SOCIETY FOR THE ENCOURAGEMENT AND PRESERVATION OF INDIAN ART.
(INCORPORATED.)

INTERESTING though it may be to hear of the "Indian Travelling Trading Company," which a contemporary tells us proposes to encourage indigenous arts and manufactures by holding exhibitions in all the large towns throughout the Empire (we presume they mean India), it seems to us to be very much what the S.E.P.I.A. has been doing in England for the last six years—though perhaps the Indian Travelling Trading Company, as a commercial enterprise, will do more trade. While sympathising with their objects to a certain extent, we cannot but regret to learn that at these exhibitions "free instruction will be imparted to silversmiths, goldsmiths, carpenters, potters and other craftsmen in the use of time-saving machinery for their work."

It is perfectly true that on account of the time taken over an order, the Indian handicraftsman compares badly with an artisan who uses up-to-date tools, or resorts to machinery, yet the advantage gained in this way is, in the case of Indian artworkers, a very doubtful one.

The Oriental mind dislikes hurry and bustle; the Oriental muse loves repose; the "divine afflatus" is secured for the Oriental only when the conditions are peaceful, and he has unlimited time at his disposal. What has he to do with machinery, or, rather, what has machinery to do with him and his time-honoured methods, his world-renowned designs, his hoary traditions and antiquated legends that are literally carved into his work?

Who will say that his right hand has lost its cunning?
when he holds his art as he does a heritage, through the ages, when his very being must be permeated with its essence.

Long before he has produced a piece of work visible to the eye, it has existed in his thought world as a perfected idea, and the same has happened with all his forbears. The question is, therefore, whether this man, with his inborn dexterity of hand and innate knowledge of what is suitable, will be any the better for the "free instruction in time-saving machinery." We are very much inclined to doubt it, and though open to conviction, cannot but feel that to a people, whose ruling idea is to produce something artistically beautiful, something that will be a fit offering for the gods themselves, even if it be the only thing they make in an entire lifetime, we repeat, that to offer such a people implements of the most improved description, or the best "time-saving machinery," is absolutely futile, and to use a hyperbole, even criminal.

It will be apparent to the most casual observer that the delicate traceries and designs—no two being precisely similar—in a piece of carving or sculpture, are far better left to be done by hand: the very dissimilarity being the principal charm. How, then, are these distinguishing characteristics to be produced if these men are to be taught the use of machinery—machinery which turns out hundreds of articles, facsimiles one of the other?

Stamp out individuality, crush out the personality of the workman, and you strike a deadly blow at that man's art.

The handicrafts of various countries are valuable to the connoisseur, and interesting to the general public, not so much because they are intrinsically good—very often they are glaringly imperfect and grotesque—but because they are the embodied thoughts of the minds of various countries, tinged or influenced by varying mental atmospheres, just sufficiently to distinguish and identify them from one another.

The dead level to which machinery reduces everything will be most assuredly a very mixed blessing for the Indian artisan.

The article we quote speaks of the objects of the Trading Company and the S.E.P.I.A. being identical. This is hardly correct, since the Society's aims are strictly to promote the interests of the indigenous handicrafts and to preserve them in their pristine purity. Machinery is not "indigenous" in the East, nor can its use be justified in the matter of "handicrafts," so that, to start with, the two societies are on widely different bases.

As to exhibitions of Indian Art being an effectual
means of helping the artisan there is no doubt whatever, and no one recognises the fact better than the executive members of the S.E.P.I.A. From the very beginning, now more than six years ago, they have organised exhibitions in London and other large towns, or taken part in those held abroad. The public taste has to be trained, not only through hearing of the Art treasures of the East, but they must have these brought before their eyes. They must touch, feel, and handle until a desire to buy and a wish to possess are cultivated. What good is it to know that shimmering brocades, beautiful silks and embroideries, unparalleled enamels, delicate carvings, &c., &c., are to be had in the marts of the Orient? The majority who do not or cannot travel must have such things brought within their reach, and this the S.E.P.I.A. has done, and is still prepared and able to do.

Exhibitions will fall short of their purpose unless properly organised, and the exhibits must be exceptional. This has been a point of insistence with the Society, and doubtless is the keynote of the success of its undertakings. In writing out to India they have, so to speak, "rung the changes" on good work, and good work only. Nothing second rate stands the severe scrutiny of the judging committee, with the result, that the unfailing excellence of the specimens exhibited for prize competition is an established and undisputed fact.

Then as to prices—the S.E.P.I.A. have been able to offer at their exhibitions and sales, from time to time, ending up this season with one at the Albert Hall, brass and copper repoussé, wood and ivory carving, silver work, silks and embroideries, at figures which compared most favourably with the London market. And this for the simple reason, that the goods were consigned to the Society by the artisans direct, and several middlemen's profits were saved. Thus "the artistic productions of India, the India of teeming cities, of deserts and forests, of hill and valley, and limitless plains; the India of fierce heat and rainstorm, of temples and rice fields, with its innumerable peoples and illimitable past," have been, in truth, brought to the very doors of our great Babylon.

The idea of a "movable building fitted up with electric light," in which the exhibitions are to be held, to be conveyed from place to place through India, to be no more than a week at any one station, smacks somewhat of the travelling circus, but it will, no doubt, attract numerous visitors, and be an elementary method of implanting in the
people a taste for artistic objects—provided, of course, that the trading company take pains to secure such.

The difficulty in pandering to the public is to maintain the standard of excellence, to educate the people, not so much to yearn to possess many cheap articles, as to wish to have—if even one—good thing. The S.E.P.I.A. have battled bravely with this factor, and have been content with small returns—on, take, for instance, engraved and embossed brass trays at 30s. or 50s. each, when they might have sold machine made Birmingham specimens by dozens at 4s. or 5s. Numberless examples of the kind might be quoted through the whole gamut of Indian arts and handicrafts, but one is sufficient here to “point a moral.”

What strikes us as a much more serious and ambitious undertaking in the proposed programme of the Indian Travelling Trading Company’s operations is the establishment of “Schools of Art and Industry throughout India, where all persons desirous of taking instruction in the multifarious arts and handicrafts will be made to learn them at a nominal cost, to the immeasurable advantage of the Indian artisan.” We are further told that “they will also be taught the use of and manufacture of various implements and tools of art agriculture on scientific principles.” It is to be hoped that these Schools of Art and Industry will be efficiently officered by men who have had a thorough technical training. Unless this is done the said schools had better not be started. That there is plenty of scope for such institutions goes without saying, but this new Company will do well to profit by the experience of similar Government Schools, and secure the services of properly-qualified and experienced men. Pheroze Thomas.

The friends and well-wishers of the S.E.P.I.A. will be gratified to hear that H.R.H. Princess Charles of Denmark has graciously accepted a silver claret jug of Indian workmanship, as a small wedding present from the President and a few of the Vice-Presidents and members of the Council.

How true it is that sometimes out of seeming evil comes good. The cloud that has overshadowed the destinies of Schools of Art in India has now passed over, and we are glad to find that the Conference at Lahore, under the able presidency of Surgeon-Lieutenant-Colonel T. H. Hendley,
has been brought to a successful issue, and that these Schools are still to have the support of Government.

Three years ago the then Secretary of State for India, Lord Kimberley, stated, apparently with very little knowledge of the subject, that the Schools of Art in India served no really good purpose, and that in his opinion the considerable expenditure on those institutions from Imperial revenues was unjustifiable, and that the State aid extended to them should be withdrawn. It was his opinion that Schools of Art should be converted into Technical Schools.

The weakness of Lord Kimberley's indictment against the Schools of Art lay in the fact, that there was no authority for the statement that there was "a general consent," and that these Schools fulfilled no useful purpose. All three Presidencies have adduced sufficient evidence to satisfy the present Secretary of State that the Schools fulfil several very useful purposes, and that they ought to be supported by State funds.

The difficulty there has been to secure the services in England of suitable successors to Mr. J. Lockwood Kipling, as Principal of the Mayo School of Art, Lahore, and for Mr. E. B. Havell, Superintendent of the Madras School of Arts, and the disparaging estimates of the results of Art teaching no doubt misled the late Secretary of State to jump to the conclusion he did, and to condemn these institutions.

But it has worked good in the end, and a thorough examination of the facts of the cases have resulted on the part of the schools to try and be more practical and genuinely artistic, and on the part of the Secretary of State, at the recommendation of the Indian Government, to afford cordial and liberal support.

"Meanwhile Mr. Kipling's post has been filled, without troubling the India Office, by arranging for the work at the Mayo School of Art being carried on by Mr. Andrews and Bhai Ram Singh, and those working under them. Mr. Havell has withdrawn his resignation, and remains Superintendent of the Madras School of Arts."—Bombay Gazette Summary.

As soon as the question of disendowing the Schools of Art was so unexpectedly raised, the Government of India convened the conference at Lahore, and assigned the duty of inquiring into and reporting on the recommendations of the despatch to Surg.-Lieut. Col. Hendley, C.I.E., who has done so much for the improvement and advancement of Art in Jeypore.
The Bombay Gazette Summary says:

The Conference came to the conclusion that there is overwhelming evidence to disprove the Secretary of State's assertion that there is a general consent that Schools of Art serve no useful purpose. They have proved “most useful in providing art masters and highly-trained draughtsmen and craftsmen, and in protecting the arts of the country from dangerous extraneous influences. The Madras Government concurs generally in his opinion, but deems it somewhat too highly coloured; all that is claimed by the local Government for the Madras School of Art is that it has been fairly successful. The Government of the Punjab scarcely says as much for the Mayo School of Arts, Sir Dennis Fitzpatrick arguing with some diffidence that in his view that institution was conceived on too grand a scale, and is far beyond the present requirements of the Province. In the opinion of the Conference that the Art Schools must be maintained, and that they cannot be supported, or of any use unless retained as Government institutions, all the Governments consulted concur. The Conference was on more doubtful ground in maintaining, apropos of the recommendation that the schools should be converted into normal schools, that they are already normal schools of the best kind. The Madras Government, which has gone into the whole question very thoroughly in reviewing and criticising the able report of Dr. Duncan, Director of Public Instruction, challenges this statement, and maintains that Schools of Art are not fulfilling their proper function in so far as they may train teachers for other institutions; it is their special work to train men in arts applicable to industries, so that they may find employment outside when this course is completed. The training of teachers is the work of Normal Schools, which teach the science and art of teaching all branches of knowledge; this is not the proper function of a School of Art. On one point the Conference agreed with Lord Kimberley—that Schools of Art should be more fully utilised to improve technical education. The Conference recommended that drawing should be made compulsory in elementary schools. The Government of India, like that of Madras, considers such a proposal as at least premature; it not being desirable to burden the scholars in Indian schools with any addition to the compulsory subjects now taught. This caution is no doubt justified by existing circumstances in this country, where, it must be admitted, there is little of that “culture-enthusiasm” which is looked for in Germany and other European countries. The day is not far distant when the Indian artisan will be at a grievous disadvantage in competition with the deft workmen of Japan, who have for the last ten years made drawing compulsory in the elementary schools throughout the Empire, attendance at which is compulsory as it is in the schools of... England, France, Germany, and Switzerland. But this is by the way. For the present the Indian artisan may...
dispense, if he choose, with that knowledge of drawing which the Government of Madras rightly pronounces essential to the artizan class. Sufficient for the day must be the drawing taught in the Art Schools and in the technical institutions which have sprung up in the last ten years, and have yet to reach their full development. Sir Alfred Croft, the Director of Public Instruction in Bengal, holds that the closing of the Calcutta Art School would be in the highest degree inadvisable, not only because it is flourishing, having attracted 269 students to its classes, but that it renders possible the work of the technical schools by popularising drawing amidst a population who have been not unjustly reproached with being entire strangers to even rudimentary notions, and have no traditionary taste or aptitude for art. The Government of Bengal have with a fair measure of success striven to correct this defect by popularising drawing in High Schools and Colleges, and making it count in the award of Government Scholarships. It is thus hoped to overcome one of the chief difficulties that beset the technical schools for the success of which that administration has done so much.

