EDUCATED INDIAN WOMEN.

In Lady Dufferin's recent article on the Women of India,* she writes in the highest terms of the "educated" Indian ladies; that is—for at all times Indian ladies have received some education—of those who have lately attended High Schools and University Classes, and have come much under Western educational influence. Retaining "all the remarkably feminine character of their race," Lady Dufferin considers that the example they set, and the respect they command, will tend greatly to advance the education of women in India. Both as to the Hindu and Parsee ladies who have profitted by opportunities of culture, interest and commendation are very kindly expressed.

In Mrs. E. F. Chapman's Sketches of some Distinguished Indian Women,** this view is corroborated by the portraits presented, not pictorially, but descriptively, of several Indian ladies, who have, in the latest years, shown remarkable ability, as well as courage, in the pursuit of study under difficulties, or in the carrying out of philanthropic aims. Five have been specially selected "as being more or less typical instances of the results of civilizing and educational influence on different races and different classes of society." This group certainly by no means includes all who have proved by their own efforts and success the striking capacities of Indian women, and a few others are referred to more cursorily in the Introduction. "No one will read these

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* Sketches of some Distinguished Indian Women. By Mrs. E. F. Chapman. With a preface by the Marchioness of Dufferin and Ava.
Sketches," writes Lady Dufferin, in a short preface, 
"without a feeling of intense sympathy and admiration 
for the subject of each one of them; or without pride 
and pleasure in the fact that so much talent, perseverance, 
and determination, should be found combined with so much 
gentleness, and with so many true feminine qualities." And 
when it is remembered that these are not isolated 
instances, we may look forward to much being gradually 
effected by educated ladies for the benefit of their country­ 
women. Those whose lives are sketched are mostly well known 
to the readers of this Magazine. The consecutive facts of 
their history are pleasingly set forth by Mrs. Chapman, and, 
though there are a few slight errors, which may be corrected 
in another edition, she has given, on the whole, a vivid and 
accurate account of each one.

The five sketches relate to the following Indian women :—
The first is Pundita Ramabai, of Brahmin parents, who 
received a training in Sanskrit, from her father, and, after 
many vicissitudes, came to England, then already a widow, 
and, later, spent some time in the United States. There 
she developed her scheme for forming, in India, a Home for 
the child-widows, whose condition excited her warmest 
sympathy; and by the help of numerous American friends 
she succeeded, on her return to Bombay, in starting the 
institution which is now in working order at Poona. 
Secondly, comes her friend, Anandibai Joshi. Convinced of 
the great need of lady doctors in India, this lady resolved, 
and carried out her resolution, to undertake the study of 
medicine in America, there being then fewer facilities in 
India for women to pursue this study. She was able to 
complete her course, and to graduate as M.D. at 
Philadelphia. But her health broke down under the 
strain of the climate, and, after being appointed to a 
medical post at Kolapore, she died, very soon after reaching 
her own land, at the age of twenty-two. Then follows the 
Maharani of Kuch Behar, daughter of the religious leader, 
Keshub Chunder Sen. Mrs. Chapman gives, briefly, an 
account of the circumstances of the Kuch Behar marriage, 
and of the controversies connected with it, and she dwells 
upon the kindliness, the tact, and other good qualities of the 
pleasing Maharani, as well as on the influence which she 
and the Maharaja are able to exert in regard to the 
development of freer social intercourse between those of
different races. Toru Dutt, the young Bengali poet, stands next. Her singular literary ability, which was marked by a graceful imagination and delicate power of expression, caused her to be known in the West, as well as in her own country. But her life was early cut off. Her sister, who was also very clever, died at the age of twenty. She herself did not long survive. Toru's poems, (which were written in English), have been published, and they have received considerable commendation. The last sketch is of Cornelia Sorabji. This chapter includes mention of the exertions of her mother, Mrs. Sorabji, in promoting sound education by means of girls' schools at Poona, and it gives a graphic account of the difficulties and hindrances through which this young student worked her way to high University Honours. Miss Sorabji is still continuing her studies, at Oxford, with the desire of becoming useful in the future among her countrywomen. All the sketches will be found to be full of interest, and the writer has supplied in every case a useful framework of information regarding the community, or the surrounding conditions of each Indian lady referred to.

Those who, at the present time, urge the importance of education for Indian women, frequently go back to past ages for examples of their capability, asserting that in the early times of Hindustan, many ladies were distinguished for their intellectual and administrative powers. Much is not known about these, yet there is pretty good evidence that in old days women were allowed greater opportunities of development than until very recently was the case in modern India. But now it will be less necessary to appeal to the somewhat shadowy instances of the past, for results are even before our eyes which prove that Indian women possess, when trained, remarkable capacities in various directions. Thus Mrs. Chapman's little volume, by presenting in a group some of the best known of such, will aptly aid the arguments, and illustrate the statements, of the supporters of female education in India.

No doubt the great problems concerning the improvement of the position of the very large majority of Indian women are not largely solved by such exceptional facts as are here dealt with. The custom of very early marriage still prevails in India, with its many hurtful effects, and custom has still an enormously strong hold, partly from religious causes, upon
the greater number of communities, castes, and families. The life of Indian women, which used to be thought so very hard and joyless, has lately been more favourably described, and, among other writers, by Lady Dufferin in her recent article. That existence, however, is sadly deficient in many of the characteristics of the highest kind of home life, and the ignorance of the women in many ways holds the men back in regard to reforms. "It is only," remarks Lady Dufferin, "by the education and elevation of women that any change can come over the feeling of the people with regard to marriage, and it is only when public opinion ceases to regard her as a chattel, and begins to recognise her as a helpmate, that a woman's condition, whether as wife or widow, can become more honourable, and more worthy of respect." Changes in regard to the present system must proceed chiefly from the people themselves, and are likely to come very slowly, so we must take things as they are, helping by degrees to introduce a little more knowledge and light into the Zenana. But indirectly the education of a few will tend to raise that of the many.

One most satisfactory point to be noticed in the educated Indian ladies described in these Sketches, and in others also, is that as a rule, they devote their trained energies to the carrying out of daily duties, and to promoting the benefit of those who have had no advantages. Whether in their home life,—or in the medical line, where Lady Dufferin has so successfully provided opportunities of preparation and of work,—or, as teachers, imparting their earnestly acquired knowledge,—or in organising help for the needy and for the oppressed, these women have evidently accepted the idea that their culture is not to be utilised for satisfying personal ambition, but rather for fitting them to fill better the relations of life, and to improve the lot of those around them. With such aims, education can but do good to themselves and others, and after a while there will be a large band in India, whose example will be of the greatest value. These ladies will be better able than Englishwomen to help to raise the level of the millions of women whose faculties have remained dormant, whose experience has been like that of children, and who need much development in order to become such wives and mothers as the educated men of the country now require.
Admirable as are the volumes of the "English Men of Action Series," individually considered, it is, I think, a little to be regretted that the projectors of the Series have not been able to see their way to bringing out such of their volumes, as are devoted to the lives of "Men of Action" in British India, with more regard to historical continuity, and the due succession of time in which those distinguished men severally played their parts. The high biographical value of the series—no doubt its primary object—might then have been enhanced by a smaller yet very important element of historical value; and the volumes, when all completed, might have fairly claimed to rank as a history of British India, in which the various portions had been assigned to men specially competent to deal with them. How interesting, for instance, would it have been had the series begun with Clive, the founder of British Dominion in India; had thence proceeded to Warren Hastings, and the other distinguished men serving under the East India Company; and from these, passing to the time when the Government of India was transferred from the East India Company to the Crown! a period comprising barely one hundred years, yet a period of supreme importance both for Natives and English. How valuable each volume would have been, had every writer in the series taken up the story where his predecessor had left off, and traced the progress and gradual changes taking place between the environment of his own subject of biography and that of his predecessors! Instead of this obviously more appropriate method of arrangement, already in these pages have been reviewed, 1st, The Life of Lord Lawrence, next, Warren Hastings, thirdly, Sir Henry Havelock; and now I am about to review the subject with which the series should have begun, Lord Clive. But still, we must be grateful for what we have, instead of complaining at what we have not. However detrimental is the method of arrangement in the Series, nothing can be better than the volumes themselves. "Clive" is quite worthy to rank with its predecessors; not the least important portions of the book being the two valuable introductory chapters, in which a brief sketch is given of India.

before and during the time of Clive. Indeed, I would advise such of my readers as have not yet read the volumes in the Series, to begin with "Clive," proceed from this to "Warren Hastings," and thence to the other volumes in their proper order of historical succession.

Robert, Lord Clive, was born at Styche, near Market Drayton, in Shropshire, on September 29th, 1725, just seven years before the birth of one with whom he was afterwards to be brought into connexion, and who was destined to play a part very similar to his own;—Warren Hastings. His father, Richard Clive, finding the income derived from the old family estate of Styche too small to support his large family, followed the profession of the law. His mother, to whom Robert, her eldest-born, always avowed that he owed more than to any school, was the daughter of a Mr. Gaskell of Manchester, and "was a lady remarkable for her virtues, her talents, and her sterling good sense." When not more than four or five years of age, he had two severe attacks of fever, which appear to have left upon him a permanent constitutional weakness and depression of spirits, the consequences of which we shall have more than once to allude to during this brief sketch.

Young Clive commenced his education at a very early age, his first school being a private one belonging to Dr. Eaton, at Lostocke, in Cheshire. At the age of eleven he was removed to another private school, at Market Drayton, and then after a brief public school experience at Merchant Taylors', he went to a third private school in Hertfordshire; there he remained until 1743, when he was appointed a writer in the East Company's Service.

During the earlier part of his life the future hero of such distinction seems to have been anything but prepossessing. Before he was seven, his biographer tells us, "his temper was the subject of anxious care to his relations," and his neglect of his studies gave rise to serious complaints from his teachers. Yet his first schoolmaster, Dr. Eaton, seems to have divined that the wayward lad had more in him than a superficial glance could reveal: "If that lad should live to be a man," he said, "and an opportunity be given for the exertion of his talents, few names will be greater than his." But his other teachers described him as the "most unlucky boy they ever had in their schools."

Though Clive left England in 1743, he did not reach
Madras till nearly the end of 1744, being delayed nine months in the Brazils. The delay was unfortunate, for he found, on landing, that the gentleman to whom he had been given letters of introduction, had left for England. He was for some time without money and without friends; and the drudgery of his life, combining with his desolate state, brought on one of those terrible fits of depression to which I have already alluded. He attempted suicide while the fit was upon him; but the pistol snapping twice, he flung it from him, exclaiming, "Well! I am reserved for something."

In 1744, war was declared between England and France. The two countries had begun by taking opposite sides in the war of the Austrian succession. They were now to take part as principals, instead of auxiliaries, and strive as to whom should belong the predominant power in India. At the time of which I am writing, France was in many ways a stronger power in India than England; but Madras, since 1639, had belonged to the English, and Madras, through its geographical position, was too important a possession not to be envied by many foreign powers. Two Frenchmen of supreme ability, one, a sailor living at Mauritius, in 1744, called La Bourdonnais, and the other, Dupleix, who governed her settlements, conceived the idea of wresting Madras from the English. Want of space prohibits me from detailing at length the plan of the French attack. Suffice it to say, that after indecisive and feeble resistance on the part of the English, Madras surrendered to the French Admiral. "Under the terms of the capitulation the English were to be prisoners of war; all property belonging to the East India Company was to be handed over to the French, and the town was to be given up and afterwards ransomed. The terms of the ransom were settled by a separate treaty, and La Bourdonnais is said to have received a private present of £40,000."

