The following letter from her Majesty the Queen-Empress to the Nation, in reference to the lamented death of the Duke of Clarence and Avondale, was sent to the Right Honourable the Secretary of State for the Home Department and published on January 28th:

"Osborne, January 26th 1892.

"I must once again give expression to my deep sense of the loyalty and affectionate sympathy evinced by my subjects in every part of my Empire on an occasion more sad and tragical than any but one which has befallen me and mine, as well as the Nation. The overwhelming misfortune of my dearly loved Grandson having been thus suddenly cut off in the flower of his age, full of promise for the future, amiable and gentle, and endearing himself to all, renders it hard for his sorely stricken Parents, his dear young Bride, and his fond Grandmother to bow in submission to the inscrutable decrees of Providence.

"The sympathy of millions, which has been so touchingly and visibly expressed, is deeply gratifying at such a time, and I wish, both in my own name and that of my children, to express, from my heart, my warm gratitude to all.

"These testimonies of sympathy with us, and appreciation of my dear Grandson, whom I loved as a Son, and whose devotion to me was as great as that of a Son, will be a help and consolation to me and mine in our affliction.

"My bereavements during the last thirty years of my reign have indeed been heavy. Though the labours,
anxieties, and responsibilities inseparable from my position have been great, yet it is my earnest prayer that God may continue to give me health and strength to work for the good and happiness of my dear Country and Empire while life lasts.

"Victoria, R.I."

The following reply has been received by the Council of the National Indian Association in reply to the letter of condolence forwarded by them to her Royal Highness the Princess of Wales, Patroness of the Association, in regard to the death of Prince Albert Victor:

"Compton Place, Eastbourne,
February 18, 1892.

"Colonel Clarke, Equerry-in-Waiting, is desired by the Princess of Wales to convey to the Council of the National Indian Association the expression of her Royal Highness's very sincere thanks for the address of sympathy and condolence with her in her recent sad bereavement."
Mandalay, or Shway-Myo Daw, the Golden City of Burmah.

On the accession of a new king to the Burmese Throne, it was generally the custom to search for a site on which to build a new capital, with its palaces and residences for the King, Queens, and Court Officials. On the accession of King Mindohn Min, in the year 1853, "the wisest and best of the kings" (as the Burmese say), to the throne of his fathers, according to this custom, the king called together a council of the Poonahs, or Brahmin astrologers of the Court, to decide upon a new capital. As soon as the Poonahs had given their verdict in favour of Mandalay as the site for the new "City of Gems," it took little time to issue a Royal "Amaindaw," or order, for all Burmese subjects to remove themselves and their houses from the old city of Amarapoora to the newly-elected site of Mandalay. The native huts of bamboo and matting did not take long to transfer; some of the Chinese who had built for themselves more substantial houses, relying on the fact that they were British subjects and so could claim British protection, dared to remain, and a most interesting Chinese colony with its temple is still to be found amidst the ruins of the old city. Soon the work of building was set in motion, and king, queens, and court officials, eagerly carried it on.

The old City Royal is only some three or four miles distant from Mandalay, and still bears tokens of its size and grandeur in its immense walls and buildings. Ruined pagodas and monasteries abound; when a pagoda falls into decay it may not be rebuilt, nor may the material be used to build anything else with. Everywhere one can see these buildings falling to pieces, and no one ever dreams of removing a stone or stick away.

Mandalay hill can be seen for miles around, and long before the shore is reached. The city is about a mile and a-half from the shore of the Irrawaddy. To reach the city one must pass through the native town of Mandalay, which is laid out in good wide streets, though the houses and shops are very poor. The Commoners live
here, as no other than members of the Royal Family, with their relatives, and court officials, were permitted to reside within the city, which is surrounded by a high wall a little more than a mile square, being further surrounded by a deep moat, on which the king used to keep his royal barge or water palace, though it is said he very rarely trusted his royal person within it. There are twelve gates or entrances to the city, the moat being crossed by narrow bridges on each of the four sides. Within the centre of the walled enclosure stands the “Nandaw” or palace, the “Centre of the Universe,” in which dwelt the “Lord of the White Elephant,” the “Brother of the Moon,” and “Father of the Sun.”

The throne room is a magnificent hall of wood on a brick platform, with splendid teak posts running up high above, and completely covered with gold-leaf and painted vermillion. The throne itself sparkles and glitters with gold and a variety of ornaments and mosaics of various devices worked in coloured glass. From the throne one can see right through the court-yards’ eastern gate, to the Shan Hills beyond, and so on to the sunrising. It was in this hall that the English troops paraded for divine service, and in which the lamented Duke of Clarence was found worshipping on Christmas Day 1889. This is the hall of audience, where the king held his levees and receptions, and only those who have seen a royal “gadaw day” can in any degree realise the grandeur of the scene. The king, seated on a raised dais at the west end of the hall, with his queens or other royal favourites reclining or kneeling near him; a vast crowd of gaily dressed Burmans lying prostrate at the “Golden Feet,” and not daring to move hand or foot, or make the slightest sound in the royal presence. Only when the king vacated the throne could the change into an easier posture be made. Many times has the writer been told of the intense sufferings which were endured at these state functions, and which sometimes lasted for several hours. Since the annexation, the palace has been most useful as a place of residence and offices for military officials.

Another interesting ceremony is the Water Feast, which takes place on the first day of the Burmese New Year. Preparations were made in rather grand style. It would puzzle people at home to guess what there were so many pitchers and bowls full of water for, but we will not anticipate the order of events.

It was law in Mandalay that no one should fire a gun
inside the city or near it, so that a stranger, knowing this law, might have been rather alarmed at about 5.30 in the morning, when he heard a number of great guns fired. As we said before, the city is perfectly square, and from each side four heavy guns were fired just at the happy moment when "Ta Chya Min," the king of the Nats or Fairies, came to announce that the New Year was come. Immediately after the firing, the Water Feast commenced—everybody throwing water at everybody else. It does not matter much to the Burmans, who never have what we should call a superfluity of clothing, but it is not so nice for Europeans. The feasts last three days, during which time you are to deem it an honour and token of kindliness on the part of the people if you get drenched every time you go out into the street. When walking or riding, whenever you come near a well, there is sure to be a group of women and children, with ladles, chatties, squirts, &c., ready to give you a welcome. Usually opposite sexes range themselves on opposite sides. You never see a single Burman out of temper; it would probably be all the worse for him if he were. In some places, the women and girls go about with scented water and flowers. The writer has had flowers brought to him, but, as might be expected, a sprinkling of silver is looked for in return. When the feast is over, no one would think of throwing water at you—it would be an insult. So much for the Water Feast.

In the centre of the native town the old King Mindohn, at his entire expense, erected a beautiful church, school, and clergy-house, doubtless with the idea of securing for himself and his country educational and other advantages. He was a great politician, and probably thought that this act would cement his friendship with the British. However, this singular fact of a Buddhist king building a church for Christians attracted the interest of her Majesty Queen Victoria, and she sent the beautiful marble font which stands just within the west door.

The school was at first visited by several of the princes, including the now exiled Thibaw, and a number of royal pages and other boys were sent by the King. During a short period in Thibaw's reign, when all English subjects had vacated Mandalay, an attempt was made to establish an University in the buildings. Classes for Burmese, Shan, Chinese, Siamese and Arabic, besides Western languages were started, but the Principal is said to have been killed in a fight with the Shans, and the University died with him.

Stories are told of Dacoits or brigands, making the
Church Tower their trysting place, and after capture there being led to execution.

1886 brought a great change, and Lord Dufferin made to the British Crown a New Year's Gift of the country, and the following proclamation was issued:—

By Command of the Queen Empress, it is here notified that the territories formerly governed by King Thibaw will no longer be under his rule, but have become part of her Majesty's Dominions, and will during her Majesty's pleasure be administered by such Officers as the Viceroy and Governor-General may from time to time appoint.

(Signed) DUFFERIN,
Viceroy and Governor-General.

From this time we may say that the country has visibly improved, and has been becoming more and more settled. True, there have been outbreaks; bands of Dacoits and discontented Burmans have infested the country, and noble and brave men have been lost in quelling and putting them down; but it has been chiefly Burman plundering Burman, and quiet people have been terrified by their own countrymen. Several of the Shan Princes, too, have endeavoured to resist the British in spite of the excellent example set them by the present enterprising Tsawbwa of Thibaw, who so far trusts the British as to send his two chief sons to England for education, both of whom are now enjoying the care and supervision of the National Indian Association. During King Thibaw's reign trade was stagnant, and Burmese as well as European merchants were afraid to venture or speculate. Now, however, the whole country has brightened up, improvements in city and village are distinctly evident, and though the people—as loyal Burmans—would, no doubt, like a King of their own to sit on the throne, yet they are glad to confess that they are much happier and more prosperous under British rule. The justice and purity of English law and its administration, has a great effect upon them. They never before saw it on this fashion.

Educational advantages are eagerly sought for and enjoyed. The old monastic schools are deserted, and the Hpoongyees or monks are losing their place and power in the country. It may here be remarked that this class is not a very learned and distinguished body, but on the whole a lazy, indolent and ignorant crew, of little use to anybody.
In all the great towns and cities there are large monasteries for the Hpoongyees, who subsist upon the offerings of the people. Of these Hpoongyees, there are a great number all over the country; but in Mandalay, in the days of the kings, they seemed to constitute nearly half the population. There were in and about the city, according to the king’s own statement, some 20,000 of them; and as all wear the yellow robe, they made a conspicuous figure every morning as they went on their rounds from house to house to obtain their day’s food.

This number has, however, considerably diminished; people are not so ready to feed them as formerly, and now there are probably not more than 5,000, nor, as we have already remarked, are they the most intellectual of the population.

The people, generally, are a merry, happy, easy-going and good natured race, having earned for themselves the title of the “Irish of the East.”

The country is rich and fruitful, and will be found more so, no doubt, on further investigation, so that with able administration, honest enterprise and careful industry, Burmah will in a few years’ time become one of the most prosperous and important of our Eastern possessions.

George H. Colbeck.
A HARD BARGAIN.

ABDUL KAREEM, the Fadeli sheikh
Brought to the Pasha a clean-bred mare,
All radiant bay with a snow-white flake;
Never a drop but of pure blood there;
"See her fearless step and her broad eyes gleam,
She's fit for the Kaliph," said Abdul Kareem.

Long was the chaffering, loud the discourse,
To settle her price was a day's hard work;
But the man of the desert could stay like his horse,
And he wearied the soul of the Stamboul Turk,
Who sent for his treasurer, counted the gold—
"Two thousand, I have her, the mare is sold;

"But the sum is extortionate, double your due;
I am ransomed and robbed by a Bedouin thief;
Should a Musulman trade like a miserly Jew?
Should gold be the god of an Arab chief?
You can take off your booty, my cash with my curse;"
The Arab said nought, as he tied up the purse,
But—"one last farewell to the beast I've bred
To the pride of my house, ere I leave her there"—
So he kissed the star on her stately head—
Then he leapt on the back of the bright bay mare,
He shot through the gateway, and rode down the street;
The Pasha sprang up at the clatter of feet;
Two score troopers in harness stood;
"Mount," cried the Pasha, "and ride with a will,
Bring me the mare back, take his blood;
The money is yours if the man you kill"—
Down the steep stony causeway they closed on him fast
But he gained the town gate and the desert at last.
Mile after mile he canters in front;
They may gallop in vain, though he's always near;
Is he riding a race, is he leading a hunt?
Ten lances length between dogs and deer—
Till he touched the mare's quarter, and lowering his hand
Sailed far out of sight o'er the level sand—
A HARD BARGAIN.

Sadly the Pasha rose next day;
Who is it calls from the court without?
'Tis the Arab chief on his clean-bred bay,
With her calm wide eye and her unstained coat;
And he said, as he lighted and loosened her girth—
"O Pasha, the gold, is it double her worth?

"She has shown you her paces and proved her blood;
You have lamed ten horses her mettle to try;
You have sworn more oaths than a Musulman should—
Will you choose your cash, or the beast to buy?—
Or one more heat o'er the desert course?"
"Begone," said the Pasha, "and leave me the horse."

A. C. LYALL.
SOCIETY FOR THE ENCOURAGEMENT AND PRESERVATION OF INDIAN ART.

EDICTS OF ASOKA DISCOVERED IN MYSORE.