Lord Sandhurst has strenuously supported the claims of the Schools of Art to the continuance of State aid and countenance. In a despatch to the Government of India attention was drawn to the necessity of giving an impulse to the improvement of Indian methods, at a time when so much is heard of the decay of indigenous trades, by placing such institutions under European artists. One of the best illustrations of the gratifying success which has attended this endeavour is given in the report of Mr. John Griffiths, late Principal of the Bombay Art School. The elaborate and beautiful stone carving that adorns the public buildings of Bombay is for the most part the work of former pupils of that school. Bombay carvers are in request in Calcutta for artistic stone work of the kind for which this city is now famous. In other departments of art industry, the school has been equally successful in training skilled craftsmen, in iron and brass work, carpet making, wood carving, and pottery. Students from the Native States and the provinces seek admission, and profit by the excellent instruction afforded by a highly competent staff. The closing of such an institution—and that would be the certain result of a withdrawal of Government support—would be a serious loss, not only to the city, but to the Presidency of Bombay. There is now no reason to anticipate such an act worthy of a Vandal. The present Secretary of State, in his reply to the remonstrance of the Government of India against such a retrograde measure, states that he is in entire agreement with Lord Elgin's Government, that it is not expedient to withdraw State aid and control from the Indian Schools of Art. Public expenditure on them is justifiable on the condition that they are so directed as to be really beneficial to Indian Art—a fact now fully established.
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An esteemed native friend and colleague of ours once remarked that, while he could conceive of no pleasanter occupation than the actual work of training and developing the youthful mind in college, there was, nevertheless, as he put it, "a thorn in the college rose,"—the ever-recurring examinations, with their crops of too often wordy and stupid answers, which the faithful teacher had to plod wearily but carefully through, if he wished to ascertain how much of his teaching had been really understood and assimilated by his students. If the truth were known, the same thing would, we suspect, be said by Dewans in regard to the annual Administration Reports they have to prepare. They are the thorn in the Administrative rose. The administrators of States would much prefer, we suspect, spending twelve months in actually superintending and improving the complicated machinery of government to spending one in writing a formal account of how the thing has been done. At least, we are pretty sure we are within the mark in saying that this is the experience of the heads of departments who have to prepare their reports for the Maharajah's chief minister; and it is probable that the chief minister's feelings are, in this matter, very much akin to those of his immediate subordinates. And yet Administrative Reports must be written, notwithstanding the vexation of spirit their composition may give to the writers. Their reward must be when they find that they have a record of good honest work to present at the end of the year. This, of course, does not imply that the Administration must be represented as without a flaw,—that, no earthly administration ever has been or ever will be—but only that the report gives satisfactory evidence of a readiness to recognise what is wrong in the government of the people, and a real desire, as far as possible, to right it. That there is evidence of this desire in the report before us, no fair and honest critic will deny, though we are quite aware that there are those who think that more might be done in removing disabilities in some directions, and withdrawing privileges, no longer defensible, in others, and, generally, in increasing the pace
a little with which the country and its resources are being opened up and developed. And, in the first place, those who thus think will, we are afraid, hardly feel reassured when they find that, for the year under review, the Dewan has found himself compelled to report an even larger surplus than usual. Five and a-half lakhs have had to be added to a previous credit balance of nearly eighty-four lakhs. This brings the full credit balance of the State up to nearly ninety lakhs, and we are thus getting within dangerous proximity to a possibly coming crore. We have some reason for believing that the present Travancore Government do not look upon this as a desirable object to be attained, but rather as a consummation strenuously to be avoided. We are well aware that the first condition of existence for a Native State is that it shall pay its way, and we also recognise it as a laudably patriotic desire on the part of the successive administrations of the State to see to it that this condition is assured of fulfilment. But, as we indicated in our review of the last report, there is some reason to fear that commendable solicitude on this head has been allowed to grow into morbid fear, and that successive Dewans, in their anxiety to guard against any possibility of the safety of the State being threatened through insolvency, have made it too much the chief end of their administration not only to secure a surplus, but to secure as big a one as possible. It cannot, however, be too strongly insisted on, that this is not the chief end of financial administration; that, on the contrary, it is the ideal of financial ability so to arrange matters that income and expenditure shall, as nearly as possible, balance each other. If this be so, the British and the Travancore Governments ought to be at present engaged, with equal anxiety, one in reducing its debit and the other its credit balance. The former has been successful during the last forty years or so in lifting from the nation a debt of £150,000,000, and we may be permitted to hope that, in the not distant future, the financial ability of the Travancore Government may be shown in removing a considerable portion of what we ventured in our review of the last report to call the incubus of credit, which, we cannot help thinking, has become a hindrance to the wider and more thorough development of the country. We would respectfully direct the attention of the Dewan to some very sensible remarks quoted from the Economist in a recent issue of the Scotsman, apropos of the unusually large surplus which our own Chancellor of the Exchequer was able
to announce this year. They will obviously apply with equal, if not greater, force to the circumstances of Travancore. "It is, perhaps," says to-day's *Economist*, "not to be wondered at that the nation is elated at being able to raise so vast a revenue as it does with so little difficulty or complaint. For the Treasury to have an income of over £100,000,000 is unquestionably a most remarkable achievement, but we cannot say that we altogether share the jubilation with which the fiscal statistics of the past year have been received. If people would only stop to think for a moment, they would remember that it is . . . their money which is being heaped up in the Treasury. Every penny in the huge pile which we so boastfully describe as a splendid surplus has been extracted from somebody's pocket, and, if it had not been so extracted, would at this moment be in that person's pocket—available for expenditure by him. It is, no doubt, absolutely needful that money should be raised by the taxes to be spent on defence and internal administration; but it is childish to talk as if the Government was rich by nature, and able to do this or that costly thing because it is fortunately so well off. It is greatly needed that the public should grasp the significance of the maxim, 'the richer the State, the poorer the people.' Could they once master this proposition, we should hear less glorification over our overflowing exchequer. The proper principle of taxation is only to draw from the people each year the exact amount that is needed for necessary expenses. The fiscal system which most nearly accomplishes this is best. That which violates the principle which we have just stated is certain to be faulty." The present Dewan of Travancore, Mr. Shungrasoober, is, we believe, a real student, who reads widely, and thinks deeply on these and other subjects of human interest, and we are hopeful that before he retires from the cares of office, he will have taken the necessary steps to initiate a policy which shall gradually bring the finances of the State to a sounder condition, by providing for the consumption of its huge credit balance, and by so arranging current income and expenditure that these shall more nearly balance each other than has hitherto been the case. It will be understood, therefore, that we are glad to be assured in the report under review "of the earnest solicitude on the part of his Royal Highness' Government not to spare the surplus revenue, but to utilise it liberally yet judiciously in promoting the cause of substantial reform."
We think it only fair to mention that the present Report contains gratifying evidence that these are not altogether fine words and nothing more. We may notice a few of the directions in which increased expenditure is being incurred for the benefit of the people. A great irrigation project has been begun for the purpose of supplying a long felt want in the southern districts of the country. Considerable progress with the work has been made, and we trust that every effort will be put forth to bring it to speedy completion, so that the people of the district may be relieved from the frequently recurring periods of scarcity and famine they are at present exposed to. Nearly one and a-half lakhs was spent on this project in the year under report. We notice, too, amongst the items of current expenditure a sum of Rs.71,250 for the survey of the railway, but are disappointed to find no other reference to this project. We trust this is not of evil omen, but that, ere long, the weary period of surveys and resurveys will be definitely past and give place to the cheery sound of the "mamotti," making the actual roadway. A considerable increase of expenditure may also be anticipated in connexion with the recent development and reorganisation of the educational department, to which we wish every success: and the increase of salaries to those in the subordinate ranks of the judicial service will have the same desirable effect. We are glad to see that the Government has taken another step which will also increase expenditure, and which we think was very much needed for raising the tone of an important branch of the service, the police. The lower grades of all the services have hitherto been too poorly paid, with the usual result that poor pay has too often been eked out by extortion or corruption as opportunity offered. There has been neglect of ill-paid work, for something else in which the workman's interests were more nearly concerned. The police service is one peculiarly open to temptation in this respect, and every effort ought to be made by those concerned to lessen the stress and strain to which the force is continually subjected. It is a step in this direction that the pay of the lowest grade constable has been raised from Rs.5 to Rs.6 a month. Even this is probably too little, for a policeman in Travancore still costs annually about Rs.60 less than a policeman in Madras, and we have no doubt that the latter still leaves much to be desired in the matter of integrity. It is well known, too, that no class of the community has more power to inflict innumerable petty annoyances and oppressions than
the police, and there is no class, therefore, in the selection of whom more care should be exercised, and who, when selected, will need more inducement held out to them to discharge their proper functions of protection and detection. There is, however, one item of the police returns that, of itself, seems to give only too clear proof of the unsatisfactory character of the material entrusted with the protection of the lives and property of the people. The total number of the force is 1,677, and, from the report under review, we find that it has been found necessary during the year to punish departmentally as many as 956 of the men belonging to it. There seems to have been, besides, as many as 95 men who were prosecuted criminally, of whom 23 were convicted. Surely, such a large proportion of "punished" to the whole force makes it difficult to believe that its work of protection can be done with any approach to satisfaction. There is another circumstance which seems to us to point in the same direction. It appears, from the Report under review, that, out of every 100 persons tried for an offence, only 30 were convicted. The proportion in the United Kingdom is 82 out of 100. We grant at once that it is peculiarly dangerous to compare, and draw conclusions from, the criminal statistics of two peoples so differently constituted and governed as those of Travancore and the United Kingdom; but, making every allowance for this, and also for the fact that a large proportion of the charges are probably trumped up, we still think that, with a better paid and, therefore, more efficient police force, an improvement might soon become visible in the proportion of those convicted to those tried.

We ought, perhaps, in justice to Travancore, to say that in the British portion of the Madras Presidency, the proportion of convicted to tried is also much lower than it ought to be, but it is well not to get into the habit of comforting oneself by finding out others in nearly as unsatisfactory condition as ourselves. It is more profitable to confine our attention to the unsatisfactory condition itself. If this is done, measures are much more likely to suggest themselves for its removal. The unsatisfactory condition is that 70 persons are acquitted for every 100 tried. These 70 must either be guilty or not guilty. Neither alternative is a pleasant one to contemplate. As a matter of fact, a considerable proportion of these 70 are probably innocent persons who have been subjected to all the worry of trial for an offence they have not committed;
whilst just as probably a considerable proportion of them are guilty persons who, for want of evidence, have escaped the due reward of their deeds. We are not so foolish as to suppose that raising the lowest grade of pay of the Travancore policeman will remove this state of things, but we are sanguine enough to believe that it will help. It will, as we have already said, also have the advantage of assisting the Dewan to reduce his unmanageable surplus. We can, therefore, on both these grounds, heartily congratulate the Administration on having taken the step.

We are afraid we may be laying ourselves open to the charge of meddling with things we do not understand, when we venture to suggest another department in which there might be an increase of expenditure with probably beneficial results. We remember, many years ago, when at Quilon, seeing a specimen of locally-manufactured salt, which, we believe, had been obtained by ordinary purchase. The gentleman who purchased it had the curiosity to dissolve some of the article in water, with the result that, when the water was fully saturated, there sank to the bottom about one-third of the whole, in the form of slimy ooze. This, we suppose, would in many cases be consumed by the ordinary native purchaser as salt, with results that can hardly be regarded as conducive to health or economy. We are glad to see evidence, in the Report before us, that his Highness's Government seems to be quite aware of the present unsatisfactory condition of things with reference to the quality of the locally-manufactured article. Indeed, in one place the Dewan expressly says that "the sample produced in the departmentally-managed beds clearly points to considerable room for further improvement." Now, the monopoly of this article is a source of considerable revenue to the State, as will be seen from the fact that a net income of over 15 lakhs was derived from this source alone in the year under report, and we would merely suggest whether it might not be a further satisfactory means of reducing the annual surplus if more were expended in this department in improving and cleansing the article that brings in such a substantial income. In making this suggestion we are well aware that there may be difficulties in the way of carrying it fully out, of which we have very imperfect knowledge. Indeed, we rather think there is a common agreement between the British and Travancore Governments, in virtue of which the hands of the latter are tied as to the price of the article in question. but we hope that his Highness's Government may still be
left free to improve the quality of what is sold, if not to reduce the price at which it is sold.

But we must hasten on to notice what signs of progress Mr. Shungrasoobier has been able to report in another important department of national activity, the educational. We are glad to note that considerable attention seems to be given to the development of primary vernacular education in the backward districts and among the backward classes. In several places Government schools have been established, and, in others, grants in aid have been given to those under private management. With reference to these latter, Government seems to be quite alive to the fact that, at least at first, they must be satisfied with a very low standard of efficiency on the part of the teacher, and with very scant accommodation and furniture in the school. We suspect that where a Government department takes up such schools there will generally be a danger of insisting upon too much as a condition of the grant being given. It is desirable, we think, to recognise thankfully the first stirrings of educational life among the people without insisting too strictly on any given equipment for a school, or any but the lowest possible standard of efficiency on the part of the teacher. It is well, no doubt, that every school should have a black board, but it would be a pity, we think, to make the possession of even this highly desirable piece of school furniture the sine qua non of a grant, at least at first. It is well, too, that the teachers of these schools should have a reasonable knowledge of the geography of their own country; but when we remember what Hindu geography until recently was, we may, perhaps, be willing to overlook very hazy or even inaccurate notions of the locality or lie of his native hills, if the teacher can only show himself capable of teaching his pupils to read,—for with this power conferred, all things become possible, and the rest may follow in the course of a few years. On the other hand, we think the Government is fairly entitled to expect that those responsible for these schools shall give evidence of a genuine desire to better the present equipment of their schools and the efficiency of their teachers. We make these remarks in view of some little friction which has recently, we believe, unfortunately arisen between Government and the managers of these schools, many of whom are missionaries. We trust that, with a fair amount of give and take on both sides, the end which both may be presumed to be genuinely aiming at—the removal of ignorance and the letting in of light—will be
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substantially attained. We are glad to note that the expectation of the Dewan in last Report with reference to the number of girls attending school, has been borne out by the returns given in the present Report. Of the total number under instruction, 22 per cent. are now girls, as compared with 20.6 per cent. the previous year. It will thus be seen that the number is approaching very nearly to half what it ought to be; and on the principle that half a loaf is better than no bread, we are glad that female education has got so far. The half, we trust, is only the predecessor of the not very distant whole. In the meantime, we congratulate the Dewan on his being able to say “that not only has the number of girls under instruction been increasing of recent years, but there has also been an advance in the relative proportion to the number of boys under instruction.” It may be of interest to note that the sections of the people who seem to most favour the education of their girls are the various divisions of the Christian community; and of these, the Protestant community stand first, the Roman Catholic second, and the Syrian Christian third. Not far behind these last come the Pandy Sudras, followed by the Malayali Sudras and the Pandy Brahmins. Curiously, the only community that supplies an equal number of both sexes is the European, which sends two boys and two girls to school. This number of course would, of itself, be far too small to found any argument upon. The same may be said of one of the backwood hill tribes (the Vedars), who send to school as many as 12 girls to 25 boys.

