The Annual Meeting of the National Indian Association was held on Tuesday, April 28th, at the Society of Arts' Room. The chair was taken by Sir Steuart Colvin Bayley, K.C.S.I., late Lieutenant-Governor of Bengal. The meeting was well attended, and among those present were: The Countess of Iddesleigh, the Lady Hobhouse, Lady Lyall, Lady Bayley, Sir Owen Tudor Burne, K.C.S.I., Sir George Birdwood, K.C.I.E., Lady Bowring, C. L. Tupper, Esq., Mrs. David Carmichael, T. H. Thornton, Esq., C.S.I., General Maclagan, Mrs. E. F. Chapman, E. H. Percival, Esq., Jas. B. Knight, Esq., C.I.E., Mrs. Shaen, Mr. and Mrs. Sheppard, R. N. Cust, Esq., Lady Lumsden, Miss Roberts, Mrs. Gordon, Mr. M. Shañ, Miss Davenport Hill, General McLeod Innes, Mr. B. R. Shastie, Mr. A. R. Sayani, Mr. and Mrs. T. C. Lewis, Miss Plumtre, Mr. S. Digby, Mr. Rowland Hill, Mr. G. Pires, Colonel Millett, Mr. M. P. Srivastava, Mr. P. N. Mota-bhoy, Mr. S. H. Imam, and many others interested in India.

Mr. T. H. Thornton, C.S.I., read letters, expressing regret inability to attend the meeting, from Lady Sandhurst, Lord Hobhouse, Lord Ripon, Mr. Mundella, Mr. Bryce, and Sir Wm. Markby.

Sir Charles A. Turner, K.C.I.E.: Sir Steuart Bayley, Ladies and Gentlemen,—In asking you to adopt the Resolution which has been intrusted to me, I have to congratulate the Association on having taken a very great step towards the realization of one of its main objects. The year under review is characterized by the institution of a special fund—the educational fund; and, although the results of a public appeal have not been so gratifying as we could have hoped—not much more than 500/. has as yet been collected—I have no doubt that when the names and the subscriptions of the donors are brought before the public, and the response which this effort has met with in India has become known, we may rely on the friends of India in this country to do a great deal.
more in the future than they have as yet done towards promoting the education of women in India. You will see by the Report that the methods which have been adopted are various. It has never been the desire of this Association to tie the hands of its Corresponding Committees in India by any hard and fast rules as to the system which they should pursue. In Calcutta the efforts of the Local Committee have been mainly devoted to the education of widows, and we have been enabled to place no less than fourteen out of fifteen ladies in that unfortunate position under instruction, I believe, a very thoroughly efficient educational establishment, conducted by Mr. Sasipada Banerjee, in Baranagar. Of those fifteen ladies one is supported by a local Hindu society, and, perhaps, the only passage in the Report to which exception might be taken is that which asserts that the Hindu public show their appreciation of this measure, for, if we are to judge of their appreciation by their pecuniary assistance, it amounts to one-fifteenth of that which has been done by the Association. Of these widows, who have been under instruction, two have in the past year entered upon their careers in life—one at the Dufferin Zenana Hospital, to be trained as a nurse, and the other as a nurse at the Women's Hospital at Tezpore in Assam.* There is also a School for girls in Calcutta, which is partly assisted by the Association, and I have no doubt we shall hear from those who are better acquainted with local circumstances—we shall hear from Sir Steuart Bayley, for instance, who took a warm interest in the Association in India—of other excellent work that has been done in Calcutta. So far as the higher education of ladies is concerned Calcutta stands at the head of Indian cities. In society in Calcutta you may meet Native ladies who are as accomplished as the ladies you would meet in the drawing-rooms of London. That is mainly due to the establishment of a School in Calcutta for high-class education, in which successive Lieutenant-Governors have taken an interest, and, not the least, Sir Steuart Bayley, assisted by Lady Bayley. Passing to Madras, the efforts of your Association in that Presidency have been directed mainly to the continuance of the education of girls who have left school by means of the Home-Class system; we have now no less than four centres, in which home classes have been established, for the education of girls whom the prejudices of their

* In the previous year, one widow went as a teacher in an up-country school. Another married a village doctor.—ED.
parents remove from school at much too early an age to benefit by instruction. In Madras itself we have a superintendent and four teachers, who have fifty pupils under them. In Cuddalore we have one teacher and fifteen pupils. In Coimbatore we have one teacher and twelve pupils, and we have just opened another similar class at Salem. The girls have been examined by the Government Inspectresses, and are well reported on. I have little hesitation in saying that the fact of the interest which this Society has taken in female education in Madras, not only by the direct assistance it affords to small and striving schools, but also in the support it lends to those persons interested in education in India who are recognized correspondents of this institution, has had one very gratifying result. In the address lately delivered by Dr. Duncan, the Principal of the Presidency College, to the students who took their degree at the last Convocation of the University of Madras, he mentioned that there had been an increase in the attendance of girls at school of no less than twelve per cent. in the year 1889-90. That is exactly twice the increase that has been recorded in any previous year. It is perfectly true, as Dr. Duncan remarks, that as yet we have only to note a considerable increase in the number of girls who attend the primary institutions. The number now receiving primary instruction in Madras is 78,344. But when we come to secondary instruction, we find that in the upper secondary classes, the whole Hindu community throughout the Presidency was represented by five girls. In the lower secondary classes there were 23 Mohammedans, 53 Brahmins, 32 Vaisyas, 338 Sudras, and 16 belonging to other Hindu castes. Out of 2113 girls reading in these schools, 1651 were Europeans, Eurasians or Native Christians, while only 462 were Mohammedans or Hindus. These figures illustrate the wisdom of this Association in directing its efforts in Madras mainly to securing, by means of home education, that higher instruction, of which the prejudices of Native parents would otherwise deprive their daughters. Of the ladies who attend our classes several are married. One gratifying feature in the account of the last Convocation of Madras, which I ought not to pass unnoticed, is this, that for the first time a lady obtained from the University of Madras the degree of Bachelor of Medicine. Two ladies, one of whom was a Hindu, obtained the degree of Licentiate of Medicine and Surgery. The Hindu lady was Miss Ayachi Ammal. Two ladies were admitted Bachelors of Arts. In the course of the address, in which Dr. Duncan explained to the new University graduates the obligations incumbent upon them as members
of the University, he laid stress principally upon this, that it was their duty, having received the very best education which the educational institutions of India could offer, to take measures to secure, at least in part, the communication of the same benefits to the women of their families. I trust that the Association will find room in the pages of its Magazine for reprinting that most admirable address, and it will be then seen that this gentleman, formerly the secretary of Mr. Herbert Spencer, and who has always been eminent amongst the educational body in Madras as a man without prejudice and in full sympathy with every movement that he considers for the good of the society in which he finds himself—deliberately records his opinion that the education of women is the foremost of the social reform to be undertaken in India. In Bombay and in the Punjab our Local Committees have worked not less earnestly than the Committees in Bengal and Madras, and are able to report substantial progress. I think you will endorse the policy of the Association, that the donations which it receives when they amount to any considerable sum should be invested. This involves some self-denial to those who are so zealous, as many members of our Committee are, in fostering education. There is great temptation to spend at once all the money that we have, and to trust to that liberality which we believe the goodness of our cause must inspire. But it has been considered wise, seeing that we not only wish to plant institutions, but to secure, if possible, their continuance, to set aside these sums, so as to secure a continuity of effort. That policy, I think, is a perfectly sound one. Of course it enables us to do much less than we should like to do at the present, but it secures our doing for a much longer time that which we desire to do. Before I close my remarks upon the Report for the year I should like, on behalf of the Association, to express our thanks to three gentlemen—Mr. Routledge, Mr. Frederic Harrison, and Mr. Purdon Clarke, who last year were so good as to give a series of lectures to our members. I should also like to bring to your notice the constant assistance we derive from the counsels and hospitality of Lady Hobhouse and Lady Lyall, who placed their rooms at our disposal for committee-meetings and other purposes. And, of course, I need not add that without our honorary secretary this Society could scarcely hope to continue its existence. We are one of those Societies which can fairly come before the public and say, "Look at our balance-sheet and see how
little of your contributions we spend on the machinery of the Association!" I have also to allude to one painful event of the past year. We have been deprived of the benefit and counsel which were rendered us by General Macdonald. General Macdonald, a member of a family that always devoted itself to the good of those Oriental and Southern races with which it was brought into contact, filled for many years the position of Director of Education in Madras, in succession to Sir Alexander Arbuthnot, and to Mr. Powell; and it is due to him to say, that in the course of his long connection with Madras the educational institutions of that Presidency progressed on the foundations which had been laid, and that no one has been more ready to acknowledge the good work of General Macdonald than the present Director, Mr. Grigg. Since he returned to England he put himself into communication with our Association, and he has been always a faithful friend to it. I am sure that you will pay a tribute of respect to his memory by bearing him in mind on this occasion. I have now to ask you to support the Resolution, which I have the honour to propose, "That the Report of the National Indian Association for 1890 be adopted and circulated." I think you will, if you look into it, see that every shilling which you have given has been fairly expended, mainly, as I say, on education. There is scarcely any other large item in our balance-sheet except the cost of the Magazine. That is at present a necessary charge upon us, because it conveys to parts of India, which we cannot otherwise reach, an account of the proceedings and the objects of this Association. I may quote from a native paper, The Indian Spectator, some few words to show the opinion with which this Society is regarded in India. It comes, I think, from our friend Mr. Malabari—a name very familiar to most of us. "The National Indian Association may be said to have made its influence felt all over India. It has from the period of its foundation persevered in the effort of improving the condition of women in India amid great difficulties. It is doing good work both here and in England, and deserves to be patronized by all friends of progress." He then goes on to announce the gratifying fact that the Maharaja of Mysore, perfectly unsolicited, has made a donation to the schools in Poona with which your Association is connected, and has imitated the liberality which the report announces of the Maharaja Holkar. Neither of these chiefs would have any sympathy with the movement unless
they considered that it made directly for the benefit of their fellow-countrymen. During the course of the opposition to the measure, which has been called "The Age of Consent Bill," more than one Hindu gentleman attributed its unfavourable reception to what is called the obstinate prejudices of the zenana. Believe me, that the Association, which I am now representing, will be more potent than any Act of the Indian Legislature to secure social changes which can only be permanently beneficial when they commend themselves to the intelligence of an educated people.

MOULVI RAFIUDDIN AHMAD: Ladies and Gentlemen, after the very learned and eloquent speech of Sir Charles Turner, recommending the adoption of the excellent Report, it will be inexcusably superfluous on my part to make attempts to add much on this occasion. But with your permission I will make a few observations on the particular portion of the Report pertaining to the education of the Parda women, to which I invite your attentive consideration. The Government of India have established schools and colleges for the education of all classes and creeds, but the system of educating Indian women by means of public schools has its own shortcomings and defects. A very large number of a noble class of women, owing to an institution which has obtained the sanction of custom and tradition, are unable to make full use of the established schools. Besides, it is a noted fact that the education of an Indian girl comes to an end when she is eleven years old, exactly at the period when the real education of an English girl commences in this country. Two questions present themselves to our consideration. First, how to meet the requirements of the Parda women, and secondly, what are the best means of supplying mental food to all these women that are unable to attend the schools, owing to the wear and tear of married life? The abolition of the Parda system being out of the question, we should make the best of the situation. It is beyond the power and the province of the Government to do anything more than they are doing. The National Indian Association have arrived at the proper solution of the question, and have undertaken to meet the needs. In order to create a thirst for knowledge among Parda women they arrange Parda parties to bring English women and their Indian sisters as often and as freely together as possible. Such contact cannot fail to elevate the mind, and expand the ideas of these ladies. This year, particularly, under the auspices of the National Indian Association, a Ladies' Branch has been estab-
I shed in the city of Bombay. I am very happy to learn that Lady Harris, one of the best friends of Parda ladies, whose name is deservedly held in respect by them, has kindly consented to act as its President. You will be glad to hear also that one of the executive officers of the Ladies’ Branch is an inmate of the zenana, who, nevertheless, is taking a very active part in its organization. The Branches of this Association in India have established a system of Home Education by means of trained governesses and experienced female teachers. This system, which was formerly in vogue among the Moslems, has been found to be extremely satisfactory, and I cannot too strongly recommend its encouragement. You will therefore see that the Association has been carrying out its objects very carefully; but, as a member of the Executive Committee of this body, I am sorry to state that the limited funds at its disposal render it impossible to extend the sphere of its usefulness to the desirable degree. It is a notable fact that the enlightened public of Great Britain are ever ready to extend a helping hand to all those engaged in the cause of humanity and civilization, even in the distant parts of the world. I have no doubt in my mind that they will readily respond to the appeal of this Association in the cause of social progress among their own fellow-subjects in India, who are ever ready to strengthen the foundation and extend the influence of the British empire in the East. Her Majesty the Queen, one of the ablest, most kind-hearted and most constitutional sovereigns that ever came to the throne, has shown the deepest interest in the welfare of Indian women. Her Majesty has gone so far as to commence to study, at an advanced age, the sweet and courteous language of the court of Delhi. I have been informed that the women of England are ever ready to follow the example of Royalty, if any example is wanting. That of the Queen is the noblest and most opportune, and I sincerely hope that all friends of education will follow in the footsteps of the Empress-Queen. You have heard of the many evil customs and superstitions of the Indian women, but the prolific source is ignorance, and when we once destroy the foundation the superstructure must fall to the ground. I hope and trust that the funds of the Association will be strengthened by means of liberal donations this year. With these words I have very great pleasure in seconding the motion, "That the Report of the National Indian Association for 1890 be adopted and circulated."