Since our last issue, a correspondent of The Times announces that Mr. Lewis Rice, Director of Archaeology in the territories of his Highness the Maharajah of Mysore, has recently discovered in the Chitaldroog district some of the edicts of Asoka, inscribed on immense boulders in the same ancient characters and the same Pāli or Prākrit language as have been already met with in the case of similar records discovered in Northern India. None of these edicts has hitherto been found south of Guzerat (Bombay) and Ganjam (Madras); hence the interest attaching to the present discovery.

Asoka was the sovereign of the Magadha Kingdom (Behar) in the third century B.C.: and it is by means of him and his grandfather Chandragupta that we gain a link to connect the chronology of India with that of Europe. The line of Magadha alone, besides receiving striking confirmations from various quarters, presents a connected chain of kings from the wars of the Mahābhārata, which preceded the siege of Troy by 200 years, to the fifth century of the Christian era, and thus admits of an approximation to the principal epochs within that period.

At the close of the wars of the Mahābhārata, Sahadeva was king of Magadha. Thirty-fifth in succession to him was Ajāta-Satru, in whose reign the great founder of the Buddhist religion flourished, dying B.C. 481 in his 60th year. Fifteenth in succession from Ajāta-Satru was Chandragupta. Struck with the resemblance of this name to that of Sandrakottos, mentioned by European writers as having concluded a treaty with Seleucus, to whom on the death of Alexander the Great at Babylon (B.C. 323), and the partition of his conquests the kingdom of Syria was allotted—Sir W. Jones, on a close examination, was surprised to find a great resemblance in their histories—viz., his low birth and his usurpation, which are common to the Greek and Hindu stories; the situation of his king-
dom, as described by Megasthenes, who was ambassador at his Court; the name of his people, Prasii with the Greeks, corresponding to Prachyas, the people of the east, those east of the Ganges; and of his capital, which the Greeks call Palibothra, while the Hindus call it Pātaliputra (identified with the modern Patna). A conclusive proof of identity was subsequently obtained by a discovery which has illuminated various other obscure parts of Indian History. The inscriptions on certain pillars and columns at Delhi and Allahabad, which had been copied in facsimile and published in the Asiatic Society's volumes in the time of its first President, Sir W. Jones, and the deciphering of which had baffled that great scholar and his successors, Colebrooke and Wilson, yielded at last to the ingenuity and perseverance of Mr. James Prinsep. After long study of these hieroglyphics, without finding a key to them, he happened to notice the brevity and insulated position of all the inscriptions sent from a particular temple, and seizing on this circumstance, which he combined with a modern practice of the Buddhists, he inferred that each probably recorded the gift of some votary. In making this conjecture, he was struck with the fact that all the inscriptions ended in the same two letters; and, following up this theory, he assumed that these letters were D and N, the two radical letters in the Sanskrit name (dana) for a donation. The frequent recurrence of another letter suggested its representing S, the sign of the genitive in Sanskrit; with this clue he soon completed his alphabet. He found that the language was not pure Sanskrit, but Pāli, in which the Buddhist scriptures are composed, the letters used widely differing, however, from the forms of the Pāli alphabet now in use. Every inscription now gave way without difficulty under the application of the powerful engine he had gained. Some are found engraved on rocks and pillars as far north as Afghanistan, others as far south as Ceylon. They are all of the same nature, highly charitable and showing a great tenderness for animal life—Buddhist in character, but not entering upon the distinctive peculiarities of that religion. All are the edicts of King Asoka who, on the death of his father, ascended the throne of his grandfather, Chandragupta, and describes himself as the contemporary of the grandson of Seleneus.

The king who set them up is called, not Asoka but, Piyadasi (Sans. priya-darsi) the "beautiful," and he is entitled Devānām-piya, "the beloved of the gods."
Buddhist writings, however, clearly identify this Piyadasi with Asoka, who by his numerous endowments and lavish expenditure in the construction of Chaityas (temples), Vihāras (monasteries), and stūpas, or topes (receptacles for relics of Buddha and his early disciples), may be said to have made Buddhism the national religion throughout India, where it is now almost unknown, though from the land of its birth it is has been carried to, and is devoutly accepted by, countless millions in Ceylon, Burma, Siam, and China. In two of these inscriptions, King Piyadasi names five Greek princes contemporary with himself. Four have been read with certainty, and are identified with Antiochus II. of Syria, Ptolemy II. of Egypt, Antigonus of Macedon, and Magas of Cyrene, all of whom began to reign a little before the third century B.C.

Asoka died B.C. 225 in the 38th year of his reign. In his 17th year, a great council of the Buddhist priesthood sent out missionaries to propagate the religion in ten countries extending from Kashmir, Kandahar, and Bactria, to Burma and Ceylon. Third on the list of names stands Mahishamandala, which may be taken to indicate Mysore. It remains to be seen, and we shall no doubt be shortly informed, whether the inscriptions now discovered in the Chitaldroog district of that kingdom differ in any important respect from those recorded elsewhere. In these, Asoka, whose rule was acknowledged over the whole northern peninsula of Hindustan, from the Indus to the mouths of the Ganges, addresses his proclamation to the three great sovereigns of southern India, the Chola, the Pândya, the Chera, in the same sentence with the Greek sovereigns to whom he appeals. The capital of the Cholas was Uraiyūr near Trichinopoly; that of the Pândyas, Madura; that of the Cheras, Kartūr. The Chitaldroog inscriptions may perhaps prove that the present Mysore was a portion of the Chera kingdom in the third century B.C., as it is known to have been in the early centuries of our era. It is described by Ptolemy (2nd century A.D.), and by the author of the Periplus of the Red Sea (3rd century A.D.) as still one of the three great powers of Southern India, and so it remained till conquered by the Cholas in the ninth century.

D. F. C.
REVIEWS.

MADHOJI.


The latest addition to the "Rulers of India" series is the life of the great Maratha Prince, Madhava Rao Sindhia, more generally or familiarly known as Madhoji, or the Old Patel. Mr. H. G. Keene, who contributes it, is well qualified for the task, for he has already traversed much of the ground here covered in previous works. It is well that, after the lapse of a century, we should have a separate study of this great warrior and statesman, who "belonged at once to the faded court of the Mughals and the busy camp of the Marathas," and who, "born before the sack of Delhi by Nadir Shah, lived to the very eve of Lord Lake's occupation of the same imperial city, and whose life corresponds to the hour between the darkness of anarchy and the dawn of order, while his labours helped to make it pass."

The period is one little known, and perhaps less studied now, and yet it is crowded with political consequence and stirring incident worthy of the research Mr. Keene has expended. Within the compass of two hundred small pages, has been compressed the record of a life that controlled and made an era in Indian history, and although confined to such narrow limits, the author has contrived to leave nothing material unsaid. Necessarily the memoir is very closely condensed, and it is not our intention to try and skim cream from cream, for it is impossible in the space at our disposal to follow the intricate windings of Madhoji's tangled political career. We purpose to confine our observations to a few details, in which we find ourselves at variance with Mr. Keene, although this does not prevent us from considering that, taken as a whole, his work is a serviceable and succinct study of an illustrious native ruler of India.

For the general and political correctness of this biography, Mr. Keene has freely availed himself of the best authority. Chapter by chapter, in many instances page by page, his narrative will be familiar to students of Grant
Duff's History of the Mahrattas. It is needless to add the obligation is fully admitted; and indeed it would be impossible to compile a life of the Old Patel without drawing the chief inspiration from the historian of the Maratha people. But here and there Mr. Keene rejects his compass, whilst on occasions he falls into error when consulting other authorities, or fails to avail himself of sources of information open to him.

Take, for instance, Madhoji's first administration of Delhi in 1784-5. Mr. Keene states that the chief resumed the military fiefs of the Mughal Nobles, with the object of substituting a trained and paid force for their feudal levies, and that he brought the disastrous campaign against Jaipur upon himself by sending Raiaji Sindhia to demand tribute from Raja Partab Singh. We do not agree with these conclusions. The military fiefs were resumed in order to raise money, of which Madhoji was desperately in want. The trained military force was not organised till the next occupation of Delhi in 1788-9. Raiaji Sindhia was not sent to demand tribute in the sense suggested by the text, but to collect a balance due of tribute, the claim to which had been admitted, and a portion already paid. The "explosion Madhoji brought upon himself" was due to well-established causes. The Mughal nobility, exasperated by his various acts of treachery, cruelty and rapacity, were forced into union, buried for a time their jealousies and animosities, and entered into an understanding with the Rajput princes for concerted and mutual action against the Maratha conqueror, whose difficulties were not due to the "error of judgment" of an isolated act, but to the circumstances of his position and policy at Delhi. When, after his defeat at Lalsot, Sindhia retired to Gwalior and prepared for a second campaign against the Mughal provinces, Mr. Keene emphasises the statement that the Durbar of Poona was continually supporting and strengthening the chief with reinforcements. But we are inclined to think that the opposite was the case. Nana Farnavis was intensely jealous and suspicious of Madhoji, whom he believed to be aiming at independence, and actually withheld reinforcements, and it was not until after the battle of Fatehpur Sikri was won, and the crisis overcome by Mahoji's own unassisted endeavours, that he was joined by Ali Bahadur and the Dekhan troops. But by this time the work was done, and the road clear; and although Madhoji did not follow it at once, we totally disagree with
Mr. Keene (p. 144) that it subsequently cost the chief a mighty effort to recapture Delhi. As a fact, the gates of the Capital were opened to his General, Rana Khan, directly he appeared before them, Ghulam Kadir, the rebel in possession, flying without striking a blow, and Ismail Beg tendering his submission.

The mention of Ismail Beg brings us to another point. Mr. Keene dubs him "the Mughal Murat," and at various times denounces him as dull, unintelligent, unsteady, inconsistent, and a man "on whose judgment or fidelity Madhoji could not reckon." But Captain Francklin, the historian of Shah Alam, takes a different view of the character of the dashing sabreur, whom he describes as possessing great military talent, an active and gallant soldier, an accomplished man, and a kind and liberal master. We do not think the opinion is undeserved. Whether at Lalsot, Fatehpur-Sikri, Patan, or Kanaund, Ismail Beg is always found opposing with dauntless resolution the Maratha Invader. He ever poses as a defender of the Mahomedan faith, and the consistency of his character is displayed in the pertinacity of his resistance. It is true that on three occasions he adjusted his difficulties with Madhoji, but it is very plain to see that necessity, and not choice, drove him to do so. As for Sindhia, a Hindu, "reckoning on his fidelity," Ismail Beg was far too zealous and enthusiastic a champion of the Mahomedan Empire to have been trusted by such an astute Ruler as Madhoji. Mr. Keene is fond of drawing parallels between some of his characters and men of modern note, and borrowing this method of illustration, we should compare the sincerity of Ismail Beg's submissions to that of Irish patriots making terms with English statesmen. Nor again can we consider it just to Ismail Beg, when Mr. Keene observes that he regarded war against Madhoji, "in the light of a pleasure party" (p. 151). There was little of the holiday excursion at Patan in 1790, less of it in the Beg's despairing attempt to rally the Rathors after Merta—an incident of which mention is omitted. In fact, the description of this Rajputana Campaign is sadly wanting in accuracy. Mr. Keene asserts that the Rajputs held aloof from Ismail Beg at Patan, leaving him to fight the battle alone. It is true that the Jaipur troops were corrupted, but a reference to Tod's Raja'sthan would have informed Mr. Keene that the Rathors participated in the action, that their defeat gave rise to a ribald rhyme at their expense, and that their battle cry at Merta, a few
months later, was “Remember Patan.” Similarly the description of Merta is full of mistakes, whilst at the bottom of page 159 there is mention of a battle against Partab Sing, which had no existence in fact, and appears to us to be a careless deduction from of a loose sentence in Malcolm’s Central India, which probably refers to De Boigne’s advance against Jaipur in 1792, or possibly—we have seen the mistake in print—assumes that Patan was fought after Merta.