This disgraceful surrender of Madras to the French, marked a turning point in Clive's career. While still a prisoner of war, he disguised himself in native attire, and fled with Edmund Maskelyne, his future brother-in-law, to Fort St. David, where "the British flag still waved over men determined to uphold the honour of their country." Here, as a writer in the Company's service, he had little to do, and it is not surprising, therefore, that at his age of youthful
vigour and energy, he should have elected to enter the army. In 1747, he obtained a commission as ensign, and in the following year displayed, at the siege of Pondicherry, some of those soldierly qualities for which afterwards he was to become so famous. The treaty of Aix La Chapelle, in 1748, gave back Madras to the English, though the French still successfully repulsed all attacks.

In 1750, the Government of Fort St. David had passed into the hands of Mr. Saunders, a man of sound judgment, great courage and firmness, who at once perceived that the establishment of French supremacy was incompatible with the safe preservation of the English settlements; and Clive behaved with such gallantry in carrying out some of the Governor's orders, that he was rewarded with promotion to the rank of Captain. In the early autumn of 1751, he won deathless renown by his attack on Arcot, an expedition in which he was not only chief actor, but true originator; the proposal to lead the expedition having been made by himself to the Governor, not by the Governor to him. But the glory of the attack itself almost pales before the heroism of its defence when taken, the siege that followed being one of the most remarkable in history. With a mere handful of men he defended Arcot against an army of "one hundred and fifty Europeans, two thousand trained Sepoys, three thousand Native Cavalry, and five thousand Native footmen. For seven long weeks the Fort was girdled with fire; from the adjoining houses came a ceaseless rattle of musketry, from the gun and mortar batteries an almost continuous storm of shot and shell." Clive followed up his successes by pushing on to Chingleput, which surrendered as soon as its walls had been breached. Nor must be forgotten his victory at Caveripak and his destruction of Dupleix's trophies, which effectually broke the spell of French invincibility.

Unfortunately, Clive by nature was somewhat delicate, and in the early part of 1753, his strength was so completely undermined that he was compelled to return to England. In February of this year, therefore, just after his marriage with Miss Margaret Maskelyne, sister of the afterwards Astronomer Royal of that name, he left India, to recruit his health in the breezes of his native soil.

In considering this period of Clive's career, his biographer is careful to point out that the Frenchman, Dupleix, was the first to conceive the brilliant idea of Indian Empire, but to
Clive belongs the glory of practically carrying out the conception. He was "no consummate master of the art of war, like Marlborough, Napoleon, or Wellington," but he was a man of supreme courage. Throughout India he was known as Sabat Jung (Daring in War), and his influence with Natives was unbounded.

On reaching his own country, Clive was received with the flattering marks of regard England delights in lavishing upon her successful soldiers. He was compared to the great Generals of former times, and was toasted at banquets as "General" Clive. The Court of Directors voted him a diamond hilted sword worth £500, as a token of their esteem.

Clive brought home a fair fortune, and his first use of it was to clear off the encumbrances on the family estate, and pay off his father's debts. But, unfortunately, the attention bestowed upon him somewhat turned his head. In excuse, it must be remembered that he was still under thirty, and that his own family, who had either sneered at him or pitied him for his apparently hopeless incompetency as a youth, now rivalled the public in their flattering appreciation. It was no great marvel, therefore, that the reaction was too sudden for him to be able to stand against it. His dress, his liveries, his carriages, were costly even for the costly period in which he lived; and these, combined with the expenses of a contested election, followed by a petition, nearly involved him in pecuniary difficulties. He was greatly disappointed at being unseated, and no longer able to look forward to a political career. The fashionable life he had been leading was impossible with his lessened means, and his thoughts naturally turned towards India, where he might readily acquire another fortune. Accordingly, he applied for fresh employment, the Company and the Government eagerly availing themselves of his services, and obtaining for him a commission as "Lieutenant-Colonel in the King's Army."

In November, 1755, Clive once more landed in India; and a year afterwards was summoned, with Admiral Watson, from Madras, to avenge the tragedy of the Black Hole, Calcutta being quickly retaken. On June 23rd, 1757, took place the renowned battle of Plassy, a battle which rightly ranks as one of the decisive battles of the world, because it opened that extraordinary career of conquest which has established the Empire of England in the East, and has made a small island in the Western seas the greatest Mahomedan power...
in the world. This battle, though so far-reaching in its results, was in itself a very small one, the total loss to the victors being but seventy men, and even of the vanquished only between five and six hundred men. Unfortunately the reputation Clive won for himself by his bravery and ability has been tarnished by two acts, one of which is certainly highly dishonourable, and the other somewhat questionable. The first is that he deceived the wealthy merchant Omichund, the Native agent employed to negotiate between Mr. Watts, political agent at the Nawab's Court, and Meer Jaffier, a Moslem soldier of fortune, who hoped to be succeeding Nawab of Bengal, by forging his colleague Watson's name to a fictitious treaty; and the other that he accepted a present from Meer Jaffier of over £200,000. In excuse for this last charge, Clive declared that a mere word from him to Meer Jaffier would have doubled the sum, and he was careful to refuse all private presents.

A few days after the anniversary of Plassy, Clive took his seat as President of the Council; and some months later he received a commission as Governor of Bengal, which the Directors had sent out as soon as they heard of his victory. On February 25th, 1760, after three years of practical sovereignty in Bengal, Robert Clive, who, at the early age of thirty-four, had bestowed an Empire upon England, sailed once more for his native country. He was then in the zenith of his fame and was one of the wealthiest subjects of the British crown.

On reaching England, the "heaven-born General," as he was called, was received with distinction both by King and Ministry; but unfortunately he was incapacitated soon after his arrival by a dangerous illness, which lasted for twelve months, and which prevented him from taking advantage of the fresh impression in his favour. To this cause, Sir Charles Wilson thinks, must be attributed the smallness of Clive's reward. "He had expected an English peerage and the Order of the Bath; he received an Irish peerage and a promise of the red ribbon."

Meanwhile, affairs in India, through the dishonesty of the Company's servants, were falling into a disgraceful condition. According to Clive's biographer, the five years that followed his departure from Calcutta, in 1760, were the "most shameful in British India." Naturally, it came to be thought, judging of the future by the past, that Clive, and Clive alone,
would be competent to restore order. And, inspired solely by feelings of duty, he complied with his country's desire. He was still very far from well, and most reluctant to leave those who were dear to him. "Do you think," he writes after reaching Calcutta, "history can furnish an instance of a man with £40,000 per annum, a wife and family, a father and mother, brothers and sisters, cousins and relations in abundance, abandoning his native country, and all the blessings of life, to take charge of a Government so corrupt, so headstrong, so lost to all principle and sense of honour as this is?" He fully recognised the difficulties he would have to encounter in the process of cleansing the "Augean stable," as he called it, but he did not flinch from them. The services to his country, during this second administration, Sir Charles Wilson declares, have rarely been equalled and never surpassed.

"During the brief space of twenty months, he reformed the Civil Service, and increased its efficiency, after having suppressed a combination amongst the Civil Servants hostile to his policy. He re-organised the Army, and quelled a serious mutiny amongst the officers; concluded an advantageous peace with the Nawab-Vizier of Oude; and acquired the diwani* of Bengal, Behar, and Orissa, for the Company, whereby they obtained a revenue of two millions, while the whole political power came into the hands of the English. He reduced expenses, paid off most of the Company's debts in India; checked misrule; set bounds to the cupidity of the ruling caste, and brought trade and commerce back into their wonted channels."† And through all his difficulties, all his exertions, he stood absolutely alone. Everyone, from the senior to the junior members of the Council, opposed him. What was worse than all, the strong measures he adopted for the sake of reform, raised up against him a host of powerful enemies, and were the real causes of the virulent attacks made upon him after his return to England, and of the Parliamentary inquiry into his conduct.

Clive landed at Portsmouth on July 14th, 1767, and on the following day reached London, being warmly received by his many friends, as well as by the Court of Directors. But

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* The Diwan was the finance minister, who collected the Royal share of the revenue, and remitted it to the Imperial Treasury. It was the grant of the Diwani of Bengal to the East India Company in 1765, which laid the foundation of the British Empire in India.

† Lord Clive, pp. 181, 182.
still, even at that early period, the acclamations of his countrymen, which had greeted him on previous occasions, were wanting. His reforms in the civil and military services had been vigorous, though even after his reductions they remained the most liberally paid services in the world. Naturally he was visited with the treatment reformers have learnt to expect. All who had suffered, even indirectly, by his reforms, all who had been disappointed in their expectations of wealth, united in their hatred of him. Newspapers were hired or set up to abuse him; scurrilous pamphlets circulated and prospered. If success begets success, so does ill fortune beget further ill fortune. Clive had to bear all the odium of abuses which he had put down; and having returned in ill health and shattered constitution, he was ill fitted to bear the spite and petty malice of his enemies. At Styche, and again at Bath, he had serious illnesses, accompanied by excruciating pain, which he sought to relieve by large doses of opium. His doctor recommended him to travel in the south of France, and towards the end of August, 1768, he found his health sufficiently improved to allow him to return and take part in the debates on Indian affairs in Parliament; for he had entered Parliament as one of Pitt's supporters during his previous residence in England.

On November 13th, 1770, Clive suffered an irreparable loss in the death of George Grenville, who had always been his firm friend, and who was the only man to whose advice he would listen. He seemed cast adrift now on the sea of politics. He could not identify himself with men whose policy he disapproved, and refused to lend himself to party purposes. On January 7th, 1772, a fortnight before Parliament met, Clive learnt that charges had been made against him in connection with his government of Bengal; and shortly afterwards the storm that had been so long gathering broke.

On March 30th, Mr. Sullivan, Chairman of the Court of Proprietors, and known to be jealous of Clive, brought in a Bill "for the better regulation of the affairs of the East India Company, and of their servants in India, and for the due administration of justice in Bengal." The speeches in support of the Bill were directly aimed at Clive, and he rose to reply in a speech declared by Lord Chatham, who was amongst his hearers, to have been "one of the most finished
pieces of eloquence he had ever heard in the House of Commons."

It was not difficult for Clive to rebut most of the attacks made upon him. To the charge that he had created a monopoly of cotton he replied, "Trade was not my profession. My line has been military and political. I owe all I have in the world to my having been at the head of an army, and as to cotton I know no more about it than the Pope of Rome." To another charge that his establishment of a monopoly of salt, betel-nut, and tobacco had caused the late famine, he replied, "How a monopoly of salt, betel-nut, and tobacco, in the years of 1765 and 1766 could occasion a want of rain and scarcity of rice in the year 1770 is past my comprehension." He proved by official returns that, since the acceptance of the diwani, the revenue had but slightly decreased, while the expenses had increased each year, until they promised to leave a deficit instead of a surplus; and he censured in the strongest terms the Directors and every individual and party connected with the management of Indian affairs.

The inquiry was not concluded when the House rose, and was continued in the following session. During the recess, Clive was installed as a Knight of the Bath, and was appointed Lord-Lieutenant of the county of Shropshire; and in the following December, Lord Lieutenant of Montgomeryshire.