The Resolution was put to the meeting and passed unanimously.
Sir Roper Lethbridge, K.C.I.E., M.P.: I rise with very great pleasure to submit to this meeting the Resolution which has been confided to me, and I do so with all the more pleasure, because I feel that very few words are necessary from me to commend it to your favourable consideration after the exceedingly eloquent and able address of my old friend, Sir Charles Turner, who has told you what the Association has been doing, and has told it in a most attractive manner, and also after the address of the learned Moulvi who has just now addressed us. I may, however, mention to you that I do come before you with some little claim to a sort of special knowledge upon the subject of the Resolution, which I shall endeavour to commend to you, because I had the honour for many years of my life of being an educational officer in India. The greater part of my Indian life was spent in the cause of education in Bengal. I had the pleasure of acting under our present Chairman, at times when he was engaged in the administration of India, and he is aware, therefore, that I have given very special attention to the subject of education, and I am able to assure you that the cause for which we are pleading this afternoon is, in the opinion of all those who are best qualified to speak of education in India, one of paramount importance. I observe that, in the report that has been submitted to you by Sir Charles Turner, Mr. Grigg, the Director of Public Instruction in Madras, says, of female education in particular, that it is the problem of the day in India. I am sure that you will all agree with him in that remark. You will remember that for years past now we have been engaged sedulously in fostering education amongst all classes of the male population of India, and we—when I say we, I mean those who are interested in the cause of civilization in India—have succeeded in introducing a very large and very appreciable amount of education in every class in India amongst the male population, amongst the gentlemen of India, amongst the working men—amongst all classes. Now I need not point out to you of what importance it is that there should be full sympathy in all matters between the women of India and the men of India. And I put it to you: how could it be possible, if the women in India are to remain altogether uneducated, whilst their husbands and their brothers and their sons become learned men, or, at any rate, men of education, how could it be possible that there should be adequate sympathy between them? We all know—those of us who are acquainted with India—that it is a matter of universal agreement that no women in the world
are more qualified, or better qualified, in domestic relations of all kinds, than the women of India. We learn from their husbands, and their brothers, and their other male relatives, what great merits they possess on all points barring the one point, hitherto, of sufficient education. Now it is for you, and such as you, to come forward and to help to remove this one little blot from our escutcheon in India, and to promote the home education and the general education of the women of India. Then I turn to another point. It has been said that the boy is the father of the man, and we might say the girl is the mother of the woman. That is to say, what we teach the girl to be now, the woman will be hereafter. But, far more than that, we must remember that the girl is not only the mother of the woman, and a well-educated girl will become, in time, the well-educated and highly-cultured woman, but she is also the mother of the coming generations of Indians. What the girls of India are now taught to be, that will the women of India be in a few years' time; but, far more than that, that will be the general nature of the next generation of all our Indian fellow-subjects, whether men or women. If you extend education, then, to the girls of India, to the women of India, you will find that you will greatly promote the cause of education and the cause of civilization generally throughout the land, both amongst men and amongst women. Well, from what you have heard already from Sir Charles Turner, you will have seen that the efforts of this Association, though somewhat limited in their scope by the amount of the funds at our disposal, have already been rewarded with a very considerable amount of success. I would point out this to you, that the efforts of this Association in no way set aside or tend to discourage local and indigenous effort; our efforts tend rather to stimulate local efforts—they tend to encourage them. Our work tends to show our Indian fellow-subjects what is the right way to proceed in this matter in the way of education, and though we are by no means antagonistic to the many efforts, the many noble efforts that are made by various religious bodies in India, we feel that it is important to supplement these. It is very essential that there should be work of this kind carried on in India that is not absolutely attached to any religious denomination whatever, but is absolutely free in that respect. Now, with regard to the aims of this particular fund for which I am pleading, those have already been set before you by Sir Charles Turner. I will ask you to look, at your leisure, at the remarks that are set forth on the Indian Female Education Fund,
at pages 11 and 12 of the Report that has been circulated to members. You will see there that it was only started at the end of 1889. Still the progress has already been considerable. The efforts to which the fund is applied are mainly to assist and to promote the training of Indian women, and especially of widows, as teachers; to provide scholarships for girls, to aid in establishing home education at various centres, to improve the appliances of already-existing girls' schools, and in general to support the combined efforts of Europeans and Indians in the encouragement of sound education amongst the female population of India. Those aims, I think you will acknowledge, are such as well deserve your most strenuous support. They can only be carried on if you will give to them that support, and, in an increased degree, which you have already begun to accord. Remember this! These efforts, as Sir Charles Turner has pointed out, are appreciated by all classes in India, especially the most enlightened classes—especially such men as the enlightened rulers of the native States of Mysore, of Baroda, and others, where we have rulers who are themselves men of high culture and high education, and who are able to appreciate the advantages of good education, and solid and sound education amongst all classes of their subjects. I myself remember, when I was last in India some three or four years ago, I had the pleasure of visiting the State of Mysore and the State of Baroda, and there I saw girls' schools established in a way that really, I would venture to say, rival the efforts even that are put forth in Calcutta and in Bombay, and in other parts of British India itself. I recall an occasion when I was especially pleased, when my wife and I visited, and had the pleasure of inspecting, to a certain extent, the Maharani of Mysore's High Caste Girls' School at Mysore. One of the most interesting things I have ever seen in my life was the eager, keen way in which these young ladies devoted themselves to the education that was there provided for them; and the admirable results that were produced, and are being produced in that school at Mysore, are borne witness to by every visitor to that State. Visitor after visitor has seen what admirable effects are being produced, and that I maintain shows not only what female education will do for the women of India, but how keenly, also, that female education is appreciated by such enlightened rulers as the Maharaja of Mysore, and such noblemen as the Dewan of Mysore, and the other gentlemen who are in authority in that State. Sir Charles Turner has told you how much for education in general, and female education in particular, we are
indebted to our President, Sir Steuart Bayley, this afternoon, when he occupied the elevated post of Lieut.-Governor of Bengal. I am pleased to observe, from the reports that are presented to us now, that Sir Steuart Bayley's successor in the Lieut.-Governorship in that country, Sir Charles Elliott, is following in the same steps, and that he is encouraging female education there. I know that my old colleagues, Sir Alfred Croft and the other educational officers in Bengal, are delighted to offer whatever assistance they can to movements such as this, and to promote everything that tends to improve the progress of education in India. Before I sit down I would just ask to be allowed to recapitulate the points that I have ventured to submit this afternoon. I claim to have shown to you, first of all, the value and the importance of the work which has been carried on under this Association. I have followed Sir Charles Turner in indicating to you the success that has been already attained at present by this Female Education Fund. I have shown you the scope that is before you for an extension of that fund; that is to say, the work of educating the whole of the female population of that great country, the most populous country in the world; and I have shown you also that in whatever you may do to promote this great object you will carry with you the warm appreciation and the entire sympathy of the most enlightened men and women of India. Therefore I do say this, that we may commend to you, with the utmost confidence, the Resolution which I will now move, “That the Indian Female Education Fund, the chief objects of which are the training of women, especially of widows, as Teachers, the granting of Scholarships, and the encouragement of Home Teaching, deserves the liberal support of friends of education.”

Mrs. Thomas (née Pheroze Sorabji): Ladies and Gentlemen, I was not a little surprised to hear from Lady Hobhouse, a few days ago, that the Committee of the National Indian Association had expressed a wish that I should say a few words about the wants of my countrywomen as regards education. Though sensible of the honour done me by the Committee, I cannot help wishing they had chosen someone more experienced to address you on the subject. I shall, however, endeavour, to the best of my ability, to put before you what little I know of this great question.

From an on-looker's point of view, viz. as an Indian, yet brought up with English habits of life and thought, and in sincere sympathy with English people, I can say most emphatically that in my opinion the method adopted by the National Indian Associ-
ation is one highly calculated to cement that friendship between the Indians and English which we would all wish should exist. I trust my hearers will pardon me if I say that in India English people themselves have very often roused dislike and distrust in the hearts of their Indian sisters and brothers. That this is done unconsciously and from want of recognition of the different grades of society there is little doubt. But India has its classes, as every other country, and the Indian gentry naturally do not relish being confused with the servant class. The reason that I mention this at all is to show you the importance of the noble work done by the Association, acquainting English people as it does with the state of Indian society, and affording those opportunities of becoming personally known to each other, without which there can be no real friendliness between the governing and the governed. Of the work done by the Association, educationally, enough cannot be said. I was interested to hear of the system of home tuition, lately organized in Poona, for the benefit of those young girls whose peculiar customs will not allow of their attending schools after a certain age. Although since the employment of women teachers—trained in the Guzerat and Deccan centres—girls have not left school as early as they used when men taught the higher classes, there are very many who are obliged to leave soon after they are twelve years old; just when you would suppose they were beginning to take an intelligent interest in their studies. To such girls this home-teaching will be a very great boon. I believe it has worked very successfully in Madras. The idea is not a new one in the Bombay Presidency; for missionary societies have had their agents working on these lines for several years. I shall be very pleased to hear that the plan succeeds, for I know that many families have not availed themselves of missionary lady teachers in zenanas because they have feared religious interference. The home teaching afforded by the National Indian Association will be for the first time (in the Bombay Presidency) systematized. I believe I am right in saying this, for so far as I know, secular instruction given at their homes by other bodies has invariably been regulated by the wishes of the pupils themselves. I am glad to see that girls, availing themselves of home tuition, will have to prove that they are bona fide ex-pupils of a year's standing of any school. This wise proviso will greatly recommend itself to teachers, who naturally like to keep their higher standard pupils as long as they possibly can. The yearly examination will be a very good test of the effectual working of the code, and will be a check—not always un-necessary—on the native teachers.
Leaving school at the early age of twelve or thirteen, a girl has the varied rudiments of knowledge to carry with her through life, and it is not to be wondered at if that slight tenure of education slips through her fingers, so to speak, as she advances on life's way, surrounded by household cares and anxieties, and becomes herself a mother when in other countries she would be considered little more than a child. A girl of average intelligence will at twelve, if she has been fairly regular at school, have passed the Fifth Standard. She will have read her class-book, learnt a little Indian history—that of her own province especially, general geography, arithmetic up to simple and compound interest, decimal and vulgar fractions and elementary book-keeping, with household accounts. She will have done a little plain sewing, too, and some embroidery in silk and gold and silver thread. With this she goes home to her parents, or, more probably, to her husband's parents. In the generality of cases she will have a hard time of it for the next few years. In fact, so common is the harsh treatment, that the term mother-in-law is synonymous with a tyrannical woman. The girl's ignorance in matters of domestic economy brings down upon her much blame and contempt from not only her husband's mother, but his female relatives generally, aunts and sisters-in-law, &c., who sit upon the youngest wife that a son brings into the house. The discipline is considered salutary, and as being likely to make the girl an obedient, docile wife; but I should not wonder if her own private opinion on the point differed somewhat. If she is studiously inclined, however, despite the hours devoted to household work, she will manage to keep in touch with what little she knows, and read a little every day, or work; but this, again, often depends on whether the women-folk in the house regard such occupation as necessary or not; if ignorant themselves they will most probably regard books with suspicion. Parsee girls have not half these difficulties to contend with. Caste prejudices do not hamper and beset them on every side, and, marrying later, they often go to their own little homes, and manage homes for themselves without the household dragons the Hindoo girl meets. Imagine for yourselves what a brightening influence daily visits from an educated lady-teacher would be to one of the little girl-wives I have just spoken of. How it would encourage her to learn a lesson, prepare an exercise, or do some needlework when she knew someone would come and help her next day, put her right if wrong, and set another pleasant task. I can tell you, from my own experience, that just visiting native ladies in their
own homes, telling them of women in other countries, of the manners and customs of different nations, describing my travels, exchanging confidences regarding household affairs, comparing recipes of ordinary dishes, teaching them fancy-work, or showing them pictures, has, as it were, opened up a new world to many and many a sad little mother or dejected little wife. No one could doubt their delight at having a visit paid them. An Indian lady never, you must know, parts with a visitor without saying, "Come again!" she rarely says "Good-bye." When you get up, saying, "I must go now," or, "Good morning," she answers you with "Come again." Repeat your visit and brighten it with a little interesting news of the outer world, and she will not let you go until you have made at least two or three attempts to make a move.

They need, firstly, that English ladies become their friends. Enough importance cannot be attached to this fact. Get their love and you will be able to do anything with them. A kind act is never lost on them, and a kind look, a kind word remembered and cherished for years. Who can estimate the good done by this friendship when you carry with it some improvement, some enlightenment? From what I know of my own countrywomen I say, with assurance, that you have but to know them to love them. Their warm natures respond quickly to kindness, and their ready intelligence repays the smallest effort in instruction. I do not attach so much importance to the Code of Instruction as to the way that is carried out, the people who are sent to do the work. A third-rate teacher will work up to a code and teach the necessary subjects, but he or she will make it a groove, where a good teacher would use it as a guide. It is by-the-way knowledge that will do more for my countrywomen and open up their minds than this or that Reader or Rules of Arithmetic. They must take an intelligent interest in what is going on around them—in the daily papers, in their husband's duties, and must understand what his position in life is, and what part they must play in it, if they will be to them what English women are to their husbands, and, despite the fact that their language has no word for home, they must be taught to make these for their men-folk and their children. Indian women will have need, indeed, to bless England when her daughters bring them such knowledge, and open up to them vistas of the peace and home-joys that they know so well themselves. I know a Hindu girl who, being exceedingly intelligent, had, at the age of twelve, passed through six standards in a certain Government school, and also gone through two years' training as a teacher in
the Normal College with which the school was connected. She did this merely because she had time on her hands, and need not go home. She was clever with her fingers, and embroidered beautifully, and in less than a year learnt enough music to play simple tunes on the piano. She was the dearest, sweetest, little dot of a child, sensitive to a degree, and so clever. Her parents arranged her marriage with the son of a Dewan, prime minister to a native Raja, and she left school. I was present at her wedding, a grand ceremony, both on account of her own position and because of the good family into which she was marrying. There was something very sad, I thought, about it all, and though interested in the novel proceedings, I could not help pitying the child. I did not see her again for two years, when she came, after the death of her baby, to be nursed back to health and strength in her own home. Being anxious to know what use she had made of her education while at her husband’s house, I made a point of finding out, and was delighted to hear that she had gone on reading English books, had done many little pieces of fancy-work for her drawing-room, and, having a piano, had, with the help of a very kind English lady, kept up her music somewhat. This shows how readily they will accept help and teaching if it comes in their way. She said the visits of this English lady formed the brightest spot of the whole day, and without them she would have quite lost heart in everything.

