A LIFE OF CRIME.

I will endeavour to relate the particulars, as far as I can recollect them, of the last case of robbery by Thâgs that came under my own personal observation. It occurred nearly twenty years ago, so that I may have forgotten some of the details, but at any rate this story is strictly founded on fact.

The dark and hideous crime of Thâgi—or robbery by strangulation of the victim—has been virtually extinct in British India for many years. Its early history has been told by Colonel Sleeman, and by Meadows Taylor in his "Confessions of a Thâg," a book full of thrilling incidents and weird horrors. Though there are traditions of the crime having existed in India before the time of Akhbar, there is no record of any attempt having been made to suppress it until then, and it was not until about sixty years ago that its real extent was suspected. In the year 1830, public opinion was attracted to the subject by a bad murder case in the Central Provinces, during the investigation of which, disclosures were made to Colonel Sleeman, the Political Agent, which were verified by further enquiries. In consequence of information then obtained, measures were instituted to ascertain the extent of the system, which was found to be in operation all over India. During the succeeding seven years, 3,266 persons were apprehended and tried for this crime, and even then there were 1,000 other notorious Thâgs, whose names were known to the Department specially organized to deal with this crime.

The Thâg's occupation was robbery from the person, the means used being strangulation with a handkerchief. The reason they murdered their victims was probably a two-fold
one; first, because dead men tell no tales; and also because
they considered their brotherhood to be under the protection
of Bhawani (otherwise known as Devi, Doorga, or Káli), a
malignant goddess to whom human sacrifices were supposed
to be so acceptable, that, according to the "Kalika purana,"
such an offering "gives her a gleam of pleasure that endures
1,000 years, and the sacrifice of three men together would
prolong her ecstasy for 1,000 centuries." To propitiate this
goddess, a certain share of the spoil was always devoted to
her temples.

The profession was hereditary, the boys being carefully
trained during their earliest years, and their services first
utilized as scouts. The brotherhood was secretly and carefully
organized, the leaders of the several gangs being selected
from amongst the most intelligent and daring. The word
"Thág" signifies 'deception,' and they were very skilful in
disguises, like those who—

"Under fair pretence of friendly ends,
And well-placed words of glozing courtesy;
Baited with reasons not unplausible,
Wind them into the lazy-hearted man
And drag him into snares."

They had no sort of compunction or remorse in taking
human life. One culprit confessed to having committed 718
murders, and yet they were superstitious to an extraordinary
degree, and absolutely cowardly with regard to omens, the
least "unlucky" one being sufficient to stop an expedition,
however carefully this had been planned. The brotherhood
consisted both of Hindus and Mussulmans.

The activity of the Police and of the Department specially
organized to suppress this crime, led to the substitution by
the Thágs of poisonous drugs for the handkerchief. The use
of the latter was almost sure to bring down investigation by
the trained officers of the Department, and detection meant not
only the rigours of the law but the displeasure of the goddess.
Care was taken therefore to administer only sufficient of the
drug selected (which was usually datura), to produce temporary
insensibility.

India has never been free from the crime of Dacoity or
Gang-robbery. In its simple form, this means an occasional
looting foray by a few bad characters, or perhaps by one of
the criminal tribes. The house of a money-lender, obnoxious
on account of his oppressive practices, is attacked, or a party
of travellers on their way to a fair are relieved of their cash
and ornaments, or possibly, an outlying Government treasury
may be looted. Such crime may increase considerably during
a season of scarcity, which tells more severely on the idle than
on the industrious, but it seldom excites any popular feeling
of alarm or insecurity.

Far more dreaded are the organized gangs, manned
generally by hill or jungle tribes, and often under skilful and
daring leaders, which every now and then disturb the peace
of a District, or even of a Province. These gatherings are
usually for loot, but occasionally have more significance. At
dead of night, some village, perhaps in a quiet valley below
the hills, is surrounded, and match-locks are fired to overawe
opposition (which, however, is seldom offered). On some
occasions, horrible deeds of violence are sometimes committed;
an arm or foot severed by a sword-cut if bracelet or anklet
is not easily removed; or if some money-lender should refuse
to show where his hoard is buried, some oiled rags are tied
between his fingers and set a-fire! The spoil is divided and
the gang separates; and in a country where dense jungles
and wild hills cover retreat, where the people are often too
apathetic to stir themselves, and are frequently silenced,
either from fear of the criminal tribes or from sympathy with
them, the difficulty of detection is very great. But even such
outbreaks can be and are met and successfully suppressed by
Government, though sometimes not without the help of the
military.

The particular kind of crime I am about to describe is less
easily dealt with. Report is received of a wedding or other
party having been robbed under circumstances apparently
mysterious enough to cause doubt in the minds of the
authorities as to the fact. Another company of people on a
pilgrimage is reported to have been drugged and robbed, and
one of its members to be missing. The suspicion of the police
naturally rests on this person, whose perfect innocence the
rest of the party are assured of, and who, if the truth were
known, lies buried somewhere in the neighbourhood of the
crime. A number of herdsmen driving their flocks to new
pastures, and gathered round their camp fire, are accosted
by some Brahmins, who make them a present of some sweet-
meats, which they cannot themselves eat, as they happen to
have been touched by some low caste children. The sweet­meats are divided, and the shepherds soon become insensible and are robbed. There are bazaar rumours of yet other cases unreported to the police, as the victims often prefer to bear their loss without complaint, rather than travel all over the district on the chance of meeting and identifying their assailants, who meanwhile have probably adopted new characters and disguises. It was while such a wave of crime, causing terror because of its secret and almost mysterious nature, was passing over the district of which I had charge, that the following circumstances happened:—

Early one morning two men were found, apparently asleep, by the side of a large thoroughfare, a short distance from an important agricultural town in Gujerat. The passers-by called to the men, but as the latter did not move, information was given to the police. Some constables went to the spot and found one of the men dead, and the other insensible. No marks of violence were found on either, but the skin on their chests and arms was considerably excoriated, and from the appearance of the sand it was evident that they had been rolling themselves about on the road. On removal to the hospital, the second man recovered, and said that he and his companion were returning from a distant fair where they had sold some cattle, and that, as they were cooking their evening meal by the road side, they were joined by a party of mendicants, who cooked and ate their food near them, and invited them to partake of some sweet-meats, and to smoke with them. Soon after doing so they were taken ill, and became insensible. No money was found upon them, so it was clear that they had been robbed. The survivor was entirely ignorant of the cause of his own illness, and of his companion’s death, and did not even suspect the strangers. A careful examination of the spot was made by the police, but nothing discovered except the lid of an ordinary kettle, a bit of evidence apparently of little value in a country where such utensils are carried by most travellers. There was, however, another fact of some significance. Some similar cases had recently occurred in the same district, in one (at least) of which, Datura had been used to stupefy the victims. It was also known that external irritation, such as these two men had suffered from, was one of the symptoms of Datura poisoning. The clue was a slight one, but it was well worked by the police, who were then under an officer of ability and of long
experience. The party of mendicants were traced to some distance, and then appeared to have separated, thus minimizing the chance of detection. However, constables disguised as religious mendicants were sent in different directions to the various places of pilgrimage in the Province, and one of these parties, consisting of a head constable and another man, went to a shrine in an adjoining Native State, much frequented by Fakirs, Gosains, and such people. Here they met with a curious adventure. A crime resembling the one I have described had lately taken place within the boundaries of the State, and the behaviour of the disguised policemen—who were observed to be inquisitive regarding others, while reticent regarding themselves, watching the arrival and departure of other travellers, but uncommunicative as to their own plans—attracted the attention of the State authorities, and our two constables were apprehended on suspicion of belonging to the very gang of which they were in search! To have made themselves known would have been to resign all chance of success in their enterprise, so they allowed themselves to be marched off to the chief town in the State, where they were of course released, and where, curiously enough, they found the men they were looking for, though another party of their own men had been there already without success. They slept in a grove of trees much frequented by strangers, and while smoking his hooka, in the morning, the head constable noticed that one of the party next to him was preparing some coffee in a kettle without any lid. He entered into conversation with his neighbours, and presently asked them whether they had heard or seen anything of a gang of poisoners, by whom some friends of his had been robbed, one having died. He noticed that the oldest man of the party seemed to be much confused on hearing of the man's death, and soon after this, the party left their encampment and, on reaching the bazaar, separated. The head constable followed the old man to another village, and joined him again, apparently by accident, at his evening's meal. After this was over, the old man went aside to get some fire for his hooka, and during his absence the policeman satisfied himself that the lid which he had brought with him exactly fitted his companion's kettle. He then threw off his disguise, and on charging the mendicant with the crime the latter made a full confession, but could not be got to say anything about his companions, taking the whole blame upon himself. He was soon before a magistrate,
to whom he repeated his confession, and shortly afterwards he and his three companions, who had been followed and apprehended, were placed on their trial for murder. Meanwhile the "Thági and Dacoity Department" had been communicated with, and an approver sent down who at once recognised the old man. The latter was known as the head of a gang of professional poisoners, who were singular adepts at winning the confidence of travellers, whom they accompanied to some unfrequented spot, and then drugged and robbed, separating afterwards and returning to their daily occupations; all being done so quietly and cleverly that no evidence could be obtained against them.

I was much interested in the old man, and visited him several times in jail. There was something about him reminding one of Byron's hero—

"... Who paused to look again,
Saw more than marks the crowd of common men,
His features' deepening lines and varying hue,
At times attracted, yet perplexed the view,
As if within that murkiness of mind,
Worked feelings fearful, and yet undefined."

He told me that he belonged to a village in the Upper Provinces; that he had been trained as a Thág, and had himself taken over 100 lives with the handkerchief; that when murder became too dangerous, he had taken to the life he was found leading; that he owned some land in his village, and when he left home it was ostensibly to perform some pilgrimage, so that no suspicions had ever (to his knowledge) attached to his absence on these expeditions, which were always undertaken in some distant part of the country, where he was unknown. He was communicative up to a certain point, but beyond this, his reserve could not be overcome, and like Conrad again—

"He had the skill when curious gaze would seek
To probe his heart, or watch his changing cheek,
At once the observer's purpose to espy,
And on himself roll back his scrutiny."

He admitted that all the robberies that had lately taken place in the neighbourhood had been committed by him, and expressed surprise at hearing that in several of them death had ensued; but while he never expressed the least compunction or remorse at having taken so many lives, he was
in despair at the unskilful use of the drug which had led to the discovery of the crime, attributing this to the disfavour of the goddess. He was offered his life on condition of his becoming an approver, but he would not accept the terms, saying that he had forfeited his own respect and that of his people by the clumsiness which had led to detection, and that he preferred death. I think that one of the gang was transported for life; the others were sentenced to death, which they met unflinchingly, only asking that an equal number of prisoners in the jail might be liberated in their stead!