On May 10th, 1773, the charges against Clive came before the House in a definite form; and on May 17th, the following resolution was moved, "That it appears to this House that the Right Honourable Lord Clive, Baron of Plassy, in the kingdom of Ireland, about the time of the deposition of Surajah Dowlah, and the establishment of Meer Jaffier on the musnad, through the influence of the powers with which he was entrusted as a member of the Select Committee, and Commander-in-chief of the British forces, did obtain and possess himself of two lacs of rupees as Commander-in-Chief, a further sum of two lacs and eighty thousand rupees as a Member of the Select Committee, and a further sum of sixteen lacs or more under the denomination of private donation; which sums, amounting together to twenty lacs and eighty thousand rupees were of the value in English money of £234,000; and that in so doing the said Robert, Lord Clive, abused the powers with
which he was entrusted, to the evil example of the servants of the public, and to the dishonour and detriment of the State."

Clive made a long defence of his conduct, in the course of which he attacked the Directors, the Ministry, and Lord North, complaining that he had been treated "more like a sheep stealer than a member of this House." During the long and heated debate that followed, Lord North spoke in favour of the censure on Clive. The Attorney-General attacked, the Solicitor-General defended. The courtiers went different ways. A majority of the Opposition supported Clive. Eventually the House resolved that Clive, as Commander-in-Chief, had received large sums of money from Meer Jaffier; but when it was asked to affirm, "That Lord Clive did, in so doing, abuse the powers with which he was entrusted, to the evil example of the servants of the public," the motion was rejected without a division; while Lord Wedderburn's (the Solicitor-General) motion, "That Robert, Lord Clive, did at the same time render great and meritorious services to his country," was carried unanimously.

But notwithstanding Clive's victory, if not his entire exculpation, the strain proved too great for his shattered constitution. It was not sufficient for him that he had been acquitted. He brooded over the indignity of the accusation; and in a moment of mental excitability, combined with a paroxysm of intense physical suffering, he died by his own hand, on November 22nd, 1774, having just completed his forty-ninth year.

However opinions may differ upon Clive in his public capacity, in his private life he seems to have been beyond reproach. Tenderly attached to his wife and his parents, he delighted in sharing his wealth with those connected with him alike by ties of blood and ties of marriage, and in the height of his prosperity never forgot one who had assisted him in the struggles of his earlier career.

Constance E. Plumtre.
A LADIES' COLLEGE AT GLASGOW.

It may be interesting to those of our readers who live in India, to trace the history of the Queen Margaret College for Ladies at Glasgow, and to notice how such institutions are initiated and managed in our country.

Queen Margaret College took its origin from quite small beginnings. Some twenty years ago, an energetic and public-spirited lady living near Glasgow, Mrs. Campbell of Tulliechewan, having become strongly imbued with a desire to promote the higher education of women, applied to some of the professors at Glasgow University, with the view of getting them to give courses of lectures. They responded to her wishes, and during a number of years lectures to ladies were given every winter on such subjects as English Literature, Astronomy, and Natural History—subjects which can be understood and appreciated by an intelligent auditor without previous special preparation. These lectures were so highly valued and so well attended, that it was thought an effort might be made to organise more systematic courses of instruction. Accordingly, in 1877, a Society was formed under the name of "The Association for the Higher Education of Women," for the purpose of carrying out this object. Money was collected by means of subscriptions and donations from the wealthy inhabitants of the town and neighbourhood, and suitable courses of lectures were arranged, the lectures being given by Professors of the University, and others, who cordially co-operated with the ladies of the Association. Some of the lectures were delivered in class-rooms at the University, at hours when the rooms were not required for the regular University classes of male students. In other cases, the lectures were given in rooms which were rented for the purpose, in a public hall. A room was also taken in the same building to serve as a library and reading-room for the students attending the classes. It ought to be explained that these classes were not intended to interfere in any way with the ordinary school teaching. They were arranged for the purpose of providing higher education for girls, who, having left school at the age of 17 or 18, wished to improve themselves further, and to study some of those
subjects which are not generally taught in schools, and the higher branches of subjects of which they had only acquired the beginnings in the school room, to be, in fact, for girls something approaching to what the University is for their brothers.

In the year 1883, it was determined to incorporate the Association under the "Companies Act," and the name of Queen Margaret College was then adopted. This name was chosen in honour of Queen Margaret, (wife of Malcolm Canmore, King of Scotland, in the eleventh century), an English princess who did much to encourage learning and refinement in a rude and barbarous age.

The next thing was to provide the newly-formed college with the necessary funds, and suitable premises. It was considered that a sum of £20,000 would be required as an endowment, in order that the College might be properly established on a permanent footing. Mrs. Campbell of Tullichewan, with characteristic energy, at once set to work to collect the money. Mrs. Elder (the widow of John Elder, the well-known shipbuilder), generously provided a building. This had been originally a large dwelling house built by a successful business man, who had possessed a fine collection of pictures, and it was admirably adapted for the purposes of a Ladies' College, the rooms being spacious and handsome, and the former picture galleries being very suitable for lecture halls. Mrs. Elder purchased this house, and handed it over rent free to the Council of the College, at the same time intimating her intention to present it as a free gift when the £20,000 endowment fund should be collected. Already above £17,000 have been received, and it is hoped that before long the remainder will be forthcoming. The money has been collected by Mrs. Campbell's personal application to the wealthy inhabitants of the West of Scotland, many of whom have responded very liberally to the appeal. The house is quite the ideal of what a Ladies' College ought to be. It is a large, stately building, standing in a garden with green lawns and fine trees. As the studious girl comes in here on a fine spring day, she leaves behind her the distant noise and bustle of the streets. Within the gates all is peaceful and beautiful, the air is sweet with the scent of the hawthorn and lilac, the birds sing in every bush, and in the boughs of the tall trees the rooks caw softly as they build their nests. What more delightful than to sit reading at an
open window of the library, where she can rest her eyes from time to time on the sunny grass when wearied with the printed page before her.

The library is on the ground floor of the house, and adjoining it is a drawing-room where the students can meet each other and converse (for in the library talking is not permitted). There are also on this floor some lecture rooms, the art studio, a laboratory for the Natural Philosophy class, and an office where the secretary transacts business and enrolls students. Upstairs there are a chemical laboratory, several additional class rooms, and a large music room. There is also a registry office for governesses. The lady who holds the post of secretary, Miss Galloway, resides in the College and carries on the work gratuitously. For years she has devoted herself to the affairs of Queen Margaret College, and her energy and ability have in no small degree contributed to its success.

The curriculum consists of courses of lectures and tutorial classes on the subjects required for the Master of Arts and Bachelor of Science degrees in the University of Glasgow, and there are, besides, some classes for subjects not taught in the University, such as modern languages, history, painting, theory of music, &c.

Medical classes for ladies were commenced in Glasgow last autumn, in Queen Margaret College, in order to meet the strongly expressed desire of a number of ladies who wish to qualify themselves for entering the medical profession with a view of proceeding to India. Every facility is given for full and complete medical training; and laboratories and the necessary apparatus for the use of the students have been provided.

None of the students board at Queen Margaret College, but, like their brothers attending Glasgow University, they live either in their own homes or in lodgings. An arrangement has been made for supplying lunch and tea for those girls who come from distant parts of the town.

For the benefit of students living in country places or abroad, and who cannot attend the lectures, correspondence classes have been instituted. On joining a correspondence class, each girl receives a paper showing the plan of study, divided into fortnightly lessons, and a list of books she is recommended to read. Once a fortnight a paper of questions is sent to her, to which she is expected to send written
answers within a certain time. Her answers are corrected by the correspondence tutors, and returned to her with notes and explanations. A large number of ladies avail themselves of this mode of instruction, including some in distant parts of the world. On a recent occasion the prize for an English essay was awarded to a lady in Canada.

Her Majesty the Queen honoured the College with a visit when in Glasgow three years ago. Her Majesty was received by Mrs. Campbell, the Vice-President, Mrs. Elder, the donor of the buildings, and the Council and Staff of the College, and she graciously accepted an address presented by Mrs. Campbell. Her Royal Highness the Princess Louise, Marchioness of Lorne, has been from the commencement President of the College.

At present, University titles and distinctions are not open to ladies in Glasgow, but lady students can show proof of their proficiency by taking the Certificate for the Higher Local Examinations for Women, and the Certificate in Degree Subjects, which were instituted in 1879, by the University of Glasgow. The standard is as nearly as possible the same as for the Master of Arts and Bachelor of Science Degree, but a greater freedom of choice of subjects is allowed.

Some of the lady students have the ambition to be allowed to compete for degrees with the Students of the University of Glasgow, and entertain the hope that at some future time arrangements may be made to enable them to do so. An application has been made to the Scotch Universities Commission, at present sitting, to have Queen Margaret College affiliated to Glasgow University, but whether the authorities will ever see their way to make such a change in the constitution of that ancient University, and whether it would be of any real benefit to the Queen Margaret Students to enter into the struggles of University life, are still moot points. However it is very satisfactory to note that even without these inducements to systematic study, much good work has already been done by the students of this College.

It would be interesting to trace the careers of some of the students in after-life. Many of course marry, and becoming fully occupied with the cares and duties of home life, have not time to pursue those studies which interested them so much in their student days, but the knowledge and culture acquired make them better fitted for their duties and respon-
abilities as wives and mothers, more interesting companions to their husbands, and more able guides to their children. A considerable number of the former students are now engaged in teaching, either as governesses in private families, or as mistresses of schools. The high and systematic training they have received enables them to fill better-paid and more honoured positions than were available to the old type of untrained governesses. Two at least of the Queen Margaret Students have already made their début in literature, having published their first books, and others are engaged in literary pursuits of a less ambitious character, such as writing for periodicals, and other work.

MARY HANCOCK THOMSON.
ENGLAND AS A TRAINING GROUND FOR YOUNG INDIA.

This is a subject about which opinions differ very widely. There are those on the one hand, who maintain that there are failings in the Oriental character which only free intercourse with Englishmen and a complete European atmosphere can rectify, and that to entrust men with important duties and interests, who have never been subjected to these influences, is a great mistake, sure to lead to disastrous failure and disappointment.

On the other side, it is represented that the majority of young Indians who come to this country for education, get more harm than good by the process; that they are often more apt to acquire the vices of civilization than its virtues, and that they carry away with them at best a mere veneer of polished manners, hiding, it may be, a new-born contempt for the parents whose self-denial has enabled them to travel, and a discontent with the conditions of life in their own country to which they have in due time to return.

There appears to be so much truth in both these views, that they cannot really be incompatible with each other.

It is, no doubt, perfectly true that the test of residence in England and subjection to English influences, and an English environment, is highly advantageous and indeed almost necessary in some circumstances.

It is worth while to run some risk in order to form and strengthen the character of those who are to enter the Civil Service on the same level as Europeans, and to serve the State in the higher posts and branches of the administration. There is a certain limpness about the Oriental character, a want of pluck and backbone, and a general ignorance of what is expressed by the word "honour," which can only be got rid of, if at all, by a thorough immersion in the spirit of good English life.

Almost every English school-boy, however bad and even vicious he may be in some respects, knows that to speak the truth is at any rate the best policy; that lying, and scheming and trickery of all kinds are looked down upon by the leaders of his society, and without attributing to him any very high principle or conscious rectitude, we generally find that straightforward, upright, ways adhere to him, and are part of the nature of an English gentleman.
All this kind of influence is, or has been, entirely wanting in native Indian homes. The astute Oriental mind rather delights naturally in crooked ways. To conduct a difficult piece of scheming through many tortuous and deceitful passages to a successful issue, would be regarded as an evidence of cleverness.