In Bombay and Poona, and in many other large towns, nowadays, there is scarcely a family where the daughters and daughters-in-law do not try to improve themselves by employing teachers to come and give them lessons in music, English, needlework, drawing, &c. I know of many English and Eurasian girls and women who earn their living going from house to house for a couple of hours or more teaching private pupils. These girls, already experienced, and to whom their pupils become very much attached, with their knowledge of the vernaculars, might be made very useful agents to the Association. I myself had the pleasure of teaching some very dear Parsee girls, who were really quite beyond the ordinary standard, for they could draw, paint not at all badly, play fairly well, and sing English songs. Perhaps Mrs. Sheppard will remember hearing one of them sing “Home, sweet Home,” when she paid her farewell visit to Ahmedabad—a little over two years ago. These girls were advanced enough to read some of Miss Yonge’s books. They read the Girls’ Own Paper and other English magazines, and were altogether as nice girls as you could wish to meet anywhere.
I have taken up a good deal of your time already, but I should like, before sitting down, to give you a proof of the great desire there is among my own countrywomen for education and enlighten­ment on English manners and customs, unintelligible to many of them. For some before Mr. Aston, the Sessions and District Judge, and Mrs. Aston helped to establish a branch of the National Indian Association in Ahmedabad, they were in the habit of giving parties for English and Indian ladies and gentlemen. Kindly conforming to Indian custom, Mrs. Aston provided also a private room for purdah ladies who would not sit in company with gentlemen. These gatherings were never but successful, and I can recall many a pleasant afternoon at their beautiful and picturesque residence, the "Shahibagh," on the banks of the Sabasmati river. Such intercourse was the best thing possible for the native ladies, for it showed them what culture had done for their English sisters, how they amused and employed themselves and entertained their guests. It roused in the native ladies a desire to improve themselves, to speak English, decorate their rooms with needlework, and entertain their guests as pleasantly as they were entertained. In a short time this wish spread among them, and I was asked by several if any one could be found willing to give lessons in English, &c. Giving the matter my best consideration, I came to the conclusion that instruction, if given, must be given to a class, as no one person would have the time to go round to teach all the subjects well. With the help of my sister, Miss Cornelia Sorabji, who was at that time Professor of English Literature in the Guzerat Arts College, I drew up some rules and determined to try and open a ladies' club. We proposed weekly meetings, when classes would be held for English, drawing, needlework, and games. We could not alone have carried forward the project had we not been helped by two kind English ladies, who consented to be on the committee and help teach. During the week the English students prepared two or three lessons, and were just examined in what they had done by themselves. Most of these had brothers and husbands to help them at home. The games—such as chess, draughts, bezique, reversi—were very popular, and so was the needlework class. In a few weeks we had over forty members, the monthly fee formed a fund. It was first ruled that refreshments should not necessarily form a practice; but the Indian ladies were very keen on providing them. I should have mentioned that the club members met at each other's homes, as we could rent no suitable building, the funds being small. There was quite a rivalry among the ladies in
the getting up of the teats and the setting out of their rooms. We had the honour of entertaining Mrs. Sheppard, Miss Manning, and other English ladies at evening parties, when they honoured our club with their presence. We met with opposition from some of the men at first, but gradually it wore away, and they became our best friends when they found what the meetings were doing for their womenfolk. I may tell you that the ladies used at times to read an essay, written by themselves, on such subjects as "Truth," "Woman's Duties as a Wife and Mother," "Cleanliness," "Female Education"; and we also made garments for the poor. As secretary I had the arranging of things, and I can assure you that I could not cut the garments out quickly enough, so eager and willing were the ladies to take them home and finish them. This work they did in their own time, not at the meeting. To avoid indiscriminate charity we thought it advisable to send some parcels of work to the hospital, where the poor congregated for medical attention and advice. The ladies do still meet occasionally, I hear; but those who started the club having left Ahmedabad, I am sorry to say that the classes have dropped through, and they just meet socially; but even this is a good thing, and I am sure they are all the better, even though it be very little, for having had the meetings. I should like to tell you of an excellent remark made by a Hindu lady, of the very highest caste, in an address she gave us at one of our meetings on "Friendship." There had been a little ill-feeling between some Parsee and Hindu ladies about caste. She said, "My dear sisters, why should we let caste questions come in and disturb our friendship? Our love for each other, as members of one club, should make us forget we are not all of one nation or one religion. The great Creator made only the distinction of sex in the human race—men and women. Why should we not only remember this, instead of troubling ourselves about castes and creeds? I am," she said, "a Nagar Brahmin, but I am content to know men and women only, and I think in our club we have only to deal with each other as women, not as Hindu women, or Parsee women, or Christian women, but as women."

I have much pleasure in seconding the Resolution.

Mr. N. Chaterje: I feel highly honoured that I should be permitted to address to you a few remarks upon this great movement, and upon the Association that has been established and so well conducted. I was not a little surprised when I heard Mrs. Thomas this afternoon making complaints against the mothers-in-law in India. If I remember aright, even in England we never
hear any gentleman speak with disrespect of their mothers-in-law, and I think Mrs. Thomas should have borne in mind that the mothers-in-law are not to blame for the ill-treatment that the ladies receive at their hands. To an impartial observer India appears to have passed through a very great revolution. It has arrived at a great social standpoint, and I believe that we have moved, and moved onward, in intellectual advancement. I am quite sure at the present moment, through the English education and the spirit of the age that has been moving in our society, our ladies have lifted the thick veil of apathy and prejudice which sat so long upon them. It is entirely due to the spread of English education that we have marched onward in the path of progress which the English people have shown us. We have had a glorious past. There is no nation on this earth which can say that it has risen without the help and co-operation of its women. India has had its glorious past, and in its rise it was assisted by the co-operation of the ladies. I may mention one lady of old times, who was a great metaphysician and a great psychologist; she helped her husband from morning till night in inditing those beautiful sentiments, which every one will find in the books of Yajnavalkya. No one can deny that Indian ladies were then well educated, in the true sense of the word, but we have now fallen back sadly. We have not moved on with the spirit of the nineteenth century. We are now, however, just upon the twentieth century, and I believe that in the immediate future the English education will be marvellously helpful to the ladies of my country. I believe the great want that we feel at present in India is female education. That education ought to be popularized and brought home to every lady in the land, for education alone will be the Excalibur of the social reformation of India. I think the Committee of this Association should appeal to the Executive Committee of Lady Dufferin's fund to set apart a certain amount of money for the advancement of this Association and for the important work which it is achieving. I will just refer to the "Age of Consent" Bill which has exercised the brains of many thoughtful men in India as well as in England. I am quite sure that the opposition with which that Bill has met would not have presented itself if the women had been educated to the same standard as the men in that country are educated. It is only owing to the sheer apathy of the people of India that we have not been successful in bringing education home to the women. We sometimes talk about political amelioration, but I can assure you that no nation can rise politically, whether it be England, or Germany, or
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France, or any country in the world, unless we secure the assistance and co-operation with ourselves of the other half of humanity, the best portion of God's creations. The great benefit which we always receive by associating with the English people is very much lacking in our country. It is deeply to be regretted, and no one could regret it more keenly than I do at the present moment. We know how sympathetic, how kind, how benevolent the English people are, and yet when we are in our own country we meet with little of this sympathy. That is very much to be regretted. I hope that those ladies and gentlemen here who sympathize with the aspirations of the people of India will not forget their poor sisters but will try to help them as much as lies in their power to do for the furtherance of this noble object which this Association has in view. I have the greatest pleasure in supporting the Resolution in favour of the Indian Female Education Fund.

Miss Dix HAMLIN: Ladies and gentlemen, in coming here this afternoon, fresh from the steamer just arrived from India, I did not anticipate being called upon to speak, and therefore I have, of course, made no preparation for what I may say to you. I think, however, at the outset that it will be necessary for me to, in some sense, introduce myself to you. About a year and a half ago an American Association, very much interested in the education of India's women, through the representations given by the Pandita Ramabai when she travelled through America, called upon me, urging me very strongly to go out to India to assist that noble woman in the establishment of her school for high caste Hindu widows. After some hesitation I concluded to go, and for the past sixteen months I have been associated with the Pandita Ramabai in her work. During that time I have travelled widely through the Bombay Presidency, spending my time almost entirely among the Hindu people, and urging upon them as strongly as I could the great necessity there was for the education of their women. And I must say that my lines in India among these people have fallen in very pleasant places, and I have not found so much difficulty in advocating female education as I had apprehended before I landed upon India's shores, and during the few months that I spent there before I went forth on this mission. I suppose you all know the remarkable history of the Pandita Ramabai, and you know also how greatly she interested the women of America in her scheme for the secular education, especially, of India's widows. She landed in India two years ago, and opened her school in Bombay, March 11th, 1889, naming it the Sharada Sadan. When I arrived in India
on the 10th November following, there were some eight or ten widows in the school. For one year thereafter we continued in Bombay, but it seemed, for various reasons, that it would be better to remove the school to the old city of Poona, which is in the very heart of the Brahmin country. We did so, reopening the school about the 19th November last. We moved the school with thirteen widows, and, when I left Poona about eight weeks ago, we had thirty widows in the school, two of whom were under ten years of age. Not only that, but we had the promise of some eight or ten others, and from various parts of the Bombay Presidency came promises to us of others who should also come, and promises were made by young and by older men that they would work for our cause. So that I felt, and I feel to-day also, that, the good work going on, with some one in the field strongly advocating the cause, we may in one year's time receive into the Sharada Sadan at Poona no less than 100 widows. I do not find the great difficulty in working with this people that a great many people seem to think there is. I feel that all one needs is strong sympathy for the Hindu people in their social difficulties, and also a most earnest love for them. Nor have I found that the evils in Hindu society are altogether devoid of good. I have found no institution—(and I think that I have been very intimately associated with the Brahmin community)—no existing institution in India which has not a history, and which has not as its basis some strong reason for its existence, perhaps dating back into a remote past, but which has a sacred and loving hold upon the people themselves. I think that, meeting them face to face, and recognizing that fact, and also admitting the fact that we people who live in the occidental world also live as well as they do in glass houses, and that our society, our civilization, is not altogether perfect, that it has its own evils, which we are willing and desirous of eliminating, as much as we desire to assist them in eliminating their evils—I think meeting them in that way, with open confession upon our lips, we also induce a strong response from them in regard to their existing abuses. At any rate, I have found it so. My work has been largely among the younger men. I have been entirely ignorant of the language of the people; I could only go among the women when they spoke the English language, or when I had their husbands or their sons as interpreters for me. Consequently I could do but very little work among them. In the many pan supari parties which they have given, and in the many beautiful little receptions which I have attended, and the many
calls that I have received from them, I have always been com-pelled to have an interpreter. But there is a language that is stronger than the language of lip or pen, and that is the language of the heart and the language of sympathy, and thus we have met. I have gone from one side of the Presidency to the other, from north to south, and from east to west. I am sure that I have looked into the faces of thousands of Bombay's best young men, in the meetings that I have had with them; and I know that it has only required a pleasant, helpful spirit to induce that response which has promised to do what it could in the midst of difficulties of which, ladies and gentlemen, in this Western civilization you can have no possible conception, to try to help on this cause of education. And I know scores of young men to-day who, in secret, in that terribly intricate and composite family life, are even in the silence of the night and in retired places trying little by little, here and there, and now and then, to instruct their young wives. I know, too, of young men who are setting wires in motion, moving, as best they can, to influence friends here and there, in one way or another, to ameliorate the condition of their young widows. Many a young man has said to me, "Well, we are advancing a little in this respect. A few years ago we had nothing but curses and contempt and hatred for our widows, but now there is arising a strong feeling of sympathy for them;" and I could say, of course, "Yes, sympathy is the first feeling that should be roused." And it is through these young men almost entirely that we have made in our Institution there in Poona the great additions which we have made during the past few months, and it is through them very largely that we have the promises for the future. In reference to some of the work which is being done in Poona, and perhaps in other places also, it seems to me that strong centres of educational influence are being established. In Poona there is to-day not only our Institution, the Sharada Sadan, with thirty widows and ten other pupils, several of whom are young wives who have been put into the Institution by their husbands, and with the permission of parents—and these parents are fathers-in-law and mothers-in-law, too—we not only have that Institution, but there is a girls' High School, which has some 150 Hindu girls in it, many of whom are young wives, the majority of whom, of course, are little girls, and there are also some two or three widows there. Then, in connexion with education, a most excellent work has been also established within the past two months, under the auspices of your Association, and through the
efforts of a most noble-hearted and sympathetic woman, Mrs. Chatfield, who is the president, I think, of the Poona branch; that is, a scheme for the promotion of home study. There were great difficulties at the beginning with regard to the establishment of this; nobody would come forward. Several young men—twelve, I think—promised to send their wives. They could not send them to our Institution; they would not send them to the High School; but they promised to send them into this class if Mrs. Chatfield succeeded in establishing it. Time passed on, and very little was done. Finally, a Hindu gentleman, very much interested in it, said to his wife, "I do not see that anything will be done unless we take the initiative; therefore I wish that you would join the class"—(she was fairly educated; her husband had educated her)—"and take lessons with the others; we will give our own rooms to the work: then I think some others will join." This lady did so, and in less than a month twenty young women had joined that class for home study and improvement. Not many weeks ago I was at Ahmedabad, and I learnt something of the educational work that is being done there. There is a High School there, which has, I think, between 100 and 150 young women in it. A few Christians, some Parsees, and many Hindu girls. In that school there are eight young widows. In Ahmedabad the work of the National Indian Association seems highly appreciated, and since the return there of Rao Bahadur Lalshankar Umiasankar, the work has taken a new impetus; at the time I was there a meeting of the Ahmedabad branch of the National Indian Association was about to occur, when steps were to be taken towards the erection of a building which should provide accommodation for classes, and be a meeting place for the Indian ladies of Ahmedabad. There is no doubt but that the plan will succeed. I had the pleasure of meeting also H.H. the Maharaja of Mysore. At the Maharani's School at his capital there are 500 girls; all of them are high caste, and among them are some twenty widows. I suppose you know why we emphasize widow education. With the present system in India the widows are the only ones whom we can be sure of holding under instruction for any length of time. Most of the unmarried girls, as you know, leave school before the age of twelve, at a time when they can have had but very little education. The chances are very strong against their returning to school or continuing their education. I must say that those chances are lessening, however, all along the line. The education of the married girls is increasing year by year,
almost month by month. The earnestness of these young widows is something, I think, without parallel in educational experience. In the school of the Pandita Ramabai, which follows in its system the standards of the Educational Department, many of the girls were able, in the first year, to pass successfully the examinations for three standards, and in this last year we know that many of them will have passed two additional standards. Their great desire, under her beautiful and inspiring influence, is to prepare themselves to go forth to help other women as the Pandita Ramabai has helped them. And from all over India comes that response to the efforts that are being put forth by philanthropic and sympathetic men and women for the amelioration of their condition and for their intellectual elevation. There has been a very strong feeling, and much has been said about it, that the high-class people of India were the hardest people to work with. I must say, in my experience, I have not found it so. Of course, the people are very jealous of their customs and institutions; they are exceedingly unwilling to have Hinduism overthrown; but, as far as I know, when we can talk to them about going back to the old Hinduism, and restoring that which made Hinduism what it was in the past ages, when we can point to sacred texts and to old customs, and to their history, and show to them conclusively from those facts and from that history that women in the past times were educated, and that the education of women, side by side with men, had much to do with the national development, there is, it seems to me, little difficulty at all in the work which we are so desirous of accomplishing among them.