G. F. Sheppard.
ENGLISH UNIVERSITY LIFE.*

Every year a large number of Students come over here from India, for study. And so, apart from the curiosity to know about England and the life here, there is a demand for a handbook of information regarding the principal centres of study. We therefore have great pleasure in welcoming Mr. Satthianadhan's book, "Four Years in an English University." It is written with a view to give the people of India an idea of life in an English University, and to furnish with a guide the Student intending to proceed there. Hence the reader must not be disappointed if he does not find in it a diary or a narrative of the author's life in Cambridge. But he will find it pleasant reading; he will learn many things about the University, and know what have been its impressions and influence on an Indian. Here and there he will come across some graphic passages. The description of the boat races is one of the best we have seen. If the reader, too, revels in antiquities, he will find a few interesting notes on the origin of the University of Cambridge and some of its Colleges. But he should be forewarned that the title of the book seems to us to be misleading; for the author has not specified the period when he was in residence at Cambridge, nor made much mention of the contemporary events, as Mr. Bristed has done in his book on "Five Years in an English University."

To come to the author's experience of the Cambridge University.

"Here," writes he, "no sooner does he (a student) enter his College than he finds himself in the midst of a refined circle of young men, who are eager to associate with him.

"A College in either of the two Universities, offers to its Members the definite advantages of comfortable lodgings, good society, and assistance in their studies, from tutors.

"Besides furnishing the means of acquiring sound knowledge, which are not offered in the same degree in any other places, besides enabling a student to participate in that

*FOUR YEARS SPENT IN AN ENGLISH UNIVERSITY. By S. SATTHIANADHAN, M.A., LL.B. Printed and published at the Lawrence Asylum Press, Mount Road, Madras.
unique intellectual life, 'that noble blending of ancient and modern, by which the former loses its ruggedness, the latter its vulgarity,' Oxford and Cambridge afford in full perfection the companionship of men of the same age and of congenial tastes, the opportunities for amusement, and the social intercourse which are even more essential to a liberal education than mere book learning.'"

The author then tells us that the Student in London, and Edinburgh, does not enjoy social advantages to the same degree as in either Oxford or Cambridge.

Intellectual training apart,—on which we shall remark later on,—considerable attention is devoted at Oxford and Cambridge to the development of the muscles. Rowing is practised systematically, in the afternoon, on the Cam. Other games, e.g., football, cricket, tennis, golf, lacrosse, are played during their seasons. English youths are genuine lovers of sports. In Cambridge, the majority of the undergraduates are more eager for distinction on the river and the field than to stand high in the examination. Athletes are generally popular. They are the theme of general conversation, and their photographs will be seen hung up in the shop windows.

We shall pass on to the principal function of the University, the training of the mind, the development of the intellectual faculty. Some Students take the Pass Degree, and others the Honours Degree. Those who read for the former do not really receive as much instruction as Candidates for the B.A. Degree in an Indian University. The Author remarks:—"It is not worth the trouble and expense to an Indian Student to go over to England to obtain an ordinary Degree at Cambridge. The Honour Examinations (which go by the name Tripos in Cambridge), are of the very highest standard at either of the sister Universities." If the student desires to get a good place, he ought to aim at accuracy, thoroughness, and width of reading on the subject he takes up. After the Student has joined one of the Colleges, he must pass the Previous Examination before he can go in for the Tripos Examination, which must be taken within three years after commencing residence. It will therefore be prudent on his part to try to pass all the three parts of the Previous Examination in the beginning of the October term, when he joins his college, or at the latest, at the end of that term. He must be acquainted with a certain amount of Latin, and therefore the Indian student who
desires to succeed at Cambridge will do well to learn as much Latin as the University requires, before going there. He must know the grammar and be able to understand Horace or Virgil. He need not trouble himself with Greek, nor need he, as the author seems to imply in his list, on page 50, take Sanskrit or Arabic; he can now take English instead. Neither is there any *viva voce* Examination in the Latin subjects, though the author mentions one on the next page.

The Student ought to make up his mind about the subject or subjects in which he wishes to take Honours. He may study for Mathematics, Classics, Natural Sciences, Moral Philosophy, Law, History, Medicine, Theology, and Mediæval and Modern Languages. It is usual to take up one subject, though an extremely few take two or three. The Universities and the Colleges provide Lectures on the various subjects. The College Lecturers adapt their teaching to the requirement of the Students for Examination purposes, and the Lectures of some of the University Professors are very advanced. The Natural Sciences and Medical Students have access to a spacious laboratory where they can do their practical work. The University Library, which contains a large and valuable collection of books, is open to all members. The diligent student can find in Cambridge ample facilities for clearing away his doubts and difficulties. The man who comes out first among those who take the Mathematical Tripos, Part I., still gets the much-coveted distinction of being called Senior Wrangler. We, therefore, think it is an oversight on the part of the author when he says, on page 63, that it is a thing of the past. What has been done away with is really the title of Senior Classic.

A Student can keep Terms at any of the Inns of Court in London while he is in Cambridge. If he takes up the Law Tripos, he will find it a great help in getting through the Bar Examination. He can be called to the Bar at the same time that he takes his Degree, which he can do at the end of three years, not four, the period mentioned by the author in his book.

In the last chapter of his book, the author makes a few remarks on the religious aspect of life in Cambridge. We cannot do better than give a quotation:—"Special dogmatic tests which were once imposed upon Students entering the English Universities have been abolished, and anyone now
entering, Nonconformist or Churchman, Hindu or Mus­

madan, can share the life of the University without fear of having his personal convictions in the least interfered with. Still, in one sense, they are Christian Universities. Regular Services form a necessary part of the corporate life of all existing Colleges. "The life in Oxford and Cambridge has a certain religious tone about it."

Chapter XII. is devoted to what the cost of a three years' course at Cambridge will be. It will be well for the Student to have an allowance between £250 and £300 a year, though it is said that he can manage with £200 if he is extremely economical.

A chapter is written on the Indian Civil Service Examination, by one well acquainted with the facts, an Indian civilian, who has given many useful hints. But the subject matter will have, we are afraid, to be rewritten, as the regulations of the I. C. S. Examination have been lately changed.

We cannot omit to notice the interesting chapter in which the author carries our imagination to Oxford, and gives us a glimpse of the classic town and University. We may be permitted to add that to those who have left Cambridge, "Four Years Spent in an English University" will recall to their mind cherished memories and pleasant associations for which they will feel grateful to the author.

A. MAJID.

Cambridge.

NOTE.—It appears that Sir Alfred Croft, Director of Public Instruction, Bengal, has ordered a large number of copies of the above book for circulation among students.—Ed.
CHAPTER VI.

Determination.

"As a rule, in matters of serious strain,
Women must weep, though foolish and vain."

At sight of the suitor whom Bamandas had brought with him, Savitri was utterly disgusted. She had fancied, "Baman will bring such another as Lalita;" she had not dreamed of such a one as Ram Kanai. Probably if she had not first seen Lalita she would have felt no such contempt for Ram Kanai. The girl was full grown, the bridegroom not old, the marriage might have taken place. But Savitri, having seen Lalita, felt that to give her daughter to such a man as Ram Kanai, would be like drowning her. When there is a chance of obtaining good who will accept evil? Why should Savitri give her only daughter to Ram Kanai?

It is scarcely necessary to say that Bamandas was eager to give his daughter to Ram Kanai; but it was for the sake of the money that Ram Kanai consented to marry her. He had not seen the girl. He had not felt any prompting to inquire whether she was pretty or plain. His only thought was for the money. But when, after coming to Calcutta, he saw the girl, a change took place in his feelings. His
—covetousness vanished. Even if he had to go to some expense to obtain Saudamini, he was ready to do so. But now there arose frightful opposition to the marriage. Savitri said she would not give her daughter to such a person. Bamandas remonstrated, coaxed, and stormed, but Savitri would not listen. Seeing the position of things, Ram Kanai said to Bamandas, "Sir, it is well to speak plainly. I left home saying, I was about to marry; if I return without doing so, I shall be an object of ridicule; and, specially as there are no females in my household, it is necessary I should marry; so I am willing to add to the original agreement, and to take my wife home to my house." Ram Kanai thought that Savitri's opposition came from the fact that he had not offered to take her daughter to his home; that with this concession she could make no further objection, and that Bamandas would be even more zealous for the marriage.

Bamandas said, "If I give you my daughter you will certainly take her to your home. In the circumstances, that is by far the most suitable course."

After a silence, Ram Kanai again said, "As there is no lady at the head, my family is not well cared for. I have no choice in the matter. If even you wish to deduct something from the 15 rupees, I must agree." Few people can estimate the value Ram Kanai set upon money; it was dear to him as his life's blood. Therefore it is not surprising that he should think, if he took less money, it would induce Savitri to give her daughter to him.

Bamandas understood quite clearly why Ram Kanai was willing to make this concession. He saw that Ram Kanai was becoming hopeless, and determined to promote that state yet further. So he said, "They (the girl's relations) are well-to-do people, and it is not to be supposed that for the sake of five or six rupees abatement they will give you the girl."

Bamandas wished that Ram Kanai should consent to dispense with any fee, and that is what occurred. After thinking a little, Ram Kanai said, "It is a matter of great importance to me. I came on purpose to marry; if I fail, I shall become a laughing stock, so I consent, fee or no fee."

Bamandas had now obtained his wish. He thought, "If he has to coax Savitri, (literally clasp her feet), he will do it, if he has to threaten to starve he will do it. He will see that no arrangement could be more favourable; such a connection at so little expense he will not obtain elsewhere. Besides, if he
draws back he will not retain his position.” So thinking, he again went to the women’s apartments, to let Savitri know the terms on which she could now obtain a son-in-law.

But Savitri adhered firmly to her resolution not to give Saudamini to Ram Kanai. This resolution, no person and no circumstance could make her break. Bamandas failed to do so. He explained that the marriage would cost nothing, that family standing would be preserved, and that the proposed husband was not a bad sort of man. Savitri replied, angrily, “Fifteen rupees, that is a heavy sum indeed, (ironically) and a fine protector you have provided. I will give you that money, and you may go back where you came from.”

Bamandas, in a troubled tone, said, “You may give me the money, but how will you preserve your rank?”

Savitri, as angrily as before, said, “What do I want with rank? it will be a good thing for me if I lose it. To preserve his rank, my father plunged me into life-long suffering. Now I am required to do the same by Saudam, and I can’t do it.”

After a silence, Bamandas said, “What sorrow have you had to endure? What comfort have you ever lacked?”

Savitri’s endurance had come to an end. Raising her voice, she exclaimed, “What sorrow have I had? What have I lacked? My sorrow and my lack is this, that you don’t die.” She burst out crying, and got up to leave the room.

Bamandas, grasping her garment, said, “One more word before you go.”

Savitri answered, “Go and talk to those who care to hear, I can’t listen;” and forcibly pulling away her sari, she went away.

CHAPTER VII.

Promise.

“Nor death, nor aught that can befall,
From my resolve shall me appall.”

One resource remained to Bamandas. To refuse to eat till his wife gave in.* Now resolved upon employing this weapon, he came into the outer apartments. It is needless to tell the reader that Bamandas was not a modern youth imbued with English ideas. It never entered his head that it would be unbecoming to strike his wife. His only vexation

* This threat is usually effectual.
was that she was not in his own house. "Were she in my home!" he thought, "I'd soon set matters straight with the stick. But here it is of no use to think of it." In a very sullen mood he seated himself near Ram Kanai.