In several of his references to the European Soldiers of Fortune, who flourished in India at this period, Mr. Keene is inaccurate. Take for instance (p. 96) his assertion that Colonel James Skinner was in Sindhia’s army in 1784, and witnessed the disasters occasioned by the famine of that year. Skinner was born in 1778, and did not take service under De Boigne till 1796, and in 1784 was a child at Calcutta. Again (p. 99), it is stated that Sindhia engaged De Boigne in 1782, and sent him to Bundelkhand. But De Boigne did not arrive in Upper India till 1784, nor did he then come “in the suite of the Governor-General,” nor was it “the favour of Hastings” that induced him to forego his intention of proceeding overland to Europe, but the loss by robbery of his money. A third adventurer whose career is misrepresented is the Chevalier du Drenec, who is stated (p. 177) to have left the service of Holker and accepted the command of a brigade under De Boigne, and thereafter follows a picturesque description of the twain at Kofi, and their interchange of courtesies and amenities. All this is pure fiction. After Lakhairi du Drenec raised another brigade for Tukaji Holker, which took part in the battle of Kardla in 1795; he then served in turns Kasi Rao and Jeswunt Rao, and it was not until 1802 that he accepted service under General Perron, and received the command of the Fourth Brigade at Koiil.

Mr. Keene is somewhat critical upon Colonel Malleson for his opinion that Madhoji’s aim was to unite all the native powers of India in one Confederacy against the English. Without going as far as the gallant author of Final French Struggles in India, we certainly do not halt with Mr. Keene, who expatiates on Madhoji’s respect for the English, and considers that he raised and maintained his disciplined army solely for the purpose of extending and preserving his authority in Hindustan and Rajputana. In another page he somewhat naively bids the reader remember that “Sindhia never meant to cut himself off from Poona.” This strikes us a tame and narrow estimate
of Sindhia's ambition and policy. His latter days were devoted to the task of trying to obtain the same preponderating influence over the Poona Court, as he wielded at Delhi. He desired to supersede Nana Farnavis, to become the instrument of the Peishwa's authority, and to dominate the Maratha Confederacy. Had he lived, it is probable he would have achieved success, and become supreme from Satara to the Sewaliks and from Baroda to Bundelkhand. This was the consummation the British dreaded, attributing to Madhoji hostile hidden designs, and these views were justified by the subsequent discovery at Seringapatam of the correspondence Sindhia carried on with Tipu Sultan in 1793. On the whole, Sir John Malcolm's conclusion strikes us as being the truer one, namely, that Madhoji shaped his materials of Empire with a hope that one day it might prove sufficient to arrest the progress of the British power.

Although Mr. Keene does justice to the value of General de Boigne's services, he hardly dwells sufficiently on the share this adventurer can claim in creating Madhoji's power. De Boigne's battalions were "the grand instrument" that elevated the great Maratha above all other chiefs in the Confederacy, raising him by the successive steps of Fatehpur-Sikri, Patan, Merta, Kanound and Lakhairi—all of which De Boigne won—to the summit he attained. And here we may incidentally remark that the map which accompanies Mr. Keene's volume, whilst quaintly marking all the railways of the present day, omits every smaller place of interest alluded to in the text, and for purposes of reference is of but little value.

Finally in his estimate of Madhoji's character, Mr. Keene has been blind to faults which an impartial biographer should have recorded. There is no reference to Sindhia's share in the shocking mutilation of Ghulam Kadir, though Grant Duff specifically mentions it as ordered by the Prince; nor to Madhoji's intention to execute the gallant but unfortunate Ismail Beg, who was only saved by the humanity and firmness of De Boigne; nor are the notorious rapacity, avarice and intrigue of Sindhia touched upon. Mr. Keene might with advantage have consulted a letter written by Mr. James Anderson—the Resident—to Lord Cornwallis in 1786, an extract from which is to be found in Malcolm's "History of India," whilst an interesting detail of domestic life could have been included by quoting the description of Madhoji's marriage to Bhagirthi Bhai, given in Broughton's Makratta Camp.
We have pointed out these errors because when a writer of Mr. Keene's ability takes his pen in hand to illustrate a forgotten or little known subject, it behoves him to respect the letter as well as the spirit of history, and to be as exact in detail as he is careful in deduction. But having done so, we are glad to say a word of general commendation for the memoir. The broader and more important lines of Madhoji's career are followed with care and correctness, and the narrative of a very intricate series of political events is singularly clear. The work is a distinct addition to Indian biography, and supplies a want, which may not have been acutely felt, but certainly existed. Madhoji should find a place in the library of everyone who takes an intelligent interest in our Indian Empire and the men who helped to fashion it.

TEN YEARS OF NATIVE RULE IN MYSORE.

By M. Shama Row, M.A., Maharajah's College, Mysore.
Madras, 1891.

Nearly a hundred years ago, after the fall of Seringapatam, and the death of Tippoo Saib, Mysore (a beautiful and fertile country, in superficial area somewhat larger than Ireland), fell by right of conquest to the British Government, and Lord Wellesley gave over the sovereignty to the representative of the ancient dynasty which had been displaced by the Muhammedans. During this youth's minority, the kingdom was ruled by an able, but unscrupulous minister, and when the young Rajah himself assumed the reins of government, misrule commenced in earnest. Foolish and extravagant, he soon squandered the two millions accumulated during his minority, and soon his debts could only be met by excessive taxation; the pay of his troops got into arrears; discontent grew into disaffection; and rebellion followed, which affected not only Mysore, but the surrounding British districts. The British Government assisted the Maharaja, put down the revolt, and in 1831 assumed the administration of the State. Some 35 years later the Maharaja was allowed to adopt a son, who was carefully educated, and in 1881 was entrusted with the administration of the Province.

The pamphlet before us contains first an account of British rule and its results, and then a well-written
reviews.

Description of the present Government. The author's excellent English is most creditable to him, and to the College in which he was educated; and his little work is well-printed, and (generally speaking) carefully revised. In his comparison of the above two periods, we are willing to make allowance for the author's natural partiality for native rule, and we will only touch on a few points in which he appears to be—perhaps unconsciously—somewhat unfair.

Mr. Shama Row expresses some doubt as to the propriety of the action of the British Government in 1831. It was, doubtless, a mistake to have allowed the Rajah to be brought up in the harem without any proper education or supervision, but this was the custom of those days, and the error has certainly not been repeated in the case of the present ruler, for the author acknowledges "how faithfully the British Government performed its self-imposed task of giving such an education to the Maharaja as qualified him for the discharge of the duties of his exalted position." Again, "the withdrawal of the advice of the British Resident" was, it is true, given by a Commission appointed by Lord William Bentinck as one of the causes of the revolt. But the fact remains that instead of wise and firm government there was nothing but anarchy and confusion. Order had to be kept, and as the Rajah was entirely unable to do this, the action of Government was doubtless just and proper.

Then the author complains that sufficient was not done in opening out communications, and in irrigational works during the British regime. In many British districts, similar complaints might be, and are, made still; and these matters were not quite so much neglected in Mysore as our author supposes. We find, from the Imperial Gazetteer, that during the above period nearly three millions of money were spent on public works, and "the grand network of roads," the excellence of which is acknowledged, remains as a monument to the good work of the first Engineering Department. It does appear to have been the case that a few years before the rendition of the country the P.W. establishments had grown to a surprising extent, and it is generally true that the useful work done by a Department varies inversely with the dimensions which it assumes. But there is surely some error at page 24, where the cost of administration in 1881 is shown to have been ten times as large as the revenue!

An interesting account is given of the development, under the present Government, of the railway system, of
irrigation, and of forest conservancy. Gold mining and other indigenous industries have been encouraged; education is advancing with rapid strides; several of the girls' schools, which have already received notice in this Review, are making most satisfactory progress; there is a women's hospital, also a leper asylum, a branch of Lady Dufferin's Committee, and one of our own Association, under the immediate patronage of the Maharaja himself, whose early and careful training has borne fruit in his exemplary private character, and in considerable administrative ability. He has been fortunate in his ministers, and his council is apparently an efficient and useful institution. The author thinks that the purity of the administration is greater than in British territory, and that corruption among the official classes is unknown. But in asserting that "the vigour and prestige of the present government stand higher than they did during the British regime," he forgets to acknowledge that most of the officers filing places in the administration were carefully trained for such duties under our rule.

Credit is also given to the Maharaja for the reduction in expenditure. But it must be remembered that the deficit caused by the famine of 1877 was so large that retrenchment became absolutely necessary to restore equilibrium; moreover, that economies were rendered possible only by the high state of order evolved out of former chaos; and lastly, that these very economies had been conceived and partly carried out previous to the change of government.

We would just observe here that Mr. Shama Row would do well to avoid the use of vernacular terms without adding an English equivalent. Such words as "meramat" and "saguvali kattees" convey no meaning to English readers.

The pamphlet concludes with a well-written account of "the representative assembly" of Mysore. The idea was originally started by Sir James Gordon in 1879. A certain number of persons (about 350 in all) are elected by the tax-payers, large land-owners, and graduates of the State, others by the various municipalities, local boards, and associations recognised by the government, and meet once a year at Mysore, after the Dasara Festival. The Maharaja's notification defining the constitution of the assembly explains his desire that "the measures adopted for the administration of the Province should be better known and appreciated by the people for whose benefit they are intended;" and proceeds to lay down that the results of the last year, and the programme of proposed
measures for the succeeding one, should be placed before the representatives, "to remove from their minds any misapprehension with regard to the views and action of Government." Our author considers this an acknowledgment of "the rights of the people to give their advice in matters that concern the general welfare," though admitting that "the members have no power of demanding a division on any question, or of enforcing any proposition of which they are in favour." The "right" conceded is apparently only that of being kept informed of any measures under contemplation by the State, and we do not view the measure as a very startling instance of progress towards constitutional government. But it is far better that such experiments should be commenced with caution. There is always a danger in India that such consultative bodies may either become emasculated by want of energy, or else gradually become centres from which radiate idle complaints against Government and abuse of those in authority: they too often consider their mission to be to exaggerate their grievances and to "ventilate impracticable suggestions." If the Mysore Assembly can steer clear of these rocks, it may have—what we heartily wish for it—a useful future.

Mr. Shama Row sums up his remarks in the following terse and well-written sentences.

"Every department of the State during the last ten years has some good work to its credit. . . . The financial position of the country is in a highly satisfactory condition. The famine debt has been cleared, and a reserve fund accumulated for the liquidation of the railway loans when the time comes for doing so. The Revenue, Judicial, and other departments have partaken of the general improvement. The Council has been placed on a reformed basis. The highest Court has been strengthened by a plurality of Judges, and steps have been taken to introduce trial by jury. Education, especially female education, is spreading rapidly among the people. The number of hospitals has been increased, the benefits of vaccination have been extended, and sanitation and water-supply have been anxiously attended to. The prestige of Government has been maintained, while, at the same time, very cordial relations have been cultivated with the Paramount Power. Above all, in the establishment of an assembly of representative ryots and merchants, the Administrators of Mysore have shown a real desire to take the people into their counsels. Can we not say, then, that the experiment of a Constitutional Government in a Native State, first tried in Mysore by the Government of India, has succeeded; and that the capacity of educated Indians to walk in the footsteps of their English rulers has been once for all established?"

G. F. Sheppard.
NEW BOOKS RELATING TO INDIA.


Madhava Rao Sindhia (otherwise called Madhoji), and the Hindu Re-conquest of India. By H. G. Keene, M.A., C.I.E. With Map. 2s. 6d. (Rulers of India Series.) (Clarendon Press.)

In Tent and Bungalow. By the Author of "Indian Idylls." (Methuen & Co.)

The Indian List, Civil and Military, 1892. 10s. 6d. (W. H. Allen & Co.)

The Consumption of Opium in India. Letters from the Government of India. 1s. (Eyre & Spottiswoode.)

Letters to an Indian Rajah, from a Political Recluse. (Reprinted from the Indian Spectator.) Introduction by Sir W. W. Hunter. (Bombay.)

The Orient Reader; for the use of Students at Indian Colleges. Edited by Mr. Eric Robertson. (Macmillan & Co.)

A Trip to Travancore, by the Lady Eva Wyndham Quin, appears in the Nineteenth Century for February.