The Chairman: Before I put this Resolution to the meeting, I am afraid that the traditions of the place require what is called a few words from the Chairman. I might, at an earlier period of the evening, have been inclined to detain you some little time, but at this late hour, and after the excellent speeches that you have heard, I think I shall be giving more satisfaction to my own wishes and to yours if I cut my remarks as short as I can. I think the Association may be congratulated on the very large and important gathering that has come together to-day, and I am quite sure they may be congratulated on the very admirable addresses that have been put before them. The addresses, especially of such experts as Mrs. Thomas and Miss Hamlin, that we have just listened to, must, I feel sure, not only have influenced all of us, but if they are read outside, as I trust they will be, I am quite sure they will assist in the work of the Association in spreading...
more widely a knowledge of its objects and in stimulating the good work on the part of those who take an interest in the welfare of India. For in using those words "the welfare of India," I am sure that the particular point to which this Resolution is addressed is the element which has more bearing on its future than any other that could be named to-day. My own connection has been almost entirely with Bengal, and it is only with regard to female education in Bengal that I feel at all competent to speak. Bengal, I believe, took up the question of female education certainly as early as, and perhaps somewhat earlier than, other provinces. I believe the Bengalis think they have attained a fair measure of success. We have in Calcutta the Bethune school, which gives higher education to a certain number of ladies, mostly Brahma ladies or else native Christians, and the success with which education is there given is very marked. It has enabled one of the pupils, Miss Bose, to be selected as the Principal of the School a school which teaches up to the B.A. and M.A. of the Calcutta University, and has had some very distinguished pupils. Then, on the medical side, education is making very great progress among women in Calcutta. In connection with that a remark which fell from one of the previous speakers has a great deal of pregnancy. Mr. Chatterje suggested that the Committee of the Dufferin Fund should be asked to help this Association. To suppose that they can help us financially, I think would be going too far. They have their own purposes to which their own funds have to be devoted, and I do not suppose they could devote them to our objects, but, unquestionably, the work they are doing is the greatest help; the very handmaid of the objects this Association has in view. A number of Bengali ladies are studying at the Medical College, and a still larger number are studying at the Calcutta Medical School—the Campbell School—which gives a diploma instead of a degree. They find in this study the steps leading to what is a new profession for educated ladies in Bengal. I think that the progress which is thus making promises to develop very rapidly and very largely in the future. Then again, not only in Calcutta, but in every small station that I have been to in the Mofussil, apart from the missionary schools, of which I do not at present speak, you have small girls' schools which teach, as has been said, up to ten or eleven years of age. But, when we have gathered together in one sum of addition all these influences, what does it come to? Where we speak of tens or where we speak of hundreds with some little pride we ought to be speaking of thousands and of tens of thousands. The impression which these small numbers can make
upon the whole mass of uneducated womanhood in India is some­thing very small. The work which this Association has undertaken is a vast work of which we are only now seeing the very com­mencement. I believe that it has an enormous future before it. I believe in the little leaven that leavens the whole lump. As has been rightly said to-day, you educate up to a certain point girls who you know must leave school at eleven or twelve, and most of us are inclined to say, what is the use of it? What can they do? Well! we have been told on very good authority that some few of them, at great labour and with great difficulty, have tried to con­tinue their education, and it was also very well pointed out that those girls will be mothers, and that in the next generation they will have the all-important influence which that position gives them. Not so easily, not so readily will the next generation, who are the children of girls that have reached some education in their youth, be content to remain in the absolute darkness of ignorance. From this point of view, I think that the Resolution which has been put before you deserves the most cordial support of all of you. I wish I could impress the intensity of my own feeling upon the all importance of the subject to the welfare of India. All that has been said to-day about the great check to progress which comes from the womanhood of India being uneducated is not in the least exaggerated. If I had put before you one half of the papers that I have received in my recent position as Lieut.-Governor of Bengal, especially in connection with the Bill which has caused so much excitement and so much opposition, you would find that the evidence was overwhelming that the great difficulties in the way of the reformers, the great difficulty in the way of making any social progress in India, is the opposition of the Zenana, and that opposition can only be reached through education. Then the question arises, what are the means by which you can convey education into the Zenana? and to that question this Association is endeavouring to give an answer. We have the answer given in a description of the work being done in Madras and the work being done in Bombay and in Bengal. I may mention from my own knowledge the admirable work that is being done with regard to the training of widows by Mr. Sasipada Bannerjee and his wife, who, starting from very small beginnings and having to rely upon very little prolonged and certain help, are now making real and marked progress and keeping a firm footing in Calcutta. There is one other work to which the National Indian Associa­tion devotes itself apart from education, and which has not been much touched upon to-night, and that is the endeavouring to bring
about social intercourse between the Europeans and natives in India. The Bengal Branch used always to devote some of its attention to that, and at Belvedere it was our privilege once or twice a year to have meetings, especially of native ladies, who would come into European society, and of those others who had not joined the Association, but who were likely to take an interest in it, and to assist in the work which it set before itself. Those réunions were pleasant, and I am quite sure if you, ladies and gentlemen, could have met the ladies—(I am bound to admit that they were either Brahmos or native Christians, for very few Hindoo ladies would come out under those circumstances)—you would have found a degree of culture and education which would have impressed you very favourably with them. I only hope that that side of the Association's work will not be lost sight of; it is one which, I think, will lead to a better understanding than any number of books and pamphlets. I am quite sure that when you meet people socially, you come to appreciate them very much more than you can ever do by reading what they write, and I should be sorry to see that side of our work receiving less attention than it has hitherto received. One more word before I sit down. Sir Charles Turner specially begged me to supplement an omission in his speech. He wished to say how much was due in Bombay to the assistance given to the work especially by Mr. and Mrs. Sheppard. I can also say with regard to Bengal, that in my successor, Sir Charles Elliott, and in Lady Elliott, I am sure the Association will receive far more effective help than I could ever have hoped to give it. On the other hand, in Mr. Beveridge's absence from Bengal, the Association has lost the assistance of one of the best friends that native education has ever had in India.

The Resolution was carried unanimously.

Mr. Thornton, C.S.I., proposed a vote of thanks to the Chairman, which, having being acknowledged, the meeting ended.
FRAYS AND FORAYS.*

Our Magazine is one of an eminently peaceful character, and it is hardly within our province to review works relating to the camp or the battle-field, but this little book is so full of good spirit and kindly feeling towards its author's native comrades, and has such a healthy manly tone throughout, that we must find room for a short appreciative notice.

Captain Younghusband is not only an enthusiastic soldier, but a warm admirer of the Indian service in which so many of his family have won distinction. Belonging as he does to "the Guides," his experience has been for the most part with the tribes of Upper India, the Goorkas, Sikhs, Rajputs, and Punjabis—soldiers born and bred, full of warlike sympathies and instincts, and some of them the handsomest men, perhaps, in the world. He says of the Goorkas:

"The world over, an officer cannot wish for stauncher soldiers at his back than these daring little fellows. . . . The little 'Gurkee,' as his intimate friend Thomas Atkins calls him, gets on better with the British soldier than any other native soldier; there seems to be a kindred spirit between the two which draws them together, and which, in spite of an absolute ignorance of each other's language, binds them together with a bond of comradeship very pleasing to see. It was only lately that a spontaneous and wholly uninspired impulse led the men of a Ghoorka regiment to subscribe together the few small coins they could afford to buy sixteen sheep as a Christmas present for their friends of the Rifle Brigade who were brigaded with them." And we learn that a short time afterwards when this Goorka regiment marched into a cantonment where a battalion of the Rifles was stationed,—

"The latter, turning out to a man, insisted on pitching their tents for them, digging their trenches, and doing the whole of their camping work for them."

Captain Younghusband delights in giving instances of the gallantry of the men of his corps, and begins with the story of the defence of the Kabul Residency, "a record of devoted bravery" by a handful of men unsurpassed in the history of any army, of which Sir C. Macgregor wrote:—

* FRAYS AND FORAYS. By Captain G. T. Younghusband. Percival and Co.
"By their deeds this small band of Guides have conferred undying honour not only on the regiment to which they belong, but on the whole British army."

The story might also have been told of the Guides under Daly marching 580 miles in twenty-one days, and going into action before Delhi after a thirty-mile march: how, during the siege, 312 out of the 600 were killed or wounded; and how "the gallant, rugged face" of Sir Henry Lawrence glowed with approval at their bravery.

The healthy spirit existing in this regiment between officers and men is not to be wondered at when the author tells us that:——

"Every man in the regiment is known by name to his officers, and treated as a friend, without any loss of dignity on either side."

We should like to quote more, but must only say that these "sketches in peace and war" are creditable alike to the author and to the gallant corps he belongs to.

G. F. S.
Sing me, O Bird! thy sweet, sweet song,
And fill my heart with joy.
Why sitt'st thou mute the leaves among?
What does thee, Bird, annoy?
O sing! for thou bring'st to my mind
The happy days of bliss,
Ere my own love was left behind,
Whose sweet converse I miss.

O Bird! with thee is this the case?
O whence this sadness, say?
The buds are opening now to grace
The happy month of May.
At times thou chirp'st in plaintive note,
In longing, loving pain;
I know thy saddened tones denote
That Nature's charms are vain.

Thy woes will surely pass away,
Thy sorrows find relief,
A joyous sunshine gild thy way,
Dispelling darkest grief.
And shall I, too, find joy at last—
A joy to never end—
A shelter from grief's withering blast?—
To God's great will I bend.
DR. DUNCAN ON THE EDUCATION OF INDIAN WOMEN.

At the Convocation of the University of Madras, held on March 19th, presided over by his Excellency the Governor, Chancellor of the University, Dr. Duncan, Principal of the Presidency College, delivered the Annual Address. His advice to the new graduates was extremely valuable and stimulating, and we wish we could have reprinted the whole of the address. We are glad to give at length his earnest remarks on the duties of Indian educated men in regard to the education of their wives, sisters and daughters, which remarks were referred to by Sir Charles Turner at the Annual Meeting of the National Indian Association.

Dr. Duncan spoke as follows:—

When you leave this Hall to go to your appointed labours in different parts of the country, carry with you the firm resolve that, in whatever sphere of life you are placed, you will regard it as your bounden duty to help to dissipate the gloom of ignorance and superstition which prevents your fellow-countrymen from entering into full possession of "man's beautiful heritage, the earth." Each of you can do a little, some of you may do much, to spread the light of knowledge. There is, I fear, too much truth in the popular verdict that, with the exception of those who have adopted teaching as a profession, the graduates of this University have hitherto done little towards the spread of education. The neglect of this duty is, I doubt not, one of the reasons of the small esteem in which they are held by the public. There is one aspect of this duty to which I would draw your special and earnest attention. And here I address myself to Hindus and Mahomedans. It is now three and thirty years since this University was founded. During that period the advance in the education of the male population has been remarkable. Not less remarkable has been the slow progress in the education of the female population. Intense eagerness to educate your boys, and almost complete indifference towards the education of your girls, this is a phenomenon of Indian society which strikes the foreigner with amazement. I am not unmindful of the steady increase that has taken place in recent years in the number of girls attending school. In one respect this increase is the most melancholy part of the business. During the year ending 31st March, 1890, the
number of girls attending school in this Presidency increased from 69,873 to 78,344, or by 12.1 per cent. The increase in the year previous had been 6.6 per cent. This, you will think, belies my assertion that there has been little progress, and you will wonder how such a goodly increase can in any aspect be regarded as a cause of dissatisfaction. But, look at the state of things a little more closely. Almost all the Hindu and Mahomedan girls attending school are in Primary schools, and most of them in the lower standards of these schools. In Upper Secondary schools for girls there was, on the 31st March last, not a single Mahomedan pupil. Brahmins and Sudras were also entirely absent; and the whole Hindu community throughout the Presidency was represented by five girls! Is this as it should be?

In Lower Secondary schools for girls there were 23 Mahomedans, 53 Brahmins, 32 Vaisyas, 338 Sudras, and 16 belonging to other classes. Out of 2113 girls reading in these schools, 1651 were Europeans, Eurasians, or Native Christians; while only 462 were Mahomedans or Hindus. Again I ask, is this as it should be?

A few months ago the attention of the public was directed by one who is now a Fellow of the University to the evils consequent on early marriages. On that occasion Dr. Smyth dwelt more on the bodily than on the mental aspect of the question. But in whichever of these aspects it is viewed, it is closely connected with the subject I am now considering, namely, the early withdrawal of girls from school. I am not here as a censor of your time-honoured customs, which, if changed at all, must be changed of your own deliberate choice. But it is my duty to impress on you two truths: firstly, the absolute necessity of educating your women, if you are to hold your own among the nations of the earth; and, secondly, the utter impossibility of this being done so long as custom withdraws girls from school soon after they have passed beyond the age of infancy. As I have said elsewhere: "Hindu and Mahomedan parents must be brought to face the vital issues that are bound up with this question. If Native society, in full view of all the circumstances, deliberately allows itself to fall behind in the march of progress, there is not another word to be said. But if it desires to take its place among the foremost peoples of the earth—to be a progressive instead of a stagnating or decaying society—it must gird up its loins and resolve at whatever cost to emancipate its women from the thraldom of ignorance. A society composed of educated men and uneducated women can never be a progressive society." Do you regard knowledge as a priceless possession for yourselves, but a useless
encumbrance or a curse to your mothers and your wives, your sisters and your daughters? You are prepared to make many sacrifices for the education of your boys, is that of your girls not worthy of equal sacrifices? Are you doing your duty by your daughters in sending them to school only during infancy and the two or three years that follow it, removing them from instruction when their minds are just beginning to find pleasure in the acquisition of knowledge? The evil is not merely that their education makes no further advance, but that the very little they learnt at school rapidly fades away, and along with it there vanishes the taste for reading and culture, the seeds of which had begun to germinate when they were withdrawn by social custom to the comparative seclusion of the domestic circle. The male members of the family, if they happen themselves to be educated, do occasionally strive to keep the last traces of school life from being effaced from the minds of the girls of the household. But even this is rare; and I believe I am correct in saying that in the majority of households no attempt is made to continue the education of girls after they leave school, and that, consequently, within a few years their minds are in much the same condition as are those of girls who have not been to school at all. You profess to have received pleasure and profit from the education you yourselves have received. Try to imagine the knowledge you have gained, and the tastes you have acquired, during your school and college life, obliterated. Would life appear in such circumstances to be worth living? Would it not, to say the least, have lost one of its greatest charms? Yet this is the condition to which social custom condemns the majority of your women. I do not say that their lives are joyless lives, but I do say that they are denied the means of experiencing some of the keenest and purest enjoyments a human being is capable of. This selfishness, which practically shuts out one-half of society from the pleasure-giving and refining influences of literature, science, and art, is a reproach to educated men. And think, gentlemen, how much you yourselves lose in being deprived of the sympathetic companionship of your wives and sisters. The intellectual pursuits which have occupied your time during these past years being entirely foreign to them, they cannot share with you that supreme satisfaction which the victories of the intellect bestow, nor can they help you to bear the trials and disappointments that attend the steps of the seeker after knowledge.