Seeing his gloomy look, Ram Kanai asked, "What news have you?"

All this time he had thought that if agreeing not to demand the fee at once did not prove effectual, at least consenting to take a smaller sum might do so. Alas! the goddess of fortune had entered his house, and he himself had killed her. But at the sight of Bamandas' dejected countenance his thought-inflamed heart became yet more despairing. He reflected that if his proposal to forego a fee had not sufficed to secure him his bride, he need say no more about taking less than the sum originally fixed.

Bamandas, taking no notice of Ram Kanai's question, fell dozing as he sat. Ram Kanai repeated his question.

"What news can there be?" demanded Bamandas, in a tone of vexation, "she will not hear of the match. She has vowed to degrade me. I also have vowed that until she gives in I will sit here without eating."

After some reflection, Ram Kanai asked, "Am I also to stay fasting?"

"No, why should you fast?"

At the bathing hour, Digambar invited Bamandas to bathe. Bamandas replied, "I will neither bathe nor eat. I will die on this spot from starvation. Digambar strove to persuade him, but Bamandas would not bathe.

Then Digambar went to Savitri and said, "Sister, act so that the Brahman's rank may be maintained."

Savitri replied, angrily, "So long as I live I will not give my daughter to such a bridegroom."

Digambar having no other resource, said, "That must be as you will. I have undertaken not to oppose you. But if you would only just say that you will give your daughter to Ram Kanai, it would save me, and a Brahman will not die at my door."

Savitri said, "Will you do what I shall ask you?"

"I will," replied Digambar.

"Very well, you can go and tell him to bathe and eat."

The scheme that Savitri imparted to Digambar will appear later. Bamandas, animated by hope, performed his ablutions and eat his meal.
CHAPTER VIII.

DOUBT.

"The faithful wife, by deed or word
Should ne'er incense her rightful lord."

On woman's character and man's destiny, not man only but the very gods are unable to speak with certainty. Lalita's sister and brother-in-law had hitherto lived together in harmony. Now Keshab had lost his sight, Giribala's care and attention was more than ever needed by him; yet, marvellous to relate, after so long a period of harmony, it seemed likely that contention would spring up between them. Disputes arose about a female servant. This servant had been in Keshab's household since childhood. When the family came to Calcutta they brought her with them. Through her agency the wants of the household were provided for, but since Keshab's loss of sight, a man-servant had become a necessity. Keshab had to attend the hospital, but since his blindness he could not go thither in a hired conveyance. Lalita was absent from Calcutta, and could give no help. The female servant was a village girl, and knew nothing of city ways, so a man-servant had been engaged; but the wrangling that ensued between the domestics was such that, long as she had been with them, Giribala dismissed the female servant.

The servant, weeping freely, sought her master, furnishing him with much evidence of her innocence; but when she found that Keshab also was unwilling to keep her, she said, "All this time I have been with you no fault was ever found in me, but now I have a fellow-servant I am no longer wanted. If I were blind as you are, no objection would be made to my staying." At these words Keshab bid her leave the house at once.

Later, when his anger was calmed, Keshab begun to think, "Why, after so long, has the woman suddenly spoken thus? 'If she were blind, no objection would be made to her staying.' What can be the meaning of that? Alas! why did I not extract from her the meaning before dismissing her?"

Suspicion, once admitted, increases, it never grows less. The most insignificant matter, which formerly would have obtained no attention, now seemed charged with big meanings. If he called for tobacco, and the servant delayed in bringing it, a thousand suspicions arose, and so the days were spent.
Keshab spoke openly to no one. But he listened intently to each word, to each footstep, of Giribala and the man-servant, and inquired its purpose. At times Keshab thought there was nothing in it, that it was but an angry speech of the female servant; at other times he seemed to see the whole thing clearly. Such was the state of his mind when, one day, he heard a knocking at the outer door. Before this the man-servant had gone to the bazaar, so Giribala went to open the door. A young man entered the house, and seeing Giribala, he laughed gently, Giribala also laughed. The next moment the young man, calling Giribala behind the door, talked to her in a low tone. Afterwards Giribala, shutting the door noiselessly, took the young man into the house; Giribala walked in her ordinary way, but the youth stepped noiselessly. They both went into the women's apartments. At this moment Keshab called Giribala. When she came to him, he asked, "Who was that knocking at the door?"

With a careless countenance, Giribala said, "No one."

Keshab asked, "With whom were you whispering?"

Giribala answered, "With whom could I have been talking?"

Keshab, heaving a deep sigh, remained in gloomy silence. Giribala, glancing at Keshab's countenance, smiled and went away.

Giribala! was this right in you? The husband whom you honoured as a god, now that he is blind do you think him so contemptible! Because Dhritarashtra* was blind, his wife, Gandhari, covered her eyes with a bandage. Are you acting rightly?

Giribala left her husband's side. The visitor, following her into another room, struck his shoe against the door frame. The sound reached the ears of Keshab; he felt as if the shoe had struck his heart. Again calling Giribala, he asked what the sound was. She only answered, "What sound are you speaking of?" and again Keshab sank into silence. Giribala went to the youth and began to gossip with him.

Keshab thought the servant had made a pretence only of going out, had come in quietly, and would again leave the house stealthily and return openly.

Giribala, after talking a considerable time, took the youth out again, and said to him, "Go at once, otherwise the secret

* Heir to the throne of Hastinapur; set aside for his blindness.
They went to the door noiselessly, and Giribala dismissed him; but in closing the door it creaked again. Keshab called out, "Who is that?"

Giribala, seeing it could no longer be hidden, answered, "I opened the door to see if the servant had come back yet." As she spoke there was another knock, and Giribala opened the door. This time the servant came in and began to talk. Keshab thought, "This is the public return."

CHAPTER IX.

THE SLEEPING CHAMBER.

"Thee would I leave, so faithless and false,
Although thy presence my heart enthralled."

The sun had set. The earth was covered with darkness. But a yet thicker darkness shrouded Keshab's heart. In this respect the heart of man is one with nature. It is not the earth alone that rejoices in the dawn. All living things are glad in the sun's light. The thousand anxious thoughts of the night are easily dispersed by daylight. Night is herself sad, so it is natural she should exercise a saddening influence over all. At the approach of night, Keshab's heart was unutterably distressed. Giribala, having prepared the food, called Keshab to come and eat it. But Keshab declined, saying he was not hungry. All the rest took their meal. The servant went to his own place to sleep. Giribala, sitting by her husband's couch, began to fan him. Keshab thought, "She wants to get me off to sleep." So he said, "Don't fan me any more, I feel feverish, I am shivering. You go to sleep."

Giribala touched her husband's forehead, it did seem feverish. So she ceased to fan, and lay down to sleep.

Keshab, after sleeping a while, sat up in the bed. How would it be possible for him to live with such a woman? He began to regard Giribala as a venomous snake. After much brooding he began to talk aloud, "Giribala, is this your duty? I never dreamed you could have acted so. Now that I am become blind, where is the supreme devotion you professed for me? If you cannot show it you had better abandon me." Uttering such words as these he wept bitterly. The sound of his weeping woke Giribala, but she gave no sign of wakefulness and listened. Keshab went on speaking, "Giribala! pardon me; in vain I accuse you. The fault is
not yours, it was written in my destiny. That day that you urged me not to read, I would not listen, and so fell blind. If my destiny had been favourable, I, who had always listened to you, would not that day have neglected your advice. If my destiny were favourable, you would not thus have forsaken me. But, Giribala, if you had lost your sight, I would not have ceased to love you; I would not have deserted you to marry another. Giribala, you have eyes indeed; but they do not enable you to see into my heart; you do not see that I love you so much that I cannot live without you. You will say, "What good to me is the love of a blind man?" True, but Giribala, I know your heart, more tender than the stem of the lotus; though you may not value my love, when once you see how I suffer, you will not be able to abandon me. Though you may be devoted to another, you will not be able to bear the pain of seeing my suffering. It is not to be thought that you can endure to see it. O, Giribala! turn again to me; what you have done is done, but do not forsake me. If you commit a thousand faults, Giribala, you are mine. Once again let me hear you say that I am yours, if so, all my sorrows will be dispersed."

So far, Keshab having uttered his thoughts, became silent; Giribala's eyes were streaming, but she did not speak.

CHAPTER X.

The Wedding.

"In union sweet the two hearts are entwined,
For Hymen hates discord and words unkind."

Saudamini's wedding day was fixed. Bamandas swam in an ocean of joy—Ram Kanai in a sea of pain and annoyance. He was furious with Bamandas. His thoughts ran, "If he had brought this weapon into use earlier, I should not have incurred this loss."

Digambar was employed all day long in the wedding preparations. He had no time to sit gossiping with his brother-in-law. At length all was ready; the marriage was to take place on the night of the next day. Ram Kanai could not sleep the night before. The thought of obtaining Saudamini buoyed up his heart in a sea of joy.

But the thought that he was to receive no fee, ever returned to afflict him. Constantly his anger burned against Bamandas.
Why had he not sooner threatened to die of starvation? That was his sin.

The wedding was spent by Ram Kanai and Bamandas in fasting. The invited guests began to come in in ones and twos. The auspicious hour for the ceremony fell quite late in the night, so they all sat in the Boitakhana (reception room), gossiping and playing practical jokes on the bridegroom.

After a time, Ram Kanai asked, "Where is Digambar Babu?"

"Why do you ask?" enquired Bamandas.

"I want him particularly, please to send for him."

Digambar was busy in the house; there was some delay in his coming. Ram Kanai, annoyed, said, "It is because I call that he is so long in coming."

A person sitting near heard Ram Kanai's remark, and, raising his voice, called out, "Digambar Babu! come quickly. Sisupala* is getting angry."

"What are you saying?" demanded Ram Kanai, in a fury.

The person replied, "I meant nothing."

Ram Kanai was meditating some angry response, when Digambar came in. Ram Kanai addressing him said, "I do not wish to marry in such a house as this; they don't leave me in peace for a moment."

Digambar said, "Please to be quiet, all of you," then, to Ram Kanai, "Sir, it is the custom at weddings, why do you pay any attention?"

"Well, I have one more word to say. If I don't receive twenty rupees fee, I won't marry the girl."

Digambar said, "How is this, Sir? You did not say that before."

"Didn't I say so? Who ever asked me?"

It had been previously agreed between Ram Kanai and Bamandas, that if at the time of the ceremony the former could by any device obtain the money, the latter would not oppose it.

Digambar: "Bamandas Babu said that you would not take any fee. Is it not so, Bamandas Babu? Did you not say so?"

Bamandas saw no way out of this dilemma. He began to stammer, "Yes,"—"no." "That is true." "Not just that—a Kulin suitor generally does receive something."

* This allusion will be explained at the end. It would be premature to do so here.
Digambar: "This is very wrong on your part."

Bamandas: "Let that go; we can settle that by-and-bye; but as you are a relation of the girl, if he wants a few rupees can't you let him have them?"

Digambar: "That is a separate matter. If I give the girl to Ram Kanai, should I make a difficulty of a few rupees?"

From Digambar's words there seemed some doubt whether he would give the girl. Both Bamandas and Ram Kanai called out, "What does that mean?"

