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IN AID OF
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NOTE BY THE EDITOR.

In beginning a new series of this periodical, under the title of the Indian Magazine and Review, we again take occasion to recal very briefly those chief objects which we have steadily kept in view for many years. They are as follows:—

1st. To supply trustworthy information respecting life in India, so that that life, in its various phases and forms of development, may become more intelligible and more familiar to our English readers; to point out the deep interest underlying much that strikes the superficial observer as merely strange and curious; and to collect facts relating to all parts of the country, and to its many distinctive communities.

2nd. To chronicle progress of a gradual and steady kind in regard to social reforms in India. The present marriage customs, for instance, appear to be attended with serious evils which affect in many ways the public welfare. Considering that any lasting changes must come from the people themselves, it seems important that at the present stage of the question it should be discussed as freely and as widely as the nature of the subject allows. We hope therefore that our correspondents in India will assist us by explaining the views that are there held on both sides, and we shall be always glad to be informed of examples of courage in acting up to conviction in social matters.

3rd. To promote female education. We have consistently urged the very great importance of sound culture for the women of India. Happily the old prejudices are lessening, and facilities for instruction are becoming more general.
Hence there is now much more to report than of old. It becomes difficult to give even an outline of educational progress within small limits, but we shall be prepared to reserve some pages for this kind of information, which cannot but have interest for those who are convinced of the value, in every country, of mental and moral development.

While these are our main lines, we shall not neglect the tastes of the general reader, and we shall include some articles, having only an indirect bearing upon India, but which, as representing English forms of thought or activity, may prove attractive to readers in that country.

With thanks to our contributors in the past, whose knowledge and experience in the Indian field have proved of great aid and value, we ask again, for their kind co-operation, as well as for that of many others who may be willing to help us. May the New Year tend to secure more and more union and mutual understanding between the people of Great Britain and of India!
EDUCATION OF INDIAN WOMEN.

The following interesting Paper was read by Mrs. Brander, one of the Inspectresses of Girls' Schools, Madras, on December 11th, at a drawing-room meeting of the National Indian Association, held by kind permission of Lady Lyall, at 18, Queen's Gate, S.W. Among those present were the Lady Hobhouse, Sir Charles Turner, K.C.I.E., Lady Meade, Mr. and Mrs. Arthur Brandreth, Miss Farquharson, Mrs. Carmichael, General Macdonald, Mr. Thornton, C.S.I., Mrs. Woodrow, Mrs. Scott, Miss Plumptre, Miss Sorabji, Mr. Maurice Macmillan, Mr. Lionel Ashburner, C.S.I., Mr. Martin Wood, and many others interested in the subject. The Chair was taken by the Right Hon. Sir Mountstuart E. Grant-Duff, G.C.S.I., who introduced Mrs. Brander as follows:

The Chairman: I had very great pleasure in accepting Lady Lyall's kind invitation to this meeting, held under the auspices of that excellent institution, the National Indian Association. More than twenty years since, when that very able man, Lord Napier and Ettrick, was presiding over the Government of Madras, he wrote to the Duke of Argyll, then Secretary of State for India, to ask him to send out a lady to take charge of the Normal School for the training of girls as teachers. The Duke took a great deal of trouble in the matter. At last there appeared at the India Office a young lady whose success was so great that she might have entered in her diary the words, *Veni, Vidi, Vici*. She received the appointment, and was introduced to Lord Napier in appreciative—I may say in highly appreciative—terms. Events subsequently proved that these terms, however appreciative, were correct. When I went to Madras some years later, Miss Bain, who had become Mrs. Brander, had acquired a reputation for sagacity, intelligence, and all the qualities which a Government servant should possess. I can therefore introduce her to you on this occasion. I venture to prophesy that her paper will give great pleasure to the meeting, and that it will be found to be singularly informing, as well as singularly bright. Holding, as I do, the opinion that one should never prophesy unless one knows, I may state that I have taken the precaution to read the paper.
MRS. BRANDER'S PAPER ON THE EDUCATION OF INDIAN WOMEN.