And what about your children? If you wish your women to be something more than the physical mothers of your children,
you must see to it that they are educated. The influence of the
mother's character on her children during infancy is admitted by
everybody. Yet how few realize what that means! How can an
illiterate, uncultivated, perhaps infantile mother watch over the
opening faculties of her child and mould its character for good?
One cannot trust to maternal instinct and common sense alone in
such an important matter. Maternal instinct is a sorry substitute
for intelligent judgment, and common sense is very uncommon in
an uncultivated mind. There is no more reason why the mould­
ing of the characters of the young should be entrusted to the
instinct and common sense of uneducated people, than there is
for entrusting any other human pursuit to such guidance. There
are, on the contrary, very powerful reasons why the first years of
life should be placed under the most highly-trained intelligence,
the experiences of these years being those that exert the most
lasting influence for good or evil in after life. And reflect,
gentlemen, on the future of your society. Unless you earnestly,
and manfully, and successfully grapple with this question of
female education, there can be no lasting social development,
and in the absence of development there must come decay. If
hereditary transmission be true at all, it applies to mind as well
as to body. We may not yet have discovered, we may never
discover, the intermediate links in the chain of causation by
which the intellectual and moral qualities of parents are trans­
mitt to their children. The fact is, nevertheless, indisputable.
And if there be any truth in the belief that intellectual endow­
ments take more after the mother than after the father, the
question becomes all the more serious. The child of parents
possessing well-developed bodies and minds begins life with
faculties and capacities, which, in proper conditions, and in due
course, grow up to the maturity of manhood or womanhood.
Not so with the offspring of a mother whose faculties are infantile
and undeveloped. The mental development of the child is
speedily arrested, the faculties retaining to the last the inherent
weakness of their maternal source—a weakness which will prevent
them from ever growing unto a vigorous maturity. Do men
gather grapes of thorns, or figs of thistles? Can the plenitude
of intellectual and moral power be reaped as an inheritance from
a mother, perhaps a child-mother, whose faculties have lain
dormant, or, if at all roused to activity, have been arrested in
their development almost at the outset? For the sake of
posterity, therefore, I entreat you to do what you can to remove
one of the greatest blots on your social system. Let me not be
misunderstood. Do not imagine that I mean to point the moral
that may be drawn from the appearance amongst you of four
representatives of the gentler sex. For the second time in the
history of the University a lady has been admitted to the degree
of Licentiate in Medicine and Surgery, and for the first time
ladies have been admitted to the degrees of Bachelor of Medicine
and Master in Surgery and Bachelor of Arts. It is most meet
that a modern University like this should open its doors to the
one sex as well as to the other; so that women, who possess the
means and the mental endowments, may receive the highest
education, both general and professional. But I do not advocate
that all your women should be educated up to this high standard.
I do not ask that in every household there shall be a blue-
stocking; though amid the manifold interests of the complex
society of the nineteenth century, even the blue-stockings may find
her appropriate sphere and function. The cause which I
earnestly commend to your sympathy and co-operation is the
bringing about of such modifications in your social customs
as shall render it possible for young women to obtain an
amount of education sufficient to call into exercise and har-
monious development those faculties and capacities which in
their present condition lie dormant, or reach only a dwarfed
stunted growth. Their well-being and your own well-being, the
well-being of your children and the future growth of your society,
depend on the manner in which you perform this primary duty
of educated men. The solution of this momentous question is,
I grant, beset with difficulties, and it is not for me to say how
they are to be overcome. In this matter, gentlemen, the people
of India must work out their own salvation. Do not, however,
too readily acquiesce in the conclusion that the problem is
absolutely insoluble, or that it cannot be solved within any
measurable period of time. Was the settlement of any great
social question ever arrived at by means of a policy of despair
and non possumus? Let me remind you that several of the
essential conditions of success are at present in your midst. If
earnest and zealous men are needed to keep the question con-
tinually before the public, have you not amongst you many with
the fervour of Dewan Bahadur Raghunatha Rao? If far-seeing
statesmanlike views are required, have you not men endowed
with the wide political sagacity of the venerable Raja Sir T.
Madhava Rao? Are you afraid lest the good cause should make
shipwreck at the outset by the intemperate advocacy of those
whose zeal is apt to carry them beyond the bounds of prudence
and legality? This difficulty can surely be met and overcome by a society which possesses men with the judicial acumen and calmness of the Honourable Mr. Justice Muttusawmi Aiyar. If you wish the movement to be under the aegis of the highest academic culture of your alma mater, and to be presented to the public with all the charms of literary grace, have you not in men like Rai Bahadur Ranganatha Mudaliyar the embodiment of all that is best in the culture of the East and the West? If within the Senate of your University there are men with so many of the diverse and necessary qualifications for carrying to a successful issue a great social reformation, may you not assume that throughout the land there are many such, waiting merely for you to say: "Come over and help us"? The main thing required is to make you feel in its full force the urgency of the question. Need I repeat that we are not dealing with a matter of a little more or a little less of benefit to a small section of the community, but with the removal of an evil which is eating out the very vitals of your society?
SOCIETY FOR THE ENCOURAGEMENT AND PRESERVATION OF INDIAN ART:
FIRST ANNUAL MEETING.

On Tuesday, May 22th, the first public meeting of the S.E.P.I.A. (by which legend the above-named Society is to be indicated), was held at the Society of Arts Room, the Adelphi. The attendance was fairly good, including many ladies, several influential Anglo-Indians, and a few Indians.

The Chairman of the Executive Committee of the Society, Sir George Birdwood, presided, in the regretted absence of the President, Sir M. E. Grant Duff, because of indisposition. The Patron, Sir Frederick Leighton, P.R.A., being unable to attend, had sent a letter to Mrs. Carmichael, the Honorary Secretary and chief motive power of the S.E.P.I.A., which was read by Mr. Purdon Clarke (the Artistic Secretary), and from which valuable communication two or three extracts must be quoted here:—

After expressing satisfaction at the good start made, Sir Frederick said:—"Action on the spot is what you want, not merely theoretic expressions of sympathy here in England. . . . Sincerity of expression is not only the distinctive and essential charm of a national art, but it is indeed the true element of life in it; the artistic utterance of a people . . . must be kept pure of foreign jargon; and it must further be so kept pure by the consciousness of those whose expression and utterance it is, that it is beautiful, and beautiful in proportion to its sincerity. . . . An Indian accent is no more desirable for English designers than an English one for Indians."

Mr. Purdon Clarke then read the Report, of which most of our readers will have seen copies, or can obtain them from Mrs. Carmichael.

The Chairman then mentioned that Sir Owen T. Burne, who was to have moved its adoption, had been called away into the country, so that he now asked Sir Steuart C. Bayley to do that service.

SIR STEUART C. BAYLEY, after explaining the Society's plan, said that the objects set forth had his entire sympathy; adding that anyone who has lived in India and kept his eyes open, must have noticed the deterioration of art that has been going on there, and
must share the anxiety of the Society to do what can be done to arrest that decadence. He quite approved of the efforts made to secure the influence of the Local Governments and persons of position to promote the objects of the Society by showing an interest in genuine artistic work, and by inducing purchasers, by judicious selection to patronize the best specimens, instead of, as sometimes is done, encouraging showy imitations and degenerate art work. He was not sanguine as to what the local administrations could do in this direction; and he explained the course followed in giving kiluts, or complimentary presents, to native chiefs and others, who generally are allowed to make their own choice, which very often runs in directions that the Society would not commend. Persons with strong artistic tastes are sometimes apt to suppose that their own views are more widely shared than is the case; so that it will not do to depend too much on injunctions from those in stations of authority. As to the circulation of genuine art examples in the provinces, he did not think that, as Sir Frederick Leighton seemed to fear, there was any desire to teach English designers, but rather to influence and encourage in the right direction English and Anglo-Indian purchasers of Indian art work. There was a demand for cheap specimens of Indian art; but it was very desirable that demand should be raised in its direction, so that genuine, if more expensive examples should be more sought after, and then the artisans in India may be diverted from the production of that inferior quality of work which the Society desire to supersede. For this reason he considered it wise on the part of the Society to try, by lending the choice examples of textile and metal work which it has at call in the India Museum, to elevate the tastes and guide the selections made by residents in the provinces.

Mr. Val Prinsep, R.A., in seconding the motion, remarked he had great pleasure in being present, because, said he, "not only am I Indian-born, but I take a great interest in the country where all my family for many generations have been denizens." He added that every artist in England would sympathize with the objects of the Society, because they also are "trying to encourage retail, as against wholesale art. Art work in England has always a tendency to reproduction in vast quantities. Art work in India is manual, done by the hands of the workers themselves; here it is by machinery alone that such things are done. It is thus that you are really fighting the battle of the artist; for we all our lives preach the value of handwork—the work of the artist himself, not that of reproductive machines which make whatever is pro-
duced hard, dry, and inartistic." After alluding to the patronage bestowed on art by the princes and chiefs of former days, when the artisan lived under the shadow of the palace, worked for the king and great people of the courts; he intimated that, seeing such patronage has been withdrawn, it must be replaced if possible. Speaking of his visit to India fourteen years ago, Mr. Prinsep said he went about a good deal amongst the Civilian and other officers who treated him very hospitably, for which he felt very grateful; but he was very much struck with the fact that in none of those houses did he find anything which reminded him of India itself: "The men in India, the officials, and still more, I am ashamed to say, the ladies—for they rule in these matters—turn their ideas longingly toward home; they like to get their furniture from home, their curtains from Whiteley's, because they are cheap and they remind them of home; instead of getting them from Jeypore, where they would get much better things. They get carpets from home, and often in foremost houses I have seen Aubesson carpets, and such things, whereas the Indian ones are better, and if they searched for the old patterns they would get better still. . . . So when the Rajah goes to see a great swell, such as the Governor of a Province, whom he looks up to as a superior being, as he ought to as an educated man, he finds nothing but these things from Whiteley's; therefore he goes himself to the nearest Parsi shop, buys twenty lamps, fourteen clocks, and kinds of flashy things he has seen in the great man's house. Now I do think this Society might do much more good in trying to remedy this than in urging Government to give Indian presents to Rajahs, which they do not appreciate, and will not so long as they do not find them in the bungalows of the men who rule over them. That is a line the ladies especially might insist upon. You might tell your friends in India that you will not send their things out from Whiteley's; but insist on their getting their upholstery out there"—from Jeypore, for instance, and many other Indian centres, where fabrics are made much better than at Manchester. Mr. Prinsep went on to suggest that the Society should urge on the Government of India to appoint an Art Director-General—"a man like your Chairman would be eminently fitted for such a post, and he ought to have authority to withstand the Philistine notions which obtain amongst Anglo-Indians." He then mentioned that, when in camp at Delhi, having a tent to fit up as a sitting room, he went out into the bazaars to get curtains and furniture; and then he found his friends were readily convinced how fitting and artistic the place
looked, and wondered they had never thought before of doing likewise. Mr. Prinsep also alluded to the misdirection in these matters that is often given by the official Schools of Art in India; and strongly urged that the hereditary knowledge and instinctive aptitude of Indian artisans should be more constantly cherished. He also condemned the practice of bringing away all the choice examples of Indian art, which, whilst stripping the East itself, tended to encourage the keen and pushing way in which Manchester and other manufacturers in this country and in Paris set about imitating Oriental Art, which only accelerates the discouragements of the Indian artisan. He expressed much pleasure in the work the Society had started, and hoped that at the next annual meeting much further progress would be reported.

Surgeon-Major Hendley read a paper showing how much had been done by H. H. the Maharajah of Jeypore and other Princes in Rajputana, towards rescuing Indian art from decay and restoring the art-workman to his proper position. As this valuable paper will probably be reproduced in the Magazine of Indian Art we need not attempt to summarize it here.

Mrs. Thomas (Pheroze Sorabji) said:—“One of the boons that my country will have to bless England for is the formation of this Society; for, I may say, without exaggeration, that without such help as it is giving, another decade would have seen Indian art sunk so low as to render it impossible of restoration.” Amongst other adverse influences, Mrs. Thomas referred to the craze for Japanese art-work, which drove the Indian artisans to vie with it in cheapness. The speaker desired to urge the necessity of introducing a higher class of needlework and embroidery designs into the girls’ schools, instead of the cheap (German) patterns which catch the native eye by their vivid colouring, and result in atrocious contrasts that spoil the natural taste of the Indian women. The wretchedly small allowance to the girls’ schools for needlework and embroidery material is one cause of deterioration. Speaking of Ahmedabad, with which she has been closely connected, Mrs. Thomas alluded to the decay in the art of wood-carving, also of ivory-work; giving one instance where a family that had practised these arts for many generations were just giving them up in despair, when an enlightened American happened to step in and gave them orders for their genuine handicraft sufficient to keep them going for two years. Then furniture also was bought for the United States; and, in this way, the advice of the Society might save other arts from destruction—including that of carving portraits in ivory, which had been done.
with infinite skill by another ancient family in Ahmedabad; as also that of shield making. In concluding, Mrs. Thomas said she was only speaking what would be the feeling of every Indian woman who can understand the objects of the Society in expressing her gratitude at the efforts it is making to preserve Indian art.