I believe, Indian gentlemen of the old school will admit that they were never taught, as children, that a lie was wrong in itself without regard to its consequences, and the idea that it was dishonest and disgraceful to obtain any wished for advantage by what we call bribery would never enter their heads. All Government servants know now that this is absolutely forbidden, but many of them are still inclined to regard the prohibition as an odd fancy of the English, to which it is well to submit, but which does not really commend itself to their moral sense.

It is indeed the deficient moral sense on this one particular point, which makes a residence in England so necessary for men who aspire to high position in the ranks of those who govern India. Whether the short time they are able to pass in this country, is sufficient to change the current of their ideas, may be doubtful; but it is their best chance, and when once set in the right direction they will afterwards be helped by the *esprit de corps* of the great service they have entered, and may generally be trusted to follow its traditions and adopt the upright ways and modes of thought of its members, so long as these are in the main English.

The dangers, however, to which young Orientals are exposed in England, are so very great and real, that Indian parents are more than justified in the doubts, felt by so many of them, about the advantages to be gained by sending them there. Idle youths who will not work in their own country should never be sent over, in the vain hope that they may do better in this. They are sure to get into a bad set, and to learn nothing but harm. They will probably return home ruined both in health and morals, and taking back no evidence of their European training, except a conceited swagger which they imagine to be easy and fascinating, and which they have imitated from the worthless youths with whom they have associated.

Even where no serious evil comes of their sojourn in England, young men are tempted to forget here their real place in the social scale of their own country. The average
Englishman regards all Orientals who visit our shores as of one class. He wishes to extend a friendly hospitality to them, and makes no distinction between the proud Rajput whose ancestors are lost in antiquity, and the son of a successful and wealthy shopkeeper, with whom, in his own country, the Rajput would altogether decline to sit down and converse on equal terms. To the latter this may be a useful experience, though it sometimes causes a degree of bitterness; but to the former, it is an almost unmixed evil. He goes back to India ready to resent the conditions of his proper rank in life as so many insults, he becomes an enemy of the Government, which does not recognise his new pretensions, and joins the ranks of the discontented and disaffected.

This, of course, is a minor consideration, but it represents nevertheless a real danger. It was probably the cause of most of the annoyance exhibited by some of the great Indian Princes, in 1887, who felt that the relative rank of Orientals was not understood in this country, and who were disgusted at finding themselves confounded with people of greatly inferior station.

Young men training for the Indian Civil Service, or anxious to distinguish themselves in the learned professions, generally belong to a higher class, socially, and are of a better type altogether than those we have been considering. They possess, or ought to possess, a true thirst for knowledge and proportionate industry, both of which help to keep them out of harm’s way. I have already given reasons why it seems necessary that they should visit England, and remain there long enough to become imbued with the spirit of its civilisation and moral tone. The very trials through which they have to pass are a test of their fitness to do good work in after-life; but, in order to obtain these advantages with as little risk as possible, Indian parents should be careful to consign their young sons either to friends whom they can entirely trust, or failing that, to some well-known and recognised agency, such as the National Indian Association, or the Northbrook Indian Society, who make it their business to supply a parent’s place to boys in such circumstances.

Nothing can be more dangerous than to send youths to England, at a most critical age, to live there far away from their natural guardians; deprived of the sanctions of caste and of their religion; entirely free, for the first time in their lives, from all control; well supplied probably with money, and
exposed to all the temptations and seductions of a great city like London.

We all know how great, and often fatal, are the temptations of London life to our own sons, when they are compelled by circumstances to encounter them away from their homes. It is really only the highly principled minority who pass through such experiences quite unscathed, and the majority have often to buy their knowledge of the world at a ruinous price. Take, for instance, the mass of young medical students who are almost a bye-word for rowdyism and worse, and yet, in their case, every care is generally taken by anxious friends to minimise the danger. They are placed in respectable quarters, and have introductions to friends of their parents, who take an interest in them and welcome them to their homes. Their parents and guardians also are within easy distance, the very knowledge of which, and the feeling that they are watched over and cared for, acts as a check on their downward career, and often arrests it before it is too late.

The young Indian, on the contrary, whose parents have rashly sent him to England without taking the necessary precautions (and I fear there are a good many such cases), has to fight his way without any of these advantages and helps. He has left his home with all its associations and salutary checks far behind him, and has plunged into a completely new and bewildering atmosphere. Swindlers, of whom there are plenty in all great cities, look out for him, and regard him as fair game, particularly if he is rich. Dissipations of all sorts put on their most attractive guise, and allure him to his destruction. He has no one to consult; his parents need never know what is going on, indeed they can only know what he chooses to tell them. His natural cleverness enables him easily to pass muster in the educational establishment to which he belongs, and to which he must devote certain hours of the day. The rest of his time is his own. He is his own master and can do as he likes. What wonder if his time in England is wasted, and his parents disappointed and angry? He left them a hard-working, promising youth, loyal to his home and dutiful to his parents. He returns in two or three years, broken in health, conceited in manner, and hardly able to conceal his contempt for his kind but simple relations.

Probably, indeed, he has lost the one great Oriental virtue—reverence for his parents—and he has gained nothing but a smattering of learning instead.
To a true Oriental, his parents, especially his mother, are of more account even than his wife. "One may have many wives," said a respectable Hindoo gentleman in Bombay to an English friend, "but only one Mother," and this entirely expresses the true native idea of the relative value of those relationships. The eldest son, if there is one, is the only rival to the mother, so long as she lives, and her influence, ignorant and foolish as she too often is, is paramount in most Hindoo families.

The respect accorded to parents, even if a little exaggerated, must be regarded as a great national virtue, one which in the more civilised communities of the West is, in common with respect generally for authority and Government in any shape, losing ground, and it may well be wished that the increasing intercourse between East and West may result in our learning from them, rather than they from us, in this matter.

The only remedy for the evils we have been considering, is in the hands of the Native gentlemen themselves. Either they must, regardless of both trouble and expense, make really good, satisfactory arrangements for the care of their sons while in England, by placing them with trustworthy friends, or consigning them to the care of one of the well-known Associations, which exist for the very purpose of taking charge of them, or they would do far better to keep them at home, and give them such educational advantages as are to be had in India.

These are by no means to be despised—schools and colleges abound, and the Universities test the quality of the education received, and give degrees as a proof of proficiency. Unless a young man can be so placed in England as to get real benefit from his sojourn there, it is cruel to expose him to its temptations, and in almost all cases he would be safer at home while too young to be his own master.

To sum up, I think that English training for Indians is undoubtedly a good thing under favourable conditions, and even necessary in certain circumstances; but it may be purchased at too great a risk. It should be well understood that it cannot with safety be otherwise than an expensive luxury, and those who cannot afford the outlay necessary to ensure its good quality, had better give it up altogether.

MARY A. PINHEY.
SOCIETY FOR THE ENCOURAGEMENT AND PRESERVATION OF INDIAN ART.

The following further correspondence has been carried on in reference to the objects of this Society:—

From the Secretary to the Bombay Government, to the Honorary Secretary, Society for the Encouragement and Preservation of Indian Art, London.

Political Department,
Bombay Castle, 20th January, 1891.

Madam,—I am directed to acknowledge the receipt of your letter, dated November 27th, transferred to me for disposal, by the Chief Secretary, regarding the Encouragement and Preservation of Indian Art. I am to inform you that the Governor of Bombay in Council, is very sensible of the benefits attending the promotion of the objects which your Society seeks to attain. The steady development of the Bombay School of Art has long entered into the fixed policy pursued by this Government in the Educational Department, and in the Political Department the patronage of Indian Art has constantly been sought by devoting a large part of the money spent on presents to Chiefs, in the purchase of indigenous articles of artistic merit. The attention which you have called to the subject will, His Excellency trusts, assist this Government in pursuing the policy indicated, and in promoting as far as lies within its power the objects of your Society.

I have &c.,
W. Lee Warner,
Secretary to Government.

From the Under Secretary to Government, Punjab Revenue Department, to the Honorary Secretary, Society for the Encouragement and Preservation of Indian Art, London.

Dated Lahore, 9th January, 1891.

Madam,—In reply to your letter dated the 27th November, 1890, suggesting in behalf of the Society that when purchases are made of complimentary official presents to the Princes and Chiefs of India, a fair and just proportion of the same should be of native Indian workmanship, I am directed to say, that this Government has already to some extent taken
action in the direction indicated, and now proposes to extend it, as the Lieutenant Governor thinks that the suggestion made by the Society is a good one.

I have, &c.

W. Fenton.

Under Secretary to Government, Punjab Revenue Department.

From the First Assistant Agent to the Governor General for Central India, to the Honorary Secretary, Society for the Encouragement and Preservation of Indian Art, London.

Dated Tudore Residency, the 6th January, 1891.

Madam,—I am directed to acknowledge the receipt of your letter of the 4th December, 1890, to the Agent to the Governor General in Central India, forwarding a circular setting forth the general objects of the Society for the Encouragement and Preservation of Indian Art.

In reply I am to say that the Agent to the Governor General has seldom occasion to purchase articles for presents, but that the wishes of the Society will be remembered.

I have &c.,

A. Tucker.

From the Secretary to the Chief Commissioner of Assam, to the Honorary Secretary, Society for the Encouragement and Preservation of Indian Art, London.

Dated Shillong, the 16th January, 1891.

Madam,—I am directed to acknowledge the receipt of your letter dated the 4th December, 1890, and enclosure on the subject of the furtherance of the objects of the Society for the Encouragement and Preservation of Indian Art, and in reply to say that the suggestion made will be carefully borne in mind. I am however to add that few occasions arise in this Province for making complimentary official presents to Native Chiefs.

I have &c.,

F. C. Dawkes.

From the Raja Gajapati Rao, Vizagapatam, Madras Presidency,

... Indian Art is now so metamorphosed with a mixture of Foreign designs, that, if the old designs are revived it will not only benefit the Art, but will also gratify the taste of Foreign connoisseurs. The artisans will, I trust, find out their mistake of mixing European designs with Indian Art. The Rani and I will be happy to enrol our names as Life
Members, and I have asked Messrs. Arbuthnot and Co., of Madras, to remit £20.

Extract of letters from Arthur A. Haserick, Esq., to the Honorary Secretary, Society for the Encouragement and Preservation of Indian Art, London.

182, Congress Street, Boston, Mass., U.S.A.

Madam,—Miss Mary Allen has brought to my notice a circular issued by your Society for the Preservation of Indian Art. This is a subject in which I feel the greatest interest, and I am delighted to see you are taking such decided steps for its encouragement. Situated here, so far away from headquarters, it is difficult for me to be of any great assistance, still, at the same time, I would like the honour of becoming one of your members, and do what I could to further the interests for which you are working. Indian Art is, I may say, totally unknown in this country, or perhaps it would be better appreciated. It is indeed very seldom that she comes across a specimen.

Of Chinese and Japanese works we have plenty, and it has always seemed strange to me that the Indian is so scarce. I infer your method will be to import such goods as you deem the most artistic, and to discourage the production of articles intended specially for Western use.

This working for the market is what has already injured Japanese art, and it makes one sad to see that so often civilisation does so much harm as far as art is concerned.

Your &c.,
A. A. Haserick.