The Educational Review for February contains an article by Sir William Markby, on the Historical Connexion between the Indian Civil Service and the University of Oxford.
The Session of the Indian Section of the Society of Arts opened on the 21st of January, when an enterprising young traveller, Mr. Herbert Jones, read before a large audience an admirable paper describing a journey he recently made from Tien-Shan to the Pamirs. The well-known Dr. Lansdell took part in the discussion, and confirmed what Mr. Jones had stated respecting the courtesy shown to visitors in Central Asia by Russian officials. Moreover, the Chairman (Sir W. W. Hunter) expressed cordial sympathy with Russia in her difficulties as a civilizing power. "We know," he observed, "something of the difficulties of governing Oriental races in India. If our task is difficult there, how much greater must be the difficulty of these Russian pioneers in Central Asia." Sir George Birdwood, while welcoming Mr. Jones's testimony to the excellence of Russian administration in Central Asia, expressed regret to find from the lantern views exhibited at the meeting, that the Muscovite type of civilization so painfully resembled our own. Their public buildings, he observed, were the very duplicates in thoroughgoing architectural depravity of those of the Indian Public Works Department; and, added the speaker, certainly none of the photographs gave him greater pleasure than the one representing the complete destruction by an earthshock of the Russian High School at Viernay. Were every Government church, high school, and school of art in India, reduced to ruin by a similar seismic shudder, he, for one, would never cease to bless the beneficent discrimination of a congenial and considerate Providence.

A distinguished and crowded audience assembled on the 11th of February to hear another young traveller (Lord Lamington) discourse on his travels in Indo-China. The starting point of the journey thus described was Siam, and after accompanying Mr. W. J. Archer, of the Chinese Consular Service, on a frontier survey mission, Lord Lamington entered Tonquin through the Siboong Pama, a route which no European had hitherto used. The narrative
was very interesting, being made additionally attractive by a number of lantern views. Incidental allusion was made to French aspirations in Indo-China, a subject which his lordship has more than once brought before Parliament. A good discussion followed the reading of the paper, the speakers being Sir S. C. Bayley, Sir C. H. T. Crosthwaite, Mr. W. Ridley, chief engineer of the Siamese Railway Surveys, General Michael, and the Chairman (Lieut.-General Sir Andrew Clarke). The latter referred, in high terms, to the enlightened rule of the present King of Siam.

On March 3rd, Surgeon-General Sir William Moore contributes a paper on "Indian Sanitation and the International Congress of Hygiene," with Sir Owen Burne in the chair. On March 24th, Mr. G. H. M. Batten deals with that *vixata quaestio*, the Indian opium trade, Sir John Strachey presiding. A lively debate may be anticipated. On April 7th, Dr. J. Augustus Voelcker will give his views on "The Agricultural Needs of India." On the 28th of the same month, Sir William Wedderburn is to read a paper on "The Reorganisation of Agricultural Credit in India." Last, but not least, Mr. J. A. Baines, the able Census Commissioner for India, will, on May 19th, read a paper on the numbering of the Indian people, a subject which he is certain to make attractive not only to experts but to the general public.

The meetings of the Indian Section of the Society of Arts are now held in the afternoon, beginning at half-past four and ending shortly after six. The arrangement seems to be generally convenient, judging from the increasing interest shown in the section.

The Council of the Society of Arts have been authorised by her Majesty to act as Commissioners for the Exhibition to be held at Chicago next year. Sir Henry Trueman Wood, M.A., Secretary of the Society of Arts, is also Secretary of the Royal Commission. Various Committees have been appointed, including a strong one for India, of which Mr. Samuel Digby has been appointed Secretary.
EDUCATION IN THE BARODA STATE.

[An correspondent at Baroda has kindly supplied the following interesting account of educational progress in that State.]

The Native State of Baroda belongs to the Maharaja Gaekwar, and it is at present ruled by H.H. Maharaja Syajirao, the most enlightened Prince in the whole of India, who has twice visited Europe. By his education and early training, as well as by the very liberal views acquired through travelling and a varied experience, he has much at heart the welfare of his subjects. He therefore endeavours persistently to effect a wide diffusion of education among his subjects, without distinction of caste or creed. Baroda has been brought to its present level of education in the course of two decades only, and to achieve such success in a Native State in so short a period is really a matter for congratulation to the Maharaja and his principal advisers.

It is not often that we hear of such educational progress, and therefore we are very glad to send a short report of the working of the Department of Vernacular Instruction of the Baroda State in the year 1890-91, read by the Director R. S. Hargovind D. Kantavala before H. H. Maharaja Syajirao, on the occasion of the distribution of prizes to the successful students of all the vernacular schools in the capital of the Gaekwar, on the 11th of November last. There were then assembled more than 6,000 pupils, and special arrangements were made on the spacious Varasia Parade ground for them and for the visitors, among whom were H.H. the Maharaja, H.H. Maharani Chinnabai, H.H. Prince Fatehsingrao, H.H. Prince Jeysingrao, Colonel R. W. Reynolds, and the principal Sirdars and officers of the State. The following is the translation of extracts from the Report read in Gujarati at the meeting:—

Your Highness, Colonel Reynolds, Ladies and Gentlemen—The occasion of a distribution of prizes at the hands of your Highness in the midst of such a large assemblage is a source of great satisfaction to the students and the educational staff alike, as it adds greatly to the zeal and interest in their work. Naturally, therefore, have
they all been highly delighted at getting an opportunity to meet you all here, as they did last year, for such an auspicious occasion which is regarded as a gala day in the capital of your Highness' dominions. With these preliminary remarks, I would beg permission to lay before you a few of the many important facts and figures concerning the rise and progress of vernacular education in this Raj and the City in particular.

The foundation of education was laid in Baroda in the year 1871. The rise in vernacular education during the past twenty years has been so rapid, and its effects so far-reaching, that at the present day the Vernacular Educational Department of his Highness has the proud privilege of comparing itself very favourably with the educational department in the Bombay Presidency and some of the Native States of India, as will be seen further on. The following statement will show with what rapid strides vernacular education has advanced within the last two decades.

<table>
<thead>
<tr>
<th>Year</th>
<th>No. of Schools and Institutions</th>
<th>No. of Pupils</th>
</tr>
</thead>
<tbody>
<tr>
<td>1875</td>
<td>... 70 ...</td>
<td>6,000</td>
</tr>
<tr>
<td>1880</td>
<td>... 180 ...</td>
<td>17,000</td>
</tr>
<tr>
<td>1885</td>
<td>... 261 ...</td>
<td>27,000</td>
</tr>
<tr>
<td>1890</td>
<td>... 448 ...</td>
<td>46,000</td>
</tr>
<tr>
<td>1891</td>
<td>... 515 ...</td>
<td>54,030</td>
</tr>
</tbody>
</table>

From the above it will appear that the space of a year has seen an increase of 67 in the number of government and aided schools, and of 8,030 in the number of pupils attending them. This large increase in the number of pupils, both in the old schools and in the newly opened schools, is a happy sign of the times, and clearly indicates the growing tendency of the people to give the benefit of education to their sons and daughters.

Looking to the kind of instruction imparted in the different schools and institutions, they may be classified as under:

**Description of School.**

<table>
<thead>
<tr>
<th>Description of School.</th>
<th>No. of Schools and Institutions</th>
<th>No. of Pupils</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kala Bhavana (Technical Institute)</td>
<td>1 ... 255</td>
<td></td>
</tr>
<tr>
<td>Training School</td>
<td>... 1 ... 74</td>
<td></td>
</tr>
<tr>
<td>Female Training School</td>
<td>... 1 ... 19</td>
<td></td>
</tr>
<tr>
<td>Agricultural Class</td>
<td>... 1 ... 21</td>
<td></td>
</tr>
<tr>
<td>Gujarati Boys' Schools</td>
<td>... 387 ... 41,464</td>
<td></td>
</tr>
<tr>
<td>Do. Girls' Schools</td>
<td>... 38 ... 4,542</td>
<td></td>
</tr>
</tbody>
</table>
EDUCATION IN THE BARODA STATE. 139

Description of School. | No. of Schools and Institutions. | No. of Pupils.
--- | --- | ---
Marathi Boys' Schools | ... | 26 | 2,735
Marathi Girls' Schools | ... | 4 | 426
Music Schools and Classes | ... | 5 | 312
Sanskrit Schools | ... | 17 | 449
Urdu Schools | ... | 24 | 2,929
Antyaja Schools | ... | 10 | 804

Total 515 54,030

The statements given below will show at a glance the present state of education in the Baroda Raj, as compared with that in the Bombay Presidency and some of the prominent Native States:

The percentage of pupils attending the several schools and institutions to the total population and to the population of school-going age are as under:

<table>
<thead>
<tr>
<th>Bombay Presidency</th>
<th>Mysore</th>
<th>Jeypore</th>
<th>Kathyawar</th>
<th>Cutch</th>
<th>Travancore</th>
<th>Baroda State</th>
</tr>
</thead>
<tbody>
<tr>
<td>Percentage of pupils to total population.</td>
<td>2.2</td>
<td>2.0</td>
<td>1.0</td>
<td>2.3</td>
<td>2.4</td>
<td>2.4</td>
</tr>
<tr>
<td>Percentage of boys to male population of school-going age.</td>
<td>26.6</td>
<td>23.6</td>
<td>11.1</td>
<td>23.3</td>
<td>26.3</td>
<td>27.2</td>
</tr>
<tr>
<td>Percentage of girls to female population of school-going age.</td>
<td>3.5</td>
<td>2.9</td>
<td>0.5</td>
<td>2.9</td>
<td>6.0</td>
<td>2.9</td>
</tr>
</tbody>
</table>

The result of the annual examination of the pupils of the vernacular schools held in the year 1890-91 was that 64 per cent. passed their examination in the Baroda State. The percentage in the Bombay Presidency was 50.

Owing to the earnestness and personal interest evinced by H. H. the Maharaja the number of schools as well as of pupils has increased threefold since his Highness assumed the reins of Government. Various important measures have, in the meantime, been introduced for the dissemination of knowledge amongst the masses.

In addition to teaching the three Rs' in the elementary schools, various useful subjects have been introduced and taught to the pupils. I am glad to observe that the results have been successful, and the views expressed by H. H. the
Maharaja in his address on the occasion of the distribution of prizes last year, about imparting education to the people through their own vernaculars, have been realised to a great extent. With a view to impart higher education through the medium of the vernaculars, the experiment of adding a seventh standard to the existing curriculum of studies in most of the higher grade schools has been successfully tried. At the special desire of his Highness, Sanskrit is taught in many of the large schools as a classical language.

The teaching of music on scientific principles to the boys and girls, as an accomplishment, has been growing popular. Moral and physical education of the children has been receiving special attention. The people show a greater liking for government schools, and that is testified by the large increase in the number of children attending them.

Steps have also been taken for introducing technical education into the State. The Kalabhavana, with a suitable laboratory and workshop, was opened in the past year. This is one of our most important institutions. Knowledge is here imparted of several arts and industries throughout the vernacular. This is the first attempt of its kind in this country. The Institution having been placed in charge of a zealous, energetic and learned gentleman like Professor T. K. Gajjar, M.A., B.Sc., there is every hope of its becoming a success. The course of studies in this Institute includes drawing, dyeing, carpentry and mechanical engineering. The total number of pupils in these branches is 255 as under:—Drawing, 64; dyeing, 44; carpentry, 44; mechanical engineering, 103; total, 255.

Turning now to the subject of female education, we find that last year there were 34 girls' schools with 3,600 girls attending them. At present there were 42 girls' schools with 5,000 girls in them. Thus it will be seen that in the course of a year, the number of schools increased by 8 and that of girls by 1,400. The increase in the number of girls is therefore nearly 40 per cent. The system of opening Zenana Classes with the object of adding to the knowledge acquired by girls after leaving school, and of placing means within easy reach of grown up ladies for acquiring knowledge during their leisure hours, received a fresh impetus at the hands of his Highness' Government. The number of Zenana classes at the present day is 5, and nearly 222 pupils attend them. As a general rule, girls leave the school just at the very age when they
begin to feel pleasure in receiving education for its own sake. To prevent such early removal of girls from school, scholarships are awarded to those who continue their studies in the upper classes in a government school after the age of 10. The inducement of scholarships and the additional appointments of mistresses for girls' schools have tended to bring about the desired result. The liberal grants-in-aid rules have this year been fruitful in quite a new and useful direction, since two ladies have opened private girls' schools in small villages, and have got them registered.

In some of the principal girls' schools embroidery, practical cookery, hygiene, Sanskrit, drawing, and music were introduced, and they appear to have been taught satisfactorily during the past year. A commencement has been made for imparting physical education to girls.