I most heartily wish that some one more competent than myself had been asked to address you on the large subject of the Education of Indian Women. My reason for acceding to the request that I should do so is, that I have received so much cordial sympathy and substantial help, in my work in India, from the National Indian Association, that when the Committee asked me to read this paper I could not refuse.

I propose to speak of the education of girls in India under the following general heads:—

1. The attitude of the Natives of India towards Education for Women.
2. The necessity for it.
3. Girls' Schools in Madras.
4. Difficulties in connection with them.
5. Remedies.
6. Inspection.
7. The Progress of Girls' Education in India.
8. The value of Aid for it.

1. It is, no doubt, well known in England that modern education amongst girls in India is of very recent growth. Twenty years ago the general attitude of Indians towards it was distinctly antagonistic. Hindu fathers would say frankly that they did not wish their daughters to be educated, and the mothers believed and would assert, that early widowhood or death would be the portion of girls who so far departed from the customs of their forefathers as to learn to read and write. Enlightened husbands, who taught their young wives, were persecuted by the other members of the family, and difficulties and obstacles were thrown in the way of the attendance of girls at school. Gradually this spirit of active opposition gave way to one of apathy. Girls were allowed to learn although not encouraged to do so. "When the establishment of a school was urged, even as lately as five years ago, fathers would say, "If Government will open and support it, I have no objection to send my daughters!" practically saying, "if others will take all the trouble and all the expense, I will permit my daughters to be educated." But happily this apathy is fast passing away. In the Madras Presidency, the part of India which I know, there is still too
much indifference on the part of Indian parents, but much has been thought, spoken, and written by Indians, of late years, on the subject of girls' education, and a real and growing interest has been aroused, especially among educated men. Many of these are now grateful towards, and willing to co-operate with those who are working for the education of girls, and some have taken active steps themselves for its advancement.

2. It is sometimes urged that we should not press forward female education in India, but should wait until Indian public opinion demands it, and until the people generally are willing to pay liberally for it. I do not think this opinion is held by those who have lived and worked among Indian women. They feel that the demand cannot arise until a taste for education has been to some extent aroused among the women, and a wish for educated wives, mothers and daughters among the men, and these can only be created by experience of the pleasures of education, and of the companionship of educated women. Of late years it is no unusual thing for Hindu girls to say to me, “I had no idea it was so enjoyable to learn,” and for Hindus to admit that their wives and daughters have become more pleasant companions since they have made progress in their studies. This is surely a most important matter. There is no question about the education of Indian men. They are and will be educated, and unless the women are also taught, the great gulf which already exists between the men and women in an Indian household, will widen instead of narrowing, and the women will be more and more degraded into mere household drudges. The ignorance of the mothers of course re-acts upon the children, and nothing worthy of the names of home training and home life are possible. Much has been written during the past year by the Supreme and Local Governments of India and others, regarding moral training in Schools and Colleges. In adding my small contribution to the rest, I ventured to dwell principally upon the inadequacy of moral training in educational institutions, while such training was almost wholly absent from the homes and to urge that every effort should be made to educate and train Indian women, so that they may take their true position in their homes, and exert a thoroughly good influence there.

If we think over the many evils that afflict Indian society—infant marriage—child widowhood—the seclusion of women
excessive expenditure on jewellery and marriages, we see that most of these relate to women, and it is almost certain that these social evils will be ameliorated and gradually abolished, when the women are educated. During the present controversy regarding infant marriage, it has been said that the education of girls is almost impracticable as long as infant marriage prevails, but perhaps it is truer that infant marriage and other kindred evils will never quite vanish until girls are educated, and the women can, to some extent, speak and act for themselves. Instances of this are already before us in Ramabai and Rukhmabai, and there are other examples which never came before the world. Among my own pupils in the Training School, there was one who refused to marry the husband chosen for her, because he was uneducated. "Why!" she said, "he has never passed an examination," and she locked herself into a room, and refused to come out or eat or drink. At last she told her parents to send for me, and when I understood the state of affairs, I advised them to allow her to remain unmarried until they could find a more suitable husband. They consented to this and she eventually married a doctor. In another case a little Brahmin girl, in one of my Government Schools, became a widow before she had even seen her husband. Naturally she could not mourn much for him, but she was in despair because her head was to be shaved. I interceded for her locks, not only then, but year after year, and they were always spared. When she had passed through the school course, I obtained her father's consent to appoint her as a teacher, and she was very happy and successful in her work, until the time came when she must be shut up at home. This was a sad trial for her, but her brother, who had received a good English education at the Kunbakonum College, took her to live with him, and I hear that she is very happy there, and that her head has never been shaved!