Mr. Lasenby Liberty said he was well aware of the effect of European influence on Indian art: this was due not only to commercial motives, but it was inevitable that a subject race should be drawn on to minister to the influence of their rulers in matters of decorative art. He quite approved of the efforts made to get the public to study the choice collections of Indian art wares that were available, for by that means the decay in India might be checked, if not superseded, by renewed encouragement—especially in decorative and structural art. He alluded to the effort made by Mr. Prinsep to induce practical attention to the art productions of Kashmere; but he feared that had not altogether been successful. With respect to Sir Frederick Leighton's admonition as to keeping indigenous art free from exotic influences, he thought the distinguished President had not himself always followed that precept, for in the splendid examples of British art with which he had glorified the walls of the Royal Academy, it was not difficult to trace the influences of Pelasgic, Egyptian, Assyrian, and Persian art; but he (Mr. Liberty) thought that was the right spirit in which to approach Indian art, of which he desired to see the best specimens preserved and rendered accessible alike in India and England. With a people so conservative as the Hindus he did not think there was serious danger of its traditions being lost. The east and west should co-operate in combining all that is beautiful in both.

Mr. Martin Wood, in moving a vote of thanks to the Chairman, said they all desired to include in that their thanks to the President of the Society, Sir M. E. Grant Duff, for giving his influence on its behalf. Mr. Wood then alluded to the determination and assiduity of their Honorary Secretary, Mrs. Carmichael, to whom was mainly due the progress that the Society had made; and he trusted that one effort of this meeting would be to induce other ladies, if not gentlemen also, to give their personal assistance in the work. He desired to point out that the objects of the Society do not trench on the domain of Fine Art as that term is understood here; nor, on the other hand, does it deal with the broader task of stimulating the industrial and mechanical arts, which, as
they all knew, are so much needed in improving the material condition of the people of India. They did not wish to unduly stimulate or unsettle the Indian art-workers, but to keep them going in their hereditary handicrafts of decorative work and embellishment, including also architecture.

Mr. Vincent Robinson, in seconding the vote of thanks, said that the Society had undertaken a difficult task, and he had joined rather from good wishes than with hope; for he feared most of the old centres of Indian art-work had been broken up; though it was possible the Society might evoke great efforts, and the likeliest way is to encourage the Indian princes and wealthy men to cherish the ancient arts of the country in their own palaces and for themselves.

Sir George Birdwood, in responding to the vote, said it was too late to inflict his remarks on the meeting, and he would take some other opportunity of commenting on what they had heard of so much interest on this occasion.
ENGLAND AS A TRAINING GROUND FOR YOUNG INDIA.

In the May number of this Magazine an article appeared with the above title, by Mrs. Pinhey. Certain of the remarks in that article have called forth some animadversions, and we print below a letter which we have received, complaining of the views expressed. We give also extracts from another letter, written in strong terms, on the same subject. We must first however explain, that, as the articles in this Magazine are usually signed, they do not necessarily represent the opinions of the Editor. On some points controversy helps to elicit truth, and we like to afford the opportunity for the expression of various representations. In the present case we consider that the generalizations regarding Oriental character are more sweeping than the writer of the article would probably, with fuller space, have been inclined to make, and they are in our opinion unjustly severe.

A student now in England, Mr. T. Madava Nair, writes: "An article which appeared in the issue of the Indian Magazine and Review for the month of May, under the heading of 'England as a Training Ground for Young India,' is, to say the least, not creditable either to its writer or your Magazine." He then asserts that facts have been misrepresented so as to be "converted into fiction," and he mentions several special points in regard to which he considers that Mrs. Pinhey has done injustice to Indians in general as well as to Indian students. We will refer to and remark on these points in turn.

1st. The sketch given of Oriental character "as one destitute of pluck, backbone, honour and honesty," is described as "a voluntary insult to the natives of India." Now as to dishonesty, Mrs. Pinhey appears to refer only to that kind of dishonesty which consists in taking bribes. With respect to general honesty, we have always heard that in the past, the word of merchants in India used to be as good as their bond, and if there is a change for the worse now in this respect, one cause may be that there have been not a few bad examples of fraudulent practice among our own countrymen. Probably Mrs. Pinhey would allow this. We have also to remember that not so very far back in English history, the purity of administration was often tarnished by acts which
were of the nature of bribery. Leaving aside bribery, however, it is stated in the article that children in India are not usually taught that lying is wrong, and that in regard to truth and straightforwardness, there appears to be "deficient moral sense." Now the ancient Sanskrit religious teaching does not fail to present an ideal in which truthfulness is prominent, and we cannot believe that instruction in this respect is not imparted in the Hindu family.

At the same time this virtue is probably less insisted on in education in the East than among Teutonic nations. In a book by Mr. S. C. Bose, The Hindoos As They Are, referring to the Europeanizing in dress and manners which a young Bengali likes to adopt, he adds, "But it were devoutly to be wished that he possessed a larger mixture of European truthfulness of character, energy and manliness of spirit, straightforwardness in his dealings with society, nobility of sentiment, magnanimity combined with simplicity, disinterested love and sympathy, and above all moral and spiritual elevation."

2nd. Is it so important that Indian students should visit England in order to imbibe those sentiments of honour and those habits which do rather specially distinguish social life in this country? Mr. Madava Nair observes that this is again "a fiction," and that there are many Indians who have risen to high positions of administration in India without ever visiting this country or being immersed "in the spirit of good English life, and that neither their honour nor their honesty has ever been disputed." He could give a long list of such, who have never "had the advantage in their youth of visiting this or any other European country." Another correspondent writes: "We could enumerate scores of men who have risen above the natural tendencies of the people, and who worthily fill positions of trust and honour. But none could be more ready than they to acknowledge that the standard of right and wrong which they recognize and act up to is not that of the vast majority of their countrymen, even of those who have received the benefit of education." It seems reasonable to say that, although it is by no means indispensable that Indian students should visit England in order to become fixed in upright principles, yet that it may prove a decided help in their moral training to do so, and we wonder that Mr. M. Nair does not allow this.

3rd. Mr. Madava Nair affirms that "the dark picture of the life of an Indian student in London" given by Mrs. Pinhey "is more imaginary than real. While I write this," he continues, "I have in my recollection the names of several Indian gentlemen.
who, when they were in this country, were their own masters, and yet who returned to their native country not with a 'conceited swagger,' but with something more useful.' No one can deny that many students who come to England employ their time excellently. Mrs. Pinhey speaks of such; but it is also unfortunately true that others turn out idle and dissipated, and it is to these that she refers as carrying back no evidence of their European training, "except a conceited swagger." We quite agree with Mrs. Pinhey in regard to the great dangers that surround Indian youths who are sent to England without friends or guardians to help them. Many get through the difficulties and the risks of their position with credit, and "the very trials through which they have to pass are a test of their fitness to do good work in after life;" but some waste their time, and waste their fathers' money. It is especially sad that youths should be sent here "who will not work in their own country." We are not referring to older students, who have already had experience, but to the younger ones, who, never having possessed even regular pocket-money, are all at once thrown on their own resources in a strange country. Two points in regard to the ways of students brought forward by Mrs. Pinhey are particularly opposed by Mr. M. Nair. One is that they are apt "to forget here their real place in the social scale of their own country." He says, "I do not believe that this is a fact." Probably it is sometimes the case. But we think that, to a certain extent, it is almost inevitable; for, suppose students of insignificant position come here say, for legal training, it is desirable that they should mix with persons of culture. Possibly they had better not have attempted to join the Bar. Yet it is well to recognize their future status, just as we recognize that of a youth of no rank in our country who goes out as an Indian Civil servant. The other point is as to students losing, by coming to England, reverence for their parents (a virtue which Mrs. Pinhey says needs to be learned by the West from the East). This statement, Mr. M. Nair says, has "no foundation in truth." One cannot but think, however, that the long separation and the living under influences with which the youth's parents are unfamiliar, do in some degree tend to weaken the parental and filial tie, and to induce a degree of independence which the student's stay-at-home brothers would not think of exercising. But it seems as if the majority of students did preserve a strong affection for home, and we hope that this will always continue to be the case.

We have now mentioned the chief points in Mr. M. Nair's letter. He and his friends cannot fail to see, if they look at Mrs. Pinhey's
article impartially, that her main aim was to place before parents the conditions which they should try to ensure before sending their sons to England, and to point out the snares and dangers which surround the younger Indian students here, unless they are in some degree under friendly supervision. We regret that the question of national character (always a somewhat irritating topic) came under discussion. We can assure our Indian readers in England that they will not be judged by pre-conceived ideas, but simply according to their own behaviour and procedure, and that the pluck, industry, and steadiness of many students from India, under difficult circumstances, have been met with hearty and well-merited admiration.

LETTER FROM AN INDIAN STUDENT.

When I read the above heading in the "Indian Magazine" of this month (May), I was rather curious and anxious to know what it meant, and thought I might derive some benefit from reading it, but to my great surprise and deep sorrow found nothing but very painful reflections cast on the natives of India.

They have no "honour," are full of lying, scheming, and trickery of all kinds, and not only this, but the astute Oriental mind rather delights in crooked ways, &c. !

As a native of India, I do not agree with the author at all. A boy has not the understanding for scheming and trickery. Another thing, when we are misrepresented in this country, as by the author of "England, &c.," how can we expect English people with whom we reside to think us capable of any good quality, or how trust us, knowing the vices we have, according to the above writer?

In my opinion every country has good and evil, the world being much as you make it; but why India only should be attacked in this respect I know not.

Again, I cannot agree with the author, "Indian gentlemen will admit they were never taught as children that a lie was wrong."

I can only tell the writer, my parents taught us a lie was wrong and a great sin, or if I translate the Indian word properly, the meaning will be the "root of sins," and not only I, but children of Indian gentlemen are all taught the same thing.

We reside in this country, and hope to improve ourselves,
returning with pleasure to our people, that they may know the
good that has been done us, but all pleasure must go, if we are
spoken of thus, or that English people think of us in the way
intimated in the article. S. A. M. S.

**NEW BOOKS RELATING TO INDIA.**

"Sketches of some Distinguished Indian Women." By Mrs. E. F. Chapman. 2s. 6d. (W. H. Allen & Co.)

Five short memoirs reviewed in our May number.

"A Ride to India across Persia and Baluchistan." By H. de Windt. With illustrations from sketches by the author. 16s. (Chapman & Hall.)

"Juggernaut: a Veiled Record." By G. C. Eggleston and Douglas Marbourg. 6s. (Sampson Low & Co.)

"Viscount Hardinge, and the Advance of the British Dominions into the Punjab." By his son, the Rt. Hon. Viscount Hardinge. 2s. 6d. (Clarendon Press.)

"Statement of the Trade of British India with British Possessions and Foreign Countries for the Five Years 1885-86 to 1889-90." 2s. 2½d. (Eyre & Spottiswoode.)

"The Presidential Armies of India." By the late Colonel S. Rivett-Carnac. 10s. 6d. (W. H. Allen & Co.)

"The Trotter." By Brownlow Fforde. 1s. (S. Low & Co.)

"The Subaltern, the Policeman, and the Little Girl." By Brownlow Fforde. 1s. (S. Low & Co.)

"Stories of Anglo-Indian Life, remarkable for a most refreshing sense of humour, and observation of men and manners."—*World.*

"Reduced Survey Map of India." By J. G. Bartholemew. 8s. 6d. folded, 12s. on roller. (Thacker & Co.)

"For England's Sake." By Robert Cromie. 1s. (F. Warne & Co.)

A Tale of the Frontier Wars of India.

"A History of Indian and Eastern Architecture." By the late James Fergusson, F.R.S. A new and cheaper edition, with 400 illustrations. 31s. 6d. (John Murray.)
OBITUARY.