As to education in general, we are glad that the Dewan has to record a substantial increase both in schools and scholars. Of the former there has been an increase of 158 and of the latter 12,248. The Dewan may properly say that “these results are very gratifying.” Of course he is as well aware as we are that the gratifying character of the results depends altogether on the trustworthiness of the figures given. And, as by far the largest increase both in schools and scholars occurs in those classed as “private unaided,” in whose case, it may be presumed, there is the greatest need for checking, it is to be hoped that every effort will be made to secure some approach to accuracy in the figures given, by the use of whatever supervision the case admits of.

We have only space to notice very shortly a few other features of educational progress which we hope may be productive of good results. The old Law class has been
developed into a fully-equipped Law College with four professors. This is a great step forward, and we trust the Government will be rewarded in due course by having an ample supply of men of ability and integrity to fill all the posts of the judicial service, and to plead the cause of the clients that employ them.

Three other educational agencies supported by Government are an Industrial School, an Agricultural Demonstration Farm, and a Reformatory. The first of these, we note, has not answered expectations, and the second, if we mistake not, is a renewed attempt after a first failure. These enterprises may do much good if wisely conducted, but the amount of wisdom required is so great that we hesitate to decide whether Government is prudent in undertaking, or rather continuing, and developing them. We shall, however, be agreeably disappointed if future Reports can tell of success in these very important directions. The Reformatory is another institution which we are sorry to see is not being taken advantage of as it ought. Of sixty-three juveniles convicted, only four had the benefits of its discipline extended to them in the course of the year. We are glad to see that both the Dewan and the High Court consider this a very unsatisfactory state of things, and, therefore, look with confidence for the record of improvement in next report.

This review is already too long, but we cannot bring it to a close without noticing quite a picturesque little incident, the record of which lights up, as with a ray of sunshine, the discussion of the grave affairs of state. The claws of a fine male tiger in the zoological gardens "had grown into the flesh, and the sore toes were operated upon with great skill and care. The wounds looked so much better that there seemed a prospect of their healing, so every day the tiger was pinioned and the sores dressed, and on April 15, after forty-five days' confinement, he was put back into his own run, completely cured and with his claws in order." One is almost sorry that a prosaic regard for truth forbade the addition of a sequel corresponding to that in our childhood's story of Androcles and the lion.

The Dewan concludes his Report with acknowledgments of indebtedness to the British Resident and the principal members of the service for their hearty co-operation. His acknowledgment of the help he has received from his Highness the Maharajah has, we are glad to see, all the appearance of being the acknowledgment of real aid given and real interest taken by his Highness in the welfare and
good government of his people. The Dewan says: "While every measure bears, as usual, the stamp of his Highness' deep and abiding interest in the advance of good government, there was one in the year marking that interest conspicuously,—radical revision of the Virthi service—which, with the resistance of time-honoured traditions, it would have been impossible to undertake but for his Highness' insight into details and sympathetic appreciation of altered conditions."

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A RAJPUT WEDDING.

From a Narration by Colonel, H S. Olcott.

The jaded globe-trotter in search of a new sensation should go to Kathiawar, the Westernmost Province of India, the home of twenty clans of Rajputs. If, like myself, he should be the only white man present at a princely wedding, it may add several beats to his pulse. One is not dealing here with mild scholars, merchants, Government clerks, or artisans, he is among the men of the sword, the descendants of warrior races who trace their line of descent from the Solar and Lunar Pitrís, or spirit ancestors: hard fighters, hard drinkers, full of race and family pride. Though the Pax Britannica compels them to military inertia, though their quaint artistic weapons rust from disuse, yet their ways as those of the soldier, and their arms are carried wheresoever they go, as a matter of course; a Rajput of Kathiawar without his sword would be as exceptional a sight as a Londoner in Regent Street without his hat. The old clan names are kept up, the old forms of salutation observed. As of yore, the bard is present at every ceremony and family gathering, and chants wild legends of the prowess of the chiefs who are dead and gone. Among them are some with the gift of improvisation and a rare eloquence, who recite impassioned verses that heat the blood of the listeners and arouse their wild enthusiasm. Before going to Kathiawar, one should have visited the Highland clans, or at least, read the descriptions of Sir Walter Scott. He would then understand the meaning of the relations between the clansmen and their chiefs, as exhibited in their personal intercourse. I shall try to give my readers some idea of the Rajput wedding I have quite recently attended; not so much because of its novelty, as because the parties concerned, on the bride's side, are among my oldest and dearest Indian friends.

The father of the bride was Rawul (a Raja) Shree Harisinhji
Rupsinhji, of the reigning family of Bhaunagar. He belongs to
the Gohil clan of Rajputs, whose ancestor, Sejukjee, twenty-four
generations back—in A.D. 1260—invaded Kathiawar and founded a
kingdom. Between Harisinhji and the throne of Bhaunagar there
are now but two lives, the two sons of the late Maharajah.

Prince Harisinhji's late wife, the mother of the bride of this
wedding, was one of the sweetest and best of high-born ladies that
it has been my good fortune to meet. Very seldom are Rajput
women of high caste allowed to form the acquaintance of their
husband's friends, most seldom of all Europeans; but I knew her
intimately, having been a guest in her own home and had her,
with her husband and family, as guests at Adyar. She showed me
the respect and affection of a daughter, and sent me loving fare­
wells from her death-bed. I have seen her children growing up
from early childhood, and been kept informed of all that concerned
them. Kusumavati, the elder, is now sixteen, and, of course, fully
matured.

The bridegroom is Prince Harbamji Rawaji, of Morbi, brother
of the reigning Prince. Morbi, or Morvi as usually spelt, embraces
821 square miles, and contains two towns and 134 villages; the
family is of the Jadeja clan, of the Chandravansa, or Lunar race.
They trace their descent from Prince Arjuna, immortalised in the
"Bhagavad Gita," as the Pandava companion, brother-in-law and
pupil of Sri Krishna. Their original home seems to have been in
Sind, where they were known as Summa Rajputs. All but the
sept of Prince Jada embraced the religion of Islam, wherefore the
latter abandoned the old name and called themselves Jadejas, after
their chief. This was at the beginning of the fourteenth century,
A.D. Jada, a great warrior, led his people to Cutch, which he
conquered, and his descendants have ever since occupied the throne.
The present "Thakur" has a son of 19 years, unmarried, and
Prince Harbamji is his only brother, and, of course, second in the
succession.

Harbamji Kumar is one of the best educated men among the
natives of India. I found him thoughtful, reserved, self-respecting,
and well bred. For eleven years he was brought up at the
Rajkumar College at Rajkote—a special school for Indian princes
—then went to Cambridge, where he took the degrees of B.A. and
L.L.B.; thence to London, when he joined Lincoln's Inn, and in
1885 was called to the Bar. In 1886 he entered the Indian
Uncovenanted Civil Service, and joined the Behar Commission as
attaché; and, finally, in 1895 was made Dewan, or Prime Minister
of Bhurtpore, the ruling Prince of which large Rajput State had
been deposed by the Paramount Power. This post he is still
filling, with great credit and satisfaction to the Government. No
better son-in-law could have been found throughout India by
Prince Harisinhji, and there is every reason to hope that the
marriage will be a happy one.

Having now brought the contracting parties to the readers'
attention, my narrative of events may proceed.
Prince Harisinhji's home property is the village of Varal, of which he is owner, and overlord to some 2,000 tenants. The house, or houses, for there is an extensive separate building for the Zenana—is within a high-walled enclosure, surrounded by a pleasure ground laid out in velvety turf, and shady trees, with a large water basin and a high tank for supplying water for a fountain, the house-baths, and for quenching fires. The Prince has been his own architect and landscape-gardener, and has displayed much talent in both directions. An avenue leads from the river to the main gateway, a strong structure capable of resisting any assault save that of cannon; the ponderous gates are of carved timbers in squares enclosing panels of heavy planking and covered with ornamental bosses in brass. When closed at night, the place will withstand a siege by dacoits, if such marauders should come that way with evil intent. The Prince has other residences at Sihor and Bhaunagar, the capital of the State. A half-mile away from his Varal home he has a luxuriantly green fruit and vegetable garden, admirably laid out and kept always fresh and productive by constant irrigation. To this delightful enclosure of some twentyodd acres, an oasis in the sun parched landscape, he has given my name. In it, he erected for his son-in-law's occupancy during the wedding ceremonies, a small, tasteful bungalow, and furnished it richly—one item being a gold-embroidered, green silk-velvet carpet of some thirty square yards in size (an heirloom from his late father), and, what is not always the case, both artistic in effect and rich in materials. The bridal couch was a very wide iron bedstead, suitable for the climate, with spring mattresses, and the usual furniture of a bed. A cool verandah sheltered the garden side of the building from the sun, and a temporary dining-room was constructed next to the east end of the house for his more particular friends—viz., his son-in-law, an old schoolmate, Prince Jilubha, heir apparent of Morvi State, some Parsi gentlemen, myself and himself; our meals being cooked and served in the European fashion by trained servants, including H.P.B.'s loyal boy, Babula.

The journey by rail from Madras to Sihor, via Bombay and Wadiwan, was an ordeal by fire; indeed, the mercury standing at about 106° Fahrenheit, and the hot wind that rushed into the carriages being laden with fine dust. I met Prince Harbamji at Bombay, and came on with him. We reached Sihor on the evening of April 13, and went on the next afternoon in state carriages sent by H.H. the Maharajah of Bhaunagar, the Prince's cousin's son, over the most execrable and flesh-pounding road I ever travelled by. Road, properly speaking, there was none—certainly none fit for carriages with springs, as was well attested by the breaking of two in Harbamji's carriage and one in mine. Now, one side would be lifted high on a shelving rock and the opposite wheels running in a deep gully; anon, all four wheels would be dragging and scraping through furrows worn deep in the soil by the last rains. However, the horses were strong and high-mettled, and took us through the fourteen miles within 2½ hours. A half-mile outside Varal, Prince-
Harisinhji met us, and after waiting awhile in the soft twilight until a torch-light procession approached, we moved on, to the sound of Indian music, and entered the village. Here our progress was obstructed by a concourse of some 3,000 persons, and at a particular point Prince Harbamji's carriage was stopped, and he descended amid a great glare of torches to receive the benediction of welcome, from a party of matrons, according to custom. A lota (brass pot) of water was waved over his head four times, each time towards a different cardinal point of the heavens, to intercept all bad influences, and then poured on the ground at his feet, to typify the desire that he may trample upon them all. On the jar's mouth rests a cocoanut, accepted symbol of all good qualities and powers, which is used on all ceremonial occasions. A little moistened earth is put with the finger-tip on the bridegroom's right temple, hand and foot, and the women in chorus chant a Mangalam, or welcome-song, the burden of which is that all auspicious powers are invoked on his behalf, and that his coming is like the rising of the golden sun in the morning sky.

There is a quaint Indian legend about the origin of the cocoanut. A dispute arose once between Brahma and the Rishi Vishwamitra, who had declared his intention to create and people a new world by employing his acquired divine power. He was dissuaded from doing this, but had already made a beginning in creating the cocoanut as the germ of his new race. One can fancy this—the legend says—on observing the resemblance of the fruit to a human head, with its two eyes and its fibrous, husk-like, coarse hairs. So a compromise was made that this fruit should ever remain as a memento of the Rishi's power and good wishes towards man, the best gift to him among all the products of the vegetable kingdom. Indeed, one may so regard it when one sees, in the Colombo Museum and other similar repositories, the proofs of the 100 distinct purposes for which the tree and its several parts subserv in the domestic economy of tropical nations.

The welcome ceremony concluded, our procession moved on, crossed the dry bed of the river, and entered the camp of tents and Shamianas which had been pitched for the principal guests and their suites. I was so tired from the hard journey that I excused myself as soon as possible from the company, and went to bed.

The next day we had the ceremony of “setting the posts” of the mandap, or marriage-house, a temporary and highly-decorated structure in which the wedding was to take place. A mandap is, properly speaking, a shelter—a place where in ancient times the maiden chose her husband from among the throng of Rajput suitors assembled. They exhibited their skill in warlike and athletic exercises, and the victor was her choice. We have seen the survival of the custom in the jousts and other feats of arms in the mediæval tournaments, at which the victor had the right to nominate the Queen of Love and Beauty. In the “Light of Asia” the custom is graphically described, and, according to Buddhistic legend, the peerless young Prince Siddhartha excelled all others in these
contests as he did in disputations on philosophy and metaphysics with the learned pandits.

