra Sekkar Sen, Surgeon E. E. Kershaw, R.N.; and on June 27th, the following:—Syed Mahdi Hasan, Cheruvary Krishnan, and Jagdish Sankar Misra.

The following students have passed the Law Preliminary Examination of the University of Oxford:—A. Dalgado, J. Platel, R. K. Sorabji.

Arrivals.—Mr. Nana Sahib Sinde; Mr. R. D. Mehta, from Calcutta, with his sons, Mr. Maneckjee Rustomjee Mehta, and Mr. Byramjee Rustomjee Mehta; Mr. Budrooodeen Tyabji, and son; Mr. Dinshaw Merwanjee Surti; Mr. Ardeshir Framjee Vakeel, M. Sorabjee E. Ward:en; Mr. Naoroji N. Wadia, Mr. R. K. Kambatta, all from Bombay; Mr. M. C. Mallick, Mr. Hemnath De, M.A., from Bengal. Mr. Sultan Ahmed Khan, and M. Aftab Ahmed Khan, from Gwalior; Mr. Tulsidas Jeshangbhai Desai, Mr. Chunilal Bhalabhai Desai, Mr. Gokulbhai Bajuji Desai, from Bombay.

Departures.—Mr. Raj Narayan, for Delhi; Mr. Mohandas Karamchand Gandhi; Mr. T. T. Mojumdar, for Katthiawar; Mr. Mazhur-ul-Haque, for Bebar; Mr. Perozshaw Jehangir, for Bombay; Mr. Hemendra Nath Mitra, for Calcutta; Diwan Ram Prashad, and Diwan Shadi Ram, for the Punjab.