Raja Sir T. Madhava Rao, K.C.S.I.—Last month we mentioned that the death had occurred, at Madras, of the well-known statesman, Sir T. Madhava Rao. We will now briefly refer to the main points in his life, as recorded at length in the Madras Times. Sir Madhava was born at Kumbakonum, Tanjore, in 1828. He belonged to a Brahmin family, several of whom were remarkable for administrative capacity. A brother having settled at Madras, T. Madhava was sent there for his education, and he became a pupil of Mr. Eyre B. Powell, C.S.I., in the Madras High School (which was later raised to be the Presidency College). Mr. Powell took much interest in the clever, industrious boy. T. Madhava gained the First Proficiency Certificate, and this certificate indicated such attainments that he is said to have lost nothing by not having won a University degree, which, in those days, was not yet attainable in India. He was then appointed Acting Professor of Mathematics and Natural Philosophy during the absence of Mr. Powell. Soon after this his training in public life began, in connection with the office of the Sub-Collector of Tanjore. In 1849 he received the appointment of tutor to the two young Princes of the State of Travancore, in which State his father and uncle had filled the high post of Dewan. His next position was that of Assistant Dewan in Travancore. The affairs of the State were in a very unsatisfactory condition, but under T. Madhava Rao’s management they improved rapidly; “his reputation for integrity, energy, and impartiality continued untarnished, and he won good opinions from people of all classes.” He reduced the bribery and corruption which were then so general, keeping the officials that were under his authority in considerable check. Great reforms of procedure were necessary, and it was only by his earnest and courageous exertions that serious consequences of ill-rule were averted. T. Madhava’s ability and integrity had now been so thoroughly recognized that in 1858 he was placed in full charge of the administration, first, as Acting Dewan, and then as Dewan. For fourteen years he filled this important office, “strengthening from year to year his grasp of his work, and his hold on the respect, esteem, and affection of those with whom his duties brought him into contact.” “The Revenue Department—the most difficult of all—he managed with the greatest success. His zeal and honesty created confidence in the minds of his superiors and the people, and he was noted by them as a man of great energy, tact and honesty.” The Maharaja died in 1860,
when one of the princes educated by Sir Madhava became ruler of the State. As years went on, however, difficulties arose under the new Maharaja, and intrigues being on the increase, the Dewan finally, in 1872, resigned his post. In appreciation of his excellent services at Travancore he received from Her Majesty the honour of being made a K.C.S.I. Sir Madhava now retired to Madras, expecting to remain in private life, but he was very soon called upon again to undertake political work. By the desire of the Maharaja Holkar, and somewhat unwillingly, he became Dewan of the State of Indore. There he remained for two years, displaying his usual tact, although considerably hampered by the limitations which Holkar imposed upon him. His term of office at Indore had not yet expired when he was appointed by the Government of Lord Northbrook, in consequence of increasing troubles at Baroda, Prime Minister of that State, his third experience as Dewan. The whole administration was placed in his hands during the minority of the young Gaikwar, who, after the deposition of Mulhar Rao, had been adopted, with the consent of the Indian Government, by the widow of Mulhar Rao's predecessor. Sir Madhava was thus not only Dewan, but also Regent; and he moreover acted as tutor to the young Prince. He improved all the departments, and, while increasing the revenue, he succeeded in making the people contented. Even when the Gaikwar attained his majority Sir Madhava continued for some time in office, but the climate did not suit his health, and after a while he sent in his resignation. For his services at Baroda he was made a Raja in 1877. Sir Madhava's later years were spent at Madras. "In his private affairs he was kind, charitable and economical." He was deeply interested in social questions, and, up to a certain point, was in favour of reforms; but having a great reverence for Hindu custom he could not go so far as some of his friends in the direction of change. Raja Sir T. Madhava Rao became, at the request of Miss Carpenter, a Vice-President of the National Indian Association, with the objects of which he had much sympathy. Several years ago he contributed an article to this Magazine, entitled "Considerations on the crime of Infanticide and its punishment in India," in which he urged the desirability of substituting imprisonment for a term of years for capital punishment in regard to this crime. Latterly he often gave telling expression to his views in newspapers, under the name of a Native Thinker, and in pamphlets. His life was well spent in promoting justice, and in labouring to increase the well-being of those whose interests were in his charge. He will long be remembered as one of the great men of India.
Mr. Justice Scott bade farewell to Bombay on April 18th, when he sailed for Egypt, to take up the duties of his new appointment as Legal Adviser to the Khedive. A large party of friends, English and native, assembled at the pier-head to take leave of him. On the previous evening a well-known Bombay merchant—Mr. Chutoorbooj Morarji—gave a farewell party to the Judge at his bungalow at Tardeo. The entertainment was in connection with the Bombay Society for the Prevention of Cruelty to Animals, in which Society Mr. Justice and Mrs. Scott had taken great interest. At the close of his reply to a very friendly speech from Mr. K. M. Shroff, Secretary to the Society, Mr. Justice Scott said:—"I must very especially thank you for the very cordial reception you gave to the name of Mrs. Scott. I think she did her best in her own legitimate sphere; she would have liked very much to have come with me now. And she has a most affectionate remembrance of all her Bombay friends. In her last letter to me she says, 'Give my kindest regards to all you see, and tell them how much I care for Bombay and those who live there.' I can assure you she took great pleasure in her work here, and she relinquishes it with infinite regret. I also leave Bombay with infinite regret. I leave work that interested me, I leave friends I shall always care for, and I shall never cease to follow with the keenest interest the prosperity of Bombay and the general progress of the Indian people. During the eight years that have elapsed since I landed in India I have watched that progress very closely, and it has been both steady and considerable. And now, gentlemen, I will say good-bye. Bombay and my friends in Bombay will be often in my thoughts, and I trust you will not wholly forget me—and if my name is occasionedly mentioned, I hope you will be able truthfully to say, 'He was a man who always tried to do his duty.' Good-bye." (Loud applause.)

The Times of India, of April 25th, remarks: "Many others said good-bye to Mr. Justice Scott last Saturday, and must have regretted that Mrs. Scott was not present to see the esteem and regard in which he is held by all sections of our Bombay community. Her own friends, especially among the native ladies, whose cause she had so closely at heart, will be interested in a few
brief extracts from a letter, received from Mrs. Scott this mail: ‘Though,’ writes Mrs. Scott, ‘we care for Egypt—though the old saying is one true for us, that “Who drinks the Nile water once will come back to drink it again”—still it is to us both a wrench to leave India. Bombay has been our home—our happy home; the people, the natives as much as the English, are our fellow-countrymen—our own. They are not so in Egypt; that is the great difference. . . We have been seven years in Bombay, and people have been so kind to us, we consider it has got tight hold of our hearts. . . I wish I could see my dear Indian ladies again, and the children in the schools, and all our kind friends. I feel as if we were deserters, yet we cannot help it.’”

It is, indeed, true, as was said by Mr. K. M. Shroff at the party above referred to, that Mrs. Scott will be gratefully remembered in Bombay. She cultivated the acquaintance of many educated Indian ladies, always treating them with the greatest consideration, and with feelings of real friendliness. She visited schools, and encouraged teachers. She was always ready to give assistance, at whatever personal trouble, to those in suffering or in sorrow, and she took a hearty interest in various movements for social reform. As President of the Bombay Branch of the National Indian Association, Mrs. Scott succeeded in obtaining many coadjutors among her friends in regard to its objects and work, and it is through her efforts that the present Ladies’ Branch of the Association came into existence. It is with great regret that the London Committee realize that Mr. Justice and Mrs. Scott’s valuable exertions in regard to social and educational progress in Bombay have now necessarily ceased.
Having carefully studied the book entitled *Native Life in India*, by Rev. J. Ewen, and being a native of the Province which has been cruelly run down by him, I feel in duty bound to lift up my voice, feeble though it is, and unheeded though it may prove, against the erroneous tales, the artificial and, worse still, misleading statements of the author, which he calls "the mass of material illustrative of native life." The first half of his book is filled with prejudicial remarks on the ways and customs of the Mohammedans of India as shown in vague gossip-like stories.

In his first chapter, he says, "Their religious creed and their moral code bar the path of their progress." A little justice and impartiality would soon convince our author that the religious creed of "Islam," if not surpassing other creeds, can not be surpassed by any other. Mr. Bosworth Smith, writes in his book on Mohammedanism: "Mohammedanism in fact preaches equality almost as explicitly as does Christianity;" and our prophet himself said, "No more pride in ancestry—ye are all brothers, and all equal." Moslems make their converts by hundreds, while Christians, with all their efforts, fail to make by tens, simply because they receive their converts on the terms of social equality, while Christian missionaries cannot and do not treat them otherwise than as inferiors. Their "moral code," in other words, "Quran," is a recognized code by those who could be called authorities on that subject. It is one of the best jurisprudence and moral codes ever produced. It is its remarkable diction that tended to the establishment of Islam and the Empire. I would remind the author that it is not Quran which bars progress, but it is its abuse. Mr. Ewen's words, that "Mohammedanism sank rapidly to its true level," are simply presumptuous, for the Moslems have remained almost stationary since their fall from power. Let us note how many Moslems have been converted, or rather, in our sense, perverted, since missions were started in India.

In the same page the author asserts, "Its brutal force fell before the mightier powers of intellect and civilization, and for a time a halo of borrowed glory hung round the Arab name." Though he alludes to history, it clearly appears how superficial is his knowledge of the history of Islam. Mr. Salmone says, in his article
in the *Asiatic Quarterly Review* of October, 1890, and with the corroboration of the *History of European Civilisation*: "They (Mohammedans) kindled the lamp of learning, which illumined the dark pages of history, and it may be safely assumed that were it not for Arabs, Europe, the present centre of civilization and progress, would never have been irradiated by the bright light of knowledge."

Mr. Ewen has named two sects—"Wahabies" and "Mahdaties"—in the same chapter. As for the former, they do not belong to a separate sect, but, being over-zealous in religion, they are simply abused by the less enthusiastic public, while the latter term I can say is never heard of from one end of the upper country to the other, and no sect ever existed of that name.

"They are no admirers of Western civilization." These are the author's words. But the number of Mohammedans which in late years enter for and pass the higher University Examinations, and the number which pour into the centre of civilization—I mean into England—prove whether or not they are actuated by dislike or admiration of the West.

"Ignorant they are and ignorant they desire to remain." If the ignorance only means the want of Western education, I would most contentedly accept the assertion. But if it includes Oriental education, I am glad to be able to deny the fact of their ignorance. As the writer's remarks are limited to the Mohammedans of N.W. Provinces and Oudh, I shall also refer to those Provinces. Mohammedans of N.W. Provinces, and more particularly of Oude, are the most educated class among Moslems of the whole of India. Not to take into account the masses in cities and towns, I shall quote a few names of villages, so to speak, as "Sandila," "Kakori," "Belgram," "Mohan," "Jayes," &c., which not only send forth educated Mohammedans, but even great Persian and Arabic scholars, well renowned all through the length and breadth of India.

With but few exceptions the majority of people in the N.W. Province and Oude are too poor to bear the expenses of higher education in English; and the emergency often arises when a young student, with only a smattering of English, has to work for and support the whole family, and takes the burden off the shoulders of his aged father. Consider the general poverty of India, "the total absence of anything like accumulated wealth," and still the desire of parents to give their sons the best education in their power, to which the calendar of the University bears witness, cannot but attract the admiration of an observer.
The author has called Moslems a most superstitious people, and in support of his reasoning he has brought forward illustrations. A story of our author's Maulvi shows that he saw Satan in the Mosque, and then asked "Chamar" (shoemaker) for the Exorcism. Moslems never believe in the exorcism of heathens, especially an enthusiastic Maulvi would not. As to the ceremony of "Roh Nikalna," or the story of "Marwa and Chowlai," I can say that, beyond their having a religious or social foundation, I never heard of them. The description of our semi-festival "Shabaybarat," the fourteenth of "Shaban," has been most unreasonably and unfoundedly given by the author. As a Moslem, I never saw any house illuminated on that day, and never heard of the reception or grand arrangements for the dead guests. To describe the origin of that festival is to go back to one of the early victories of the Prophet, known as the War of Badr, of 26th January 624 A.D. Hamza, the famous uncle of the Prophet, and many others fell in the field. The rumour spread that the Prophet himself was killed, while he was only wounded; but the safe arrival of the Prophet and the news of victory rejoiced the people. A stone from the enemies' side hurled against the Prophet broke one of his teeth. And when in great pain he asked for some "Halwa" (a common remedy in the East for certain pains), so all the people present ran and brought "Halwa." It shows their remarkable devotion, that everyone tried to obey his orders. And as there was too much to be used, it was consecrated and distributed among the poor. To observe the date as a festival is nothing but to keep up the anniversary of that victory. There is no other reason why the people prepare that particular dish on that day. It is a mere commemoration, and now has become almost a custom, like that of eating Christmas pudding here in England.

In Chapter II. the author has dwelt upon the vices and the corruption prevalent among the Indians, including Hindus and Moslems. He has gone into detail about the terms "Dasturi" and "Dallali." For the sake of abbreviation and translation I would call them commission and brokerage respectively, as they really are. The only difference is that Dasturi provides relish for dry bread of the poor pauper, while commission is appropriated by the rich purchasers themselves. Brokerage, though not to such an extent, is not wanting in the higher branches of trade here as well. Bribery in truth is most shamefully in vogue in India. Noble examples to the contrary can, however, be found everywhere. The author remarks about our lack of moral courage; but in such a place as India, where the officers have the sole power, like
despotic monarchs, it is not very easy to make a display of moral courage.

The story of the Commissioner's son and his being a play-mate of a jeweller's son cannot escape the notice of those who are familiar with the locality, and the treatment of Europeans towards their Indian fellow-subjects. The whole story is not only untrue, but impossible. I myself remember once talking to a lieutenant's son in an open place (Mall Road), and I was much struck to see him hiding behind a bush whenever a carriage passed. In the end I asked the reason, and, to my great shame, he replied, "What would officers think of seeing me (an officer's son) playing with you!" These are the ideas from infancy as to the treatment towards the Indians.

The use of opium among the Indians is such a well-known fact that I cannot deny it; but the illustrations do not lead to the same conclusion as is understood by the author. The stories end in a very instructive moral tone and denounce the whole system. The growing idea of the rising generation regarding opium, and their denunciation of it, can be found even among the children. Mr. Schwann, M.P., said, the other day, how it struck him to see thousands of school boys holding temperance meetings, and denouncing that system which they think pernicious to their people and country.

Polygamy, and the too great abuse of the Parda system, are simply due to the want of female education; and though there are a very few cases of polygamy still to be found among Moslems, I hope they will be shortly extinct. The introduction and advance of higher education among the women, in which our own Sovereign, the aristocracy of the civilized centre, and the common people have begun to take interest, would certainly bring about the well-wished reform. The author's presumption that Moslems ever believed in the inferiority of women cannot be relied upon when our Prophet has himself said, "O, ye people, you have rights over your wives and they have over you. Treat your wives with kindness; verily you have taken them on the surety of God and made them lawful unto you by His words." The abuse of everything could be found everywhere, even in the heart of civilization.

In conclusion, Mr. Ewen has shown the ignorance of common people in the writing of English letters. But a few letters from clerks or monitors, and the like of his typical Mohammedan "Kudrut Ali," cannot daub the true picture of Moslem life. Examples cannot be wanting even among the English, where, with
their double privilege of using their own mother-tongue and compulsory education, they cannot write correct English.

It is more easy to find out vices than virtues. Our author's misrepresentation, his superficial knowledge about the history of Islam, and his ignorance of their every-day life have been proved in describing the system of their prayers when he says that they look about, which they do not do, and that the fast of Ramzan lasts for forty days, while it only lasts for thirty, and so on.

In pointing out the most prominent mistakes and misrepresentations, and describing or explaining the various points in this book, I am actuated by no unfriendly feelings towards the author. His sojourn in Upper India for ten years might have given him ample opportunity to learn about Islam, had he actually mixed with the educated Mohammedans, without thinking himself a supernatural being incarnate as an Englishman. His fanaticism prejudiced his mind against his neighbours. Living amongst us as he did, he ought to have loved us instead of turning round and boring holes.

Our author has taken the life of Mohammedans from their fairy tales. He has watched the life of his lacqueys, cooks, and grooms, and this is the highest authority he could rely upon. I would sooner find myself an inmate of an asylum than to form an idea of English life from the examples of East End people.

The language I have cited paints the true position of our author. I hope that my vigorous protest against his knowledge of the history of Islam and of life in India will not wound his pride, but will impel him to revise the whole book or revisit India for another ten years. I am sure he would be surprised to see the sudden change in the short time since he left our country, and, taking the right view of the life of Indians, I hope he will write another book on the True life instead of the False life of India.

A bdul Zafur.

Of Dilkusha.
THE INDIAN MAGAZINE AND REVIEW.

NEEDLEWORK EXHIBITION AT MADRAS.

(FROM AN INDIAN LADY).