To sanctify the *mandap*, a red post with two pegs passed through it at right angles to each other, is set in a hole previously dug, at that corner of the room which corresponds with the sun's place at the time. The god Ganapati (the impersonation of the Occult Wisdom) is always first invoked by prayer and libation. He is chief of the Ganas, or races of elemental spirits, and in all undertakings among Hindus his favour is first sought. The Brahmis recite a mantra, holding the palms of their hands upward. Then the hands are reversed to indicate the spot where the Sakti, or energy of the God is to be concentrated. A white cloth is spread over it and sprinkled with raw rice, reddened with kunkun powder. Then it is worshipped with many mantrams; libations of milk are poured into the post-hole; stalks of durba grass, some betel nuts, a dried fruit of the *Mandana phal*—Cupid's tree—and one piece of money are cast in; kunkun powder is applied to the post, and leaves of five different trees, the pepul, of Vishnu, the mango, the banyan, of Brahma, the asopalo and the unna, all possessing the auspicious influences of good elementals—are bound to the post, and invocations are made to the house goddess (Gotra Devi) and fourteen other deities representing the *shaktis*, or force-currents, of Siva, Vishnu, Brahma, Indra, Vayu, Varuna, Surya (the seven sun-rays), Agni, Lakamatra (the Cosmos), Devisena (the whole army of gods), &c., &c. I found that the stipendiary priests of Prince Harisinhji's house were so ignorant as not to have even a clue to the meaning of the cosmic powers whose euphonious names they chant in their Sanskrit mantrams. All they knew was that it was intended to invoke for the young couple health, longevity and fruitfulness. I was particularly incensed against the Purohit, or family guru, who, as the last chants of the marriage-ceremony were dying away, called out to the Prince that he must give him Rs. 500, a piece of land, some mango trees and other backshish! The above ceremonies are performed both at the bride's and bridegroom's houses.

The corner post of the mandap, now red-painted wood, but formerly of stone, properly inscribed—according to the prescriptions of the "Silpa S'astra," or rules of architecture—being duly set, the bride's father performs the ceremony of invoking the nine *grāhas*, or planetary influences, with Rahu and Khetu. He builds a fire at the proper spot in the mandap, and while the Brahmins chant their mantrams, throws into it rice, which has just been cooked over it, and clarified butter (*ghée*), fuel of *samidha*, one of the nine kinds of wood prescribed for such occasions, *raw til* (sesamum seed), and *jowta* (a grain something like rice). The bridegroom does the same at his own house.

The same evening I was allowed to witness the unimpressive ceremony of invoking the favour of Ranade (corrupted into Randal) or Suryadeva, the spiritual, central power which is within the visible orb of day, the real vortex of the attractive power which
binds to him the worlds of our solar system. It was a most noble ideal, most shockingly degraded in this ignoble puja. A hideous black, bedizened image betokened the mighty sun-god, and the celebrant was an untidy wretch who sat before it until he was seized by a fit of trembling, exactly like that of a modern medium, when he leapt to his feet and jumped about, with rancorous cries. If questions are put to him then, he is supposed to answer under inspiration and to prophesy about coming events. I watched him closely and was persuaded that he was a humbug. To test him, however, I put two questions—one as to the results of my present journey, the other as to the death of a certain person—and time will decide between us. Certainly, as to the second question, his prophecy was the reverse of my own expectation.

On the following day the bridegroom's presents to the bride were brought in procession and deposited in the mandap, along with the bride's dowry. The two together made a most gorgeous show, a glittering bead of colour and sparkle. Kusumavati would have dresses enough, one would think, for her natural life. There were over 200 of the gay-coloured short jackets worn by high-caste Rajput ladies, and no end of sarees in gold-cloth, purple, crimson, rose, amber, tea-rose, dark and pale blue, emerald, eau-de-Nil, violet and other silks, with deep ends and continuous borders deftly and luxuriously embroidered—some worth over Rs. 1,000 each. Then there were trays and tablefuls of Indian jewellery, in simple gold and encrusted with gems, some given by the bridegroom, more by her father. Then vessels, trays and lamps of silver, of brass, and of composite materials; quilted silken bedspreads, filled with downy tree-cotton and other things too numerous and bewildering to mention. All these presents to a chieftain's daughter, the daughter of an ancient race, were brought on the shields of clansmen—old, age-blackened, brass-embossed bucklers of thick buffalo-hide, that looked as if they might have been borne centuries ago. When Kusumatav and her father wished me to take away some jewel in memory of the wedding, I expressed my preference for one of these grimy shields, and it was given me to hang on the walls of "Gulistan" as a perpetual reminder of one of the most romantic events of my life.

The wedding ceremony proper is most interesting to a non-Hindu. Its inner meaning is the visible union of the man and the woman, their joint invocation of all good powers, the establishment of the domestic hearth and the making of the home. Both the parties—the bridegroom coming first—are welcomed at the threshold of the mandap with Sanskrit mantras, the placing of the red spot (tilak) on the forehead, the libations of holy water poured from a leaf of one of the auspicious trees, the waving of small models of the implements of tillage and of the household—the plough, the distaff, the rice-pounding pestle, &c. Before his coming, the bride's parents sit facing the priests on separate cushions, but linked together by a silken scarf, one end of which each holds in his or her hand. Because in a Vedic ceremony the
wife may not hear the verses save when thus, as it were, united with and merged in her husband. The pair are then made to pass through a special ceremony whose purpose is to purify them so as to make them fit to give over their child to her chosen husband, and the same is done to him to make him fit to receive the precious gift.

The bridegroom being received and seated, the bride is brought, veiled, by a procession of females singing auspicious songs, and led to her cushion facing that of the bridegroom. Then follow various ceremonies, including giving over the bride by her parents, with an accompanying libation of water, the most ancient sign of the gift, the joining of the hands of the young couple, the tying to the wife—she is now a “hand-fasted” wife—of an end of the scarf which is tied to the groom and so kept throughout the rest of the function, and the four-fold circumambulation of the hearth-fire by the couple, the wife at her husband’s right hand. The wife is always thus placed except on three occasions—viz., when sleeping, making Pitri Karma (ancestor worship), and when giving gifts of land and elephants, for particulars of which latter see the slokas in Dana Chandrika.

All high-caste Hindus are said to belong to one or the other of the four Vedas, and at their marriage ceremonies the mantrams and other slokas recited are from their particular Veda. The verses are the same for Kshatriyas as for Brahmins, but custom has introduced changes in puja and offerings according to the gunas of the castes. Thus the guna of the Brahmin is Sattva, that of the Kshatriya the Raja guna, and therefore there is a splendid illustrative of princely magnificence which is absent from the corresponding ceremony of Brahmins. Harisinhji’s family belonging to the Yajur Veda, and Harbamji’s to Sama Veda, a double set of mantras had to be chanted for each side.

At the completion of each circumambulation of the fire, the young couple offer ghee, java, and tala, three kinds of fuel. They finally sit side by side and receive the congratulations of friends and such gifts as may be offered. They then go to the bride’s father’s house and make the curious ceremony of pouring seven small quantities of ghee from either mango or asopalawa leaf cups, so as to make them trickle down the house wall, at the same time invoking the favour of the Tirumurthi—Brahma, Vishnu, and Siva. This finishes the marriage, and the twain are thenceforth one flesh.

Those familiar with Hindu religious customs are aware of the fact that the guarding power of religion follows the being throughout. The first pregnancy of the mother being announced, there is a fixed ceremony for the benefit of herself and her future offspring, which is performed in the seventh and ninth months, the mantrams being taken from the Rik, Yajur and Atharvavedas, while in the eighth month those of the Sama Veda are employed.

The bridegroom was brought to the ceremony in a grand procession, with wild strains of martial music, the shrill notes of reed instruments and the resonant boom of the war drum, beaten by a
grey-bearded old warrior riding a horse. An escort of Bhaunagar cavalry headed the cortège, and Prince Harbamji was a shining blaze of gold and jewels, riding a milk-white steed and surrounded by the glare of many torches. The return of the wedded pair to the bridegroom's house was a much quieter affair and they were left in due time to the sweet intimacy of their new relationship. A handsomer, more winsome pair it would be hard to find; he intellectual, dignified, and high-minded, she an Indian beauty of rare physical and mental endowments, for she has been thoroughly well educated and her life has been lighted by the sunshine of a happy home and the companionship of a most loving father and mother.

A wedding in Kathiawar draws hundreds of people together, as honey attracts flies. The cost of feeding the multitude is a burdensome item, as the following statistics of the Harisinhji wedding will prove.

Of Prince Harbamji's party there were in all but 52—kinsmen and servants—he having come a distance of over 1,400 miles, from Bhurtpore to Varal. Harisinhji's relatives numbered 100, and their followers 400. There were 150 horses and 100 bullocks (together drawing 50 vehicles), which consumed daily 80 tons of hay. Fifty troopers were entertained. Of milk 200 gallons were drunk daily.

But there were also the noble army of bards to be reckoned with, to the number of 827. They are of two classes—Dasundis, or those who are attached to a family or clan, of whom there were present 154; and Charans and Bhabas, commoner fellows, wandering minstrels and recitationists, numbering 673. These, by immemorial custom, are entitled to receive from the bridegroom's side, presents of value, and from the bride's, food throughout the ceremonies. Then the tatterdemalion horde of beggars, swarming from the whole country-side, no one knows whence. There were Mirs and Lunghas, who follow Islam, but are given alms: they numbered 367; then Kathis—a race supposed to be of Scythian origin, who now occupy the whole of Central Kathiawar, to which, as it will be seen, they gave their own name. Of them, there were 388. Other mendicants, Brahmins, Bawas (Hindu ascetics), Fakirs (Mussalmen ascetics), &c., there were 2,066; of Bhânds (buffoons), 3; a troupe of 5 clever village actors, a class of people who sometimes render with great dramatic ability scenes from the Puranas, and legends of heroes and heroines; of musicians, there were 7; and, finally, a troupe of Tanjore dancing-girls from Baroda, brought by request, to amuse the wedding-guests. It will thus be noticed that poor Harisinhji had to cater for no less than 3,663 bidden and unbidden guests, besides the 600 odd of the kinsmen and clansmen of both sides.

So was made the beginning of another princely Kshatriya family, with whom be peace.
EDUCATIONAL CONFERENCE IN KATHIAWAR.

The Conference which we referred to last month, held under the presidency of Mr. M. A. Turkhud, Educational Inspector, Kathiawar, had for its object the consideration of the existing standards for primary schools on the lines laid down by the Education Commission of 1883. The recommendations of that Commission were as follows: "We recommend that the standards of primary education in each province be revised, with a view to simplification and to the larger introduction of practical subjects—such as native methods of arithmetic, accounts, and mensuration, the elements of natural and physical science, and their application to agriculture, health and industrial arts. But no attempt be made to revive general uniformity throughout India." The Conference was opened by Mr. Turkhud at Verawal, by welcoming the representatives of the different States, who at much personal inconvenience had made a point of attending, in spite of the very hot season. He also expressed thanks to the Dewan Saheb of Junagadh for agreeing to the proposal that the Conference should be held in that State, and for the cordial help he had given in regard to the arrangements, and he specially mentioned the sympathy always shown by Mr. Bejonjee, the Dewan Saheb of Gondal, in everything that concerned educational progress. After Mr. Turkhud had explained the purposes of the Conference, Mr. R. C. Desai, in the name of the representatives who attended from seven States, thanked him for his words of welcome; and the Dewan having also spoken on the importance of the work undertaken, the delegates and other members of the Conference were addressed by Rao Saheb Ganpatram Anupram Trivadi. He first referred to the two previous Conferences held in 1894 and 1895, when the standard for higher schools and girls' schools had been revised, and he continued his speech as follows, explaining the drift of the new suggestions to be brought forward:

It is necessary to say at the outset that we have taken the greatest care not to depart from, or to make any alteration in, the
existing standards, unless we had strong reasons to do so, because we have started with the axiom that the learned gentlemen who revised the Government standard in 1887 must have examined each subject in all its bearings: and, therefore, wherever a departure or a change has been made the reasons for the same will be placed before you.

Another thing which has exercised our minds is to learn the local wants of the Province and the people, and find out the means of educating them, so that the same can be supplied in the highest degree and the best possible way, and with the least loss of time.

The third thing which we have borne in mind is that we were once little children, as little as those for whom we are trying to frame the new standard for primary education, so that sight may not be lost as to how the gradual opening of the faculties of children may take place spontaneously, as it were, what subjects young minds hunger after, how their appetite was to be appeased, and by adopting what means their dormant powers could be awakened. These thoughts have always been before our eyes.

The fourth thing we have kept before us is the difficulties which experienced teachers have met with while giving instructions to their pupils. It is our earnest desire that these difficulties may, as far as practically possible, be removed, and that the constitution of the new standard may prove a guide to them.

Fifthly. Last though not least, advantage of the two-fold experience of the old Inspecting Officers of the Province, who were once all teachers, as they are now Inspectors, has been taken in framing the same.

In thus revising the standards for primary schools, the views of all the Educational Conferences hitherto held, and those of the teachers and examiners, have been fully requisitioned, always bearing in mind the entourage of the native child; but with all this, it is not to be supposed that the standards now proposed are either infallible or unimprovable. With the progress of education and with the progress of the people and the times, the standards must be progressing; and as those of 1876 were revised in 1887 and those of 1876 were a product of those that went before them, it would be no wonder if what we have been trying to do to-day, after about a decade, were to undergo the same process after ten or even five years.