Digambar: "Unless he receives twenty rupees, he will not marry the girl. That is what I said."

At these words, Ram Kanai's heart quaked. He began to think, "It was a mistake to ask for money."

At this moment the blowing of shells and sounds of rejoicing within the house were heard.

Bamandas said, "The hour appointed has come, has it not?"

In a mocking voice, Digambar replied, "Yes, the marriage is accomplished."

Bamandas and Ram Kanai, in great astonishment, exclaimed together, "What can be the meaning of that speech?"

Digambar: "What meaning can it have? The marriage is accomplished; these words can have but one meaning."

Then, addressing the assembly, "Will you be pleased to rise, gentlemen, the supper is ready."

The invited guests were neighbours who had all been let into the secret beforehand, so they expressed no astonishment. Each one, rising, gave a playful tug, as he passed, to the ears of Ram Kanai. Ram Kanai screamed out, "Justice! Magistrate Sahib; justice! Company Sahib," and went on yelling.

Bamandas said, "Be quiet, Ram Kanai; let us hear what has happened."

But the more Bamandas remonstrated, the more Ram Kanai continued to cry, "Justice! Magistrate Sahib, they have destroyed my honour, and torn my ears," and he began to weep.

Digambar, taking the hand of Bamandas, said, "Do you wish to hear the facts or to see them?"

"I wish both to hear and to see."

"Then come with me." They went together into the house; Ram Kanai also accompanying them. Proceeding to the spot where were seated the bride and bridegroom,
Digambar said to the latter, "Lalita, here is your father-in-law, make your reverence to him."

Lalita bent in reverence. Bamandas said, angrily, "What blessing shall I give you? May you soon go to destruction—that is my prayer."

Ram Kanai screamed out, "May you be overwhelmed with ruin!"

Digambar, hearing such foul words, said, angrily, "Leave my house; your speech is like yourself. Will you use such ominous words on this day of rejoicing?" and placing his hand on the chest of Bamandas, he gave him a push. Bamandas had been fasting all day. Not being able to resist the push, he fell upon Ram Kanai, who, in his turn, fell to the earth, screaming out, "They are murdering me, protect me, somebody, they have stolen all my property, taken all my money. Do, somebody, protect me. Justice, Magistrate Sahib; justice, Company Sahib."

At the sound of these cries, all who were in the house ran to the spot. Bamandas cried out, weeping, "You all see my arm is broken. I will go to the police station."

Ram Kanai said, "You all see. I had a lot of cash and five gold mohurs. They have stolen it all. I will go to the Lord Sahib about it."

Digambar said, "Go where you like. If you make this row here, I'll break all your bones," so saying, he seized the hands of both, and putting them out of the house, shut the door upon them.

CHAPTER XI.

Conclusion

"My heart, clearing from doubt and mist,
Feels strong in the touch of all I had missed."

Giribala had been invited to Saudamini's wedding. When it was over, she returned home and went to Keshab. Keshab was lying on his own bed. Giribala said, "If I tell you some good news, what will you give me?"

"Is that you, Giribala? What good news?"

"First say what you will give me."

"What does this blind man possess to give?"

"I don't wish to hear that. Won't you give me a smile? Will you pardon all my faults?"

Keshab said, gravely, "A blind man's anger can't hurt you."
Then you won't give me anything? Well, I'll tell you. Lalita has been married to Saudamini."

"How? What has become of Ram Kanai's wedding?"

"He has had Sisupala's wedding."

Much astonished, Keshab demanded all particulars.

Giribala said, "After seeing Ram Kanai, Saudam's mother vowed she would not give her daughter to him. Hearing which, Bamandas vowed to die rather than bathe or eat. What could Saudam's mother do? She said she would give her daughter to Ram Kanai. Meanwhile she secretly wrote to Lalita to come here. Lalita came and made me swear not to let you hear a word about it. I urged him many times, saying your knowing would do no harm, but he would not listen. After a day or two, the female servant caught sight of him, but because it was dark did not recognise him. She thought it was the man-servant going out secretly. So she became suspicious and spoke evilly to me. Therefore I dismissed her. In going, she said something to you, and that created suspicion in your mind. I learned that, by hearing what you said in the night. I then wanted to explain, but because of my oath to Lalita I could not speak. Would it be possible for me to forsake you? One like you—"

Having listened thus far, Keshab drew Giribala towards him, saying, "Explain no further, I understand all. I have sinned, Giribala, will you forgive me?"

"I have nothing to forgive you. Do you forgive me that I yielded to Lalita, and kept this matter secret from you so long. I must be very hard-hearted to have seen you suffer so many days without explaining. I am not worthy to be your servant, much less your wife."

Drawing her to him as before, Keshab said, "What is your fault? You had taken an oath, so you could not speak, we are both in fault. I for believing you guilty on the strength of what that servant said. This is my heaviest fault, will you forgive me? Then husband and wife shed tears together.

THE END.

* Sisupala's wedding. Sisupala, Raja of Chedi, was betrothed to Rukmini, daughter of the Raja of Vidharba. On the nuptial day, she went with her maidens to worship in the temple of Durga, and was there seen by Krishna, who carried her off. Sisupala, with Rukmin, brother of the bride, pursued Krishna, but were both defeated by him, and Rukmini became the wife of Krishna.
NATIVE LIFE IN INDIA.*

The writer of this little book, the Rev. J. Ewen, was for ten years a medical missionary in India, and his object is "to give the conclusions at which he has arrived regarding the Mahometans and Hindus of the North-West Provinces, and by means of story and incident to give the reasons for his opinions." That Mr. Ewen's impressions of the country and its people are by no means rose-coloured, may be gathered from his opening remarks on his first journey from Calcutta to Delhi:—"A more monotonous, dreary country I had never traversed, and I was rapidly coming to the conclusion that there was nothing to tell," until the minars of Delhi came into view. A 48 hours railway journey is apt to be dreary, as half of it must be spent in darkness, and a good portion in sleep; but the awaking on the first morning in the fine hill scenery of the Chord Line should be a pleasant surprise, and the journey from thence to Allahabad is through a highly-cultivated, if mostly flat, country, diversified by mighty rivers crossed by bridges, the masterwork of English engineers, and passing many towns famous in Indian history. But Mr. Ewen is "concerned with men and their customs," and the first half of his book is devoted to the Mahometans, of whom he says:—

"The Mahometans of India are a numerous and influential race; and carry themselves with a bearing at once self-conscious and contemptuous. They live, however, on the fame of the past: for at the present day their fortunes are fallen so low that only by a revolution bordering on the miraculous can they hope to regain anything of their former greatness. Their religion, creed, and their moral code, bar the path of progress."

Stories are given illustrative of Moslim ignorance and superstition. They are amusing, but we should think hardly specially characteristic of Moslim modes of thought and action.

In chap. ii. Mr. Ewen speaks of the opium-eating habits of the Mahometans. "If they abhor wine (he says) they love opium," and the habit is not peculiar to men, the women, too,

London: Elliot Stock.
frequently indulge in it, especially during the *Ramazan* fast, which lasts for forty days, from sunrise to sunset. Recent visitors to India, amongst others, the Rev. Canon Wilberforce, Mr. Caine, and Mr. Schwann, M.P., have written strongly about the opium dens of Lucknow, and of the use of opium by all classes, and now it is implied that opium smoking is a confirmed habit with the Mahometans in the North-West. Mr. Schwann even suggests the formation of anti-opium societies in India. It would be worth enquiry whether the practice is so common as is suggested. Some of our readers may be able to produce evidence on this point.

The principal subject of chap. iii. is the position and treatment of women. Mr. Ewen writes:

> "Mahometans are firm believers in the inferiority and infirmity of women. They have no respect for the sex, mourn their birth, and take every conceivable precaution to keep them out of sight while they live."

A serious warning is given of the danger of English women contracting marriage with Mahometans, and two painful instances of desertion and destitution are given.

In the next chapter we find a brief but intelligent and interesting outline of the religious system of the Hindus, which, in the outset is thus characterised:

> "Hinduism is a well-reasoned philosophy. It is a calm, subtle pantheism, of which Spinoza's system is but a distant echo; and when we have reached the stage of inquiry in which we can thus regard it, we see a well-ordered harmony instead of a mass of contradictions and absurdities. We can understand it only as we start from its own stand-point; for if we start along one of the many collateral branches into which it divides itself, and work backwards, we shall miss its meaning."

The evils of the caste system, the tyranny of the Brahmins, the curious professed regard for animal life as contrasted with the wanton cruelty often displayed towards animals, are dwelt upon and illustrated by incidents within the writer's knowledge, or gleaned from reliable sources.

In chap. v. Mr. Ewen treats of the moral defects of Hinduism, and arrives at the following conclusions, amongst others:

> "No class is open, straightforward, honest, though individuals may be found whom you can trust implicitly. I
think I have only met with two such. The system is against their production, and the surprise is that any should rise above it rather than that the majority should sink to its level. The religious conscience, if I may be allowed the expression, is ever the highest, and if religion places no check on immorality, we cannot well be surprised at national debasement."

Some of the stories with which Mr. Ewen illustrates these defects in the national character have a somewhat apocryphal ring; but however that may be, there is something painfully depressing in such a conclusion from the pen of a Christian Missionary of ten years' experience in the country. While admitting the existence of the evil moral tendencies Mr. Ewen deplores, we would fain hope that a less sweeping verdict of condemnation may be nearer the truth.

Mr. Ewen's book is readable, and his stories entertaining, if not very instructive. It contains a few well-executed illustrations.