With a view to impart education to the lower classes, schools have been opened in different places, wherein pupils are fully provided by Government with all necessary things. There are 10 such schools for Antyajas or Dheds. No less than 4,261 children of the aboriginal classes, Kolis, Bhils, &c., take advantage of education imparted to them gratis. There was an increase of more than 700 pupils of this class during the last year.

The boarding school for Dhankas at Songhad having worked to the entire satisfaction of H.H.'s Government, a new boarding school was started during the current year at Arkanti in the Vajpur Range. Steps are being taken to open at Songhad a special boarding school for girls of this community for which sanction has recently been given.

The most prominent feature in the history of educational progress in this Raj is the action that has recently been taken to ensure a wider spread of education among the masses. H.H. the Maharaja Saheb has been pleased to order that there shall be a schoolmaster in almost every village, who will be recognised as a member of the village service, which is being organised here. Although the introduction of this system involves a large permanent expenditure, H.H. the Maharaja Saheb is graciously pleased to undergo it, solely because his subjects may have means within easy reach of learning reading, writing and arithmetic. Within the short period of two months and a-half, 29 village schools have been opened in the Padra and Sinor Talukas. These are in addition to the 515 schools referred to above.

The Vernacular Department was able to do a great deal to carry out the laudable desire of his Highness to
enrich the vernacular literature and special books for girls and ladies were prepared to add to the meagre store of vernacular literature for the female sex. [Here follows a list of Sanskrit books that have been translated into Gujarati, and it includes an English book on the Kindergarten system; the Marathi works on cookery are also being translated by the Assistant to the Director, and some old Gujarati poems are brought out in 20 volumes.]

The Sanskrit Library last year contained 1,458 volumes, to which 124 manuscripts were added during the current year. These were obtained from Patan, Ahmedabad and Bombay.

In the city the number of pupils last year was 5,980. Thus in the course of a year the number of pupils increased by 1,191 in the city schools. The percentage of the number passing the annual examination to the number of examinee was 53, which was an improvement over the last year's result.

Before closing this brief report of the working of the Department of Vernacular Instruction, I beg to express my satisfaction at the useful help given to me by the educational officers, and at the good work done by the teaching staff of the department.

HARGOVIND DWARKADAS.

Baroda, 11th November 1891.

After the reading of the report, various athletic and other sports were exhibited by the boys, which were followed by recitations, dialogues, &c., by boys and girls. Amongst these was a dialogue by three girls in Sanskrit, which was a novel feature in Baroda. Sanskrit has been only recently introduced in some of the girls' schools, but the girls performed their parts very creditably, and charmed the audience by their clear pronunciation and calm delivery. Another novel feature introduced this year was the singing of Garbas in chorus, to the accompaniment of music, by sixteen Dakshani and Gujarati girls together. These Garbas are sung by the whole group standing in a circle, and pacing round, keeping time to the song in their movements and by the clapping of hands. There were also exhibited several Kindergarten games by young boys and girls.

H.H. the Maharaja then distributed prizes to the boys, and H.H. the Maharani to the girls, after which H.H. the Maharaja delivered the following speech in Marathi, his own
vernacular: "Mr. Director and Teachers—The work that has been done during the past year has been satisfactory, and I am glad to see that people are taking greater and greater advantage of the means of education placed at their disposal. The progress of education at present achieved is such that it can be safely held that this State is not behind its neighbours in the matter of vernacular education. I believe, however, that education should be spread yet more widely. Following the Resolution passed in the year 1885, we could open only a limited number of new schools in a year, and in this way progress would have been much delayed. Consequently, new arrangements have been made to open a school even where there are sixteen or eighteen boys to join it. The Director will thus be able to open as many schools as he would desire. The progress of education in the technical branch and in music is gratifying. These subjects are not less useful than others. Man must have work, but he must have rest as well, and while technical education gives the former, music tends to give the necessary recreation. With the further spread of education, it should always be borne in mind that merely reading a number of books is not the right sort of training. Education must make him who receives it an honest, straightforward, and useful citizen, and a loyal subject. I feel every hope that the result of education in the State will be such as we desire. I am glad to observe that the Director has been carrying out my wishes in the matter of education, and I feel pleasure in expressing satisfaction at the work done by his subordinates."

After the close of the speech, the special anthem for His Highness was sung by the boys of the Government Music School, and the assemblage dispersed, highly delighted with what they saw and heard. Sweetmeats were distributed to all the students in honour of the occasion, the arrangements for which were pronounced a great success.
THE TEACHING OF ENGLISH TO THE WOMEN OF INDIA.

At the usual fortnightly meeting of the Aujuman-i-Islam (London), held on the 14th of February (Mr. Muhammad Shafi, Vice-President, in the Chair), Mr. A. A. Hasanally, the sessional President, proposed the following resolution: "That it was advisable for the national interest of India to introduce the study of English amongst the female portion of the population." He urged the necessity for taking steps for the better education of Indian women, who were deplorably backward in regard to mental tuition, and he sketched briefly a plan upon which he would like female education to proceed. Schools, he considered, afforded the best means for the acquiring of knowledge; and girls were to be sent to these educational institutions at five years old. Until ten years old, they were to be educated in their vernacular language, and from the tenth up to the fourteenth year the study of English was to be added. They were then to leave school, and their further study was to be carried on at home. An acquaintance with English was necessary for women, because it would enlighten and expand their minds, infuse a spirit of independence amongst them, and render them good mothers for the young India that is to be. It would also supply the common platform for the different nationalities and tribes in their country, and remove the present drawbacks consequent on the multiplicity of tongues and dialects.

Mr. Abdul Hakim Khan, who opposed the motion, remarked that the mover had not shown them any real necessity for the taking of such a step as was contemplated by the resolution. His young friends gave too much importance to the study of English. Instead of adopting a foreign language as the means of international communication in India, why should they not choose for that purpose Hindustani, the language of a great portion of their people? They could enrich it by translating the works of modern art and science from the European languages.

Mr. Mahtâb-uddin Ahmed could not understand his
friends' strenuous opposition to such a good movement. If it was worth while for men to spend such an amount of time and money in acquiring the knowledge of English, there was no reason why women should not learn that language. The scheme of translating the principal scientific works into Hindustani was impracticable, for it involved an amount of expense, inconvenience, and labour, which very few Indians could undertake.

Sayyid Hasan Imam, in an eloquent speech, deprecated the over-dose of enthusiasm in the minds of some young people with regard to the English language. The English civilisation was not wholly original, nor could it be maintained that the language contained everything. There was a great deal to be learnt from the German, French, and Italian languages; and, therefore, why not introduce them as well? He thought the imitation of all English institutions would lead to a considerable amount of harm in India. The resolution was as absurd as a motion to the effect that it was desirable for the national interest of England to introduce an extensive study of French in Board Schools would be, if passed at a meeting of the London School Board.

Mr. Muhammad Abdul Ghani (Gilchrist Scholar) also opposed the resolution. He thought the supporters of the movement under discussion were advocating a plan which would ultimately uproot all national feelings from the minds of the Indian people. He did not approve of a wholesale spread of English education amongst Indian women. Hindustani was a language sweeter than the English, and there was field enough for men of public spirit to introduce new elements in that language.

The Chairman thought that the opponents of the resolution were actuated more by sentiment than reason. He did not advocate the adoption of English as the national language of India, but supported its extensive introduction, amongst men as well as women, as a secondary study. The English tongue had played, was playing, and would, for some time to come, play an important part in the history of modern India. The men in India were, through the study of English, acquiring new modes of thought, new feelings, and sentiments—social, political, and moral—and it was absolutely necessary to impart a somewhat similar education to women, that the two sexes may be kept in touch with each other. This would create and increase harmony amongst individual households, and thus benefit the nation at large. Urdu was a language confined
only to India; and, consequently, the introduction of some language most convenient for inter-communication with the civilised nations of the world was necessary, or else India would be left isolated. At the same time, the cultivation of English was the easiest, cheapest, and, in the long run, most useful means of bringing into India all the benefits and blessings of western civilisation. The analogy advanced by Mr. Hasan Imam did not hold good, for France and the French language were situated, as regarded England, in circumstances quite different from those in which England and the English language were placed in reference to India.

After a reply from Mr. Hasanally, a division was taken, when the motion was defeated by a majority of four.
A WEEK after leaving her village home, Dirzeepore escorted Naraini into his capital, amidst universal rejoicings, and she was installed there as the Queen! From the penury and squalor of a peasant's cottage she found herself transported to the wealth and luxury of a prince's palace. Her little head was dazed at the transformation, for it seemed like magic; and, indeed, she could never divest herself of the conviction that she was beholden for it to the Bairagi's mystic drug. Believing this, she did not trouble to examine causes, but was content to enjoy the effect.

In the dazzling exaltation of her new life, the question of her caste was lost to view. It was one not forced upon her, for she was the only highborn being in the circle she now ruled, and since everyone paid deference to her, no distinctions disparaging to herself could be suggested. She was but an unthinking child, and never realised that she had bartered her birthright in exchange for her new position.

All bowed down to Naraini, from the Rajah to the lowest serving woman in the palace. Dirzeepore treated her with obsequious respect, worshipping in her, not only the young and beautiful bride, but the high caste wife whose purifying companionship was to raise his own social condition, and who, when the crowning triumph came, and she bore him a Rajpoot son, was to lift him into fellowship with the Twice-born.

In the early months of her married life, the whole world of Dirzeepore was at Naraini's feet. She was the fountain of the Rajah's honour, and the priceless hope of his house. In the Zenana and in the Court she was high above all. The indication of her wish was the signal for everyone to hasten to anticipate it. She lived in state and splendour.
The lofty and spacious chambers of her palace were crowded with costly if eccentric specimens of European furniture, decked with the richest spoils of Oriental looms, and bright with polished marble and glittering mirrors. Around stretched an exquisite garden, encircled by a great wall, and guarded from the outside world by an Amazonian regiment. Herein no man dared venture when Naraini entered except Dirzeepore. The trees bore the rarest fruits or yielded the deepest shades; the flowers blazoned the brightest hues or exhaled the sweetest perfumes; in the centre glistened a lake, with boats on it for her delight, and fountains that cooled the air with misty spray. Aviaries of birds and menageries of wild animals were at hand for her delectation. Anon, if she wearied of these, she could sit on the broad marble balcony, that over-hung the river, and watch the boats floating down the stream, listening to the songs of the boatmen, growing fainter and fainter as they drifted away; or, if the fancy tempted her, she might order a review of the Rajah's troops on the broad plain across the river, and watch them performing their evolutions, which always ended with a royal salute to herself.

Dirzeepore himself spent most of his leisure time with Naraini, neglecting all but the most pressing affairs of state, and shadowing her as though every moment passed in her company was another step towards the accomplishment of his life's ambition. He never wearied of her, and, as Rajahs go, was a singularly devoted husband. It was impossible that she could love him, but she accepted him as the giver of all the good things she enjoyed; and round about him was the glamour of his Rajahhood, which made up for many mental and physical deficiencies. Naraini had been educated, as every Indian girl is, to accept her fate; and if her fate was not brave and beautiful, he was at least rich and powerful, and had made her a queen, and what more could she expect or desire?

The only thing that marred the child's happiness was the absence of her mother. When Naraini left her village, she had been told she would find the widow at the palace; but on arriving there she was disappointed; and as often as she asked to see her some trivial excuse was made, until at length she was given to understand that the widow could not come; since, in obedience to a well-known Rajpoot custom, she might not visit the home of her daughter's husband.

Naraini soon fell into the groove of palace life, and with that wonderful adaptability to circumstances which is
peculiar to womankind, became a very Sybarite, enjoying and appreciating to the utmost the pleasures and luxuries at her command. And so a year passed by. But at the end of it there was no promise of the marriage, no sign of the coming son who was to enoble his father. As month succeeded month the Dowager Queen's face had grown first anxious, then grave, then wrathful. There were whispers in the Zenana, and low murmurings in the Court, and shakings of the head, and stray inuendoes and disparaging remarks let fall. Till at last Dirzeepore's demeanour began to evince a change; his visits to Naraini were less constant, and his behaviour towards her was marked by a certain reserve; it was hardly discernible at first, its commencement could not be fixed, nor its development detailed; but it grew and asserted itself, until, from imperceptible causes, there came perceptible effects, and one day Naraini was discovered in tears. They were the first she had ever shed in the palace. The Rajah had reproached her.