True education must begin with the birth of the child and must spring from home, and so long as we have not such educated homes in the land, no well-bred mothers to exercise a sweet motherly rule over a growing family, and thus lay the firm foundation of training the children's faculties of observation and memory and forming habits of order, cleanliness, health; morality, religion, and physical training, we, at the best but outside workers for the young, must be prepared to move only with a limping gait, supported as it were by artificial crutches; but the attempt is intensely philanthropic, as the object to be attained is the highest good. As the child is father...
to the man, and as the moulding of the child to a large extent depends upon our method of teaching and test of examining, we should carry with us in word and deed the grave responsibility of the noble task we have set before us—namely, the building of the future man. We pray to you all to ever bear in mind the magnitude of the work and the serious responsibility it involves; we ask you to examine carefully the gradual elevation of the steps (or standards) which the children have to climb one after the other, and in which the teacher is expected not to be the child's crutch but his guide and his help, as showing the way onward, and thus making him become reliant and self-respecting. These noble traits the examiner has to draw out from him in sympathy with the teacher. Whether the grades marked out will evolve the consummation devoutly to be wished is for you to see. We humbly hope they may. We ask for your generous sympathy and co-operation, that the much-wished-for action may be taken in the desired direction. We have, I know, the best wishes of the people to back us, and with your help and hearty good-will we hope for the best.

The Conference held sittings from May 13th to May 21st, and proceeded in a business-like manner. The new standards agreed upon have not yet been published, but it is said that the local wants of the Province were fully taken into account; that physical and moral instruction were provided for; and that the curriculum for girls' schools was determined with a view to prepare the pupils to be useful as wives and mistresses of households. Mr. Turkhud describes the occasion as "a very successful chapter in the history of education in this Province," and it is satisfactory to learn that the Nawab Sahib of Junagadh has made a grant of Rs. 5,000 towards the preparation of a new series of Reading-books, as resolved upon by the Conference.
REVIEW.

INDIA: FORTY YEARS OF PROGRESS AND REFORM.

This book is best described by its second title. The first title is only partially applicable; for a full history of progress in India during the last half century would necessarily include accounts of many reforming movements, and of many earnest and distinguished workers in various parts of the country. The subject as a whole is a large one, not to be dealt with in a single volume. But the author gives a concise sketch of general matters connected with the enlightened advance of the last forty years as a frame-work to his brief biography of a well-known reformer; and, taking the book as best designated by its second title, it has much merit, and is of real interest for all who care for the progress of India. Mr. Karkaria's style is lucid and well-sustained, while his views are hopeful, but moderate and practical.

The name of Mr. Behramji Merwanji Malabari is very familiar to our readers. One is surprised to find that his father was called Dhanjibhai Mehta—which names ought, therefore, after the custom of the Parsis, to have followed his personal name Behramji. But his mother married a second time and he was adopted as a son by his stepfather, Merwanji Malabari, a dealer in sandal wood and spices, from the Malabar coast, which accounts for the surname Malabari. The second marriage turned out unhappily, so the boy grew up fatherless. The mother, Bhikhibai, however, was a woman of strong character, and she exerted a lasting influence upon her son. She is described as strong-willed, sensible, courageous, and with tender sympathies—which were not confined to her Parsi neighbours. She treated Hindu women and children with the same practical kindness that she showed to those of her own creed. On one occasion she sheltered and nursed a poor little homeless infant, although it was found to belong to the sweeper caste. Another time the following incident occurred.
"When her beloved son was stricken with small-pox, and on the point of death, she refused to listen to a quack, who advised her, as the only way of saving her son, to cut off the nails and eyebrows of another boy and offer them as an appeasing sacrifice to the goddess of small-pox."

"Though tremulously anxious for the recovery of her son, who was her all-in-all, Bhikabai would not employ such cruel means as to endanger the life of another's son even to save her own. "All the boys in the street are my own sons," she generously cried. Happily, her son recovered. She died at the age of thirty-three, when Merwanji was only twelve years old. She had done her best in restraining and guiding her son, and her memory has always remained with him. He now had to face the world alone, and Mr. Karkaria quotes the following lines in which he later described his position:

A man at twelve, in whom my grief confide?
No friend to watch me but the sainted guide,
And when this thought upon my reason stole
A sudden desolation overspread my soul:
Now sober grown, my mind to study turn'd,
And thus impelled, I fresh to school adjourn'd.

After both learning and teaching for a time in the Irish Presbyterian Mission School at Surat, under the Rev. W. Dixon, who proved a kind friend, he went, by Mr. Dixon's advice, to Bombay. Here he came under the very powerful influence of the celebrated missionary, the Rev. Dr. Wilson. He studied for Matriculation, but, failing in mathematics, he gave up any attempts at success in the University, and, while earning his livelihood by teaching, he devoted all his leisure to literature. Thus he describes his reading: "I have ranged aimlessly over a very wide field of poetry, English as well as Indian; also Persian and Greek, translated. As to English matters, Shakspere was my daily companion during school days, and a long while after that. Much of my worldly knowledge I owe to this greatest of seers and practical thinkers. Milton filled me with awe. Somehow, I used to feel unhappy when the time came for 'Paradise Lost.' His torrents of words frightened me as much by their stateliness as by monotony. Nor could I sympathise with some of the personal teachings of this grand old singer. Wordsworth is my philosopher, Tennyson my poet. Amongst my many prizes at school, I remember having received a bulky volume named 'Selections from British Poets,' carried home for
me by an older companion. I used to dip into this unwieldy folio, and got to know a little of Chaucer, Spenser, and other stars, earlier as well as later, through it. At school I had Campbell for another favourite, preferred Dryden to Pope, and Scott to some of his contemporaries. Cowper and Goldsmith I have always valued as dear old schoolmasters, Byron and Burns as boon companions when in the mood, Shelley and Keats as explorers of dreamland, who fascinate me by their subtle fancies.”

Malabari is next presented to us as himself a writer. He had great delight in his own vernacular, Gujerati. Even before going to Bombay he had composed verses, and Dr. Wilson arranged to get these published. So, after a while the book appeared, under the title of Niti-Vinod (The Pleasures of Morality). It is a miscellaneous collection of poems, some on very intricate subjects. Already he had begun to feel for the position of young widows in India, and the most pathetic verses in the volume referred to this subject. Mr. Karkaria explains that there are two kinds of Gujerati—the Hindu and the Parsi—which are becoming more and unlike each other, as the former acquires a greater resemblance to Sanskrit, while the Parsis introduce increasingly a Persian element into their form of vernacular. Although Malabari is a Parsi, he wrote his poems in Hindu Gujerati. They had a great success, and were approved and adopted by both Parsis and Hindus. Indeed, he was described as the first genuine poet among the Parsis, and many pieces of the Niti-Vinod have become popular songs among the Hindus of Gujarat. A year later he published a small volume of English verses, under the title of the Indian Muse in English Garb. This book was dedicated to Miss Mary Carpenter, in whose aims he naturally felt great interest. His eager study of English poets had accustomed him to Western metres; and, allowing for the extreme difficulty to a foreigner of fully entering into the intricacies of our rhythm, and accent, and idiom, his efforts in English verse were remarkable. He now began to work in a new line—in journalism, which may be said to have become his profession. After helping in various ventures, and thus gaining experience, he became connected with a then new paper called the Indian Spectator. He finally made himself proprietor of that paper, and in it he has been able to familiarise a large circle of readers with his earnest views and hopes in regard to social reforms. Some of the sketches in his book on Gujarat and the Gujaratis appeared in his own and another paper. That
book has been very much praised, and Mr. Karkaria holds it up as a model of its kind. Neither its style nor its humour can be always called refined; but Malabari's sympathy with suffering, and his hatred of oppression, which are so ingrained in his nature, are strongly shown in these sketches, and his keen observation makes all that he relates very vivid.

We now come to the main effort and aim of Mr. Malabari's life—the removal of certain domestic customs, which are antagonistic to the social welfare of the community. Mr. Karkaria remarks on the rigid conservatism of India in this direction: "On account," he says, "of the complex nature of the social organisation, and the long duration of the abuses it has given rise to, the task of reform of even the simplest kind becomes very hard and unpopular. . . . Customs with a ruinous tendency are introduced, take root in India, and are surrounded by a halo of authority. If left to themselves, these customs flourish with all the sancity of religion." It is especially to be noted that the women give all their support to this social conservatism; and being so influential in the family, they are in most cases able to resist all innovations. No arguments in favour of the great advantages to be gained from a change are of any avail—for one reply settles the question: "It is our custom." It may seem to follow from this that such an immoveable position cannot be assailed successfully by any amount of reasoning; and Mr. Malabari, being a Parsi, might be supposed to be altogether powerless in the matter. But there are always some whose minds are open to a change of opinion, and who can recognise that evil is evil through the channel of forcible representation. By degrees, too, cases arise where the old custom is evaded, and so, step by step, the new views insinuate themselves, and like roots of the sacred tree, force the stones of the old wall asunder. There is thus always a stage at which earnest speech and reiterated arguments have an important effect in breaking down the rule of ancient, but no longer desirable, procedure.

The customs which Mr. Malabari has specially opposed are, as is well known, those of early marriages and enforced widowhood. It was in regard to these that he wrote two able "Notes" of a tentative kind; and finding, by the replies which he received to these Notes, that Government could not interfere unless the people themselves desired its aid, he carried out tours in different parts of India, trying to rouse public opinion, and to make reform in these two
directions a national aim. He did not accomplish all that his enthusiasm, perhaps, led him to hope for, but he persuaded many to take up the cause, and he helped to form Associations, the members of which pledged themselves to further it. After some years, the Government saw fit to give some degree of administrative help by what is known as the Age of Consent Act. The rules as to the age for marriage are now under revision among many Indian communities; and though the proposed changes are by no means entirely due to Mr. Malabari, yet his advocacy of them has been a very important element in the progress that has been accomplished.

Mr. Karkaria writes as follows about Mr. Malabari's strong feelings in this matter: "The woes of the Hindu widow were known to him well enough. In his earliest volume of verse he has sung pathetically of them, and sworn like a knight-errant of old to eradicate them some day. In his boyhood he had witnessed some heart-rending results of premature marriage and compulsory widowhood. These haunted him by day and startled him from sleep at night. 'The sights burnt themselves into my brain,' he explained to a friend just before undertaking his crusade. 'It is not merely that I know the miseries of widowhood,' he protested to another friend; 'not merely that I feel them, feel for and with the widow: I am the widow for the time being.'" It is Malabari's vivid imaginative sympathy, combined with a strong practical sense of duty, that has actuated him in his unceasing endeavours to overthrow customs which he perceives are physically and morally hurtful. He has been often called one-sided and visionary, and it is stated by many that the treatment of widows is more satisfactory than he represents it to be; also that child-marriages have good tendencies. It is possible that in some respects he may generalise too freely; yet who can but look with dismay and sorrow on the numbers of children betrothed irrevocably as infants, and frequently becoming widows by the time they can speak and run? If there were no child-marriages there would be no child-widows; and, apart from these results, why should young children be thus bound before they can in the least understand the burdens with which their parents often load them? All who have been led to consider the subject must be grateful to Mr. Malabari for his strenuous exertions. We trust he will long live to continue his noble work.
THE INDIAN INSTITUTE AT OXFORD.

[We recorded last month the final opening, on July 1, of the Indian Institute at Oxford by the Secretary of State for India. The following is the opening speech made on the occasion by Sir M. Monier-Williams, M.A., Hon. D.C.L.]

Through the generosity of numerous friends of India this Institute, the aim of which is to be a centre of teaching and knowledge on all Indian subjects, is at length finished in all its parts; and, as acting trustee of the funds entrusted to Lord Brassey and myself, it has become my duty to give an account of my stewardship, and, in the name of the subscribers and donors, to present the building to the University, in the completeness of its original sign—a design worthy of Mr. Basil Champneys, its architect; worthy, I think, of Oxford; and worthy, I hope, of our great Eastern Dependency.

For some time it has stood in the very midst of our Colleges, eloquent with the silent reproach of a half-finished structure; and suggestive, as some have thought, of a half-hearted zeal in the carrying out of that important object which led to the laying of the foundation-stone by the Heir-apparent to the Throne.

In real fact, difficulties connected with the extension of the site, and still more, pecuniary deficiencies, have impeded the accomplishment of the work.

It is to his Highness the Thākur Sāhib of Gondal, with whose presence we are honoured to-day, that the removal of the reproach of incompleteness is mainly due. His two donations (amounting to £4,500) have enabled us to complete the building, and in commemoration of his munificence we have called our best lecture-room the "Gondal Room."

But his Highness would assuredly blame me if I were to allow his recent benefactions to cast any shade of forgetfulness over those of previous donors. At least a thousand persons must have aided in the production of this building and the enrichment of its Library and Museum.

Unhappily I have not the thousand tongues of the mythical sacred Serpent of India, or I might perhaps be able to name them all in the time allotted to me.

So far as I know, every subscriber and benefactor living within a day's journey of Oxford, whose address it has been possible to ascertain, has been invited here on the present occasion. The
majority have written to express their regret at not being able to attend.

Many, alas! have been taken from us by death. Nor need this surprise us when we call to mind that those who have cooperated in the accomplishment of this undertaking have been, so to speak, pioneers. They have been the first to break ground in a previously untrodden field of effort.

It is now twenty-one years since, standing in our Convocation house, close to this spot, I first advocated the founding of a centre of Indian studies in our University.

It seemed to me that if it was the duty of a University to extend the limits of knowledge on all subjects, we in Oxford were bound to do something more than merely encourage the teaching of Sanskrit; we were bound to promote a knowledge of the spoken languages, literatures, religions and customs of those 290 millions of fellow-subjects whose destinies and well-being the Providence of God has entrusted to the Government of the United Kingdom.

My proposition met with immediate acceptance, and to make a beginning I sailed for India in October 1875.