In thanking Mr. Haserick for his letter, the Hon. Secretary informed him that in reference to the importation of goods, this Society is only a consulting and reference committee, and does not in any way interfere with trade. It can help the Indian artisans by selecting good old patterns for them to reproduce, and in this, friends in America can assist by giving orders for carpets, silver, gold and brass work, wood carvings and embroideries, &c. It was added that an Oriental merchant living in London, has promised to carry out orders under the direction of the Society: but this is not meant to continue, as in time it is hoped a direct communication may be established between India and America.
"British Work in India," is a book of thirteen chapters, and three hundred pages, dealing with many of the intricate problems of Indian life. It has the merit of speaking out plainly and boldly on those problems, evidently courting no popularity, and, as far as a reader can see, fearless of any disapproval. In statements as to facts, its authority may, we think, be relied upon. In opinions it supplies on every page, from back to back, material for reflection, for criticism, for application to the duties of every-day life in India. The careful reader will find also that it expresses the convictions of an individual mind; that it is not a mere re-hash of interminable administration reports, or a reflex of conventional Anglo-Indian, or Indian, opinion.

Some general observations at the beginning of the book may at first seem too general, but by reading a little further these will, in most cases, be found to have a cogent application to a close and cogent line of reasoning. For instance, two short chapters, headed "Workers" and "Statesmanship," may be said to apply, and do apply, to the workers and statesmanship of all lands; but in later chapters we find that the appositeness and relevancy of the illustrations, as regards India, are demonstrated.

A chapter on "The People" shows by the contrasts of British and Indian history, and of British and Indian life, how difficult—or rather how impossible—it is to deal with Indian facts on the basis of purely British experience. Mr. Carstairs takes a distinct course in two, among other, particulars. He avows his belief in Christianity as the great moral renovator of society, and he does not affect any sympathy with the demand for representative institutions in Bengal. "The 'dumb millions,'" he says, (page 32) "ask for peace, and not independence; and they are not likely for some time to come to move anywhere, or to move together for any purpose, least of all for that of sweeping away their best friends and protectors."

At the same time, he is not a proselytiser in any ordinarily understood sense (at any rate so far as this book is concerned),

and he certainly is not, judging him on the same evidence, an enemy to any project for extending the freedom of India, on well-considered and reasonable ground. There is a tendency among us, in these days, to keep back this or that opinion, lest our impartiality should be impugned. This is not a course admired by the really able and good men of Native India. The voice of intelligent India seems to be—"Tell us what you please; only do not tempt us, and in particular do not tempt the less enlightened masses of the people, to leave old paths for the sake of personal and social advantages." This is the principle on which Mr. Carstairs writes. He has no temptation to offer. He expresses opinions not to be misunderstood.

A chapter headed "Bondage" deals with faiths and social customs by which minds and lives are dominated; with the many snares which beset the feet of the poor ryot, and with the many forms of social despotism which prey upon him. Some of these points are put in a form which cannot fail to be of value. "If freedom be health," Mr. Carstairs says, "every one of these petty despots is a symptom of disease." Few persons who know anything of India will hesitate to endorse this sentence, though many may lack the writer's confidence that it is as easy to point to the remedy, as it is possible to trace and indicate the disease.

A chapter on "British Rule in India" is equally instructive. "British peace,"—Mr. Carstairs says, (page 61)—"the pax Britannica—reigns everywhere." Yet, he continues, in the work of laying the foundations of a future great popular life, the British nation has not the help it has a right to expect from the responsible part of the people, "and its work has drifted—is drifting still—into the continental method of enforcing order."

With regard to popular education, we do not see the entire question from the point of view of Mr. Carstairs. The task is so immense—the task, that is, of giving education to all India—that we would prefer to rest on vernacular education as the basis of all other systems; and we fear that the desire of Mr. Carstairs to unite with ordinary education morals and the fear of God, would render the endeavour null. (Pages 71 and 72).

"Relief from Physical Bonds" is the heading of another excellent chapter. The Permanent Land Settlement o Bengal; the laws, and revision of laws relating to Land
the Family System of the Hindoos; the supplies of Water, &c., and the extension of Roads, as provisions against famine, are among the subjects dealt with; and every page on these subjects carries with it weight and importance, even though it may not—we think will not—in every case, carry with it an agreement of opinion on the part of the reader.

Chapters on "Social Reforms," on "Central and Local Government," on "The Law," and on "The Law Courts," are also similarly valuable contributions to Anglo-Indian literature. Some shrewd suggestions as to the formation of a system of Indian magistrates, resting on the Village Punchayets, are among the best parts of the Work.

Dealing with the Law and the Law Courts, Mr. Carstairs reveals some sad facts—re-tells a sad old story of demoralisation and unwholesomeness. Alas, much of the picture applies also to our own land, though we must admit that nothing known to England conveys any adequate idea of the state of affairs in the Law Courts of India. On these subjects the writer’s suggestions are excellent, even if they are not all practicable. Here is our difficulty—"even if they are not all practicable." In many respects it would be as easy to remove a mountain, as to alter a law of Indian life. If the remedies indicated in this book could be applied to India, we should have in India the dawn of a new day. We fear, however, that this is still far off—that the work will still drag and lag. In any case, however, "British Work in India" is a true and generous book, the work of a man whose heart is in his words, and who speaks his convictions on every subject with which he deals in these pages. The result is, that the book will appeal to different classes of readers, and will deservedly make many friends. It raises to a higher and purer atmosphere the subjects which are discussed in its pages. It invites us to strive for veracities, not for the bubbles of glib fancies and theories. It is singularly free from the course—as common as it is unwholesome—of upholding every British act, and every British man, in India, as the perfection of goodness. We hope for the book a good sale, and much usefulness.

James Routledge.
English employés in England, the number of whose legalised (Bank) holydays can be counted on the fingers and which are limited to a single day at a time, may well envy their Indian confrères whose ārām hā din (lit: days of leisure) extend over several weeks in the year. And these in addition to the English holydays, e.g., Christmas day, &c. Āj tātil hy (to-day is a holiday) is a too familiar phrase, with which many an anxious litigant, or unwilling witness kept away from his home and his bread-winning labours for days or even weeks at a time, is frequently greeted, on appearing at the (a) kachahri (pop. kutcherry), by a constable on duty. Independently of the more prominent festivals, which extend over several days and when the Muhammadan or Hindu portion of the community (as the case may be) seem to be continuously “en fête,” especially, in some cases, at night, there are various separate occasions,—as, visiting the shrines of holy men (or, if the shrine itself be too remote, performing certain commemorative rites in the neighbourhood), when one or other of one’s domestic servants, or clerks in offices, or native soldiers, expect leave for a day or two. They cannot, of course, claim it as a right; and the application can only be granted under favourable circumstances; but, where no great public or personal inconvenience will ensue, it may be well to do so. Three festivals alone—the Hindu Dasahra (pop. dussērah), the Doorga āpoja in Calcutta, and the Muhammadan Muharram, occupy the greater part of a month.

Indian festivals, whether Hindu or Muhammadan, are commemorative or propitiatory. They afford occasions for the interchange of family kindesses; for the bestowal of charitable gifts—often indiscriminate and tending to swell

(a) A court of justice.
the already large army of mendicants; and for general festivities,—of, in some cases, so licentious a nature that the (nominally) religious festival becomes a season—witness the "unholy Holi"—of Bacchanalian revelry. The most popular are the Hindu Dasahra and the Muhammadan Muharram. This last, however, is essentially a season of lamentation, properly confined to one of the three Muhammadan sects—the Shiahs, who mourn the untimely fate of the two descendants of the prophet—Hasan and Hosain. Though, unhappily, it is made an occasion for the outbreak of pent-up hostilities between the Shiahs and the so-called orthodox Sunis, amongst the former it is observed as a season for mutual forgiveness, for alms-giving, fasting, and prayer. Owing to the Hindu year being composed of solar, and the Muhammadan of lunar, months—the former consisting of about 365 days, and the latter of 354 and a few hours—the Muhammadan new year is annually eleven days in advance of its predecessor. The Muhammadan festivals are, therefore, movable, whilst the Hindu are stationary. Thus, the Muharram and the Dasahra not unfrequently clash. Then, racial antagonism has full play; and if the processions—the Ramlleela and the carrying of the taziahs—should happen to meet, serious and often fatal conflicts are often the result. On this account the clashing of these holidays is always looked forward to with anxiety by the Government. In the event of any emeute, or declaration of war, being expected amongst Hindus, it is always a source of congratulation when the Dasahra has passed without the occurrence of anything untoward. Hindu princes celebrate this festival with great pomp. Weapons and instruments of war are cleaned and even worshipped; and, if war be intended, the campaign is then opened. Various household and family duties are deferred till the advent of the Dasahra, e.g., the sending of children to school for the first time. A larger amount of elbow-grease is brought to bear in polishing up brazen and other articles in daily use, in making the dwelling look smart, and in furbishing up generally—a kind of spring cleaning in short. Two historical events are commemorated by the Dasahra,—the descent of Gunga upon the earth, and the victory of Rama, a deified hero, over Ravan, a king of Lunka (Ceylon), who had stolen his beautiful wife Sita. In this conquest the conqueror received great assistance from several of the gods who, taking birth on earth
as "monkeys of incomparable strength and dignity, . . . swarmed in every mountain and forest, and, dividing themselves into orderly troops, were, naturally, irresistible. The monkey chief was Humai’un, son of the wind. In consequence of this legend monkeys are tolerated and even worshipped throughout India. (The Râm-leela, a play, represents the campaign.) At the precise moment when the Dasahra is ushered in, an event which is watched for with intense anxiety by the crowds that have poured out of towns and villages wending their way towards some sacred river, the bathing begins. The holiest points of the stream, presided over by officiating Brahmins who give absolution to the lucky bathers for ten great sins, are besieged. Garlands of flowers are suspended across the river, even where this is very wide. The sums of money spent—chiefly upon the priests—are sometimes almost beyond calculation. A karör, pop. kror, of rupees, equal to ten millions (of pounds), may be expended during the festival in a single locality. Blood, in places where the Dûrga-pûja (praying to Dûrûg) is the principal feature of the festival, flows like water. The slaughter of oxen, cows, and calves, is forbidden by the Hindu Shasters, but goats—sheep are not interdicted—(as any one may see who visits Kalighat in Calcutta during the Dûrga pûja holidays), are sacrificed ad libitum. “And why not?” say the Brahmin priests to those who deprecate this wholesale shedding of blood. “It is recorded in your Bible that, at the dedication of Solomon’s temple, 22,000 oxen and 120,000 sheep were sacrificed. The out-pouring of all this blood is gratifying to the goddess Kâli, and without it there can be no remission of sins. Animals, we maintain, were created and intended for sacrifice.” It is surprising what a hold this bloodthirsty goddess has upon the devotion of the people. Hindus, when approaching a temple dedicated to Kâli—indeed they burst forth sometimes without such incentive—call out lustily—who, marching with a native regiment has not heard it from the Hindu Sepoys,—Kâli ma hî jái (salutations to Kâli). So, when the worshippers of Shiva meet on the road, the interchange of salutations is not “Râm Râm,” but Bâm Bâm Mahadeo (another name for Shiva—Kâli’s husband). Bâm Mahadeo is the war cry of the Mahratta. Kâli is the most dreaded of the Hindu goddesses;

(6) A lakh (lac) of rupees represents, calculating the rupee at two shillings, a hundred thousand pounds, and a karör, at the same rate, a hundred lacs, or ten millions. A lakh-pati or karör-pati is a millionaire.
her reign being one of continuous terror. The worship offered to herself and her husband is essentially propitiatory,—a constant prayer for the aversion of dreaded calamities.