Jas. B. Knight.
Some fifty years ago, two sisters, recently arrived in India with their mother from England, were much gratified, when driving out in the evening with their father—an officer in the Indian army—in the park at Barrackpore, at seeing how frequently the "natives" salamed to the latter; and they wrote home, saying how great was their pride at his being evidently held in such high esteem. It was, however, simply the custom of the country; though I doubt if the practice be still continued so near to Calcutta, unless the European sahib be one in authority or be favourably known in the station, as medical men—civil and staff surgeons especially—usually are. In the upper provinces, more particularly in the dehat (country districts), almost all natives salute a European when meeting him, as they would salute their own sahibs or chiefs, as a matter of course. It is more or less the same in most countries, away from the large centres,—the form of the salutation depending upon local circumstances. The young Englishman from an agricultural county in England, accustomed to the cheery "good morning" from the village peasantry, not unnaturally looks upon the Eastern salam, with bowed head and bent body, as a mark of abject

(a) The salam is very significant. Mussulmen adopt four kinds,—from the simple raising of the hand to the head, which remains unbent with the eyes looking straight at the person salamed to, to the complete prostration of the body under circumstances of abject submission, or when a great favour is being solicited. In such cases the turban is sometimes taken off and placed at the feet of the importuned. Sending a salam to a person, corresponding to the Chinese pigeon-English chin chin (a corruption of ts'ing ts'ing (thank you, adieu), implies a request to come. Thus, as in China, the formula would be, "Mr. Smith, chin chin (compliments) you come," in India, the message—in either case brought by a native servant—runs "—sahib or mem sahib, ap ho salam deta: (Mr. So and So, or the lady—your wife—sends his or her salam; wishes you to come). Sometimes the message implies a request for permission to come to the person salamed to. In returning a salutation, the person saluted is said to have accepted the salam,—salam lya. Salam has several meanings,—salutation, reception, welcome, presenting arms. It also means a "slope," as in sloping a road. Salamat is a form of benediction, frequently used by Mussulmen. Khudâ salamat rakhe (peace be with you). Salânti se (may Heaven preserve you).
servility. Frequently, too, he finds himself addressed by
titles usually applied to their own chiefs, or elders, or
even priests, as thākur, bābā, and even māha rāj, &c. What
perhaps strikes him as most strange is the being addressed as
mā-bāp (mother and father!) A native, in response to some
enquiry about his parents, will usually parry the question
and reply: Ap-hi mera mā-bāp hy (your honour—no one else—
represents them). Some Europeans exact an excess of
homage; like Paul, the Czar of Russia, who required his
subjects “to prostrate themselves before him when he passed;
to get off their horses or out of their carriages on pain of
confiscation of either if they did not; to remove their hats;
to open their cloaks; or even to kneel down in the midst of
the mud or snow.” I have seen, in a remote station in India,
a mahājan, of no great consequence in the place but who,
priding himself upon his money bags, considered that he
was, and who had become somewhat arrogant accordingly,
bundle off his pony on the approach of a European, as if he
had been a bale of goods. This proceeding; so little in
harmony with the banker’s ordinary attitude, was the result
of a threat from an officer, who, seeing that the man took no
notice whatever of him when they met, declared on one occasion
that if in future he did not, under similar circumstances, dis­
mount on the off side and make an obeisance, he (the officer)
would throw him into a neighbouring lake. Consequently, the
poor man, unwilling to incur any such risk, rapidly dismounted
whenever he saw any European advancing towards him.
In this case there were, evidently, faults on both sides.
The officer was certainly not justified in threatening to resort
to so high-handed a measure for a mere breach of social
etiquette, of which, in truth, the banker ought not to have
been guilty. It must be remembered, however, that it is not
 obrigatory, in a free country (as India with regard to social
practices is now, under British rule, supposed to be) upon the
natives to salute every European they meet, though it is
usual, as it is probably in many cases politic to do so; and
in the Presidency and larger towns it is not done. Again,
keen-witted Indians are wont to draw the line between those
who, in their estimation, are deserving of a salute, and those
who are not; and it is possible that the officer in question
did not, in the banker’s eyes, come under the former head.
(Persons in authority—officials of whatever grade—they
salute unhesitatingly, as a matter of duty). Salutations
ought, in every case, to be returned. They are, at home. Why not abroad? In our own dependencies—India is the most important dependency of the British Empire—the practice should be considered imperative. It is the neglect of these little amenities of social life which help to make the English, as compared with the French in their day and with the Russians in ruling over newly acquired subjects, so unpopular from a social point of view. In very remote country places in India, where the people, partly from want of a better acquaintance with them—the acquaintance already gained only tends to intensify the feeling—and partly from sheer timidity, look upon the fire-eating Feringhee as a species of shaitán (the devil), they do not wait, on the approach of an Englishman, to make a closer inspection, but forthwith take to their heels. Any attempt at calling them back, in order to show that no harm is intended, only makes them increase their speed.

To English legislators in England it may seem inexplicable that, with so much land available for cultivation as is to be found in many parts of the Himalayehs, where the climate, moreover, is so suitable for Britons, there should be no effort at colonization for our superabundant population. There are two reasons for this:—(1). A mistaken idea of the climate, which is erroneously believed by many to be inimical to the constitution of those accustomed to a colder region; the truth being that, in many of our Himalayan sanataria, the climate is superior to that of Great Britain; and many retired officers prefer to remain in their mountain homes to encountering the risks attendant upon the variable climate of the British Isles. The cold season in such parts of the Himalayehs, (and there are many like them yet undiscovered,) is uniformly and pleasantly cold, more continuous and more to be depended on, and consequently more uniformly bracing than the same season at home. I am referring, of course, to selected sites, as there are parts of these mountains in which the climate approaches more closely, during the warm and rainy seasons, to that of the plains; and such are manifestly unsuitable for colonization.

(2.) The truth must be told, viz., that, referring to the extreme timidity of the natives in many localities in these hills, and the unknown character of the intending colonists—unless their mizāj is nek (good tempered) they are not likely
to be welcome—the authorities are loth to encourage their coming.

There are other localities of a totally opposite character,—where, fanaticism running high, coupled with an inborn hatred of the Feringhee (European), the people—many of them,—so far from saluting an Englishman, would much rather insult him as he passes; and herein often lies considerable danger. Hyderabad, in the Deccan, is an example. The inhabitants being largely composed of shekhi-bázes (swash bucklers), budmáshes (vagabonds), and mercenary soldiers of various kinds—Rohillas from Rohilkund, Afghans, Rajputs, and Arabs, most of them in the employ of city nobles, and all armed to the teeth with guns, pistols, spears, sabres, and daggers, and ready for any affray, the Englishman, going through the city, will do well to take no notice whatever, either by word or gesture, of the moustachio twirling or half-defiant looks which he may witness in his progress. Time was, when “fierce fights in Hyderabad were an every-day occurrence, often upon small provocation, and the shedding of blood in such contests was lightly regarded;” but now, “thanks to the late Sir Salar Jung’s good government, the mob and the mercenary soldiers are far more subdued.” But even yet, says a recent writer, the city may be said to be in a state of perpetual “half-cock;” and no officers are allowed to enter the city without an order from the Resident, and the Nizam’s minister, who provides an elephant,—(the elephants in Hyderabad, says General Burton, correspond to cabs in Western towns),—and an escort. To make the attempt on horseback, or on foot, was positively “dangerous, if not impossible,” in the past; and it would be risky even now. “A jostle, accidental or designed, or an unsavoury epithet or gesture, might bring on a disturbance, and where every native in the streets carries arms,” the consequences, Europeans being as a rule somewhat short-tempered with the natives, might be disastrous. It must, however, be remembered that, for very many years, this part of India was the scene of continual fighting between the Muhammedans in their endeavours to extend the Delhi empire southwards and the Mahrattas and others who fought to overthrow the empire altogether, and to establish their own supremacy. The former owe us a grudge for wresting it from them; whereas in truth we gained it from the Mahrattas.
IN INDIA.

Sport.

With the single exception of the hunting field there is really no social sphere in which Europeans and Indians can meet on equal terms. We cannot worship at the same altar, though they respect our "girja" (church) as we should their Muhammedan and Hindu forms of worship. Owing to the system of zenana seclusion and of caste barriers little or no hospitality can be shown. Seventy years ago, Bishop Heber suggested, in his most interesting Indian journal, whilst lamenting the absence of more intimate relations with Indian gentlemen, that they should, at any rate, be invited to join us in the sports of the field,—a suggestion which, with the progress of time, has been fully carried out. Not only do native gentlemen accompany us by invitation in our tiger shooting parties, but Europeans are often indebted to native proprietors for permission to hunt over their preserves, the mālik (masters) themselves occasionally accompanying and uniformly showing that they are as familiar with the unwritten rules of etiquette in this as in other phases of social life. It is usual for sportsmen to arrange amongst themselves, on the immediate prospect of a tiger breaking cover, as to who shall take the "first fire;" but it comes natural to an Indian gentleman, whether he be host or guest, to offer it, where the circumstances of the case will admit of this civility, to his European companion; and if the shot should take effect, he would be the first to offer congratulations.

Not only are Indians complaisant in the sporting field; they are brave as well. Exceptions there are, of course, but these are rare, even effeminate members of the Indian aristocracy—men who pass much of their time in sensual indulgences—display a courageous spirit when brought face to face with a wounded tiger. They who pursue the calling of a shikāri (sportsman) as a means of livelihood must of necessity cultivate a bold front. Most European sportsmen, who have taken the field with shikāris, will testify to their courage, and, in moments of danger, they often prove invaluable, even to the saving of European life at the risk of their own.

Hospitality.

The field of social intercourse in the family circle remains, however, almost as fallow and uncultivated as ever. There,

(a) From the Portuguese igreja, a correlative of the Greek ecclesia. Hobson Jobson.
the native is kept at arm's length, as it were; and, so long as this is the case, there never can be any genuine cordiality between the races. It may be that the characteristics of the two nations are too antipodal for anything like amalgamation. At the same time there is room for kindlier sentiments on either side, with greater mutual confidence. The Bishop likewise thought that Indians might be invited to our private theatrical entertainments; and, with regard to their eating with us, he thought this might be conquered as far as Mussulmen were concerned, "by any popular man in the upper provinces who made the attempt in a right way."

Since the Bishop wrote, considerable progress has been made in the direction indicated; and Indians and Europeans have come to be associated together in the affairs of public life much more than the most ardent disciple of the doctrine, "India for the Indians," would have ventured to predict at the beginning of the century.

Owing to the system of zenana seclusion and caste barriers, very little hospitality can be shown on either side. If, in some cases, as the result of contact with Western civilization, the latter have been removed, and Indian gentlemen are willing (as many are) to take a knife and fork at our tables, their wives and daughters must remain gosha-nishin (secluded). But, even in these cases, little or no cordiality is shown, as a rule, to the native guests, except by the host and hostess and perhaps a friendly European or two, who, on that account, have been requested to sit by them. Who that has been present at these dinner parties has not noticed the absence of welcome, in the party generally, towards the Indian members of it. Although all are fellow-subjects living under the same Government, owning allegiance to the same sovereign, and descended from the same original stock, the Indians are, to most of the guests, little better than strangers or even foreigners. Ladies look askance at them; and it may be that one, with more than the ordinary amount of assurance, is contemplating a breach of etiquette in soliciting from one of them, in the course of the evening, the favour of a Hindustani song! But many Indian gentlemen are at heart more English and more noble in character than their depreciators have been accustomed to believe. Where an Indian gentleman speaks English well, all

(b) Equivalent to purda-nishin (behind the purdah or screen).
are amazed at his accuracy, fluency, and knowledge of the idiom, and still more so when he discourses upon English subjects with the ease of a native, not of India, but of England. Were he speaking behind a screen, it would be difficult to believe that he was not an Englishman. I am alluding, of course, to purely social (not official) dinner parties. Bishop Heber thought that a beginning might be made with Mussulmen when inviting natives to dinner. Now-a-days, Hindus as well as Mussulmen dine at our tables without compunction. The host is careful, out of deference to native prejudices, not to provide beef or pork, or, in some cases, even poultry. This is, perhaps, unnecessary. I once, as mentioned in a previous article, was one of a party at dinner with a Nawab who himself carved a ham that was placed before him. (This may have been an instance of good breeding, or rather of innate refinement of feeling. So long as he did not himself eat of the forbidden animal there was probably no reason why he should withhold it from those who, being amongst the rulers of the land moreover, particularly relished it). With the exception of pork, and of fish without scales, Mussulmen will partake of all our viands, provided only, in the case of meat, that it has been halal-kurred. If the cook be one of his own creed he will have no misgiving on this score. Should, however, the ba'warchi (cook) be a Hindu, he will, if a strict Muhammadan, avoid this part of the bill of fare. Neither will he take any alcoholic drink. His favourite beverage is sharbat (Anglice, sherbet; sugar and water, with or without lime or lemon juice in it); and this his own servant—dinners in India are conducted camp fashion, where every one brings, if not his knife and fork, &c., at any rate his servant—will, under instructions, provide for him. The Hindu, unless he has shaken off the trammels of caste and become a member of the Brahmo-Somaj, or a freethinker, in either of which cases he would eat (and perhaps drink) anything, will simply sit and

(c) Cutting the throat of the animal whilst pronouncing the prescribed formula:—Bismil—lahir—rahmān—nir-rahim; Allah akbar ust (in the name of God the most merciful; God is great). Muhammadan shikāris (sportsmen) always make a point of giving the finishing stroke in this way to an edible animal shot with a rifle or gun if life be not already extinct: otherwise it would not be lawful to eat it. Bismillah, a contraction of baism-i-Allah (in the name of God), is "a phrase generally used by pious Muhammadans in the beginning of all actions or lessons, and especially before eating."
partake only of what has been prepared for him by his Hindu attendant.