There I lost no time in waylaying the Prince of Wales as he was landing from the Serapis in Bombay Harbour. His Royal Highness at once promised his support, and we all know how faithfully he kept his promise and how much we owe to his aid.

Then followed the gracious help of her Majesty and other members of the Royal Family. Is there a single good work projected anywhere in our native land which is not encouraged by our gracious Queen and the Royal Princes and Princesses, not only by their sympathy and influence, but by their active and substantial assistance?

Then my next step, I am almost ashamed to say, was to pursue Lord Brassey, who in 1875 and 1876 was circumnavigating the globe. I followed him everywhere, if not personally, at least by letter upon letter. The result you know. He became co-trustee with myself, of all the moneys subscribed, and he was himself the largest contributor. His contribution, with accruing interest, has amounted to about £10,000.

Time would fail me even if I restricted myself to the naming of only the principal donors, of either money or of other gifts.

Pecuniary aid has been accorded to us by our Chancellor, Lord Salisbury, by successive Viceroy's, Governors, and Secretaries of State; and we have Lord George Hamilton here to-day, to crown his previous kind assistance by inaugurating the completion of the building in person.

Then we have received large grants of money and other gifts from the Native Princes of India—from the Maharajas of Baroda, Travancore, Mysore, the Maharani of Vizianagaram, the Maharani Surnomoyee, the late Nizâm of Hyderabad, and many others, and most of all, as I have before stated, from the Thâkur Sâhib of Gondal.

Many of our London City Companies have been as liberal
towards us as they always are in supporting every important and useful undertaking. At the head of all stands the Mercers' Company, whose Master we are glad to welcome here to-day.

A balance-sheet will be drawn up by a chartered accountant and printed, so soon as the latest accounts have been settled.

And may I not confidently say to those subscribers and donors who have come to witness this act of inauguration: Look around, and tell me, have you not here good value for your money? Do you not feel solid ground for satisfaction in the contemplation of what your liberality has effected?

First—you have the most central site in the University. I confess that for a long time I felt that the hope of acquiring such a site was a mere dream of my ambition; and I now acknowledge with gratitude the public-spirited willingness of the Warden and Fellows of Merton College to part with the block of houses formerly occupying this spot, for an object which they believed to be of national importance, and at a price which, considering the excellence of the position, was not excessive.

Then you have an Oriental Library, which will soon be second to none in Europe. A large number of liberal benefactors might here be named, and among them Mrs. Braithwaite-Batty, of Oxford.

And I must by no means omit to mention that the late learned Dr. Malan, whose son I am happy to say is here to-day, has been in this respect our greatest benefactor, as you may judge for yourselves by inspecting the "Malan Library" in the room set apart for its reception. Even the Bodleian over the way, with all its plethora of wealth, has not some of the treasures to be found on our shelves.

Again, you have a Museum sufficiently large and already sufficiently well filled to illustrate the industrial, religious, and social life of the whole of India.

In brief, both Library and Museum will offer an epitome of that wonderful country, of its multifarious races and peoples—peoples whose literature is the admiration of the Western world, who invented for themselves the sciences of grammar, arithmetic, astronomy, logic and music, and who, however far behind Europe they may be in physical research, are certainly our equals, if not our superiors, in metaphysics and philosophy.

Henceforth the portal of this Institution, standing open in the very heart of this Cathedral City will invite every passerby to enter and gain some knowledge of his Eastern fellow-subjects—of their thoughts, words, works and ways. And I trust a time is coming when it will not be possible to say that India is in more danger from the ignorance and apathy of her rulers than from the invasion of her enemies.

Nor must I omit to draw your special attention to the originality and peculiarity of India's music, because its most eminent living exponent, Raja Sir Sourindro Mohan Tagore, of Calcutta, has not only presented us with a priceless collection of musical instruments, but has sent us a hundred additional costly
gifts to be added to our Museum, as a memorial of his interest in this day's proceedings; and, further, has written and set to music expressly for the occasion some Sanskrit odes dedicated to the Institute, and the singing of which he desires may accompany the gifts.

You see some of these gifts before you, and Mr. A. F. Ferguson, B.A., of Magdalen College, with the advice and assistance of Sir John Stainer, Dr. Mee, and Mr. Fuller-Maitland, of Trinity College, Cambridge, has kindly made a selection from the odes, and will sing them before the close of our proceedings.

Then, lastly, and most emphatically of all, you have in this building not merely an outward, visible, and concrete sign of the nation's interest in India: you have in it a really working Institution. Work is its raison d'être: work is its life. Its numerous Lecture-rooms, Reading-room, Library and Museum, all inter-communicating and inter-dependent, aid each other by conveying instruction through the inter-action of ear and eye.

Even in its incomplete state this Institute has already done much good and useful work. Sanskrit, Arabic, Persian, Hindustani, Marathi, Gujarati, Bengali, Tamil, Telugu, Burmese, Turkish, have been effectively taught here by able lecturers, and public lectures have also been given on the literatures, laws, history, and religions of India; and the only reward sought for is the power and the means of accomplishing still more effective work in the future.

I need not speak for it any more. The Institute is now of age. It can speak for itself. Nevertheless, although twenty-one years have elapsed since its first rudimentary origin, it has not yet attained to the full measure of its stature and capacities. Life and growth are essential to each other. The Institute has hitherto expanded gradually by a secession of increments, and has still before it a vista of potential increasing usefulness, if only its growing energies are properly nourished and adequately fed.

And let me, before concluding, express my regret that in one respect this Institute falls short of its original aim.

My desire always has been that it should have, so to speak, two arms—one extending itself to aid Europeans in the pursuit of Eastern studies, the other stretching out a helping hand to young Indians in the prosecution of Western studies.

I therefore made a second voyage to India in 1876–77, and a third in 1883–84, and ultimately succeeded in inducing the Supreme Government there to found six scholarships, of £200 a year each, for deserving natives who were to have been attached to this Institute, and to have gone through their University course under the supervision of its Keeper and Curators, or of some Tutor appointed by them.

The Viceroy and his Council assented to my proposal. The scholarships were founded: but Lord Kimberley—then Secretary of State for India—declined to sanction their necessary connexion with this or with any particular Institution.
His decision has been a source of abiding disappointment to me, because I feel now, as I felt then, that youthful natives of India who come to our Universities for the completion of their education, are left too much to themselves; and, cast adrift during six months of vacation—without personal guidance and guardianship—run a great risk of becoming deteriorated in character rather than improved. I therefore earnestly trust that the duty of undertaking such guidance and guardianship may one day be committed to some officer of this Institute.

Unhappily our Institute is very insufficiently endowed. Its income suffices for the maintenance of its material structure, but not of its working machinery. There is not even a proper stipend for its Librarian, and we cannot afford a Curator for its valuable Museum.

We are told that the times are hard, that the University is threatened with pecuniary straits, that even the Hospitals are starving, that philanthropy is everywhere crying out for an increase of resources, and that millionaires who endow great public Institutions are likely to become as extinct as the dodo—yet only the other day a sum of £680 was given for a penny Mauritius post-office stamp!

And most certainly the Indian Institute has hitherto had no cause to complain of any lack of generous assistance.

I do not therefore despair of an increase of means which shall keep pace with its advancing powers and capabilities; and in that confident expectation I now, in the name of the subscribers and donors, make over the completed building to you, Mr. Vice-Chancellor, and merge my trusteeship in that of this University, which you so ably and courteously represent.

LECTURES FOR INDIAN LADIES.

It is well known that the chief obstacle in the way of the education of Hindu and Muhammadan girls is that they must, in accordance with the customs of their country, be withdrawn from school at nine or ten years of age, or even earlier. Unless some means can be devised for continuing their education in after years, not only does it make no further progress, but the little that was learned at school is apt to be forgotten. For this reason every device for instructing Indian women is of value, and a brief account of efforts in this direction that are being made in Madras may be of interest.

About three years ago some Hindu gentlemen connected with the Social Reform Association there, planned the
organisation of lectures for Hindu ladies, and asked me to help them to carry out the scheme. I found that they also wished that opportunity should be taken of the meetings to encourage social intercourse among the ladies who attended them, and also that the promoters of the scheme were prepared to pay the lecturers. Of course, I was only too glad to help.

We arranged that the lectures should be prepared in Tamil (as few of the audience understood much English) and that they should be delivered by school-mistresses conversant with English, but whose vernacular was Tamil or Telugu. The honorarium to be received by the school-mistress for each lecture of an hour's duration was fixed at seven rupees eight annas, and has, I believe, usually been met by the admission fees of eight annas each, paid by the ladies attending the lectures. By the kindness of managers of girls' schools in Madras, the lectures have been delivered in one or other of the girls' school-houses there; care being taken to choose the most central ones. With the exception of holidays and one or two other occasions, the lectures have been delivered monthly; usually on the third Saturday of each month, when both school-buildings and the services of school-mistresses were available.

When the first tentative list of subjects was drawn up, it contained, I remember, among others, "Domestic Economy," and "The Solar System." The Hindu gentlemen condemned the latter at once as "too difficult for women," and requested that the first lecture might be on "Domestic Economy." Realising, however, that a great deal depended on making the opening lecture attractive, we eventually chose for the subject "A Trip to England," and illustrated it by lantern slides. Well do I remember that first lecture, held in the small upper room of a Hindu school-house. It was well attended by Brahmin and other caste Hindu ladies (and their children). One of them, an old friend of mine, received us all, introduced us to each other, and at the close of the meeting distributed flowers and pan supari. The lecture, which was well delivered by a Native Christian school-mistress who has been in England, seemed to thoroughly interest the audience, and this is true of all the lectures which followed. We have been fortunate in obtaining interesting ones; all written for the purpose, chiefly by English ladies in the Madras Presidency. We have also been fortunate in our lecturers, who have thoroughly mastered the matter, carefully translated it into Tamil, and then delivered it in a conversational and
animated manner. Questions from members of the audience are not infrequent, and are always welcomed and responded to, and these have sometimes led to quite lively discussions. It has also been the custom for the lecturer to question her audience from time to time and at the end of each lecture, in order to be sure that the lecture is understood. A few of the Hindu ladies have written good accounts of some of the lectures, showing that they have followed and remembered them well.

The first lecture was, I think, followed by one on "Domestic Economy," and then (at the special request of the ladies themselves, who apparently differed from their lords on this point) a course of three lectures on the Solar System was delivered, and illustrated by excellent slides in the lantern. At the close of these, I asked the audience what subject we should now take up, and was told, "We want to know something about our nerves and our bones." Accordingly, the wife of one of the Professors at the Presidency College kindly wrote a course of six very simple lectures on Physiology, and her husband lent us excellent illustrations and prepared some experiments, which added to the interest. One of the best attended of the lectures was the one on "The Life of the Queen-Empress." This, and as many as possible of the others, were illustrated by slides in the lantern so kindly given to me by Miss Manning. Other subjects taken up are "Nursing the Sick," "The Life and Work of Ramabai," "Scenes in Europe," and "The Town of Madras." A course of six lectures on "Training Little Children," was much appreciated by the young mothers in the audience. Educational principles were set forth in very simple language, and then illustrated by kinder-gartening a class of little children. We took care that the stories, games, songs, natural history, &c., should be thoroughly Indian. Hindu school-mistresses were also admitted to this course, and I believe that it was appreciated and found helpful.

Two years after the lectures were begun, a committee, including English and Hindu ladies, was appointed to manage them. One of the Hindu ladies has made some good suggestions regarding their conduct, and has herself written and delivered one on "Etiquette among Hindu Ladies." Not the least valuable outcome of the lectures is the natural and pleasant friendliness to which they lead, not only between the Hindu ladies themselves, but also between them and English ladies. The latter have been most kind in writing lectures, and several English ladies
are present at almost every lecture and join in the social chat which usually follows. About a year ago, two Brahmin ladies interested in these gatherings gave a garden-party in the grounds of the Agricultural College. English as well as Hindu ladies were invited, and a very charming little party it was. Other expeditions have also had their origin in the lectures. The description of a steamer in the very first lecture so much interested some of the audience that when, soon after, a man-of-war anchored in the harbour, they persuaded their husbands to take them on board, and one of them wrote a very good description of the trip and published it in a Tamil magazine. After the lectures on Astronomy, we organised two visits to the Observatory, where, through the kindness of the Government Astronomer, forty Hindu ladies on the first occasion and seventy on the second saw the moon, Jupiter, nebulæ, and several constellations, through the great telescopes. It is pleasant to hear, while temporarily absent from Madras, that the lectures are going on, the last being on “Sledge and Horseback to Siberia.” One on “The Tower of London,” written by the wife of the Judge at Tinnevelly, is awaiting lantern slide illustrations before it can be delivered. A letter from my Brahmin friend, the writer of the lecture on Etiquette, also brings the welcome news that the Hindu ladies chiefly interested in the lectures have been photographed in a group, and that a copy thereof is on its way to me.

The least satisfactory feature about this work is that few take advantage of it; the average attendance at the lectures is only about twenty. It is true that those twenty are so enthusiastic and interested that they are more satisfactory than a large but indifferent audience would be. Still it is much to be desired that more should attend, and that, in course of time, the lectures should be delivered more frequently. The chief difficulty in connexion with them is to obtain a sufficient supply of simple, instructive and interesting lectures with attractive illustrations. If any who read this will help us with such lectures and illustrations, their aid will be warmly welcomed and will do much good.

Isabel Brander.