Each festival has its own special features; as for instance, in that in honour of Gunesh, held at the time of the full moon in Māgh,—(from the middle of our January to the middle of February)—when shopkeepers, &c., with whom Gunesh is a guardian deity, paint his name, or place his image, in copper, brass, mixed metal (in gold even, sometimes, or in silver)—some always keep a metallic image of the god on the premises,—crystal, stone, wood or clay, over their doors or in some conspicuous place in the shop. In writing a letter or reading a book the tutelary deity is first saluted.

At the festival of Saraswatee, (the god of learning and eloquence), inkstands are washed out and placed before the image of the goddess for the annual consecration. Urgent secular business involving writing must, of course, be performed, red ink however only being used. Otherwise, there is no writing (nor reading) on this day, when puja (prayer) is made to the goddess to inspire the petitioners with eloquence, and skill in literary composition and penmanship. It is said that the late Rajah of Burdwan expended 15,000 rupees annually on this festival,—the lion’s share naturally going to the priests. This is a favourite festival with clerks in offices.

At the festival of Kartikeyu, the god of war, held on the last evening of the month Kātiik, (the second half of October and the first of November) the clay image of the deity is sometimes-made so high, reaching even to twenty-five cubits, that the food which is offered to it has to be presented on the end of a long bamboo, or of two or more bamboos tied together!

Yunni, the judge of the dead, is a very popular deity with unmarried girls, who dig at the four corners of the house and there sow rice, barley or wheat, praying, in their worship of the god, for a husband, sons, and happiness in the married life.

It would be out of place, in the present mere sketch of the subject, to describe at length each of the numerous Hindu festivals, with their varying characteristics. Suffice it to say that, though religious in name, they are essentially festivals,—seasons of festivity. Prayers are offered up under the immediate surveillance and superintendence of priests, who receive a fee of greater or less amount—the more valuable.
the offering the larger measure of success to the petitioner, according to the special powers of the god addressed, either for the fulfilment of a vow or for protection, as in the worship of Kāli, from certain dangers. To attain the object of the petition, Brahmins are fee’d and fed; blood is shed in streams; and the heart’s dearest treasures (even human lives) are sacrificed. An image, made usually of clay, of the particular deity invoked, is established in a suitable locality where the worshippers can conveniently assemble. Decorated with flowers and presented with sweetmeats and fruits, (which ultimately become the property of the attendant priests), for the first and sometimes following days it is an object of veneration and worship; but eventually, when the festival is over, it is thrown into the river!

Muhammadan festivals are mostly commemorative. The worship of images forming no part of the Muhammadan religion, these of course do not appear. Pious Muhammadans have private devotions in their own homes and there worship the invisible Creator, as the one omnipotent ruler and guide; and, though the festival is made the occasion of feasting and processional display, it is also a season for the exercise of genuine charity and interchange of costly presents. Among the most important festivals are: the Id at the termination of the Ramazan, pop. : Ramzān; during which, between dawn and sunset, eating and drinking and even smoking are interdicted. A festival at the termination of such an ordeal, occurring as it sometimes does in the hottest part of the year with the thermometer at 90° Fahr: in the shade of a closed house, would naturally be much in favour; and Mrs. Mir Hasan Ali records that “the zenana rings with the festive song and loud music, the cheerful meeting of friends, the distribution of presents to dependants, and remembrances to the poor; all is life and joy, cheerful bustle and amusement on this happy day of Id.” The festival is called, par excellence, the Id, a term by which indeed all festivals are designated. Its specific name is the Ramzan ki Id. The month, the ninth in the Muhammadan year, gives its name to the fast, instituted by the prophet as being a service which, if rigidly carried out, would be acceptable to the Almighty. The task, however, though highly creditable to the religious fervour of the Muhammadan community, is unnatural, and in very many

(c) Now forbidden.
cases imposes too severe a tax upon the constitution. In view of this, nursing mothers, women who are expecting an addition to the family, very young children, the sick and the aged, are commanded not to fast at that time. They may do so at some future time. Many such, however, from excess of zeal—wearied travellers, and pilgrims whose hearts are "bent heavenwards," even young people who have not done growing—enter the ranks of the rozah-dārs (those who fast or keep Lent) and, in some form or other, break down before the 30 days—prolonged by many to 40—have expired. Nervous exhaustion, fainting, with "heart-failure" and serious injury to the stomach are among the most frequent results. In some cases, especially during the earlier portion of the month, when they can do so with comparative impunity, the fasters indulge too freely in food during the night,—a mistake which they do not repeat, later. The wise usually break the fast with a cooling drink; and some, wiser still, take a preparatory modicum of salt.

The festival of Baqar-id, pop.: buqrid, from biqar, a bull, and ʿid, a festival,) is observed in commemoration of the intended sacrifice of Isaac—Muhammadans, who maintain that they are descended from Abraham through Ishmael, affirm that the latter, not Isaac, was to be the victim,—by his father. Although, according to the Scriptural record, a ram was provided as a substitute at the last moment, Muhammadans sacrifice not only sheep, but goats, and even camels!

Akhīre chār Shumba. (The last Wednesday of the second Muhammadan month, Sāfar). On this day the sufferings of the prophet, who had been ill for some little time, were mitigated, and a festival was instituted, in consequence.

On the 12th of the succeeding month (Rabi-al-awwal) the prophet died, and the feast known as the Bāra-vujāt is held in commemoration of the event.

Nau-ruz (New Year's Day)—the Muhammadan year, calculated by practical astronomers who have no almanacs to help them, commences from the moment of the sun entering Aries—is celebrated by the interchange of congratulations, nazars (presents), and salutations couched in terms similar to those in use on the corresponding day amongst ourselves. We wish each other a happy new year. The Mussulman says mubārik-nau-ruz, (may the new year be fortunate—"for you and for us all" being understood.) Many "have devotions
in their family, and by them it is considered both a necessary duty, and a propitious commencement to bring in the New Year with prayer and praise."

Lunar changes exercise a great influence upon Muhammadans and Hindus alike, and supply the data for several of their festivals. Every new moon (mya chānd) is made the occasion of a festival in the families of all good Mussulmen. The time of full moon is considered most propitious for the celebration of marriage festivities. Her influence upon the body at this phase of her course is considered to be so great that if, in any illness, bleeding be contemplated, the idea is at once negatived:—the patient must not be allowed to lose any blood until the moon has entered her last quarter, when her influence becomes lessened. The night (known as the Shab-i-bārat,) of the full moon in Shābān, (the eighth Muhammadan month), is believed to be "the night of record, on which men's lives and fortunes during the coming year are registered in heaven. Lamps are lighted, and prayers offered up for the souls of deceased ancestors. On the eve of the 14th of the month, a vigil is observed,—with prayers, feastings, illuminations, and fireworks." In commencing to build, to plant, to write, to take medicine, to undertake a journey, or indeed any important work, the age of the moon is first considered and discussed.

The transit of Venus is regarded as a most favourable time for offering prayers to God for the fulfilment of any particular object then in view. The charms or talismans to be worn by children are made at this time.

An eclipse, (H) gāhān (A) kusūf, whether of sun or moon, is a phenomenon of great interest to both races alike. Hindus and Muhammadans utter loud cries announcing the event. High above the din in a crowded city sounds the azān, or call of the latter to prayer, with the words Allah-ah-akbar (God alone is great), when the steps of the mosques are quickly covered with prostrate worshippers, who continue repeating the formulas prescribed for the occasion by the prophet, till the sun or moon, (as the case may be), has emerged from the temporary obscurity.

Mrs. Mir Hasun Ali describes a festival—a kind of primrose day—called Basant, which was held hal a century ago—I am not aware whether it is still—in

\[\text{(d)}\] This is the Hindu name for spring.
Lucknow, on the approach of spring. A badge, of the colour of the trees when clothed in their first delicate foliage, was worn by every one,—the elephants, horses, and camels of the king and his nobles also being “ornamented with the same colour on their trappings.”

Besides those already enumerated, there are various occasions—the fast of *Ramzan* requires none—when “leave” might be asked for: *e.g.*, amongst Muhammadans, *jāmajī* (the giving entertainments during the five Fridays (Sabbaths) succeeding a honeymoon)—during the three days following the death of a relative, the last day being the *tījā* (third and for visiting the shrines of saints—of men who have been remarkable for piety and good works on earth, and to whose tombs a *zafrat* (pilgrimage) is made.

It is interesting, so truly do genuine piety and goodness commend themselves to mankind at large independently of race or colour, to know that the memories of Hindus worthy of being regarded as saints—*Kabīr*, the Unitarian Hindu, Babū Lall, and Nanuk, the Sikh, for example—are held in high esteem by Muhammadans; whilst Hindus, in their turn, guard the tombs of certain Mussulman saints. So, the tomb of the one man, who, during the century of cruel Portuguese rule, alone governed wisely, kindly, and well, (thus securing the abiding love of his subjects)—Albuquerque, the Governor—was for many years visited on pilgrimages by Hindus and Muhammadans alike. So, the stone obelisk, erected on the crest of the Margulla Pass in the Punjab to the memory of Brigadier-General Nicholson, (one of the heroes of the Punjab administration, and of the siege of Delhi,) is (or was) visited by people who knew and appreciated him. *Nikulsīn Sahib* lived enshrined in their hearts.

The *Maharram* and the *Dasahra*, in a political sense the two most important perhaps of the Indian holydays, are distinctly opposite in character—the one being a season for congratulations and for celebrating the triumph of good over evil, the other for commemorating a perpetual sorrow. Though essentially an occasion for gloom, the out-door proceedings at the Muharram would certainly convey to a foreigner the idea of a festival. Apart from the exercise of various virtues, as hospitality, alms-giving, reconciliation with enemies, and general peace making, considerable attention is paid to personal adornment. There are more
ablutions; apparel finer than ordinary is worn; *soorma* is applied to the eyelids to give brilliancy to the eyes; and the Muhammadan world goes out, it would seem, for a holy-day. *Tāzias* (models of the tombs of the two brothers Hasan and Husain, remarkable, many of them for elegance and costliness), are borne on men's shoulders, accompanied by richly caparisoned horses, swords, spears, standards, and banners, with attendant worshippers bewailing loudly, and violently beating their breasts, and crying, "Wah Hasan, wah Husain,"—the whole constituting in appearance at any rate, more of a *tamāsha* (a spectacle) than a doleful procession. Thoroughly, however, to appreciate the spirit of the *Muharram*, a visit should be paid to the *îmāmbārās* (or the places for prayers), and there to listen to the Moulvies or preachers, who, to sympathizing audiences, descant in glowing language upon the virtues of the brothers and their so-called martyrdom.

C. R. Francis.

(e) A preparation of antimony.

(f) An *îmāmbārā* is the building where the *tāziāhs* are deposited, where the offerings to the dead are made, and which is sometimes used as a mausoleum for the founder and his family.
MRS. BRANDER AND THE EDINBURGH SCHOOL OF MEDICINE FOR WOMEN.

The Prize Distribution of the Edinburgh School of Medicine for Women, held on March 20th, was presided over by Mrs. Brander, Inspectress of Girls' Schools in the Madras Presidency. A large number of friends of the School and of students attended. Dr. Balfour having introduced Mrs. Brander, she called on the Lecturer to read the prize lists. Dr. Cathcart, Lecturer in Surgery, awarded his prize to Alice M. Umpherston, who had obtained 92 per cent. of the available marks. Another student had obtained 90.5 per cent. and became entitled to First Class Honours. Dr. Cathcart said that he had found the work done in the School as excellent as ever. The students had shown a keen interest in the subject, and their papers did them the greatest credit. Other Lecturers were able also to report very favourably of the students, in regard to Chemistry, Anatomy, Clinical Medicine, &c., and the Hospital work done by them was mentioned with approval. Dr. Aitken, Lecturer in Chemistry, and Dr. Hughes, Lecturer in Anatomy, each awarded a silver medal to Elizabeth M. Erskine, and Dr. Garland, Lecturer in Clinical Medicine, a silver medal to Emily C. Thomson.