When Europeans are invited to dine with Indian gentlemen, there is, frequently, more or less of an official flavour about the entertainment. The invitation is regarded as a necessary duty on the part of certain Indian gentlemen, or, in the case of some others, with a view to display. Indians—they are not altogether singular in this respect—are very fond of doing things, from building a mosque or temple, excavating a tank, or constructing a baoli, to giving an entertainment of the kind, nām ke wāste, (to obtain a name); and they consider themselves amply repaid if, amongst the European guests, the bārā 'sahib is present.

The object of the gathering is not to promote social intercourse, or to introduce congenial members of society to each other—it may be that, sometimes, the host takes the opportunity of bringing forward some bhāī (brother or kinsman, or, merely a friend), whose prospects in life he wishes to advance—but simply to give a burra khana to the sahibān log, followed, later in the evening, by the inevitable nach, and a tamāsha (exhibition) of resplendent fireworks. All assemble for a few minutes before dinner, in a reception room imperfectly lighted by oil lamps—this will probably be altered now in the houses of the wealthy who can afford the luxury of gas or electricity—and fitted up somewhat in European fashion, until the arrival of the (usually bulky) khansamah, who, noiselessly approaching the huzoor (host), with bare feet and hands folded as in prayer, announces, in subdued tones, that khana tyar hy (dinner is ready). All then troop in, not standing “on the order of their going,” and sit where they please, unless indeed locations are designed by cards beside the napkins. No grace is said before, or after, meat. The dinner is usually à la Russe, consisting for the most part of

(d) "A deep well, the descent to the bottom of which is by long flights of steps with landing places and covered chambers where travellers may rest or take refreshments during the heat of the day." These baolis have been the scene of many a murder in the past; and I am not sure that their construction is encouraged now-a-days by the authorities.

(e) Commissioner, collector, magistrate, or officer commanding, as the case may be.
fish, kabobs, pilao, kichree, hāri (curries), rotei (bread, leavened and unleavened), preparations of rice, chutnis, together with what fruits are in season, and various kinds of meethāis (sweetmeats). If the host be a Mussulman there may be, in deference to English tastes and habits, joints of beef and mutton, with poultry and sometimes venison, on the table. There is no beer nor wine—no intoxicating liquor of any kind—if the host be, as is usually the case in the provinces, an orthodox Hindu or Mussulman. (Alcoholic drinks have, unhappily, been imported into the households of the natives by ourselves.) No ladies are invited, not from any disrespect of course, but because it is not the custom, in India, for men and women to eat together. The female members of the host’s family are present, though unseen, notwithstanding. From an upper chamber, peeping through spaces in the jhilmils (venetian blinds), or holes in purdahs, they look down upon the sahib-log, as if they were so many zoological specimens, feeding.

After dinner comes the nach, without which no entertainment of the kind is complete. An adjournment is made to another room, or part of the building devoted, on occasion, to Terpsichorean pleasures, where, before a mixed assembly of Europeans and natives—the native element has now largely increased—three or four native women, to the inharmonious

(f) Roasted meats of which, in the Muhammadan cuisine, there are eleven varieties.

(g) Dishes made of rice, soup, meat, and spices. There are twenty-two kinds.

(h) Rice boiled with split pulse and spices prepared in seven different ways.

(i) Almost any food may be made into a kāri (curry); and the natives of India are, it is generally admitted, unrivalled in the art. There are numerous varieties. Dr. Herklotts gives sixty.

(j) There are nine kinds of leavened bread represented by the ordinary white and brown loaf (which the natives make quite as well as Europeans, but with their own ferment included), in the Indian cook’s culinary stores, under the comprehensive heading musila; by the crisp cake-like pie-crust, called bāgu Khāni, and by shīrmāi (bread kneaded with milk), &c., &c., and twenty-five of unleavened, of which chāpattis, round flat cakes made with simply flour and water, are a familiar example.

(k) A well-known and popular pickle, in which the solid ingredients are bruised and retained with the vinegar. The virtues of chutni are numerous.

(1) No native meal is complete without a free supply of sweetmeats, of which there are some 40 kinds. They are mostly made with milk, sugar, and flour; spices and cocoanut being occasionally added. Luddoo, pera, hātū, sohun, julebi, burfī, and batāshā are amongst the most familiar to those Europeans who indulge in meethāis.
and monotonous tunes played by low caste men on guitar-like instruments, sometimes accompanied by the nāgarā (kettledrum) or dhōlchī (small drum), go through "strained movements of the arms, body, and head,—the feet, though in perpetual motion, seldom moving from the same spot." This is called dancing, which is much relished by the native spectators; but, in European estimation, it is unattractive and lugubrious to a degree! The nāch, say Indians, is the proper mode of enjoying exhibitions on the light (?) fantastic (?) toe. Dancing, they maintain, should be undertaken by paid performers. They cannot understand the personal pleasure evidently derived from the (in their eyes) laborious (!) exertions of the dancers, to say nothing of the free and unrestrained positions inseparably connected with some of the dances, which shock their views of propriety amazingly. "Honi soit qui mal y pense" is, however, a sentiment as applicable to these occasions as it was to that when it was first uttered. And, considering the position, in Indian society, of both players and dancers, and their respective occupations, it is much to be regretted that the nāch should be patronised by Englishmen and educated Indians. More will be said, later, on the subject.

A display of fireworks—Oriental fireworks are unsurpassed in splendour and variety—made for the most part to represent natural objects, as eclipses of the sun and moon, clusters of grapes hanging from sheds, and elephants, with sea fights, &c., &c., closes the evening's programme. One particular firework, known as the diver, is remarkably curious. It is made to dive and become obscured, to reappear, dive again, again come to the surface; and so on. When all is over, and the giver of the entertainment is, perchance, congratulated on its success, he will probably reply, Āp ki māhbānī se (by your honour's kindness).

C. R. Francis.
The first College for the Higher Education of Women, on a plan resembling those for Men, was started in 1869, at Hitchin in Hertfordshire, whence it soon migrated to Cambridge, and developed into the well-known Girton College, and shortly afterwards Newnham College was also established at Cambridge. Encouraged by the success attending these experiments, similar efforts were made for Oxford, and two Colleges, Somerville Hall and Lady Margaret Hall, were opened there simultaneously in 1879.

Somerville Hall was founded in a great measure by the exertions of the Rev. J. Percival, then President of Trinity College, Oxford, the late Professor T. H. Green, Professor of Moral Philosophy in Oxford, and other influential members of the Council.

The primary object and purpose of the Hall was to enable young women coming from a distance to reside in Oxford and to attend the Lectures provided for them by an Association which had been already formed for that purpose, and to profit by the many educational advantages open to them at the University. According to the expressed desire of the Council the life at the Hall was to be conducted like that of an English family, and students were to be on a footing of perfect religious equality. After appointing Miss M. Shaw Lefèvre Principal of the Hall, the next step taken by the Council was to purchase the short lease of an old-fashioned mansion standing in large grounds some three acres in extent, in the highest and healthiest part of Oxford, near St. Giles' Church. The house, which is built of grey stone and picturesquely covered with wisteria and other creepers, is approached from St. Giles' by a private road, shaded in summer by birches and other trees. On one side of the drive may be seen some quaint old cottages, inhabited by one of the resident tutors, four or five students, and the portress of the Hall. After passing these cottages and the stables, the ground opens out into a large garden, where several fine old trees lend a dignity and an air of antiquity to the place; and in fact the garden, we are presumptuous enough to think, compares not unfavourably with some of the real old college gardens of Oxford. About two years after the opening of the
Hall, the Council were fortunately able to purchase the freehold of the whole property, and a new wing, containing rooms for twelve additional students, was at once added to the Hall, and completed in 1883.

As the numbers further increased it became necessary to build again, and in 1887 a separate and entirely new building was erected at the further end of the garden (near the entrance gate from Walton Street), opposite the Clarendon Press. This house is called the "West Buildings." It contains a large dining hall, drawing room, library, studies, and some twenty students' rooms.

The garden at that end of the grounds has been laid out and planted. There are grass and ash tennis courts, and hockey is often played in the winter on the rougher part of the grass, where also a fat pony, which has long been an institution at the Hall, may often be seen grazing. A most valuable addition to the resources of the Hall has been made this year through the kindness and liberality of Miss Forster. A very handsome gymnasium has been built and fitted up at her expense and presented to the Hall. It is now ready for use this term.

Another much valued gift, presented by one of the resident-tutors, is a six-oar boat, called in commemoration of the presence of Indian students at Somerville, Urmila, the Sanskrit name of the sacred lotus flower, one letter of this word being inscribed on each oar in English and in Gujarati characters.

The advantages now enjoyed by women students have very largely increased since the first opening of the Halls. At that time, as already mentioned, the Lectures attended by the Students were those provided by the Association, and given expressly to Women Students in the Association Lecture Rooms; but year by year, since 1879, Professors' and College Lectures have gradually been thrown open to Women Students, and there are now comparatively few to which they are not admitted. On April 29th, 1884, the passing of the Statute of Convocation, admitting women to many of the men's Examinations, was an event long to be gratefully remembered in the annals of the Hall. The Honour Examinations then and since opened to women are those of Honour Moderations, and the Classical Final School or Greats, Mathematics, History, and Natural Science. Only within the last year, the School of Jurisprudence and
the Bachelors' Degree in Music have been added to the above.

Scholarships and Exhibitions have been given every year to assist poorer Students, by the kindness of private donors, while the Clothworkers' Company have given an annual Scholarship of £50 a year. Other good Scholarships have been given—one by a former Student. In 1888, a Scholarship was founded by Mr. F. C. Conybeare, in memory of his wife (a daughter of Professor Max Müller), who had shewn great interest in the Hall. These, with several smaller Exhibitions, have been the means of enabling many promising Students to come to the Hall. The distinctions gained by the Students generally have shewn a high average, and of the forty-five who have taken honours in the Final Examination, there are several First Classes. In 1889, Miss Shaw Lefèvre resigned the post of Principal, which she had held for ten years from the first opening of the Hall, and she was succeeded by Miss Agnes Maitland, in the autumn of that year. The number of Students, which had already increased to thirty-five, have further increased since, so that the Hall is now quite full.