An Indian wife who bears only daughters to her husband has often, for this misdeed, to give place to a new wife, more sensible of the duties and responsibilities of her situation. But an Indian wife who is childless is deemed contumacious and worthless, and suffers humiliation and punishment accordingly.

This was the case with Naraini. It is unnecessary to follow the unhappy course of events. From the deferential lover, Dirzeepore became the uxorious husband, from the uxorious husband the domestic tyrant, and from the domestic tyrant an outraged and indignant lord of the Zenana. A climax was reached one day, when suddenly his pent-up passion burst out, and casting Naraini from him, he cursed her for a barren wife, and upbraided her as if she were a criminal. The barrier of self-restraint once broken down, he let loose the floodtide of his anger, his disappointment, and his humiliation. His strident voice echoed through the Zenana as he heaped upon the wife he had finally discarded a thousand reproaches and insults, demanding of her with coarse brutality if it was for this contumely he had brought her from the cottage to the palace.

Naraini had never loved Dirzeepore, but until this moment she did not know how much she hated him. As he stood before her, gross and malignant in his looks and in his language, she shuddered, and shrank away from the husband whose moral and physical hideousness was now
suddenly revealed. All that was ignoble and repulsive in him had hitherto been veiled under a mantle of subserviency or respect, for until this moment Dirzeepore had never been able to overcome the consciousness of being an out-caste, married to one of the Twice-born, and a daughter of the Sun. But now, like some volcano, his meaner nature burst through the crust of his self-restraint, sweeping from his mind everything but the bitter failure of his hopes.

Naraini spoke not a word. Only she drew her chudder over her face, with the expressive action of a Zenana woman who is suddenly surprised unveiled. There was something in her manner of doing so that raised Dirzeepore's wrath a hundredfold, for it seemed to him a pointed insult directed against his caste. He retorted with a weapon he had not meant to use,—the announcement of a marriage he now contemplated with a woman of his own caste.

The stab went home; for, as Naraini heard him speak, her shrinking gesture showed how keenly she felt the dishonour. Then her Rajpoot blood rebelled against the degradation, and, drawing herself to her full height, she faced her husband. "I am a Rajpoot's daughter," she said, slowly and proudly; "hither I came at my kinsmen's bidding. But now I perceive thy palace is no longer a place for me. Suffer me, then, to return to my kindred and my home, and pass the days that are left to me amongst my own people."

A cruel smile of satisfaction came into Dirzeepore's face. "So be it," he replied. "Return to thy kindred, and tell them that Dirzeepore has no further need of thee. That from his palace thou art an outcast." Then he turned and left the room, gloating in his heart over the punishment in store for her—one more, perfect than any his keenest revenge could have conceived.

Very different to her arrival was Naraini's departure from Dirzeepore. The star that had risen in magnificence to its zenith, fell swiftly and in gloom. Attended by two old duennas, escorted by three or four mounted men, and carried in a cast-off palanquin, she started for her home in the Hills. There was no one to bid her goodbye, or whisper any words of regret or sympathy for her fate. And yet she was happy, forgetting all her troubles and sorrows in the joy she felt at the prospect of seeing her mother once more, and returning to her old place in the happy home of her childhood.

Day and night she travelled, with but short intervals of rest, and at length, about noon on the third day, neared...
her destination. Soon her excitement and impatience increased, as she began to recognize familiar scenes, objects, and landmarks. The hill peasants, in their peculiar dress, the small terraced fields, the slate-roofed homesteads, the bubbling watercourses that carried down the melted snow water to irrigate the fields, the indigenous mountain trees and shrubs she had missed in the plains, the little hill cattle, the flocks of long-haired goats, all told her that she was in her own country. At last the village was reached and passed, and in a few moments her palanquin was set down before the door of her mother's cottage. Hurriedly alighting, Naraini drew her chudder across her face, and with quick footsteps and beating heart entered the house, and found herself in her mother's presence.

Then came the bitterest blow of all, for as she sprang forward for the long-anticipated embrace, the widow drew herself back, and signed to Naraini not to touch her.

"Mother! It is I, Naraini," was all the child could say, as her face paled, and she stood there trembling in amazement and undefined fear.

"Thou art welcome. Sit and rest," answered her mother with impassive coldness.

"But, mother, wilt thou not embrace me? For long and weary months I have craved thy kisses and caresses, mother."

"I may not kiss thee, Naraini."

"Thou mayest not kiss me! Oh, mother! am I not thy daughter?"

"Born my daughter thou wert. But now thou art the wife of Dirzeepore the Tailor Rajah."

"Oh, say not so, dear mother, say not so. Let me forget all that is past—all saying that this is my home, which I will never leave again, and thou art my mother."

"This can never be thy home, Naraini," answered the widow. "Thy home is under the roof of thy husband."

"No, no," cried Naraini, vehemently. "Not there, mother, for I have left it for ever. In the palace of Dirzeepore I am an outcast."

"Here, too," said her mother sadly, "thou art an outcast also. I am a Rajpoot woman, and may not consort with the wife of a tailor."

"Mother, mother," cried the child, with a scared face, "thou wilt kill me!"

"To thy kindred, Naraini, thou art already dead."

"And to thee, oh, mother, am I dead to thee?" she asked, in whispered words, that seemed to freeze upon her lips.
"It is so ordered. I may not disobey."

With a wail of desolation, Naraini sank upon the ground, as the full measure of her fate overwhelmed her with a tragic suddenness. Her kinsmen had bartered her birthright away, and she had been sold, body and soul, into defilement and degradation. Even here, lying at her mother's feet, she was motherless.

Silently the widow left the room, and presently Naraini rose, and making her way to the upper chamber, lay down upon a bed and sobbed herself to sleep. Towards sunset she awoke, and moving to the window sat down by it and looked out. She could see the village and the fields that surrounded it, and to the left the dark grove in which she had first encountered Poorun the Bairagi. The wreaths of blue smoke curled up above the various homesteads, into the still evening air, and the night mists were beginning to rise in the valley. Presently she saw a drove of cattle passing in the distance, their rear brought up by two or three slow indolent buffaloes, and in the figure of the girl who was driving them Naraini recognised Dewali, her little friend of olden days.

A great desire seized her to run and greet her former playmate, for her heart was sore with repelled affection, and she longed to hear the whisper of one kind word of welcome. Dewali was still a child, and would assuredly rejoice to see her, for had they not been dearest friends? Naraini had brought with her from the palace some fruits and sweetmeats, and seizing a few of the most tempting, such as she knew would prove an almost irresistible attraction to the little peasant child, she stole out of the house, and made her way across the fields to a spot where she could intercept Dewali.

"Sister, sister," she cried, "it is I, Naraini, whom thou used to play with long ago, and who helped thee to drive thy buffaloes home. See, I have come to help thee again, as I used to do."

Dewali turned quickly round. She hardly recognised Naraini in her beautiful silken garments, with the jewels in her ears and on her neck and wrists. "Art thou Naraini?" she asked, incredulously.

"Yes, yes; little Naraini. Dost thou not remember me, Dewali?"

"It is true. Thou art Naraini," answered the child, slowly. Then she stepped hastily back to avoid contact, and added, "Thou didst marry; thou art a Queen; and thy husband is the Tailor Rajah."
"No, no," protested Naraini, "I am no Queen, only thy little friend Naraini. I have not forgotten thee. I have brought thee fruits, and such sweetmeats as thou hast never seen before. Taste and see how delicious they are!"

For a moment Dewali looked at the tempting offering with wistful eyes, then, with a decisive gesture, she waved it away. "I may not eat from thy hands. Thou art the wife of the Tailor Rajah."

With a petulant action, Naraini dashed the sweetmeats to the ground, whilst scornful and angry words rose to her lips at the rejection of her gifts by the ragged little peasant girl. But as suddenly her whole mood changed and melted, and, moving forward a few steps, she put out her hands appealing to Dewali.

"Touch me not," cried the child, springing backwards to avoid her, "I am a Rajpoot's daughter, and thou art an outcast," and, drawing her ragged skirt closer, she turned and ran down the path.

Naraini stood for some moments in the darkening twilight, crying bitterly, before she slowly made her way down the path which led past the grove, towards her mother's cottage. And then a strange thing happened, for just as she reached the place where two years ago she had heard the Voice from the Darkness calling to her on that eventful night, she heard the same Voice again, and looking up, lo! standing in front of her, was Poorun the Bairagi.

"Greeting, my daughter," he said, in a tone that evinced no surprise at the strange encounter.

"Father, is it thou?" cried Naraini, in amazement. Then a flood of recollection surged over her, and she called out to him in a voice of poignant reproach, "Oh, why did'st thou make me a Queen, and take me from my happy home?"

"Daughter, I desired nought but thy good," answered the Bairagi. "Art thou not happy?"

"Happy, Father! Alas, I am more miserable than words can tell. Never again shall I be happy; I would that I were dead."

"What trouble and sorrow is it that has come on thee, my daughter?" asked the old man.

"The trouble of the wife that bears no children to her husband. The sorrow of the daughter that is spurned by her mother. Gone is my right to mingle with my kindred. To them I am dead—aye, worse than dead; for to be outcast, such as I am, is a living death."
"Child," said the Bairagi, in a tone of gentle excuse, "it was thy desire to be a Queen."

"But the desire came from thee, O Father. What knew I of Queens and palaces? I was but a little child. It was the dream thou sentest me. Thy potion stole my senses away, and, dreaming, I wished to be a Queen. Alas, alas, that it was ever so! I was happy, and now am wretched; I was pure, and now am defiled; I was noble of birth, but now I am an outcast. I had a mother once, and now my mother lives, yet have I none. Thou hast taken from me the little that I had, and brought me to this bitter tribulation."

"What would'st thou, my daughter?" asked the old man, after a short pause. "Can I help thee?"

"Thou can'st, and thou only, Father. By the memory of that night on which I succoured thee, by the sanctity of thy calling, and the goodness of thy heart, I pray thee to undo this thing which thou hast done!"

"Daughter," said the Bairagi, solemnly, "by the memory of that night I will help thee. Wish yet again, and thy wish shall be fulfilled."

"Sayest thou so, dear Father!" cried Naraini, her face filled with the light of a new hope. "Wilt thou again grant my desire? May I once more wish, and my wish be fulfilled?"

"Wish, my daughter," was all the old man said.

"Hearken then, O Father, gracious and kind, to this my wish. I was a little village maiden, poor and humble, but innocent and happy—a Rajpoot's daughter, pure and high of caste. To me thou did'st unfold a wond'rous vision, and, seeing it, I longed to be a Queen. Thou madest me that Queen. But now and here, kneeling at thy feet, I humbly pray thee to blot out this Queenhood from my past—to let it be even as the passing dream I awakened from—and to make me once again little Naraini, the Rajpoot's daughter."

"Child," said the old man, slowly and gravely, "pause and reflect. That which thou desirest I can give thee. But that only and nothing more. If still thou wishest it, thou shall be again a village child; but never else than that."

"More than that I would not be. Only to be a little child again—to nestle in my mother's arms and feel her kisses; to play with Dewali and to hear her call me sister. This is all I wish, dear Father; but, oh, thou can'st not know how much it means to me."
"For ever that child?" asked the Bairagi, with a strange earnestness in his tone.

"Aye, even so; that little child for ever and ever."

Then from his arm the old man unfastened the amulet Naraini remembered so well, and she watched him with a wrapped and eager excitement as he shook out a few grains of white powder, and mixed them in a little brass cup with some water which he poured out from the gourd he carried.

"Daughter," he said, solemnly, "this will give thee that oblivion of the past thou seekest, and make thee a child . . . for . . . ever."

Naraini held out her hand for the cup. "Father," she cried, "thou art kind and good. Thou did'st suffer me to see the wealth and greatness and luxury of this world. And now, heeding my prayer, thou dost permit me to renounce them all, and become once more the little child I was. From my heart, oh, dear and sacred Father, I thank thee."

"Drink, my daughter," was all the old Bairagi said; but his voice trembled and died out in a weird whisper, like the hushed rustling of the leaves in the dark grove behind, and he turned his face away and hid it in his arm, as if he dared not witness what he wrought.