As much as possible, we train and employ widows as teachers, and this raises their status in the family, and provides them with happy employment. I know one Brahmin widow who has not only been educated and trained as a teacher, but has also had the courage to marry again, and the good fortune to meet with a most respectable Brahmin anxious to marry her.

It seems therefore certain that the most powerful lever that we can employ to raise the women of India, and the most certain means of eventually solving social problems there, is Education.
My own experience of educational work in India has been confined to the Madras Presidency, and, with your permission, I will give a brief account of it. For five years I was Superintendent of the Training School for Mistresses in the town of Madras, and for the last ten years I have been Inspectress of Girls' Schools, and also, with a few intervals, one of the Hon. Secretaries of the Madras Branch of the National Indian Association.

Of the 21 Districts of the Madras Presidency, all, except those on the West Coast and the Nilgiris, have, at one time or another, been under my inspection as regards their Girls' Schools. The girls' schools of the other Districts were formerly under Inspectors. In December, 1888, however, the Inspectorate was re-organised; another Inspectress, Miss Carr, was appointed, and the Girls' Schools of the whole Presidency were divided between us. Since then my circles have included the 13 Northern and Central Districts, and Miss Carr's the equally extensive Districts of the South and West.

The principal agents who establish and carry on girls' schools in our Presidency are Missionaries, Government, Municipal Councils, Local Fund Boards, and private persons. The missionaries deserve all honour, as the first who began the work on at all a wide scale, and many of their schools are most successful and good. Government, Municipal, and Local Fund schools are established chiefly in backward places, where other agencies are not at work, but sometimes these Councils and Boards open schools where mission ones already exist. When they do this, it is in order that the girls may be sent to a school where Christianity is not taught. A few schools have been opened by the liberality of Rajahs and Ranas, and a few by private persons who hope to make a livelihood by means of them.

Our scholars are Hindus, Muhammadans, native Christians, and Europeans.* An Indian girls' school is almost always a pretty sight. The buildings vary from substantial many-storied brick buildings, of a comparatively European pattern, furnished with chairs, tables, benches, and blackboards, down to a leaf and mud shed, where the children sit on the ground. The former schools are supplied with good maps, and other

* Note.—No account was given of the Education of Europeans, because the National Indian Association works chiefly for Indians.
The children use printed books and English slate; but in the latter, cadjan, or palm leaf, books, and takhtis, or wooden boards for slates, are often used.

The attractive feature in the schools is the pupils. They are almost invariably graceful, pretty, little women, in bright-coloured picturesque raiment, and, as we get to know them, their docility, intelligence, and eagerness to please, cannot fail to win our interest. They are very earnest about their lessons, and as one goes round a class, marking their sums right or wrong, or inspecting their needlework, their bright black eyes search one's face to see if they have succeeded. I often hear them whisper to each other such confidences as "She said mine was good"; "What did she say to you?" When a girl fails, a burst of tears is by no means unusual, while the faces of the successful beam with pleasure.

The subjects taught in an Indian school are much the same as those taught in England. In the case of girls, we give special attention to hygiene, domestic economy, needlework, household accounts, and such other subjects as will be useful in their home life. They are skillful with their hands, and learn to write, draw, and sew very neatly.

**Difficulties.**

The conduct of a boys' school in India is comparatively simple and easy, because the parents being eager to have their boys educated, send them regularly, and pay good fees, and because much of the teaching is in English. But the management of girls' schools is attended with many difficulties.

The majority of the parents are indifferent to the education of girls, and will not send them regularly. Mothers keep them at home on the most trivial pretexts. Every festival, fast, marriage, funeral, or other ceremony is considered a sufficient reason for absence, and when to these are added absences from necessary causes, such as illness or bad weather, it often happens that the little pupil is absent more often than she is present.