A stranger however might enter the garden, and even the buildings on any week day morning, without suspecting the presence of so many gay and energetic young people. At 8 o'clock, indeed, a bell has brought all inmates quickly together to the large dining-room, for family prayers. These are so ordered as to be acceptable to all, no matter to what religious body they may belong. After prayers, letters from home are sought for and eagerly read. Breakfast follows, a rapid meal, for some must hasten away to a lecture or private lesson, others are due to practise in one of the laboratories of the Science Museum, and all have a full morning's work before them.

Now stillness reigns in the long corridor, on whose sunny side the Students' rooms are ranged like a row of monastic cells. Each room is sitting and sleeping room in one, and is furnished with a bed, a wardrobe, a chest of drawers surmounted by bookshelves, two tables, and two chairs, an armchair, sufficiently easy, but not luxurious, and a tiny mirror hanging on the wall. By day some drapery, often Indian printed stuff or embroidery, transforms the bed into a pleasant looking lounge. Wide windows, bright wall-papers, and white-painted woodwork, give cheerfulness to the little
room. And when a Student has added a few photographs of her family, and some pictures, perhaps water-colour sketches of well-loved scenes, she feels herself settled to study, amidst harmonious and comfortable surroundings.

One o'clock luncheon is a welcome relief from three or four hours' steady work. A hot joint of considerable size and an equally large, simple pudding, or tart, or a dish of stewed fruit, stand on a side-board, and each one helps herself as she comes in. The informal meal being over, play-time begins. No one who respects her health will work, for at least two hours. All disperse in small parties to play tennis, hockey, or cricket; to walk or drive behind the aforesaid fat pony; to ride, or to boat if they have the Principal's leave, conditional on their ability to swim. The garden is now full of active figures, and piano or violin notes may be heard from the open windows, if a lover of music has seized the only moment for practising at Somerville.

By half-past four, there is flocking in to tea in the drawing-room, and then again silence falls, and reading is resumed. At seven, the Students appear in fresh gowns for dinner. The dining-room at the hall contains the college library, the books being chiefly gifts; amongst others some very interesting French and Italian works, from the collection of the late Rector of Lincoln. At the West Buildings, dinner takes place in a really grand room, with an uncarpeted floor, where fifty people may dine together, and where once a year the Students enjoy the pleasures of a dance. A strictly feminine dance, be it observed, to which lady friends only are invited, exception being made in the case of the few gentlemen who are on the Hall Council. Dinner is quite an elegant meal of four courses: soup, two light forms of meat, and a sweet or savoury dish, handed by a couple of neat, well-trained maids. After dinner, there is a cheerful quarter of an hour, with tea and conversation in the drawing-room, and then at eight all are scattered to their rooms again, to work till ten has struck.

This is the visiting hour, when one friend calls on another for a little quiet talk. Parties are also given, at which, cocoa and cakes are handed round. The guests at cocoa parties sit upon the floor, since the hostess' room does not provide more than three chairs. At half-past ten, lights are put out in the passages, and soon after eleven all are in bed, their good day's work calling for a long night's rest.
Students are expected not to dine or spend the evening out more than once a week, and this they do with the Principal's leave. Sometimes there are public evening lectures or meetings, to which several go under the guard of the Principal or one of the tutors. On certain evenings of the week, small societies of Students meet, to discuss difficult points in history, or to read Browning, the favourite poet of Somervillians, or the works of the other English poets in turn. There is also a society, of which each member has to speak for three minutes to the point before the house, on her name being called by the President. This is an ingenious way of preparing speakers for the great Debating Society which meets fortnightly, when a Student of Lady Margaret Hall and one of Somerville speak against each other, and votes are afterwards taken for and against the resolution debated by the speakers.

Sundays in Oxford are days to be long remembered with pleasure. The morning begins either with the University Sermon at St. Mary's, or with Service in the Cathedral. If the University Sermon be attended, a Service at one of the many beautiful churches in Oxford may follow. In the afternoon, admission may be obtained to one of the College Chapels, Magdalene and New College being the favourites, because of their beautiful music, and Balliol when the Master is going to preach. There are, of course, those whose bringing-up sends them to other places of worship. "Advanced" thought is not prevalent at Somerville. After supper on Sunday, there is a gathering of all the inhabitants for a few prayers, followed by hymn singing, and solos by those who have musical gifts.

The drawing-room at the Hall where this meeting takes place, is the inner Sanctuary of the College, where its treasures are kept. Some of these are, the portrait of the first Principal, Miss Shaw-Lefevre, and some copies of Italian master-pieces given by Mr. Ruskin, amongst them a picture of "St. Ursula, conceiving the plan of her Pilgrimage," after Carpaccio. A few engravings of remarkable women are appropriate to the spot.

The day when old Members of the Hall meet, and foregather with existing ones, is in the Long Vacation, when a Women's Inter-University Lawn Tennis Match, is played in a garden near London. Here, the best two of Somerville and Lady Margaret play the best two of Girton and Newnham,
before a crowd of enthusiastic backers of Oxford or Cambridge respectively.

The chief pastimes of Somervillians having been told, their anxieties and sorrows must be mentioned too. The most anxious time of a Student's college life is the week of her Final Examination, for on the class in which she is placed may depend much of her future career. About half the Students are preparing to earn their living as teachers in schools and colleges. A few have been teachers already, and have come to the University, partly with a view to obtaining higher salaries afterwards, but chiefly for the sake of refreshment to a weary mind. The ages of Students have been known to vary between 17 and 35. The advantage of this is, that elder women can accompany the younger in their walks about town, and on their way to lectures. All Students are accompanied by a lady chaperon, when they attend lectures given to men undergraduates. Several of the Students whose final class brings honour to their College, are amongst those who have been workers already. Perhaps only one who has had years of grinding work in a remote manufacturing or country town, with its commonplace surroundings, can realize the full delights of Oxford life, amongst cultivated minds, where a disinterested love of knowledge takes the place of an eager pursuit of riches. Here great professors are to be heard by all who wish to listen; noble works of art are to be seen in the University Museum; and buildings and gardens offer present beauties and historical memories, whose charm is the daily treat of the studious and of those who cannot share the games of the more robust.

One Scholarships of £25 per annum, has been allotted to a Student from India, who had attracted attention by the success of her career at the Bombay University, where she passed out as one of four First Class Students in 1887, and whence she proceeded to become Professor of English in the Gujarat Arts College for Men. These antecedents and her own earnest wish to study in England, induced some English friends of Woman's Education to promote her coming here, and she is now working for the Law School with much encouragement from her teachers, and with the hope that she may ultimately turn the knowledge thus acquired to the benefit of her country-women, many of whom, specially the ruling Ranees, need lawyers, though they may never see them. Two daughters of the Maharaja Dhuleep Singh, are also in
residence for a time at Somerville, while yet another young Indian lady, who has received an English education, is now studying at Girton College.

The wonderful development and progress of these Colleges, which have fulfilled the good and falsified the evil prophesied on their first institution, lead to the hope that they may extend in an ever increasing ratio, and that they may possibly bear transportation to the Indian soil, where useful occupation for the redundant number of womankind is (owing to Indian social customs) still more required than in this country.

Already the Indian University authorities have shown more liberality than those of our most prominent Universities here, since they have admitted women to take the same Examinations and Degrees as men, and so we may indulge a hope that the two countries may each profit by the example of the other—that Indian Universities may possess some places where women may enjoy the advantages both of the discipline and the freedom of College life, and that British Universities may freely grant the name as well as the substance of a Degree to All who have proved themselves equally worthy of it.
ENGLISH VEGETABLES AND FLOWERS IN INDIA AND CEYLON.*

This is an admirable guide to gardening in India and Ceylon, by a writer who is a thorough master of his subject, and intimately familiar with the wants of the amateur gardeners in our great Eastern dependencies and colonies. Mr. Macdonald's little brochure in no way supersedes the Rev. Thomas Firminger's standard volume on *Gardening in India*, but will be found an invaluable practical supplement to the latter, and is sure on account of its handiness and trustworthiness to come into general use wherever it becomes known.

One of the best things in the book is "a table shewing the proper months to sow and plant English vegetables in the plains." All the best varieties of temperate and tropical vegetation are enumerated, and the columns of the 12 months are divided into six sub-columns for the Punjáb, North-West Provinces, Bengal, Central Provinces, Bombay, and Madras. This is followed by a regular monthly calendar for the Vegetable and Flower Garden, in Northern, Central, and Southern India. Instructions are added for Hill Stations and Ceylon; and separate sections are devoted to the subjects of lawns, roses, bulbs, and English fruits, flowers, and seeds, their treatment and rotation.

A special feature of the second edition is its illustrations. Sir George Birdwood also contributes to it a "note" on flower gardening in Bombay; which is interesting for the sketch with which it commences of the history of gardening in Western India. We are informed:—"Fryer, writing in 1698, tells us that at that date there was no great variety of flowers in the gardens of the rich in India: 'Jessamines,' the tree mallow [*Hibiscus Rosa-Mutabilis*], 'some few *Lysimachias Bismalvas*, and some Wall-flowers or *Stock-gilly flowers* being the height of which they aim at.' He mentions also 'the *Silk Cotton Tree*,,' and a tree called *Arbora-tristis [Nyctanthes Arbor-tristis]*. These are 'all the choice.' He adds: 'Roses would grow here if they would but cultivate them.'"

What a contrast is presented by the gardens of Bombay as described by Fryer just 200 years ago, and by the Honourable Mr. Justice Birdwood in the *Indian Magazine* for January last year! Not only English, but Parsee and Hindu gardens in Bombay are now a "wilderness of roses," and bloom with all the choicest exotics gathered together, chiefly by the English and Parsees, from every country of the tropical world.

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The annual Convocation of the University of Bombay was held on January 20th, in the Sir Cowasjee Jehangir Hall of the University. The Hon. Mr. Justice Birdwood, the Vice-Chancellor, presided, and there was a large attendance. After the degrees had been conferred, and the Report of the Syndicate had been read by Dr. Macdonald, the Registrar, the Vice-Chancellor addressed the Students. He referred in the course of his interesting address to the announcement made in the Government Gazette, just published, that a lady, for the first time as far as he was aware, in this or any other University, had been appointed to be a member of the Senate. The Vice-Chancellor continued as follows:—"We know that for more than six centuries ladies have held office from time to time as professors of law or medicine or philosophy in the ancient University of Bologna; and when we have lady professors of our own, I trust we may be worthy to follow that example. But never, so far as I know, have ladies been admitted to share in the responsibility of the administration of a great University. This Senate will certainly recognize the appointment of Mrs. Pechey-Phipson to be a Fellow of this University, as in every way a right and proper one, and will, with all cordiality, hold out the right hand of fellowship to one who, in the days when a degree was denied her by her own University, on the ground that she was a woman, bravely fought the woman's cause, which is the man's cause also, in the face of much opposition and obloquy. By her whole subsequent career she has vindicated the right of woman to minister to women in sickness, and proved that the possession and exercise of the gifts of healing are not the prerogative of one sex only." The announcement was received with loud applause.