Forres, Scotland.
I. A man, standing before a portrait, said:
Brothers and Sisters have I none,
But this man's Father was my Father's son.
Whom did the picture represent?

II. THE CARPENTER'S PUZZLE.
A ship having sprung a leak at sea, and being in great
danger, the carpenter required a square piece of wood to
mend the leak, exactly two-ninths the size of the accom­panying cut. But he could only find a piece of wood with
holes in it, as represented here. How could he get a square
piece for his purpose out of this piece (two-ninths the size)
without including a single hole?

\[ \begin{array}{cccc}
  O & O & O & O \\
  O & O & O & O \\
  O & O & O & O \\
  O & O & O & O \\
\end{array} \]

ANSWERS TO PUZZLES OF LAST MONTH.

I. The Mother to her daughter spake:
"Daughter," said she, "arise!
My Daughter to her Daughter take,*
Whose Daughter's Daughter cries."
What was the relationship of the first-mentioned to the last?
Answer.—Great great great-grandmother.

* The full-stop of last month was a misprint.

Puzzle I. does not admit of any simple answer, because nobody can tell what is meant to be the antecedent to the pronoun "her" in the third line, and what to the relative "whose" in the fourth. Indeed, as the punctuation stands, the unfortunate "whose" is cut off from all antecedents: for the printer (let us hope it is not the Editor or the composer) has put a full stop at the end of the third line.

If we pluck up our courage to disregard the stop, we find an unbroken sentence, consisting of the third and fourth lines, with four daughters in them. And the grammar admits of two constructions.

1. Either the pronoun "her" may be referred to the first of the four daughters, and the relative "whose" to the second. If so, the fourth daughter who cries belongs to the daughter of "my daughter"—i.e., is the great great grand-daughter of the Mother.

2. Or the relative "whose" may find its antecedent in "her," and the pronoun "her" its antecedent in the unknown lady whose grand-daughter is crying. In that case, the fourth daughter who cries is the daughter of one who is the daughter of somebody otherwise undescribed, and who may be related to the Mother in any way, or may be no relation at all, for aught that the propounder of the puzzle tells us. It has been assumed that the relationship required is that between the Mother and the fourth daughter who cries. But even that is left in doubt. If the Mother is meant, why not call her Mother? The expression "the first-mentioned and the last" is rather adapted to express two objects in the same category—i.e., the first-mentioned daughter and the last. The propounder has forgotten to supply a substantive for "first-mentioned." But query—perhaps, this is part of the puzzle? The only discoverable puzzle is to make out what the composer means to say: his ambiguity of language having been aided by the ingenuity of the printer. The grammar once fixed, no puzzle remains.

Touchstone.

II.

From six take nine;
From nineteen take twenty;
From forty take fifty;
And leave a remainder of six.

Solution.—From SIX take IX; from XIX take XX; from XL take L; and the remainder is SIX.

\[
\begin{align*}
\text{SIX} & \quad \text{IX} = S \\
\text{XIX} & \quad \text{XX} = I \\
\text{XL} & \quad \text{L} = X
\end{align*}
\]
TAMIL LULLABIES (LITERALLY CRADLE-SONGS) AND NURSERY SONGS.

CRADLE SONGS.

Cut the green bassia tree,
When milk flows from it,
As soon as possible,
Put the child in the cradle—
Oh Uncle, who puts the child in the cradle,
You, in accordance with this,
Do not go until you have eaten rich food.
Do not go hungry away!

Note.—This cradle-song refers to the Hindu custom according to which a new-born child should be placed in its cradle by its uncle, who, in return, should receive rich food.

Oh child, who came to save me,
Oh jewel of my eye, who like light
Enlightens our caste, sleep!

My child, why do you cry?
Mother will take care of you.
Who has done anything to you?
Tell their name.
Cease to grieve, sleep!

Don't cry uselessly my child!
Say who beat you.
Say who touched you,
We will punish them.

NURSERY SONGS.

THE BEAUTIFUL DEER.

"Oh beautiful deer, you playful uncle, where, where are you going?"

"I go to the Maleiyan tank."

"Why do you go to the Maleiyan tank?"

"I go to get mud."
"What is the mud for?"
"To make mud cups."
"What are the mud cups for?"
"To keep money in."
"What is the money for?"
"To buy an ox."
"What is the ox for?"
"To give dung."
"What is the dung for?"
"To plaster the house."
"What is the house for?"
"For a child to be born in."
"What is the child for?"
"To leap and play in the oil-bath,
To lie and play on the date-palm mat,
To sit and play on the reed mat.
To trip and play on the screw-pine mat,
To run and play on the palmyra mat."

CROW, CROW.

"Crow, Crow, where did you go?"
"I went to eat food."
"What food did you take?"
"I took straw."
"What did you do with the straw?"
"I gave it to the ox."
"What did the ox give?"
"It gave dung."
"What did you do with the dung?"
"I made bratties."
"What did you do with the bratties?"
"I gave them to the potter."
"What did the potter give?"
"He gave a pot."
"What did you do with the pot?"
"I put it in the well."
"What did the well give?"
"It gave water."
"What did you do with the water?"
"I watered the flower-tree and the mango-tree."
"What did the flower-tree and mango-tree give?"
"The flower-tree gave a flower, and the mango-tree a mango."

Note.—Bratties are cakes of dried dung used as fuel in S. India.
BEND AND PLAY.

Bend and play, Ammal, bend and play.
O bending parrot! bend and play.
O golden girl! bend and play.
O āvārā flower! bend and play.
O lamp for a light! bend and play.
O dove of the temple! bend and play.
O swan! bend and play.
O beautiful child! bend and play.
O dove of the terrace! bend and play.
O peacock! O koil! bend and play.
O gold! O jewel! bend and play.
O minister of the world! bend and play.

*Note.*—The koil is an Indian bird.

WAVE HANDS.

1. Wave hands, Ammal, wave hands.
   You may go to the bazaar, wave hands.
   O kungu-flour! wave hands.
   O dove in the temple! wave hands.

2. Wave shoulders, Ammal! wave shoulders.
   You may see the garden, wave shoulders.
   Yet a little more wave shoulders.
   With delight wave shoulders.

3. Clapping clap, Ammal!
   "What is on your head, slave?"
   "It is only the Ganga pot."
   "Toddy will make giddy."

*Note.*—Kungu-flour is the coloured powder with which Indian women put a beauty spot on their foreheads.

The above songs have been translated by Mrs. Brander, Senior Inspectress of Girls' School, Madras, from the *Vivekachintamani*, a Tamil magazine, in which they were published.
PROGRESS OF SCHOOLS IN THE MYSORE STATE.

We have received from Mr. H. J. Bhabha, M.A., who lately paid a visit to England, the Report on Public Instruction in Mysore for 1894–1895. Mr. Bhabha held formerly the post of Secretary to the Government of Mysore in the Education Department; but last year that post was abolished, and he has since been appointed Inspector-General of Education — an onerous and responsible office — with great opportunities in regard to raising the standard of education in the State. These opportunities Mr. Bhabha, with the support of the Mysore Government, has been able largely to utilise. In no State in India is there more determination on the part of the authorities that education should be the rule instead of the exception, and in the last five years remarkable progress has been made, as the following facts will show:—

The number of scholars in public institutions has increased during that period from 66,501 to 83,398, and in private institutions from 16,196 to 27,622. The latter increase "shows," says the Report, "that the growth of departmental activity has in no way interfered with, but on the contrary encouraged, the spread of indigenous education in villages." It is specially encouraging that in the five years the number of girls attending public institutions has more than doubled, having risen from 5,805 to 12,231. Thus the percentage of boys under instruction to the total number of the school-going age has increased from 21.88 to 26.92, and the percentage of girls from 2.34 to 3.52. In the Madras Presidency the percentage of boys is less than in Mysore, 24.8 per cent., and of girls 4 per cent., from which number Mysore is not far distant. In other directions, too, has education in the Mysore State advanced in these five years. New Colleges and High Schools have been established, many Primary Schools, including seventy-four for girls, and four Industrial Schools, while training for teachers has been provided and encouraged. The kind of instruction imparted has been improved, and this, of all things, is most important. The examinations in all grades of schools have been revised,
with a view of making the teaching more thorough and less simply intellectual. In the Primary Schools, object lessons, drill, singing, narration of stories, and elementary hygiene have been introduced, and the text books and reading books have been re-arranged. In all lines there seems to be activity, and a conviction that imperfections must be recognised, and then removed in accordance with an ever-advancing ideal.

In the last year, to which the Report specially refers, much has been done towards rendering Teachers' Certificate Examinations more searching and more practical. Village Night Schools have been re-organised as to grants-in-aid. Students' Homes have been opened in connexion with the Maharaja's College, and with two High Schools, making it thus possible that boys from a distance can be safely housed while they are studying. Attention has been paid to infection, and to cleanliness of the pupils of vernacular schools. With regard to girls, the Report states that the number of girls under instruction was 12,760, which number does not seem to agree with the statement respecting the five years' progress already referred to, where the number of girls at school is stated as having risen from 5,805 to 12,231. Probably there is some point of calculation of this which can explain the discrepancy.

The well-known Maharani's Girls' School at Mysore, which is under the management of Miss Vokins, had 367 pupils on the rolls, 11 of whom were in the High School Department. Of these 313 were Brahmins. It is not usual that Brahmin girls are allowed to be educated at school, but in this State that caste forms a large portion of the population, and the special efforts made by Mr. Narasim Aiengar in the founding of this school, secured for it a high class of pupils. We are glad to learn that Home Education Classes are carried on, although of an elementary character, in connexion with the Maharani's School, and also with the Empress' School, at Tumkur. At the latter place there were 60 pupils. Two special classes, as we have on a former occasion mentioned, have been newly opened for the education of Hindu widows of the higher castes, with a view to training them for the profession of teaching. This is an admirable experiment, and if it succeeds, it may, owing to the high educational position of the Maharani's School, be tried in many other places. The Wesleyan Missionaries have a large number of Primary Girls' Schools, and also two boarding schools, chiefly for Native Christian children.
The following extract in relation to Village Schools is of interest, and it shows the continual efforts made for raising these schools in efficiency:

The state of the village Primary Schools has improved greatly during the last five years. The examination and inspection of the schools are more thorough and reliable than before, and the teachers now feel that their pay and position are not secure unless they do a fair amount of work. The vices of overstaying a public holiday, absenting themselves without leave, and otherwise neglecting work in remote villages, are getting less frequent than they once were. Nearly all the village schools have now been placed under local committees, the duties of which have been clearly defined. These committees cannot but exercise some wholesome control and supervision over the work of the village teacher, although they may not rise to a full sense of their responsibilities and usefulness. The great difficulty in the way of further improvement at present is the very inadequate education of the teacher himself. At the first establishment of the village schools any people that could be got to do the work were pressed into the service after a very short course of instruction and no training in the real sense of the word. Many of the teachers originally employed have improved by their own efforts. Others are now awakening to a sense of their duty and inferior qualifications. Some of the Deputy Inspectors are making laudable efforts to improve the qualifications of teachers in their circle by encouraging the present teachers to pass the local examinations and by employing only passed or trained men whenever vacancies occur. The Deputy-Inspectors are now able to pick out fairly efficient teachers from the large number that pass the local examinations every year. The old and the inefficient are gradually being weeded out by the slow process of retirement. The single Normal School for the Province is not sufficient to provide instruction and training for the teachers of the large number of Primary Schools. Proposals are before Government to establish three more Normal Schools in which successive batches of masters may be instructed and trained for a year. Deputy-Inspectors are requested to send inefficient masters in their circle for instruction and training to the nearest Taluk School for a period of three months, with a letter to the headmaster pointing out in what respects the master needs improvement. A familiarity acquired even for a short period with the management and methods of teaching of a good middle school is likely to do much good to a village master. In these various ways efforts are being strenuously made to improve the quality of instruction in the Primary Schools, the number of unsatisfactory Primary Schools which now form about 20 per cent in some districts will, it is hoped, be reduced within a short period of time. The improved curriculum for the lower primary classes, I am glad to say, is steadily becoming popular, and is successfully carried out in most schools by the help of the directions contained in the departmental circulars, the
instructions of the inspecting officers, and the training given in the Normal School. Seed placing, object lessons, songs, infant drill, instructive and interesting stories, and easy mental arithmetic on the most improved methods as contained in the Ankagunia Balasikshe are taught with care in most schools. By the introduction of these subjects the interest taken by intelligent teachers and pupils in their work has been greatly enhanced.

We shall only refer further to the Industrial Schools, where masonry, carpentry, weaving, rattan work, &c., are taught. These are for poor boys, many of whom receive small scholarships to enable them to attend. At the Mysore Industrial School, the Superintendent, newly-appointed (Mr. M. V. Srinivasaiengar), was trained at the Madras School of Arts. One pupil in the School passed the elementary test of the Government Technical Examinations in carpentry in the first class, and stood second in rank in the Presidency. The School needs a better building, without which it cannot extend the work as might otherwise be the case. The Wesleyan Mission, besides an Industrial School for Girls, have one for boys (at Tumkur), where there are 52 pupils, who mostly attend a day school for general instruction. This is also done at St. Joseph's Caste Industrial School, where violin playing is taught, as well as carpentry and gardening. At the Government Normal School, Mysore, practical agriculture is studied, and the Agricultural lecturer (Mr. L. Subba Rao, who died in the year under report) used to take the Sixth Form on excursions of about a week, that they might "learn something about the geological formation of the country," and observe practical illustrations of the truths of agricultural science. Teaching of this kind must have been invaluable to students and teachers.