Naraini lifted the cup to her lips, and as though she were drinking some divine nepenthe, drained it to the dregs. Then she smiled, and sank slowly to the ground, face downwards, and with arms outstretched. The old Bairagi stooped and loosened the cup from her listless fingers, and so, with one regretful look, turned and passed down the road, and was lost to sight.

The wind arose and whispered in the trees, whose branches waved and nodded solemnly overhead, and night drew its shadows closer and deeper. But a star peeped out, and its thin shaft of light gleamed down and seemed to form a pathway for a little soul to heaven. For the child lay motionless and still; her slight form decked in the silken garments and bright jewels of the palace, and her appealing hands stretched out towards her mother's cottage. Never again was Naraini to enter the one or the other, for the draught the old Bairagi had mercifully given her was the Draught of Death, and the child-world she had longed to return to, she had entered for ever.

THE END.
BOMBAY LADIES’ BRANCH OF THE
NATIONAL INDIAN ASSOCIATION.

[We have much pleasure in printing the following report
which has been forwarded to us by Miss Manockjee
Cursetjee, one of the Hon. Secretaries.]

The Ladies’ Branch has now been one year in existence.
It was organised at the suggestion of Mrs. Scott by Lady
Thompson, after consultation with Mr. Justice Birdwood,
the President of the Bombay National Indian Association.
A preliminary meeting was held at Lady Thompson’s
house, on Aug. 14 1890, and the origin of the Branch
may be said to date from that meeting, at which about
thirty ladies were present.

Since this beginning, 115 ladies have joined; of these,
six have left Bombay for good, one has resigned, and one
has died. Many others are absent in England or at hill
stations, and thus the number of resident members is
subject to great fluctuations—yet it steadily, though slowly,
increases.

There have been ten meetings, most of which have been
held at the Alexandra Institute, on the last Wednesday
of each month; but this calling together of the entire
body every month for business matters only, in which
the majority take little interest, has been found cumber­
some and unnecessary, and an executive committee of
thirteen has therefore been appointed, consisting of Lady
Harris, the President; Mrs. Mylne, and Dr. Pechey­
Phipson, the two Vice-Presidents; Miss Manockjee
Cursetjee, Mrs. Logan and Mrs. Barbhaya, the three
Secretaries; Mrs. Budrudin Tyabji, the Treasurer; and
Miss Parsons, the Secretary and Treasurer of the Needle­
work Guild. All these are on the committee ex officio.
The number is made up to thirteen by the election by vote
of five more members, and these five are at present Mrs.
Gostling, Mrs. Branson, Mrs. Rustum Cama, Mrs. Arnott,
and Mrs. Basil Lang. This committee meets whenever
there is business to be done, and conducts all the affairs
of the Ladies’ Branch, while the regular general meetings
will in future be held only twice a year.
The visiting of schools and hospitals is a part of the work undertaken, which, it is to be hoped, may become more developed as time goes on. There are about seventeen schools and four hospitals at present visited by members of this Association, but it is very difficult to get ladies to understand how much good may be done in this direction. The results are not immediately visible, and visitors become disheartened. Nevertheless something has already been done, and some members are really enthusiastic and earnest visitors.

Last Christmas, presents were made to all the schools visited by the Association, and Rs. 200 were spent in this manner. These presents consisted of all kinds of useful articles needed in schools. Each visitor was given Rs. 12, and this she spent in any manner that she and the school-mistress thought most advisable. In this way each school got what it most needed.

Another excellent work undertaken by some members is the Needlework Guild. This has its own Secretary and Treasurer, and during the five months of its existence its members have made nearly 900 articles of clothing. These have been sent to the various hospitals. The hospital officials were first consulted, and they furnished lists and patterns of the required articles. About half of the articles named on these lists have now been supplied, and the work still goes steadily on. It is intended by and by to work for other institutions as well as for the hospitals.

The finances of the Ladies' Branch are in an excellent condition. There is a balance of Rs. 557 in hand, after defraying all expenses for the past year. The annual subscription is Rs. 10, and the funds are disbursed as economically as possible. Three copies of the Indian Magazine are subscribed for and are circulated amongst the members. All minor expenses, such as postage, stationery, and sending messengers, have hitherto been borne by the Hon. Secretaries and Treasurer themselves, and very little has been expended on printing.

The expenses of entertainments given have all been generously defrayed by members who have arranged for giving these entertainments themselves. Seven purdah parties on a large scale have been given, besides several smaller entertainments of the same description. All these have been much appreciated, and are the best possible means of bringing ladies of all nationalities together on equal terms. But there has lately been started an arrange-
ment which is still pleasanter, especially for the hot weather and rains, when there are but few social gatherings of any kind in Bombay. Mrs. Branson, one of the members is giving a series of fortnightly Conversaziones at her own house, to which all members are invited.

These Conversaziones take place from 4 to 6 in the afternoon, and are quite informal and very pleasant. Some ladies bring their needlework, others play various games, and there is music and singing. Coffee, tea and cakes are provided by the kind hostess, and everything is done to make the time pass pleasantly. Unfortunately Mrs. Branson leaves Bombay in October, but it is hoped that someone may be willing to take up the pleasant task of giving pleasure which she is at present so successfully performing.

Each phase of the work and play of the Ladies' Branch has now been touched upon, and in spite of all obstacles and drawbacks it may be asserted that on the whole the Branch has proved a successful venture—successful far beyond the expectations of those who first set it on foot.

Three names should be specially mentioned before closing this first Report. Lady Harris, who was good enough to accept the Presidentship, has been kindness itself, and her good sense and energy are the greatest help to the Association when she is here. Unfortunately she is necessarily absent for nearly eight months each year. Of Lady Thompson much need not be said, as this was her own scheme and she worked with all her might to make it succeed. The Association was seriously crippled when she left. Dr. Pechey-Phipson has now become a Vice-President, and has kindly suggested that the rent of a room shall be saved by the meetings of the Association being held at her bungalow for the present.
A VISIT TO TOYNBEE HALL.

On February 15th, by the kind invitation of Rev. S. A. Barnett, Vicar of St. Jude's, Whitechapel, and Mrs. Barnett, an interesting visit was paid by a party of members of the National Indian Association to Toynbee Hall, a settlement of University men for promoting the welfare of people in the East of London. The stormy weather prevented several from attending who had hoped to do so, but those who did venture to make the expedition were well repaid. Mr. and Mrs. Barnett received their guests in their pleasant drawing-room, which contains many memorials of their late travels in India and Japan; and, after tea had been partaken of, an address was given by Mr. Barnett, explanatory of the objects of Toynbee Hall.

He began by defending the reputation of Whitechapel from the character which it is supposed to bear of being a den of thieves—a place of degradation and crime; whereas the streets are wide, the people live in decent houses, and conduct themselves not unsatisfactorily. The main characteristic of the East of London is the absence of men of leisure—all the people have to work hard; among the million round about there are hardly any to be found with leisure at command; and few are able to enjoy themselves as they might wish. The consequence of this state of things is striking. For first, the English constitution throws much work upon men of leisure. It assumes that such will act as Magistrates on Local Boards, will look after education, see that the streets are in good order, &c., &c. But in the East End there are no such men of leisure; none who can undertake to serve in vestries, or on Boards of Guardians, or to help in other ways. Therefore the government of East London falls on a few officials, who may be bad or good, or sometimes on busybodies, caring chiefly for notoriety. Secondly, civilisation assumes contact. It implies that knowledge shall not only be gained by books and by individual effort, but through the contact of minds. We absorb the knowledge as to science, art, and as to all subjects of interest which others have gained through
leisure. But in East London, as there are few men of leisure, society is dry and dull. People talk little about the great matters that move the world. They know scarcely anything, for instance, about India—hardly are aware that England has anything to do with India. It follows, therefore, from the absence of men of leisure—first, that affairs are badly managed; and, secondly, that the people are narrow in their ideas. Now, there have been many experiments tried to help East London. In the last 20 years numerous social schemes have been floated; much money has been contributed; and these schemes are still going on, but they have not done the good that some have expected.

Mr. Barnett next explained the organisation of Toynbee Hall, showing how adapted it was to meet the views that he had indicated. Toynbee Hall, he said, is a large building surrounding a quadrangle, and it has two chief objects. First, it is a clubhouse, where a body of men from Oxford and Cambridge live together in club life, men who have had opportunities of study, and who have lived in contact with cultivated people. The only condition of their settling at Toynbee Hall is, that they should be willing to devote a portion of their lives to the good of their neighbours. The principle laid down is, that each man should live his own individual life, and do his own work, and have his own friends, but that he should also exert himself in some time or other for the welfare of others. Every resident may take up work according to his own bent. One cares perhaps for education, and becomes a school manager; he makes friends with the teachers, and helps them in various ways. Another is interested in the state of the poor; he identifies himself with the Charity Organisation Society, goes to the homes of the people and finds out what relief is wanted. A third makes himself familiar with everything done by the State for the poor, visits workhouses, becomes a member of the Board of Guardians, and by his sympathy may help to bring out the good feeling of other Guardians. Another takes up club life, makes friends among the working men, attends the lectures that they organise at their clubs, introduces lectures of a higher class, and so on. Again, others occupy themselves with boys' schools and night schools. One of the best things is to get hold of boys, and to gather them in schoolrooms for wood carving and other occupations, guiding them through those difficult years. Thus each resident at Toynbee
Hall lives his own life, and does his own work—but he also does what he can best undertake to help others, in this following his particular bent. In regard to religion, everyone is unfettered. The Hall contains a number of small rooms for individual use, and also two large rooms for reception and entertainment. On Monday evening a meeting is held in order to arrange about the engagements for the large drawing-room, which is put at the disposal of residents for various nights. One may want to invite a party of boys, to give them tea; another to collect some poor neighbours for a pleasant evening. For that night each is like the master of a house while he entertains his guests, his expenses being paid out of the common fund.

Secondly, Toynbee Hall is a Centre of Education. Nearly two thousand persons attend the various educational classes. Some years ago, a member interested in higher education, feeling how much such education helped and enlarged the bonds of men's being, brought University Extension lecturers to the Hall. Dr. Gardiner, for instance, has lectured to four hundred weekly. Then a Students' Union was formed, which holds a conversazione once a week. Also, a series of reading classes upon all sorts of subjects have been carried on. Another development has followed. Some students came from a distance, and to meet their requirements a few Students' Residences have been built, where clerks and artizans can lead a sort of College life: young men who are busy at work in the daytime, and like to study in the evening. A second set of Residences of this class has now been added. Other developments have grown naturally out of the educational arrangements. There is a Natural History Society, an Antiquarian Society, a Shakspere Society, and others. One of the most valued is the Toynbee Travellers' Society, by which excursions are organised. Once the journey was to Florence, and it cost each member only £10. This year it is intended, for £15 each, to visit Rome.

Thus Toynbee Hall has two chief uses. It serves as a Club, and as a Centre of Education. The subjects taught are not such as will rapidly lead to money getting, but such as will enlarge the nature, and lead to a fuller and wider life: as Mr. Goschen has expressed it, "learning that is good for life, rather than for livelihood."

As to the results, it is well known that the best results cannot be measured by years. But when it is realised that the great want of East London is of men of leisure, it is
something that Toynbee Hall has brought together there
men of leisure, who have steadily helped their neighbours;
and wherever a good man works, good is always effected.

Mr. Barnett concluded his interesting address by
referring to India. He had been much impressed with the
unlikeness of India and England, and he felt that it was as
difficult to transplant systems of working as to transplant
English oaks to Indian soil. Still human nature is the
same the world over, and to some extent, the experience
that had been gained at Toynbee Hall, might be usefully
applied in India. He urged Indian students, if they did
attempt to raise the poor, to remember that the only way
to do so is by that of friendship, asking them to share our
own gifts; serving God, in offering men brotherly help
without thought of reward.

Mr. Thornton, C.S.I., expressed the thanks of those
present to Mr. Barnett for his instructive account at
Toynbee Hall, and said that the principles that had been
dwelt on were universally applicable, although the practical
form might require adaptation.

Mr. Barnett then introduced some of the residents of
the Hall, under whose guidance the party visited the
various buildings of the institution, including the library,
which contains a valuable collection of books, and is free to
the neighbourhood. Every room appeared to be arranged
with comfort and taste, but it was evident that nothing
had been spent on useless luxury. In the studies, as well
as in the dining and reception rooms, were beautiful
paintings, photographs, or well-chosen engravings.