After the distribution of the Prizes and Certificates, Mrs. Brander expressed her great satisfaction at having the honour to preside on that occasion. She remarked that it probably seemed quite natural to the Students that such excellent facilities for study should be provided for them, but to those who, like herself, had watched the struggle for the medical education of women from the first, it seemed almost a miracle to find so flourishing and efficient a School as this. She was glad to see that it had already placed three Medical Women on the register; and that on 32 occasions Students of this School had presented themselves for professional examinations, and had passed successfully 26 times—quite double the usual average of success. A recent visit to the School had enabled her to see its arrangements and make acquaintance with its 23 Students, and she could only wish that another School like it could be established in Madras,
or that by means of Scholarships Indian ladies could be admitted to study within its walls. Such results as she saw here made her wish to give all honour to the founders of the Medical Schools, to those whose hard fight had won what those present now enjoy. There were many openings of usefulness for them in this country, but it was in India that Medical Women were absolutely invaluable, as perhaps no one not resident there could fully realise. It was only in fully-equipped Schools like this that an adequate training could be obtained, and she was very glad to know that some of its Students were going eventually to India. In conclusion, she wished the School a long and brilliant career of usefulness, and could promise a hearty welcome to all who came from it to help the women and children of India.

Dr. Balfour, Chairman of the School, moved a vote of thanks to Mrs. Brander, for her interesting address, and mentioned with satisfaction the appointment of Alice McLaren, M.B., London, as House Physician to the Leith Hospital. This was the first time that a woman had been elected to the staff of a General Hospital in Great Britain, and the first time in Scotland to any Hospital.

Dr. Sophia Jex-Blake said it gave her unusual pleasure to record the vote of thanks, both for "auld lang syne," because Mrs. Brander had, as she said, been an interested spectator of the struggle for the last twenty years, and because she herself had made her mark with great distinction in the field of education, having indeed shown herself so excellent a worker that the post of Inspectress of Schools had actually been created for her by the Madras Government. She thanked Mrs. Brander heartily for the stress she had laid on the need of thorough medical education, and also for the very kind way in which she had spoken of their School. She need hardly say how glad they would be to welcome the proposed Scholarships for Indian ladies. She was very glad to see to-day the Dufferin Scholar among the list of medallists. It was most gratifying to hear the way in which the lecturers had spoken of the Students' work, and she desired on the part of the executive to return hearty thanks for the excellent teaching which had led to such results. She was glad also to say a word of gratitude to Leith Hospital and its staff for the invaluable opportunities which the Students were receiving within its walls; and especially to thank the
directors for their great liberality and wisdom in electing as house physician Dr. Alice Mc'Lairen, an M.B. of London University, who had passed the final examination with first class honours. In conclusion she desired to congratulate all concerned on the increasing prosperity and well-being of the School, and to beg all present to join heartily in thanking Mrs. Brander for her kindness in presiding.

The vote of thanks was carried unanimously, and those present adjourned to partake of tea, to which they were invited by the Students, in the reading room.
It is proposed to give a List of Books, published during the month, on Indian subjects, with, where practicable, some indication of their scope and character. The price and publishers' name will also be given. The following list includes most of those published during the present year up to date:

Sir Henry Maine's Works, including "Village Communities in the East and West." 9s. A new and cheaper edition. (John Murray.)


"Our Viceroy's Life in India, during the years 1884-88." By the Marchioness of Dufferin. 7s. 6d. (John Murray.)

A popular edition of this interesting book.

"The Rajah's Heir." By a new Author. 6s. (Smith, Elder & Co.)

A romantic story of the Mutiny times.

"The Begum's Daughter." By E. L. Bynner. Numerous illustrations. 6s. (S. Low, Marston & Co.)

A powerful story, in which the quaint character and picturesque aspects of life in New York two centuries ago are cleverly depicted. The 'Begum' is the wife of a little Dutch doctor, whom he married in one of his voyages to India, and her native characteristics are well preserved.


An interesting record of an honourable life.

"Hindu Literature; or, The Ancient Books of India." By E. A. Reed (Chicago). 10s. 6d. (S. Low, Marston & Co.)

"A Soldier and a Maid; a Romance of the late War in Burmah." By F. M. Peacock. 1s. (Gale & Polden.)
"Afghan Poetry of the 17th Century, with Translations." 
Edited and compiled by C. E. Biddulph, M.A. 4to, 10s. 6d. (Kegan, Paul & Co.)

"British Work in India." By R. Carstairs. 6s. (W. Blackwood & Sons.)

'Medical Missions; their Place and Power." With Introduction by Sir William Muir. Third Edition. 2s. 6d. (Simpkin, Marshall & Co.)


"The Dilemma." By the Author of "The Battle of Dorking." 3s. 6d. (W. Blackwood & Sons.)
A new and cheaper edition of this thrilling tale of the Indian Mutiny, which has been some time out of print.


Full of interest to students of Indian History.

"Light and Shade in Zenana Missionary Life. By A. H. Small. 1s. (Houlston.)


"The Indian Mutiny." By Colonel G. B. Malleson, C.S.I. With Portraits and Maps. 5s. Library Edition, 10s. 6d. (Seeley & Co.)

**Rules of India:** the History of the Indian Empire, in a carefully planned succession of Political Biographies. Edited by Sir W. W. Hunter, K.C.S.I. Each vol. 2s. 6d. (Clarendon Press.)


"Dupleix: and the Struggle for India by the European Nations." By Col. Malleson, C.S.I.

To be followed by—

**ENGLISH MEN OF ACTION. Each 2s. 6d.** (Macmillan & Co.)

“Lord Lawrence.” By Sir Richard Temple.
“Sir Henry Havelock.” By A. Forbes.
“Sir Charles Napier.” By Col. Sir W. Butler.

“School History and Geography of Northern India.” By Sir W. W. Hunter. 2s. 6d. (Henry Frowde.)
THE PUNJAB UNIVERSITIES AND ITS COLLEGES.

In all civilised countries we find that the system of education is carried on under three different heads. The first and the most important is the establishment of colleges or academical institutions, where the attainment of book knowledge is kept up to a high standard. The second kind deals with those bodies which are not organised by the educational authorities, but rest upon the social gatherings of the members, and are generally known as clubs, committees or societies. The object of the last is a quite different one. The first two are for the improvement of the mind, while the chief aim of the third is to improve and strengthen the body. Under these three different heads, I want to test the educational state of my Province. I will not go through the historical details of this University, nor explain the necessities and circumstances of its establishment, but the chief thing which I want to do, is to acquaint my readers with the great difference between the European system of education, and that which is current in our own seats of learning.

The chief aim of the founders of the Punjab University was a two-fold one. Unlike the other Universities of India, it was to encourage the Eastern and the Western sciences on an equal scale. As regards the encouragement of the latter, the Punjab Government established a grand College in the metropolis of the Province. The object of this College was to prepare the students for University Examinations, and to give them higher education, as far as possible. Previous to the foundation of the Punjab University, the mode of instruction adopted in this College, was that of the Calcutta University. The students read the same books and went through the same courses which this mother University recommended. They received their degrees from the same University, and were distinguished as the graduates of the higher standard. But this system was changed when the Punjab obtained its own seat of learning.

The foundation of the Government College proved a stimulus to the minds of the natives. All the Native Princes and Chiefs who had subscribed large sums of money for the
establishment of the University, afterwards urged the Senate to organise an institution which might revive the fallen condition of the Eastern stores of wisdom. To gratify this demand, the Syndicate thought fit to form a separate institution which bears the name of the Oriental College. The system of education in this College, up to the present date, is carried on in three different manners. Persian, Arabic and Sanskrit, are the authorised languages, and very much cared for. Nearly all the sciences formed in connection with these languages are taught to the energetic students. The College is annexed to the Punjab University, and its candidates get their degrees from the same source. The Syndicate has determined special titles for those students who acquire the Oriental languages and sciences in this College. Those who finish their studies in Persian get the titles of Munshi Alam, Munshi Fazal, Moulvi Alam, and Moulvi Fazal. The medical students who distinguish themselves either in the Persian or Arabic system of Medicine are called Umdatul Hokâma, Zubdatul Hokâma and Hakim Huziq. The reason for making no distinction between the medical students of the Persian or Arabic systems, is that the Persian works on this science are merely the translations, abridgments, or extracts of the voluminous writings of Arabian doctors. This is one line. The second method followed in this College is just after the system of the Government College. The same course, the same books and the same sciences, in the same names, are taught in both Colleges. The only difference between them is that the Western sciences are communicated in the Government College in English, while the candidates of the Oriental College read the same subjects in their vernacular translations. There is no difference in the Final Examination, no difference in competition for scholarships, and no distinction in acquirements of degrees. The students who finish their University studies in English get the degrees of B.A., M.A., &c., while those who pass the same examination in the Oriental languages get the degrees of B.O.L., M.O.L., &c. As the word B.A. means Bachelor of Arts, so the word B.O.L. expresses Bachelor of Oriental Learning. M.A. denotes Master of Arts, while M.O.L. signifies Master of Oriental learning.

Having said thus much about these two Colleges, I proceed to give a general description of other colleges belonging to the Punjab University. After the death of the
great Hindu reformer, Swâmi Daya Nund, who was a man of sound mind, thorough knowledge and firm resolution, the Aryans, that is, the followers of his creed, began to subscribe money, with great enthusiasm, for the foundation of a College in commemoration of their late teacher. A Committee of distinguished Hindus was formed, for collecting the money and for spending it in a manner suitable to the College business. The College was founded, and was named the Anglo-Vedic College. The system of education in it is the same as that in the Government College, but with one exception. Sanskrit tinged with theology is the substantial character of this institution. Great care is taken as to the moral and religious culture of the mind. Though the Board of Education is not as reliable as it ought to be in a College on a national basis, yet it is going to hold its ground.

The fourth College, which calls for any attention, is the Mission College, founded by the American Missionaries of Lahore, or rather of the Punjab. It is next to the Government and Oriental Colleges in building, size, and staff, but it is the foremost of nearly all the Colleges of Lahore, in respect of the kindness, benevolence and hard work of its Professors. They teach the students with great assiduity, and feel no displeasure if the students require their help again and again. To give half an hour to the Bible is compulsory, and the doctrines of theology are discussed in a philosophical and reasonable manner. The boarding house is more refined, and the students are, in my view, more polite and studious than those that belong to other colleges. In the University results we always find the students of the Mission College at the top. There is no doubt that the Professors of the Government College are the select men of the English Universities, and each of them is an authority in his own branch of knowledge, but to what practical benefit is that knowledge if they draw such a line between themselves and the students? There is nothing so grand, so stimulating, and so encouraging to the mind of a student, as the friendly treatment of his master. I hope that these Professors will kindly remove this dividing curtain, and treat the students as their own children. I shall later describe, very briefly, the difference between the European students and our own Indian students, and lay before my readers a summary of the facts which mark a distinction between these energetic devotees of knowledge and wisdom.