The Eighth Annual Needlework Exhibition of the Madras Branch of the National Indian Association, which was opened by Mr. Justice Handley, was even a greater success than those that had preceded it. The last Exhibition was held two years ago and was more of a private character. The exhibits sent this year, though less in quantity, were of a superior quality, evidencing greater development in workmanship. There was a fair gathering of European ladies and gentlemen; but the number of native gentlemen present was rather disappointing. There was also a sprinkling of native ladies, among whom was a young Princess of Cochin. The central hall of the School of Arts with its artistic statues, pillars, and pottery work, was thrown open to the public. Stalls of different kinds of work were artistically arranged in groups and decorated with hangings of Indian embroidered curtains and rich draperies. The sight was very picturesque and the whole thing had quite an Oriental air about it. Here and there were seen marble busts of Grecian elegance and beauty, by the side of which rose pillars with Indian temple designs, the favourite carvings of the horse curbed in its flight with its quaint warrior and harness complete. Under the statues was seen arranged needlework of the greatest elegance and taste, each kind of work having its separate stall with prizes and names attached. There was every variety of work represented. The chaste Japanese work artistically arranged in the centre first caught the eye of the visitor, while at the sides were seen rich embroideries and lovely delicate lace with a touch of gold and silver, designed and worked by Indian ladies. There were also to be seen the pure white infant garments worked to perfection, samples of kolam drawing so peculiarly Indian, specimens of mending and patching, darning and knitting, all having their own place, with a blaze of embroideries and crewel work, each school vying with the other in displaying its talent of work, art and design. I noticed the little hands at their first efforts at kindergarten and beadwork, and side by side were seen works of more experienced hands at various stages of development. The exhibits that attracted most attention and which formed a unique feature of the Exhibition were
sent by a number of widows from the Dharamsala at Waltair, an institution for widows under the patronage of the young widow Ranee of Wadwan. The work was a touching appeal to the hearts of the people. A widow herself, the Ranee has devised, and is conducting, this most benevolent undertaking for widows. Could not something more be done to ameliorate the deplorable condition of the poor despised widow—to give her hand some fitting work, her head some thought and a purpose to live for? An exquisite bit of lace by an Indian lady, designed after the pattern of a mural carving from an Indian temple, also attracted a great deal of attention. It was a beautiful specimen of the blending of Eastern and Western work. I was asked by one of the visitors whether Indian workmanship had not suffered by the introduction of Western Art. I was able to reply that Indian Art, instead of suffering, had received an impetus in the right direction, and that the embroidery work in particular showed greater taste and finish without losing its purely Oriental character. More than thirty schools were represented at the Exhibition. I should not fail to mention the work of the Anjuman, of Mr. Margoschis's Art and Industrial Schools at Nazareth, of Mrs. Firth's Gordon Refuge and Industrial School, and of the Reformatory. Exhibitions of this kind give a great stimulus to needle and industrial work, and to the Madras Branch of the National Indian Association belongs the honour of taking the lead in this most useful undertaking in India. The success of this particular Exhibition, I need hardly add, is almost entirely due to the efforts of the Vice-President of the Association, Mrs. Grigg.
On the departure from India of Sir Andrew Scoble, the retiring Legal Member of the Viceroy's Council, a large evening party was given in his honour at Bombay by Mr. Madhavdas Raghmathdas, who has exerted himself so much to promote widow re-marriage. The bungalow and compound were brilliantly illuminated, and the whole scene was very gay and pleasing. Among the guests were distinguished representatives of all the chief races of Bombay.

Another farewell evening party was given to Sir Andrew Scoble by Mr. and the Misses Kabraji, at Bella Vista, the residence of Mr. K. M. Heeramanek. This beautiful house was grandly decorated for the occasion. The party included Mr. Justice Scott, who had not yet left Bombay, and several other Judges of the High Court. Vocal and instrumental music was given at intervals by the Misses Kabraji, Lady Morland, Mrs. Hamilton, Mrs. Uloth, Mrs. J. Cowasji Jehangir, Mrs. Squire, and Mr. Marshall Reid.

We are glad to learn that the Jain community have held lately a conference at Nasik, at which several practical measures were discussed, such as reducing the expense at marriages, the promotion of education among Jain youths, the establishment of dispensaries, &c.

A remarkably interesting exhibition was held at the end of March at Jubbulpore in connection with technical training. Sir Alexander Mackenzie, K.C.S.I., when Chief Commissioner of the Central Provinces, had urged the importance of rendering the system of education in schools wider and more practical. In consequence, drawing was introduced into the Normal Schools, and, later, into nearly all of the primary schools, by means of the teachers who had been trained in this art. It was found that the teaching of handicrafts was not specially desirable at present, but a system of Hand and Eye Training, by means of which the faculties of boys would be generally developed, was adopted. It is based on a system employed by the London School Board.* Mr. Munro, the Inspector-General of Education, has taken up the matter with great energy. At the opening of the Exhibition he explained how the system had been started and carried out in the schools, and we are glad to give the following extracts from his speech on the

* "Hand and Eye Training." By George Ricks, B.Sc. (Lond.). Published by Cassell & Co.
occasion: "The object of the scheme is to cultivate the perceptive powers by actual seeing, hearing, and feeling, to quicken the faculty of observation, to cultivate manual dexterity, and a sense of harmony and proportion. Instead of making our boys the passive recipients of often ill-digested facts, we endeavour to encourage action and execution, by planting in the mind some rudimentary ideas of construction and mechanical contrivance. Professor Huxley says: 'The old method has the effect of being too bookish and too little practical. The child is brought too little into contact with actual facts and things, and as the system at present stands it contains next to no education of those particular faculties which are of the utmost importance to industrial life. I mean the faculty of working accurately, of dealing with things instead of words.' If this is the case in England, how much more is it the case in India? . . . Drawing is the basis of our scheme. In fact, as I have said before, drawing may be said to be the foundation of all the arts. The various branches of our system, viz. woodwork, clay modelling, cardboard work, and designing on paper are all adaptations of drawing . . . The rapidity with which drawing has spread all over these provinces since we have taken steps to encourage it is astounding. We seem to have hit upon a rich vein of talent hitherto unknown. May we venture to hope that its discovery will lead to a revival of the ancient artistic taste of this country, the decadence of which is so universally deplored! It should be remembered that manual training is not technical education. Technical education is generally understood to mean special training for some particular trade or art. We make no attempt to teach any special trade. Our aim is, by a few simple manual exercises, so to train the faculties of our students, that when they leave school they may not be altogether ignorant of the use of instruments, may be dexterous with their fingers, and may be able to draw a straight line. We also contend, that the manual training received in our schools, promotes the general intelligence of our scholars, so that whether they take to trades, or whether they enter the supposed paradise of pen and ink in the Government office, they will be abler men."

At the Exhibition specimens were shown of paintings, drawings, wood-work, clay-modelling, cardboard work, designing on paper, kindergarten occupations, needlework, embroidery, &c., the handiwork of the teachers and pupils in the Central provinces and of a High School in Bhopal. The exhibits were arranged with great taste. The Bombay Gazette writes: "Mr. Munro, the indefatigable Inspector-General of Education, is to be congratulated as to
the happy results of his elementary technical education.” It is much to be desired that in every school in India the same idea could be carried out, so that not only the intellect, but the senses, the imagination, and the constructive powers should be carefully trained, and that thus a fuller and more healthy development might be the result of school life.

A meeting of Indian ladies was held a few weeks ago at Lahore, at the house of the late Rai Bahadur Kanyalal, to express their thanks to the Government of India for passing the Age of Consent Bill. Srimati Hardevi, in an effective speech, said that she had long urged that Government should help to prevent early marriages, and that she was rejoiced that the proposed measure had now become law. On several occasions she had written on the subject in the Indian Magazine (then called the Journal of the National Indian Association). She referred to the earnest labours in this cause of Mr. B. M. Malabari, and expressed her confidence in the sympathy of the Indian Government with regard to social questions.

We have received an interesting account of a meeting of Indian ladies and school children held in March, at Jamnagar, Kathiawar, for the purpose of expressing their gratitude to Mrs. McClelland (on her return to Europe) for the sympathy which she has shown, during her stay of fourteen years in that State, with regard to female education. The building in which the meeting took place was tastefully decorated with flowers and evergreens. His Highness’s band was in attendance; the girls were in their best holiday attire. The headmistress of the school, Adibai, assisted by Nehetaji Jeyshanker, had taken charge of the arrangements, under the direction of the enlightened and popular Dewan. Mrs. McClelland, and two friends who accompanied her, were received at the entrance by the wife of the Dewan and another lady, and while they were being conducted to their seats the whole audience remained standing. Then Adibai, the school-mistress, explained in a short speech the purpose of the meeting, and told of Mrs. McClelland’s exertions on behalf of education. Thirteen years ago there was only only one girls’ school, with 125 pupils, maintained at a cost of Rs. 300 annually. Mrs. McClelland immediately identified herself with female education, and devoted her leisure to its advancement. She was a regular visitor to the school, and she encouraged the girls in various ways. There are now three schools, with attendances of 700, at an annual cost of Rs. 3000. Mrs. McClelland has also helped to secure training at the Rajkot Training-College for some of the teachers. She has
proved a real friend to the Jamnagar ladies, and they all lamented her departure. Other Hindu ladies also spoke, and an eloquent address was delivered by Pandita Jamnabai upon the importance of education. An English address to Mrs. McClelland, printed in gold letters on fine paper, was next read, and also a translation in Gujerati. The two addresses were presented in a silver casket of Cutch workmanship. In reply, Mrs. McClelland said:

"Dear Vijli-laxmi, ladies and friends,—I cannot find words to express how deeply grateful I feel for all your kindness. God has created us to help and oblige one another in this world. I have but performed a duty in doing what little I could for female education, and expected no reward. Ever since we came to Jamnagar, fourteen years ago, every one, from Maharaja Jam Saheb downwards, has been so kind and good to us, that it has been a pleasure to live here. I shall treasure the address you have presented to-day as a mark of your kindly feelings, and I thank you all very much for it, as also for the beautiful casket in which you have placed it."

The reply was translated into Gujerati. Some of the school girls afterwards gave some songs, and the proceedings ended with the usual distribution of pan supari, garlands and flowers. Mrs. McClelland and her friends were escorted to their carriages by the principal ladies, and they drove away in a shower of flowers. The day will be long remembered in Jamnagar, and it is most gratifying to hear of Mrs. McClelland's genuine friendliness, and her many marks of kind interest during her long residence among the people of this small and distant State, as well as of the feelings called forth by her sympathy, to which such graceful expression was given.

Miss Dix Hamlin, who has given such effectual aid to Pundita Ramabai in the organizing and extending of the Sharada Sadan, now established at Poona, is on her way back to America. On passing through London she kindly spoke at the Annual Meeting of the National Indian Association. Miss Dix Hamlin will now exert herself again in America for Ramabai's institution.

We have the satisfaction to note that his Highness the Maharaja of Benares has become a Life Member of the National Indian Association by making a payment of ten guineas.

PERSONAL INTELLIGENCE.

In the First Periodical Examination of the I.C.S. Selected Candidates of 1890, the Indian candidates stood in the following order of merit:—S. C. Mukerjee, 2nd; M. Yusuf, 4th; M. Ghose, 16th; A. A. Ghose, 23rd; J. A. Ezekiel, 35th; G. D. Madgarkar
(who had missed a term at Oxford owing to a severe accident), 42nd. The Sanskrit prize, of £10, was awarded to S. C. Mukerjee; the Arabic prize, of £10, to M. Yusuf.

Mr. J. N. Banerjee has passed his Third Professional Examination for the License of the Royal Colleges of Physicians and Surgeons, Edinburgh, and of the Faculty of Physicians and Surgeons, Glasgow.

The following have passed Examinations (Medicine) in the University of Edinburgh. First Professional Examination: D. N. Chatterjee, in Chemistry and Practical Chemistry; M. G. Naidu and D. N. Turkhud, in Chemistry, Zoology, and Botany. Second Professional Examination: D. N. Turkhud, in Anatomy and Physiology; M. Nair, in Anatomy, Physiology, and Pathology.

Pestonji Ukerji has passed the Final Examination of the Royal College of Physicians and Surgeons of Edinburgh.

P. Deb has passed in all subjects of the Medical Preliminary Examination of the University of Edinburgh.

At the Levée held on May 13th by the Duke of Connaught and Strathearnie, K.G., the following Indian gentlemen had the honour of being presented to His Royal Highness:—Kumar Shri Chhatrasingjee, of Rajpипла, by the Secretary of State; Mohamed Ahmed, Mohammed Zahoor, Abdul Majid Khan, Sultan Sayyid Saadat-Hosein, Sirdar Gurcharn Singh, son of Sirdar Basant Singh Sandhanwalia, of the Punjab; Mahmoud Hasan; Dr. E. O. Patel, Chief Medical Officer, Rajpipla State, all by the Political A.D.C. to the Secretary of State.

Arrivals.—Nawab Mehroud Ali Khan, from Rampur; Kumar Shri Chhatrasingjee, Rajpipla State; Kanwar and Kanwari Harnam Singh Ahluwalia and two children: Mr. W. C. Bonnerjee; Mr. K. M. Chatterjee; Mr. Furdoonjee Pestanjee Taleyarkhan and Mr. Furdoonjee Sorabjee Taleyarkhan; Mr. R. R. Parakh; Mr. — Mody, Mr. M. M. Bhownaggrce, C.I.E., Mr. Manockshaw D. Doctor, Mr. N. R. Chichgar, Mr. K. — Chichgar, Mr. B. R. Bomonji, Mr. M. M. Murzban, Mr. M. K. Hiramanek, Mr. S. Z. Ahmed, Mr. Syed A. Hassan, Mr. Nazarat Hassan, Mr. M. P. Shroff, Mr. Arjan Singh, Mr. S. Zahir Hussain, Mr. M. Shere, Mr. Hafiz Muniruddin Ahmed, Mr. S. Ahmed, Mr. — Tyabjee, Mr. Gulam M. Ahmed, Mr. and Mrs. Merwanjee Tarachand, Mr. Sarat K. Mullick, Mr. S. C. Mahalanobis, Mr. — Dehlavia, Mr. Ali Mahommmed.

Departure.—Mr. S. B. Sarbadhicary.

We acknowledge with thanks the Report of the Kumbulialolah Boys’ Reading Club and Lectures delivered to the Club; Rama-vijaya—the Mythological History of Rama (Bombay, Durbashi & Co.); the Report of the Annual Meeting of the Raniabai Association (Boston)—the Report of the Administration of Travancore, 1889—1890.