At the Social Conference held at Calcutta, at the end of December, in the Congress Hall, presided over by Dr. Mohendro Lall Sircar, a resolution proposed by Mr. Mudholkar was passed, to the effect that strenuous efforts should be made to postpone the betrothal and the marriage of girls and boys, and that marriage should not be consummated before the age of 14 in the case of girls and 20 in the case of boys.
The Conference appealed to the various Social Reform Associations to discourage the practice of child marriage by their own example, and by educating public opinion in the matter.—Another resolution, proposed by Mr. C. C. Mitter, was that persons who undertake sea-voyages should not be excommunicated, and that the Social Reform Associations should exert themselves to remove all obstacles in the way of re-admission in such cases into caste. Mrs. Schwann was among those who spoke in support of this resolution. The *Indian Nation* states that the leading men at the Conference were Dewan Raghunath Rao, of Madras, Mr. Dayaram Gidumal, of Sind, and Mr. Ranade, of Poona.

We are glad to report that a Ladies' Committee has lately been formed in connection with the Bombay Branch of the National Indian Association, presided over by Lady Thompson, which has already done useful work by the systematic visiting of Girls' Schools and Hospitals. Various members have also held *purdah* parties. One aim of the Committee is to unite ladies of all nationalities in its practical objects, and this has already been accomplished to a remarkable extent. The funds are applied in providing scholarships and prizes. It is under consideration to arrange for the encouragement of Home Education. In such a wealthy and munificent city as Bombay there will surely be no difficulty in obtaining support for the educational efforts of the Committee. The Hon. Secretaries are Mrs. Logan, Miss Manockjee Cursetjee, and Mrs. Barbhaiya.

In the Poona Branch of the National Indian Association, of which Mrs. Chatfield is president, some provisional rules have been recently made in regard to Home Education. It is proposed that in September next, and in subsequent years, an examination of Hindu and Mahomedan girls who have not attended school for a year before, and who have completed their thirteenth year, shall be held in the house or houses of certain native gentlemen. The subjects have been advertised, and three examinations of a graded kind arranged. The medium of examination will be the vernacular. In the first examination the reading is only in the vernacular, but in the two higher ones either Sanskrit (or Urdu for Mahomedans), or English, is required. Writing, arithmetic, geography, and needlework are the chief
subjects, but we are glad to see that general knowledge, i.e. knowledge of common objects, is added for the second Examination, and that this is enlarged for the Honours candidates so as to include "ordinary details of simple sanitation, care of children, health, &c." And for the latter, household accounts are added, as well as the making of articles of children's clothing. Prizes will be given to those that pass highest, and a gold medal to the lady who comes out highest in Honours. Illuminated cards will be provided for all who do not fail. It will be interesting to watch the success of the scheme.

At the Calcutta Fine Arts Exhibition, opened by Lord and Lady Lansdowne, several Indian gentlemen had offered prizes. Nawab Ahsanollah gave one of Rs. 100 for the best picture of Animal Life, which was gained by Mr. H. H. Coudlery; Rajà Pyari Mohun Mookerjee, Rs. 100 for the best figure subject—Mr. T. W. Bourdillon; the Maharaja of Dinagepore, Rs. 100 for the best study of Ancient Indian Architecture — Major Durand; the Maharaja of Bettia Rs. 100 for the best Bengal landscape—Miss Edith Morrison. The Viceroy's prize, and also Dr. Yeld's prize for the best landscape painted by an amateur in India during 1890, were awarded to Mrs. James Jardine. The subject of her picture was "An Afternoon in Bombay."

Pandit Haridas Sastri, M.A., Director of Public Instruction in the Jeypore State, under whom education has made most satisfactory progress, has been elected a Fellow of the Royal Historical Society, London, and a Member of the London Mathematical Society. The Viceroy, on his late visit to Rajputana, spoke highly of the excellent arrangements made by the Pandit for improving education, as well as of his ability and scholarship.

Miss Francis, Inspectress of Schools, Lahore, who visited the Anglo-Vernacular Girls' School, last November, gave a satisfactory account of the School, and remarked on the children as very bright and intelligent.

Miss Ardasir Framjee has lately passed the Final B.A. Examination of the Bombay University. In the late Matriculation Examination of that University, the first Hindu girl passed. She was sent up by the Poona High School.
We regret to announce the death of Dr. Kashinath Vaman Kane, L.M.S., a young medical man of great promise, who visited England in the Jubilee year.

H.H. the Maharaja of Sind has made the large donation of Rs. 81,000 to the Khalsa College Fund, Lahore.

At the late annual meeting of the Kumbuliatola Boys' Reading Club, Calcutta, the Hon. Mr. Justice G. D. Banerjee in the chair, Mr. and Mrs. Schwann spoke on the importance of Technical Education.

The subject of Technical Education was discussed at the Mahomedan Educational Conference held at Allahabad, a Paper on the subject having been read by Sir Syed Ahmed Khan.

We have received the first volume (1890), of an illustrated Magazine for Girls and Boys, called Springtide. The proprietor and editor, is a Mahomedan gentleman, living in London, Mr. M. Abdul Ali. Besides many favourable English notices of this little monthly, one appears in a Surat newspaper, the Gujerat Darpan, as the proprietor's family are well-known in Gujerat. The tone of Springtide is good, it contains pleasing stories of adventures, of kindliness, and of right conduct, with well-designed illustrations, attractive to children. This Magazine ought to have a large circle of young readers.

The Annual Meeting of the Bengal Branch of the National Indian Association was held on February 3rd, at Belvedere, Calcutta, by kind permission of the President, Sir Charles Elliott, K.C.S.I., and Lady Elliott. The report of the Meeting has not yet had time to arrive.

MADRAS BRANCH, NATIONAL INDIAN ASSOCIATION.

(From an Indian Lady.)

The distribution of prizes to the Home Education Classes of the National Indian Association, took place yesterday at a social gathering of Mrs. Grigg's in the early
part of the evening. There was a very large gathering of European and Native ladies. A shamiana tastefully decorated was erected in the centre of the grounds, and the garden was one blaze of gay coloured flags and hangings. The young ladies of the Home Education Classes received their prizes in the shamiana. Mrs. Grigg spoke a few words at the commencement about the working of the classes. She said that the progress of the classes during the year had been very satisfactory, in spite of the difficulties in the way. The classes were opened with only four pupils, seven years ago, but the number had now risen to forty. The staff consisted of three teachers and a lady superintendent. The pupils had to pay fees ranging from Rs. 1 to Rs. 3 per month; but the expenses incurred by the Association were heavy, for the fees only came to Rs. 700, whilst the total cost amounted to Rs. 3,000. Mrs. Grigg added that interest was shown in the work by several large-hearted and enlightened gentlemen, and she hoped that more would come forward to push on the work of the Association. The classes, she said, were supplying a great need in the education of women in the Presidency town, for, as a general rule, girls left school before they were able to acquire even the rudiments of knowledge. Hindu girls were capable of a great deal if they were only given the opportunity to acquire knowledge. She referred to the rapid progress made by some of the pupils, some of whom had appeared for the Special Primary Examination, and some for the Middle School Examination. It was interesting to know that one enlightened native gentleman was educating his daughter for the Higher Examination for Women, with a view to her helping him in his correspondence and business matters. Mrs. Grose gave away the prizes. Among those who gave special prizes to the pupils were Lady Ramasawmy, Mrs. Bashiam Aiyengar, Mrs. Ramasawmy Naidu and others. Two young girls next recited, one in English and one in Tamil. After the distribution a number of little children outside the shamiana played gracefully the Indian Kolatum, Kindergarten and other games. Just about this time Lady Wenlock arrived, and seemed very pleased with the graceful Kolatum, and the way in which the Indian girls enjoyed themselves. This was perhaps her first introduction to a gathering of European and Native ladies. What seemed to strike her Ladyship most were the pretty colours displayed by the Native guests, more
especially the bright orange, seldom seen in England. Towards dusk the party gathered in the bungalow, where a brilliantly lighted Christmas tree was standing. It was the surprise of the evening, for many wondered why they were asked to choose certain tickets with numbers while in the garden. The carefully selected presents were shared by the native ladies and children present. What an agreeable break is an occasion such as this in the monotonous life of an Indian girl! I am sure many returned home with the most pleasant associations of the hour or two they were privileged to spend with their more fortunate European sisters. What our women need most is that freedom of thought and action, that strength of character, that quiet determination of will which will surmount all difficulties and make them brave enough to overcome all prejudices, and break down the artificial barriers of custom. Gatherings such as these will do a great deal to effect this object if combined with a liberal and a generous education. When will India's enlightened sons recognise that the Indian woman has a right to the highest education that can be given her—the education of heart, mind and body; the wide and judicious culture of all her faculties, moral, intellectual, physical?—Madras Mail, Jan. 28th.
The following gentlemen were called to the Bar at the end of last term:—Lincoln's Inn: Oruganti Sivarama Krishnamma, B.A., Madras. Middle Temple: Cottari Soorya Prakasha Rao Nayudu, B.A., Downing College, Cambridge; Kaikhosro Edalji Ghamat (Middle Temple Common Law Scholar, 20 guineas); Raghunath Das Garge; Malwa Ram Mehta.

At the close of the winter session of the Army Medical School at Netley, H.R.H. the Duke of Connaught, distributed the prizes. As the result of the London and Final Examinations, the number of marks gained by B. J. Singh, was 5655; by B. O. Basu, 5160. The Duke congratulated the students on the excellent report that had been read, and urged them to set before themselves a high ideal, and a high professional standard in their future career.

Mr. F. X. Da Costa (Goa), has passed the Fellowship Examination of the Royal College of Surgeons of England, and is the first Indian who has obtained that qualification. Mr. Da Costa was a student of the Grant Medical College, Bombay, and of Charing Cross Hospital, in which Hospital he has filled various posts.

Arrival.—Mr. F. M. Sethna, from Bombay.

Departures.—Mr. O. S. Krishnamma, for Madras; Mr. Raghunath Das Garge, for Delhi.

We deeply regret to announce the death at the age of 65, of Lieut-General Macdonald, Madras Staff Corps, which took place at his residence, 80, Oxford Gardens, North Kensington, on February 3rd, after an illness of a few weeks. General Macdonald succeeded Mr. Eyre B. Powell, C.S.I., as Director of Public Instruction, Madras (1875-1880). He retired about ten years ago, and, on his return to England, he became a Member of the Council of the National Indian Association,
to the Madras Branch of which he had already given effective aid. His contributions to the *Indian Magazine*, were valuable, on account of his extensive knowledge, and his strong sympathy with educational and general progress. He acted on several Sub-Committees, was a frequent attendant at the Meetings and Soirees of the Association, and showed much kindness to Indian students. The last meeting in which he took an active part, was that held on December 11th, at Lady Lyall's, when Mrs. Brander read a paper on the "Education of Indian Women." At their recent monthly meeting, the Council passed a resolution placing on record General Macdonald's helpful interest in the work of the National Indian Association, and expressing their condolence with his family under their severe loss.