HAKIM AMINUDDIN.
H.E. the Marchioness of Lansdowne opened, on March 2nd, the Lady Dufferin Victoria Hospital, at Calcutta, and on the same occasion unveiled the bust of the Marchioness of Dufferin and Ava, which is placed at the entrance of the Hospital. The Hospital consists of two storeys; one for Hindu, the other for Mahommedan, patients. It is contemplated to add a Children's Ward, a Zenana Ward for wealthy paying patients, and other rooms for the use of the medical officers. The Lieutenant-Governor, in requesting Lady Lansdowne to declare the Hospital open, expressed his satisfaction that the amount which had been wanting to complete the building had been more than subscribed. The Hon. Secretary of the Bengal Branch of the Dufferin Association, in reading the Hospital Report, had already announced that the Lieut.-Governor himself was the European gentleman who, at the Meeting at the Calcutta Town Hall, had offered to contribute the munificent sum of Rs. 15,000, if the whole further sum needed, Rs. 20,000, could be collected before the Hospital was opened, which had now been effected. The Maharaja of Bettia, who was present on this occasion, had contributed Rs. 5,000.

H.E. the Viceroy visited lately the Presidency Jail at Calcutta, and was conducted by the Inspector-General of Jails, Dr. Lethbridge, and by the Superintendent, Mr. Donaldson, through the main building and penal yards, the dark cells, and the hospital. Lord Lansdowne also inspected the part of the jail where European prisoners are confined, and he expressed his interest in finding that 200 convicts are employed in the Printing Department. It appears that nearly all the census forms were printed at this press. His Excellency was pleased with the general arrangements and those for industrial work.

A brilliant evening party was given on February 27th, by Mr. and Mrs. J. Cowasji Jehanghier, at their residence, Readymoney House, Bombay, in honour of their Excellencies Lord and Lady Harris. The garden and fountains were illuminated; the outlines of the house were
marked by innumerable coloured lamps, and the beautiful fernery was gay with variegated lights. The party was largely attended, and included H.H. the Maharaja of Mysore. Mrs. Jehanghir, and some of her lady friends, gave some songs, and played on various instruments. A long list of distinguished guests appeared in the *Times of India* account of the entertainment.

H.E. Lord Harris opened the new Merewether Graving Dock at Bombay, on March 3rd. Colonel Merewether, R.E., Chairman of the Port Trustees, after whom the new Dock is named, opened the proceedings by giving a short history of the Dock arrangements at Bombay from 200 years ago, when an order, not however carried till nearly 60 years later, was given by the East India Company to construct a dry Dock for the repair of ships. Two other basins were added shortly after, and in the beginning of the present century a fresh pair of docks was made, and named after the then Governor, Mr. Duncan, "The Duncan Dock." Other docks were added, and in 1849, a Persian merchant, Aga Mahomed Rahim Shirazi, built the larger Mazagon Dock, which was taken over by the P. & O. Company. The new Merewether Graving Dock is large enough to receive ships of very considerable size, and, being independent of tides, vessels can be put into it, and taken out of it, at any time. After the Governor had declared the Dock open, Lady Harris gave the signal, by waving a small flag, for the first vessel, the ss. Wardha, of the B.I.S.N. Company, to enter the dock, after which the pumping engines drew the water out. This Dock is intended principally for the painting and cleaning of vessels, and for slight repairs. It will prove of much use in the harbour of Bombay.

Lord and Lady Harris attended the late prize distribution of the Alexandra Native Girls' English Institution at Bombay, when there was a large gathering of European and Native ladies and gentlemen. Lord Harris congratulated the managers on the progress of the School. The number of pupils had advanced from 66 to 100, and included now not only Parsis, but a few Hindus and Mahommedans. In the Matriculation Examination, the candidates from this Institution had succeeded well. The prizes were distributed by Lady Harris.

The Lieut.-Governor of Bengal and Lady Elliott paid,
lately, a private visit to the Baranagar Boarding and Day School. They went by steam launch, and were met at the Colvin Ghat, by Mr. Sasipada Banerjee. From the Ghat they walked to the School building, where Mrs. Banerjee received them. After seeing the School, they went over the Boarding-house, where the widows and other normal pupils live. They expressed satisfaction at the internal arrangements.

The Census taken in India has shown the population of Bombay to be about 806,000; of Calcutta, 750,000; and of Madras, about 450,000. The total population of India is now estimated at 288,000,000.

The Kayasth community in India, which numbers, excluding Bengal, over two millions, have shown much activity lately in improving their social condition. Several of the members have exerted themselves with great zeal for this object. One Kayasth, Munshi Kali Pershad, endowed a Kayasth School at Allahabad with six lacs of rupees. Another, Swami Shugan Chand, an educated young man, resigned a Government post to devote himself to the good of his community, and he succeeded in establishing the Sabhas (Societies or Unions) of the Kayasths all over India. A third, a Government pleader of Lucknow, Munshi Hargobund Dyal, originated the idea of an annual Kayasth Conference. The result has been that Schools have been founded, pamphlets and books of a useful kind have been compiled, Boarding Houses have been established for Students, Scholarships have been distributed, and some promising trading concerns have been started. The members have adopted practical resolutions in regard to the delay of the age of marriage, and lessening marriage expenses. In regard, however, to the former of these matters, the Kayasths need less reform than some other communities, as child marriages are very rare among them.

The Sikhs are desirous of improving their community by establishing a Central College with Schools attached, which children of Sikhs of all classes may attend. A Committee, called the Khalsa College Establishment Committee, has been therefore formed, and it has issued an earnest appeal to the Government, to the Ruling Chiefs, to the Sikh Kaises, and the whole Sikh community, as well as to Englishmen
and natives of India interested in the welfare of the Sikhs, to support this great undertaking. The status of the Sikhs has, from various causes, in late years, declined, and it is considered that it will be of great use to provide more facilities for education in the community. The Committee urged all Sikhs to remember the injunction laid down by their Gurus, and to subscribe at least one-tenth of a year's income towards the proposed College. Members of the Committee have not only already done this, but in many cases have given much more than that amount. The Khalsa Chiefs have given liberal support to the movement, which has been patronised by the Viceroy, the Commander-in-Chief, and the Lieutenant-Governor of the Punjab.

At a recent meeting of the Senate of the University of Madras, the following resolution was passed—"That the Senate places on record its regret at the death of General Macdonald, and its recognition of the services rendered by him to education in this Presidency. Also, that the Registrar be requested to communicate the sympathy of the Senate with the members of his family in their bereavement."

Mr. Adam, Principal of Pacheappah's College, proposed the resolution, and it was seconded by Dr. Duncan, Principal of the Presidency College, who, as having served under General Macdonald when he was Director of Public Instruction, said that a more sympathetic head of a Department they could not have possessed. Dr. Duncan referred to General Macdonald's deep interest in all those who were subordinate to him, and added that while his requirements were very strict, he always showed his appreciation of good work. Mr. Barshyam Iengar had intended to be present and to have spoken at the meeting, but he was prevented by the death of his son, a promising graduate of the University.

Mr. Jamsetji N. Tata, of Bombay, is arranging to create a Trust Fund, Rs. 500,000, in order to enable Parsi youths to study in Europe and America.

Mr. Harkisondas Narotamdas, and his brother, Mr. Bhagvandas, and their mother, have made a donation of a lac of rupees for a lunatic asylum for women in Bombay.

Another large donation has been made by Mr. Nusserwanji Manockji Petit, who has given Rs. 25,000 to the Fort Reading Room and Library.
Mr. Sasipada Banerji's youngest son, Albion, has passed the B.A. Examination of the Calcutta University, with Honours in Philosophy, standing second in the list.

We congratulate Rao Bahadur V. Krishnama Chariar, of Madras, on the honour bestowed on him by the Government in the above title. He has long been an able member of the Education Department, and, as is stated in the Madras Journal of Education:—"he has rendered, and is still rendering very useful service to Southern India, as the Editor of a Vernacular Magazine (The Maharani), and the author and translator of Vernacular Works." We have lately received his newest Tamil publication: Young Folk's Book of Travels to other Countries. The letterpress is in verse, and the book is attractively illustrated by pictures representing the characteristics of the various countries of Europe.

We regret to have to record the recent death, at Madras, of Raja Sir T. Madhava Row, K.C.S.I.

PERSONAL INTELLIGENCE.

At the General Examination of Students of the Inns of Court, held last month, the Council of Legal Education have awarded to the following, Certificates that they have satisfactorily passed a Public Examination. Middle Temple: Bulaki Rama Shastri; Framroze Pestonji Doctor; Shaikh Mazharul Haq; Harkishen Lal; Hemendra Nath Mitra; Ram Gopal. Inner Temple: Mirza Fakrudeen Hassan; Diwan Ram Prashad. Lincoln's Inn: Prakash Chand. Gray's Inn: Sasi Bhushan Sarbadhicary.

The following have passed a satisfactory examination in Roman Law:—Middle Temple: W. A. N. Battenberg; Purnamand Mahanand Bhatt; Syed Zainul Abiden Bilgrami; Jehanghir Dossabhoy Colah; E. P. A. Dalgado; Dady Hormusji Dadabhoy; Syed Hassan Imam; Gurdas Ram Sawhny; Chandra Sekhar Sen Gupta; Satchida Nath Sinha. Inner Temple: Syed Hashim Bilgrami; Abdul Majid Khan; Roda Mull Quanagoe. Lincoln's Inn: Satis Chandra Mookerjee. Gray's Inn: Moti Lal Kaistha.

The following have been called to the Bar:—Lincoln's Inn: Sirdar Gurcharn Singh, University of Cambridge and Punjab University, Lahore College; Mohamad Ahmad, of Downing
College, Cambridge. Middle Temple: Pestanji Jamasji Padshah, M.A., Bombay University, Fellow Elphinstone College, Cobden Club medallist, first Middle Temple Equity Scholar, June 1889, prizeman in Common Law, 1890, 1891; Professor Gujerat College; Fateh Chand, first arts Calcutta University, fourth Common Law prizeman, 1890, 1891; Shiavex Rustomji Master, F.B.A., Elphinstone College, Bombay University; George Francis Pires, Hunter prizeman, Arnott and M’Lenan medallist, Grant Medical College, Bombay, L.R.C.P. (London), M.R.C.S. (England). Gray’s Inn: Sasi Bhushan Sarbadhicary, Punjab, India, member of the University of Edinburgh.

The Preliminary Examination of the Inns of Court has been passed by Pokhraj Lal, from Behar.

At the recent Graduation Ceremony of the University of Aberdeen, George S. Ferdinands, M.B.C.M., from Ceylon, received the degree of M.D. with highest honours.

Dossabhoy Nowroji, Madras Medical College, has passed the Second Examination of the Royal Colleges of Physicians and Surgeons (London), in Anatomy and Physiology; Nowroji M. Tarachand has passed in Physiology.

The following Indian gentlemen had the honour of being presented to H.R.H. the Prince of Wales, at the Levée held on April 20th: Mr. Motiram S. Advani; Mr. Zaffar Bahadur; Mr. Mazharul Haq; Shaikh Z. Huck Fasihuddien Ahmed; Mr. Raj Narayan; Sardar Abdul Rahman Khan; and Mr. Abdul Majid.

Arrivals.—Mr. Nowroji Bhicaji Dalal, Mr. Burjorji Dalal, and Mr. Mahomed Barkatulla, from Bombay; Mr. Lukshmi Chand, from the Punjab; Miss M. Framji, from Bombay.

Departures.—Miss Boardman, M.D., for Hyderabad; Mr. C. K. Desai, Mr. P. J. Padshah, Mr. Shiavax R. Master, for Bombay; and Mr. Fateh Chand, for the Punjab.