Another great difficulty is, that an Indian girl's school life is so short. It often comes to an abrupt termination when she is only seven or eight, and seldom or never lasts beyond her twelfth year. In fact, she is withdrawn from school just when she is beginning to take an interest in her lessons, and to make progress in them.
A third difficulty in conducting girls' schools is the multiplicity of languages. In my range we have to provide for instruction in English, Tamil, Telugu, Hindustani, and Uriya. School-books, maps, notices and examination papers are of little use until they have been translated; teachers knowing the different dialects must be taught and trained by those who can speak them, and often it is necessary to have two departments, and a double set of teachers in one school, in order that each pupil may learn her own language.

Another great drawback is the difficulty of securing the services of capable and suitable teachers. School-mistresses rather than masters are urgently required for Indian girls' schools, and yet the number of mistresses is so limited that, at present, the majority of the teachers are masters. In a country where the women are secluded, it is not unnatural that parents dislike to place their daughters under men-teachers. In India they generally refuse to do so, unless the men are very old, and then it often follows that they are decrepit and ignorant, their chief idea of teaching being a liberal use of the cane.

A further and ever-present difficulty is the expense of girls' schools. The majority of parents do not value education for their daughters sufficiently to pay for it, and although we have introduced fees, they are too small to be of any real use in supporting the schools. Almost the whole expense therefore falls upon the managers, until the school has qualified for Government aid. Government grants to girls' schools are very liberal, but, notwithstanding this, Managers often lose a great deal of money by girls' schools, and it is almost impossible to derive a profit from them. This accounts for the few girls' schools started by native enterprise, and for the frequent closing of private schools for want of funds.

Remedies.

We will now turn to the brighter side of school-girl life in India. In Madras we are endeavouring to meet the above difficulties in the following ways:

As regards the languages, it is sometimes urged that, as English has become the language of the men's colleges, and very widely of the boys' schools, it should also be rapidly and extensively introduced into girls' schools. This would in many ways be convenient, as it would do away with the necessity for translations for the study of the vernacular by
European educational officers, and would simplify educational work among Indian girls. Practically English is being introduced into the higher schools for girls. The majority of schoolmistresses and many native Christians learn it. There is a demand for it among the women of high-caste families, and it is required at the matriculation examination which girls are now beginning to attend. In course of time a knowledge of English will no doubt become general among Indian girls and women. It will be useful in facilitating intercourse between them and ourselves, and in opening to them a much wider and better literature. But there is another side to the question, and I think that any undue encouragement of English to the neglect of the Indian languages is much to be deprecated; since the latter are the mother-tongues of the people. Their conversations at home, their lullabies, their proverbs, and their folk-lore, ought surely to be in their own mother-tongue and not in a foreign language. Again, if the vernaculars are neglected in the schools, they will degenerate, and become less refined.

With regard to the frequent absences from school, we find that much can be done to check these by enlisting the interest of parents and pupils in the school work. Parents are encouraged to visit the schools, and to be present at inspections, and at distributions of prizes. The elder girls often become so much interested in their studies, that they will not be absent even when they are ill. Many a little fever patient have I advised to go home from inspection, only to be met with the petition to allow her to remain until she knew if she had "passed"! Attendance prizes do much to induce girls to attend regularly, and gifts of old Christmas cards, for a month's regular attendance, have proved very successful. The prizes and cards sent to me by the National Indian Association have been utilised in this way, and so popular are they, that I receive applications for them, not only from my own teachers and assistants, but also from Inspectors and teachers of boys' schools. The introduction of fees has also done much to steady the attendance. Though a mother may pay only 6 pies (about three farthings) a month for her child, she sends her more regularly to school, to get the good of the three farthings.

To prevent the early removal of girls from school, we have found the award of small scholarships highly successful.