Altogether, we can congratulate the Mysore State, and the Inspector-General, on the vitality of the educational system, which cannot but in the end do much to conquer the serious and innumerable obstacles which have to be encountered in trying to spread instruction among people who are only very gradually waking up to its importance.
BOMBAY, THE BEAUTIFUL.

(Continued from 426.)

Now to return to the conditions of life in Bombay. We have seen that for the class of Europeans I have now the honour to address, there is a food-supply, good and cheap, inexpensive clothing, an excellent water supply, and our houses are built suitably to climatic conditions, and of nature healthier to live in than houses at home. There is, however, a current belief that, notwithstanding all these advantages, life in Bombay tends to relax and enervate the body and narrow mental aptitude and effort. But does this tradition rest on anything like a solid foundation? The late Rev. Dr. Wilson lived the best part of half a century in Bombay, and I am given to understand showed less abatement of bodily and intellectual vigour towards the close of his saintly life than is usually seen in men of his age, who have never left the United Kingdom. And Sir Bartle Frere, who spent the biggest span of his honourable career in this Presidency, did he not hand over the Governorship while yet in the heyday of his brilliant qualities of mind and freshness of body? Of this he, years later, gave ample proof in the long and arduous journeys he made, and the now celebrated spirit he displayed in the exalted office of Governor of the Cape of Good Hope. Nor would there be much difficulty in multiplying such examples. And I would ask the majority of men who have spent over twenty years in Bombay, whether, when at home, it has not occurred to them that their contemporaries who have never been out of Europe did not appear to them much older-looking than themselves? I may say without much fear of contradiction that this is a very common experience. It would appear, indeed, despite fallacious evidence to the contrary, that life in Bombay tended much to the conservation of bodily energies. I well remember that when Sir James Fergusson arrived in Bombay, as Governor of this Presidency, he was clearly under the impression that in the matter of physical exercise, especially as to climbing hills, men who had spent many years here could not be expected to keep pace with him, but from this delusion his Excellency had a rude awakening! In short, then, life in Bombay for Europeans does
not involve an enhanced expenditure of bodily or mental power, as compared with life at home, but rather the contrary—all that is necessary to secure health and happiness being a due regard to personal hygiene; moderation in all things; a sober and righteous life, shaped something after that exhibited by Sir Bartle Frere and the Rev. Dr. Wilson, and many others like unto these great and good men, being the sure and certain means of attaining the end desirable. It is true that, judged by European standards, the death rate among Natives here is high; but this is far less due to unhealthy conditions inherent in the place, than to poverty and ignorance, and neglect of personal hygiene: there is in this aspect of Native life a wide and very legitimate field of operation for the Native reformer and philanthropist, in which nothing but a beneficent result would assuredly attend well-directed effort.

It must be admitted that between men, such as I have mentioned, and the Natives there existed mutual feelings of respect and confidence, such as seem not to prevail now-a-days. An apt and admirable illustration of the state of things which formerly happily existed is found in the following epitaph: “This humble memorial to the merits of a faithful and intelligent servant, named Shaik Dadoo, is erected by his late friend and master, E. Roberts, Esq., as a token of sincere regret for his loss and untimely death. He was unfortunately drowned in the Taptee on the 26th August 1847, aged 17 years. His body is interred near the Minaret in this city.” The above was copied from a cenotaph in the compound of the Judge’s bungalow at Surat by Mr. T. M. Filgate, Inspector-General of Prisons, who has kindly allowed me to make use of his transcription. I am afraid that the feelings which actuated Mr. Roberts were such as are not now often aroused by the behaviour of Native servants, and it is but fair to add that the general impression among Natives is that European masters are not now so gentle and so considerate and generous to their Native servants as were those of the days gone by. However this may be, it is, I think, undeniable that Europeans and Natives have considerably drifted apart during the last quarter of a century, but I am not prepared to say wherein the blame lies, beyond that it should be pretty evenly apportioned between the two races. This semblance of gradually increasing estrangement, if nothing more, is perhaps more observable in Bombay than anywhere else in India.

The essentially Native portion of Bombay is that
traversed by the Kalbadavie Road or Street and its continuation the Bendy Bazaar. This may be regarded as one of the most picturesque and the most interesting street in the world. Here you find people from every quarter of the Asiatic continent, and from most of the European countries. The stately and dignified Arab, with flowing picturesque garb, stalks along with a look of contemptuous indifference to his motley surroundings; the firm business-like Parsee, dressed in a mixture of Asiatic and European habiliments; the clerical red-turbaned Brahmin, and the almost equally blue-blooded Bannia; the martial Rajput and Pathan, with proud and aggressive aptitude, ever on the alert for the resentment of slight, real or imagined; the keen-eyed Jew, with his ceaseless endeavours to raise his fortunes; the deep-chested, burly, and bearded Afghan, with his aquiline features and sharp-semitic eye, and the clansmen from Baluchistan and Bokhara; each in his characteristic way pursuing his several and varied avocations; all under the strong and beneficial rule of the British Empire, far removed from every vestige of fear as to the safety of life or secureness of property. In this regard, indeed—the security of life and property—a man is far safer in Bombay than in London, or any other European capital. The business of the Arab in Bombay is mostly associated with the import and sale of the steed of the desert, and his mode of dealing contrasts strongly with that of the English confraternity engaged in the same pursuit. The Arab owner sits quietly smoking his cigarette, making no attempt whatever to force his wares on the notice of intending purchasers: these are at liberty to inspect, and carefully examine and test every point in any horse for sale, altogether free from the recommendation or even the attendance of the vendor. I have more than once seen English visitors to India much struck with this dignified bearing of the Arab, and the contrast it presented to the huckstering and greedily obtrusive attitude of the English horse-dealer. The variety of race, of costume, and of custom of the vastly varied population of Bombay affords unexampled facilities for the study of anthropology; and it is due to the memory of the late Mr. Tyrrell Leith to acknowledge here the energy with which he prosecuted observation and research in this direction, and the success with which his efforts were rewarded in the formation of our Anthropological Society.

Under the auspices of energetic and progressive Municipal Government, the streets of Bombay are gradually
undergoing a very desirable process of widening, and the freer perfusion of air which thus becomes possible in the more crowded localities will soon tell favourably in more than one direction. The old tanks, too, those fertile sources of mischief, are beginning to be dealt with; and let us earnestly hope that when they are filled in with solid material, their sites will not be used for building purposes, but left as open spaces always available for health and recreation. I would here, however, urge one reservation, and that is the Gowalia Tank, at the foot of the junction of Malabar and Cumballa Hills, which I would fain hope will remain undisturbed, to form, with its beautiful environment, a bright spot in the local landscape. For the rest I have no hesitation in saying that the sooner they are filled in and converted into landscape gardens the better will it be for the health and enjoyment of the people. And I trust that due regard will be had to the desirability of maintaining the existing open spaces of this city intact; alternative means of providing for the increasing population should be found in the enlargement and reconstruction of accommodation already available; or better still in the landward extension of the town, and on the admirable space still unbuilt over belonging to the Port Trust. Then, why should the European element in the population be crowded together in the Fort and Malabar and Cumballa Hills? In Bellasis Road, Byculla, we might have a beautiful street of houses suited to European occupation. It is a fallacy to suppose that this locality is less healthy than Malabar Hill. In this regard vital statistics should be pretty well ignored, as the figures almost entirely concern not the European, but the Native population. In support of this contention I would instance the Byculla Club, where some of its members have resided almost continuously for the last quarter of a century with an experience the opposite of that which would warrant the description of the place as unhealthy. Indeed I can bear personal and professional testimony in favour of the Byculla Club, being among the healthiest residences in Bombay. Why, then, should the locality in which it is situated be shunned by Europeans as a habitation? The real cause of this is to be found in that snobbish slavery to fashion by which most people in Bombay and out of it are dominated.

Bombay is being furnished with statues of past Governors and others who have done it yeoman service; but it seems to me that there is at least one of our former rulers whose claims on our gratitude and esteem have but
received very inadequate recognition at the hands of the several generations who have come and gone since he was the head of the administration of this Presidency—I mean Mr. Hornby, to whose determination and dogged pertinacity we owe the most attractive and delightful feature of this city—viz., the Hornby Vellard. Surely a statue of Governor Hornby should worthily stand at one or other end of the Vellard, that splendid causeway-thoroughfare which bears his name. This leads me to speak of another aspect in which Bombay stands somewhat to disadvantage, and this is arboriculture. We have in the Queen's Road one of the most splendid drives anywhere to be found. This road, most people will have observed, is bordered on its seaward side by trees, the selection of which has obviously had no regard to the exigencies of the situation. Amongst those trees some are indigenous, and some exotic; but with few exceptions all are unsuited for withstanding the strong seabreeze, and in consequence instead of beauty and shade, we have variations of stunted growth and deformity. This is all the more inexcusable, seeing that we have at hand tree plants admirably suited for the purposes of shade and show. Need I say that these are the palm and the casuarina? Of these we have splendid specimens in the near neighbourhood—in the Marine Lines and the Cooperage. Two rows of casuarinas and palms planted alternately in each row, on the seaward side of the Queen's Road, on which the meridian sun now beats with unabated force, would soon convert that drive into an umbrageous avenue.

Bombay has become the second city in the British Empire by the commercial enterprise of its five classes of inhabitants. The European, the Jewish, the Parsee, the Hindoo, and Mahomedan merchants have together in honourable rivalry built up a trade which, owing to the geographical position of this city, its natural and acquired advantages in the shape of a spacious and picturesque harbour, and vast dock accommodation, must go on increasing, and thus ever maintain the Western Indian capital as the urbs prima in Indis. And we have every right to rejoice that our lines have fallen in a place so pleasant, that we live in Bombay—the beautiful, Bonnie Bombay. (Applause.)

On the motion of the Hon. Mr. Justice Jardine, who described the lecture as highly interesting, thoughtful, and suggestive, a hearty vote of thanks was accorded to the lecturer.
The Indian Government have sent Professor J. C. Bose to Europe on deputation, to be present at the meeting of the British Association. He will visit the various laboratories in Great Britain and on the Continent, with a view to the extension of the Calcutta Presidency College Laboratory, and the establishment of a new magnetic observatory in connexion with that College. The Parliamentary Grant Committee of the Royal Society have made a grant to the Professor for researches in regard to electricity. The London University have given him the degree of D.Sc.

We regret to learn that Miss Williams, Officiating Lady Superintendent of Kidderpore House, Calcutta, sister of the late Mrs. Colquhoun Grant, died a few weeks ago.

A committee, appointed by the Government, has lately met at Bombay for the purpose of recommending a suitable title to be conferred on learned Parsis, instead of Shams-ul-ulema, which is appropriate for Muhammadans only. The Committee have decided to recommend to Government the title of Variadhya Payitee.

Khan Bahadur Moulvi Abdul Jubbar, C.I.E., has been elected President of the Mahomedan Literary Society of Calcutta, of which Mr. A. F. M. Abdul Rahman is Hon. Secretary. The latter is the son of the founder of the Society, the late Nawab Abdul Lateef, K.B., C.I.E. The Nawab had been succeeded as President by the Hon. Prince Sir Jahan Kadir Mirza Wahed Ali Bahadur, K.C.I.E., and at the meeting held for electing a new President a resolution was passed expressing the grief of the Society at the sudden death of the Prince.

A few weeks ago the marriage took place at Panchgani, of Miss Tyeba Begum, daughter of the Nawab Imad-ul-Mulk Bahadur, Director of Public Instruction in the Nizam's Dominion, to Dr. Mirza Karim Khan, M.B. Edinburgh, Superintendent of Government Dispensaries in the Hyderabad State. This young lady has matriculated in the University of Madras.

A Zenana School, in memory of the late Sir Salar Jung, has been founded at Hyderabad by his daughter, Lady Mukarram-ud-Dowlah, who is herself a well-educated lady. Lady Mukarram-ud-Dowlah explained her intention on the opening day in an Urdu address, speaking earnestly of the importance of education for...
Mahomedan girls. To the pupils she observed that an uneducated person is almost like a dumb animal, and she quoted Sheikh Sadi, who said: "A man becomes great by education and learning, not by pomp and magnificence and money." "In short," she continued, "nothing can be done perfectly without acquiring knowledge." She also urged on the parents the necessity of punctual attendance, and begged for their co-operation in her enterprise.

PERSONAL INTELLIGENCE.

In the recent Cooper's Hill College Examination, R. H. Aserappa obtained a Foundation Scholarship for the whole first year's course. (Scholarship founded by the Civil Engineers of the P.W.D.)

RAGHAVENDRA ROW has passed, with Honours, in Physiology, in the Intermediate M.B. Examination of the University of London.

S. C. Bose has passed in the 2nd Professional Examination in Medicine of the University of Edinburgh.

Mr. J. N. Banerjee has returned from the United States, after studying the Deaf-Mute System at Washington under Dr. Gallaudet. He has received excellent certificates in America and in London, and he will shortly resume his work as Principal of the Training School for Deaf Mutes at Calcutta.

Arrivals: Professor J. C. Bose and Mrs. Bose; Mr. S. Satthianadhan, M.A., from Madras; Mr. G. Joshy Pandurang, Mr. Pundit B. Dhar; Surgeon-Major M. J. Kelawalla; Mr. Nirmal Chunder Sen.

Departures: Mr. Shapoorjee N. Chandubhoy.