Toynbee Hall and similar institutions must be valuable
centres of light and culture in the surrounding neighbour-
hoods. The main feature of the settlement is the earnest
work that is undertaken for the good of others, and all
available influences are utilised for securing the end in
view. We may mention that there are active societies in
Assam and Bengal, such as the Sylhet Union, the Jessore,
and many other Unions, the members of which, students
of Calcutta Colleges, spend the vacations in their native
villages, in order to promote education for girls, as well as
for boys, by various methods. Bombay students have also
often devoted their time to giving instruction freely in
schools. It is thus an interesting fact that the principle
of Toynbee Hall already animates many earnest young
men in India.
The Indian papers have contained accounts of numerous public meetings, and of memorials sent to her Majesty and to the Prince and Princess of Wales, in relation to the death of Prince Albert Victor. The sad news was received in India with universal grief, and the deepest sympathy with the Royal Family has been expressed in Native States, as well as in British India.

H. E. the Governor of Bombay laid the foundation stone at Poona, on January 11th, of the new buildings for the Fergusson College, in the presence of a large assemblage. It is instituted by the Deccan Education Society, and Sir James Fergusson, their Governor, after which it is named, laid, in 1885, the first stone of the building hitherto used. The new College will include an English school, with College classes attached. The Bombay Government has granted an excellent site, and liberal donations have been received from Indian princes and other well-wishers. The Deccan Education Society is an independent body, the Council of which exercises considerable influence, and shows much activity in the promotion of education at Poona and elsewhere in the Deccan. Dr. Bhandarkar, C.I.E., moved a vote of thanks to Lord Harris for presiding, and the Principal of the College, Mr. V. S. Apte, expressed the thanks of the Council to its friendly supporters.

His Highness the Rao of Cutch and his brother Kaloooba, who visited England and Scotland in the year of the Jubilee, lately paid a visit to Bombay, and were received with due honour.

Prince Damrong, of Siam, reached Bombay a few weeks ago, after his travels in Europe and Japan, and during his stay there he was the guest of the Governor. The Times of India remarks: "Prince Damrong speaks English language fluently, and has apparently profited much by his tour in Europe. In Siam he holds the office of Minister of Education, and during his sojourn in England he studied educational matters very closely, visiting many of the schools, in order to thoroughly understand the system—particularly that of primary education, so as to see how far it is capable of being adopted in the schools in his own country. While in Cairo he met Lord Reay, and had a long chat with him about education in India. It is understood that he will continue his inquiries on the subject during his tour through India, and there can be no doubt that in this country he will get a better idea of how far English education is capable of application in Siam. Beyond his enquiries with respect to education, Prince Damrong has also made municipal
matters and local self-government in England a subject for inquiry, so that he will return to Siam with a very good knowledge of what is being done in these directions in other countries, and may possibly be able to utilise it with advantage to the Siamese community. From Bombay, Prince Damrong went to Baroda, on a visit to the Gaikwar.

The death is recorded of H.H. Bahadurkhanji, Nawab of Junagadh, in Kathiawar, at the age of 36. He promoted education in his State by establishing a high school at Junagadh, and one at Rajpot, and also by founding scholarships on a liberal scale. Two of the scholarship holders have lately studied law and medicine respectively in England. Mr. Haridas Veharidas Desai was, till lately, Dewan—a Hindu gentleman connected with one of the first families of Gujerat, whose services have been of great value to the Junagadh State.

The Pioneer writes: Nawab Nasir Ali Khan, upon whom the title borne by his late brother, Nawab Sir Nawazish Ali Khan, K.C.I.E., has now been formally conferred, is the present representative of Nawab Raza Ali Khan, whose distinguished services in the first Afghan war have found so brilliant a record in the pages of the Punjab Chiefs. The title of Nawab has, we understand, now been made hereditary in the family, and this announcement will be received with great pleasure by all classes in the Punjab and Oudh, where the family owns large estates. Nawab Nasir Ali Khan served the Government for many years as an Extra Assistant Commissioner, and since the lamented death of his brother last year he has been recognised as one of the leading Mohammedan gentlemen in North India.

At a public meeting of the Parsi inhabitants of Bombay, held lately at the Albless Baug, it was unanimously resolved to record, in the books of the Trustees of the Parsee Panchayet Charitable funds, a memorandum recounting the munificent charities of the late Mr. Nusserwanjee Manockjee Petit, amounting in the aggregate to about sixteen lakhs of rupees. Another meeting was held at the same place soon after, under the presidency of the same chairman, Sir Jamsetjee Jeejeebhoy, Bart., at which an influential committee was nominated for the purpose of collecting subscriptions to a fund with the object of perpetuating Mr. N. M. Petit's memory.

The widow of that gentleman has offered to the David Sassoon Infirn Asylum, Poona, to erect two wards for Leper, in the name of her late husband and son. The offer has been gratefully accepted by the Managing Committee, and the first stone of the wards has now been laid.

A lecture on Sea-voyages among the Hindus was read by Mr. B. B. Mitra, B.A., some weeks ago at Calcutta. He has since published the lecture and dedicated it to Sir Charles Elliott, K.C.S.I., Lieut.-Governor of Bengal. After dwelling on the
mutual advantage of intercourse between nations. Mr. B. B. Mitra argued that the belief held by orthodox Hindus, as to sea-voyages being forbidden by the Shastras, is founded on a misinterpretation of the Shastric text. He explained also by citations from the Vedas and Puranas that in old times voyages were not avoided. It happens that the religious books of the Hindus show conflicting canons and usages, so that an appeal to the Shastras is not convincing on either side; but it appears to be recognised more and more widely, that the reformers can produce much evidence in support of their views, while not very long ago no one thought of examining into the matter, and the injunctions of the Pundits were obeyed without question.

We are glad to find that in the Central Provinces it has been recommended by the Inspector-General that gardens should, as far as possible, be connected with schools. In one division 132 gardens have been started, with 36 wells. Many advantages are likely to result from this admirable arrangement. The boys are led to observe the growth of seeds and plants; the tending of their little plots promotes health and industry, and a foundation is laid for interest in agricultural work. The school wells being kept clear and sweet, the boys acquire a preference for good water, and begin to turn from the stagnant, bad supply, which is so usual in the village tanks. It is to be wished that girls' schools may also have the advantage of gardening. No occupation could tend more than this, under intelligent teachers, to awaken the girls' faculties, and to make them acquainted with the outward world in its most pleasing and developing aspects.

We learn from the Tribune that an evening party was given at Lucknow in the Hussainabad Baradari, to bid farewell to Mir Mohammad Hosain, late officiating Director of Land Records and Agriculture, N.W.P. and Oude, before he proceeded to take up the responsible office of Director of Agriculture to the Nizam's Government. Mr. M. Hosain studied while in England at the Royal Agricultural College, Cirencester.

Rai Bahadur P. Ranganada Mudeliar has been made Sheriff of Madras, and has received much congratulation on his appointment.

Mr. S. Tagore, Judge at Sholapore, and his sister, Mrs. Ghosal, gave lately a party to the neighbouring Parsei children, who, to the number of 50, attended the entertainment with their parents. The little guests greatly enjoyed themselves, and was full of merriment.

Mr. Deen Dayal has opened a Zenana Photographic Studio at Hyderabad, under the charge of an English lady, who is a skilled photographer. The studio is surrounded by high walls, and such arrangements have been made as will prevent any difficulty as to the taking the portraits of purdah ladies.

Mr. Umar Shankar Misra, M.A., Barrister-at-Law (Inner Temple), has been appointed Civil Judge of Winda, Central
Mr. Misra was in England 1888-90, when he wrote some articles on Indian subjects, which were published in leading reviews.

Mr. Justice Guru Das Banerjee has been re-appointed Vice-Chancellor of the Calcutta University.

We have received the 16th annual report of the Victoria High School at Poona, conducted by Mrs. Sorabji and her daughters. The report was read at the late prize distribution, when H.E. the Governor of Bombay presided, and Lady Harris gave away the prizes. It gave a satisfactory account of the work of the School, as judged by the Government Inspector. The Kindergarten is a special feature, and this was specially referred to with approval by Lord Harris. Mrs. Sorabji also superintends a school for Marathi children, a Gujerathi school, and one for Mahomedans. Pundita Ramabai one day visited the Marathi School, and appealed on behalf of the starving people at Chingleput, Madras, to the little pupils, who shortly collected, though they are very poor themselves, twelve annas and eight pies for this object. The Pundita was much touched by the children's offering, and said that he valued their pies more than the rupees of the rich.

In the cyclone which visited the Andaman Isles last November, when the Indian Marine steamer Enterprise was driven upon a reef of rocks near Port Blair, some native convict women acted with remarkable bravery, well deserving of record. Just opposite where the steamer struck stands the female jail, and the barracks for the women are close upon the sea. When the day dawned, it was seen that some men were still clinging to the wrecked vessel. Six of them tried to swim to the shore, and succeeded in reaching the beach, but the surf was so strong that again and again they were swept back. The convict women had rushed down to the shore, and, holding on to one another, they formed a chain far into the surf, plunging up to their necks in the raging waves, and thus, at imminent risk to their own lives, they succeeded in saving all the six men. One of the women directed the party of rescue, and the Government of India have ordered her release from jail. Rewards in the shape of promotion and remission of sentences have also been accorded to the other five women, in recognition of their gallant conduct.
PERSONAL INTELLIGENCE.

We regret to have to record the death, at Cairo, on February 17th, of Sir George Campbell, K.C.S.I., M.P., formerly Lieutenant-Governor of Bengal.

PERSONAL INTELLIGENCE.

The following calls to the Bar were made in January: Inner Temple.—Mahmoud Hassan, Motiram Shankiram Advani, M.A., Calcutta, Prizeman in Roman Law. Middle Temple.—Harkishen Lal, B.A., Punjab and Cambridge Universities; Chandra Sekhar Shanee, Calcutta University, Sultan Sayyid Saadat Hosain, M.R.A.S., F.R.G.S. Lincoln's Inn.—Belal Ahmed Mahomed Raoof, B.A., Cambridge.

Mr. M. S. Advani has been allowed a dispensation of two terms, and on the call day he was congratulated by Lord Cross in regard to his Prize in Roman Law.

In the Intermediate (Honours) Examination in Laws of the University of London (Jurisprudence and Roman Law), Man Mohan Lal Agarwala B.Sc., Exhibition, Gray's Inn, passed in the First Class.

In the I.C.S. Selected Candidates' Second Periodical Examination, M. Yusuf stood 3rd, and gained the £10 prize in Hindustani (Optional Subject); S. C. Mukerji, 4th; A. A. Ghose, 19th; M. M. Ghose, 32nd; and G. O. Madgarkar, 34th. In Sanskrit and Arabic, Mukerji and Yusuf, respectively, were ineligible for the prizes, having received such prizes at the First Periodical Examination.

M. Abdul Ghani, Lahore Medical College, has passed the First Examination of the Gonjoint Board in Elementary Anatomy and Elementary Physiology.

J. N. Bahadurji (Bombay and University College), has passed the Preliminary Scientific Examination of the University of London (Chemistry and Experimental Physics).

Syed Mohamed Younes and Waluddin Ahmed have passed the Preliminary Examination of the Inns of Court.

Departures.—Mr. Mahmoud Hassan, for Patna; Mr. C S. Shanee, for Calcutta; Mr. Sultan, ss. Hosein, for Behar.

Erratum.—In February I. M. & R., for S. A. Kapadia, Middle Temple, read Inner Temple.
NATIONAL INDIAN ASSOCIATION.

Founded by Miss Carpenter in 1871.

OBJECTS OF THE ASSOCIATION.

To extend a knowledge of India in England, and an interest in the people of that country.

To co-operate with all efforts made for advancing education and social reform in India.

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

METHODS OF WORKING.

1. Diffusing information on Indian subjects by the publication of a monthly Magazine, and by Lectures.

2. Grants in encouragement of education in India, scholarships, gifts of books to libraries, prizes for schools, &c.


4. Superintending the education of young Indian students in England.

5. Encouraging the employment of Medical Women in India.

6. Affording information and advice to Indians in England, and aiding them in any objects connected with the aims of the Association.

7. Soirées and occasional excursions to places of interest.

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Persons desirous of becoming Members of the National Indian Association should apply, in regard to election, to the Hon. Secretary, or to any member of the Council.

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