It is true that an Indian girl must leave school when she
is about twelve years old, but parents are very apt to take them away as soon as they are old enough to be useful in housework, that is, when they are eight or nine. A small scholarship awarded them, and increased from year to year, for success in examinations, is often sufficient to keep the girl at school for two or three years longer. Government awards such scholarships in Government schools, and has lately offered grants towards them in aided schools, but Government aid for this purpose is strictly limited, and additional funds are much required, and can always be usefully spent. In Madras the sums we give are small, varying from 4 annas (about 6d.) to Rs. 3 (or 6s.) a month, and we require the holders to continue to pay school fees. Small as these scholarships are, they answer the purpose, and many a girl has received three or four years of additional education by means of them. But the inevitable day comes only too soon, when the little scholar must be withdrawn from school, and shut up in her home. It comes just at the time when she is most keenly enjoying school life, and making good progress in her lessons, but it is inevitable, and must be submitted to. When I first became Inspectress, I used to think that these girls had learned enough to be useful to them in after-life, and that, if they went no further, they would retain what they had learned. But experience has taught me otherwise. Pupils who have left school often come back to see me at the yearly inspections, and to my questions as to what they were reading and doing, I found to my dismay that they were doing nothing. "No! I never open a book; I have no books; I do no needlework! there is no one to help me," were answers that I received again and again. I would then sometimes examine them in their former knowledge, and would find, that, in the one or two years that had elapsed since they left school, they had forgotten almost everything they had learnt there. There were happily exceptions, but this was the rule.

It was this experience that impressed upon me most forcibly the necessity for some home education, not only to carry further the education given in the schools, but also to prevent the little knowledge gained there from being lost. As is probably known, the National Indian Association at Madras has led the way in the matter of thorough Home Teaching. These Home Classes are modelled somewhat on the lines of
Zenana Missions, with the difference that religion is not introduced, that the classes are placed under Government inspection, and receive Government aid, and that fairly high fees are charged. These classes were begun seven years ago, with one teacher and a few pupils. They have now four trained teachers, under an excellent Superintendent, and teaching between forty and fifty pupils. We endeavour, as far as possible, to secure pupils when they leave school, so that no time may be lost, and their knowledge may not be forgotten, but we have an increasing number of pupils among the best and most refined native families of Madras, from which the girls do not, as a rule, attend public schools. Every effort is made to give a thorough and practical education, and such a one as will be useful to the girls in their own home life. Needlework, especially the making and mending of clothes and linen actually required in the household, receives much attention. Ornamental work of many kinds is taught, and the pupils are trained to like good patterns and colouring. Arithmetic is taught with a special view to household accounts and bazaar bills. English is very popular, and many of the pupils can now speak it with some fluency. The ordinary subjects, of languages, geography, history, hygiene, &c., are continued from the point at which they were dropped at school, and the pupils are encouraged to subscribe for good newspapers and magazines, and to enlarge their minds by general reading. Some learn music, for which they pay an extra fee. During the last and present years, prizes have been offered by Miss Manning and by the National Indian Association here, for essays to be written by the more advanced pupils, on some subject connected with home life. Last year we chose the subject of "A mother's management of her children." Seven pupils elected to write, and, as most of them were young mothers themselves, the subject was appropriate. The competitors made the theme a matter for thought, reading and conversation with their teachers throughout the year, and one young Brahmin lady said to me, "Even if I do not get a medal, I shall be glad I tried, for I know now how to manage my children." The subject for this year's essay is "Household management."

The establishment of these classes has led to increased intercourse between European and native ladies. Once a
month I have a ladies' party, and other English ladies have pleasant receptions at their houses from time to time. The home pupils are our most frequent guests, and occasionally they invite us to their houses. The mother of one of our pupils said to me recently, "If my daughter received no lessons from the Home teacher, I should still pay the fee, in order that the teacher might bring her to the receptions." One excellent result of the Government aid given to the Home Classes, and of the example set by the National Indian Association classes is that missions are beginning to place the secular portion of their zenana work under inspection, with the effect that it is much more thorough than it used to be, and that higher fees are charged for it. In the town of Madras, the Free Church of Scotland and the Church of England Zenana Missions, and in the Krishna District, the American Lutheran Mission, have done this. Some ladies in other missions wish to do the same, but have hitherto found it impossible to induce their pupils to pay the fee required by Government.

The National Indian Association however continues to lead the way. Miss Carr, who is Hon. Secretary of the Branch Society at Coimbatore, has established home classes there, and at Salem, and in my own range two have been opened at Nellore and Cuddalore. In the latter place their success is due to Mrs. Benson, the wife of the Judge there. She has recently written, "The Home Classes here are going on pretty well. The caste teacher is a favourite in the different families. I hope to get the pupils to visit me at my house soon. We are very anxious to extend the classes, engaging a second teacher. I hope this may be done when the first Home Classes celebrate their first birthday."

It will thus be seen that Home Classes are spreading throughout the Madras Presidency, and this is a most hopeful sign. If a network of such classes were established throughout the country in connection with all the good girls' schools, girls could continue their studies notwithstanding their early withdrawal from school, and the problem of how to educate Indian women would be practically solved.

The chief difficulty in the way is the expense of Home Classes. A system of house-to-house teaching cannot but be expensive. Government gives liberal aid, and we insist upon fees which to the ordinary Hindu mind are very high for
women! The National Indian Association has, however, been very successful in the matter of collecting and increasing fees. In the Madras classes the fee collection has more than doubled during the past two years, and amounted last year to about £70. Donations and subscriptions are also received from Europeans and Indians in India for the support of the classes, and it is hoped that in time they will become self-supporting. At present they are not so. We are extremely careful to secure the services of well-educated, trained, and refined teachers, and where there are many classes, a capable Superintendent is necessary to secure efficiency. Prizes and medals for essays, are also given. The expenses, therefore, are not small, and additional funds are much needed, to enlarge classes already founded and to establish new ones. It is sometimes urged that Indians themselves should bear the whole expense of these classes, and there is no doubt that in time they should do so. We keep this aim before us, and our fourth teacher in Madras was appointed on the condition that the fees of her pupils and the Government grant together should cover her salary. Thus she is no expense to the Association. By employing less capable teachers, and by dispensing with superintendence and prizes, the classes might be made self-supporting, but they would be much less efficient and useful, especially as regards the influence exercised over the pupils.

With regard to the teachers in girls' schools, while much still remains to be done, satisfactory progress has been made of late years. Training schools for mistresses have been established and improved; liberal Government scholarships are granted to qualified girls who come for training; and Government even gives guardian allowances to those who come from the country to Madras, so that they may be accompanied by their mothers or other responsible guardians, who make homes for them while they are under training. The Presidency Training School for Mistresses in Madras is doing most useful work, under Miss Pratt, who was trained at Whitelands Training College. The school is in a good building, standing in a large garden, where a tennis-court and other means of exercise are provided. In this school, Hindu, native Christian and European school-mistresses are trained. In the Hobart School, in another part of the town, a class has been formed for training Muhammadan school-mistresses, and this is also making good progress under
Miss Pratt's supervision. There are also, in my range, four Training Schools under Missions, where native Christian women are prepared as teachers. Much is also being done to improve the masters in girls' schools. Somewhat younger men are now appointed, and they are required to qualify themselves for their work, by undergoing training in the Normal Schools for men.

For mistresses in Madras, a Teachers' Association has lately been formed. Its objects are, to stimulate an interest in, and to promote a knowledge of, the art of teaching, and to encourage a social spirit and co-operation among the members of the profession. Almost all the lady managers and school-mistresses in Madras have joined the Association. Meetings are held once a month. Papers on educational subjects are read and discussed; model lessons are given; and occasionally social gatherings are held. A lending library of educational books and magazines and a museum of objects useful for illustrating lessons have been formed. It is hoped that in course of time branch associations may be established in up-country stations, and that vernacular journals may be started. This would do much to spread a knowledge of educational work among those who do not know English.

It will thus be seen that the old and often ignorant and incapable masters are being gradually superseded by bright young mistresses, and younger masters, trained for and interested in their work. Government gives aid for scholarships and for establishing and maintaining Training Schools. We have also registered the Teachers' Association, and intend to apply for a Government grant for its Library. But Government aid is limited, and hedged in by many, though necessary, rules and conditions. Additional funds are therefore much needed, for scholarships, to enable teachers to undergo training; for distributing medals, educational books, patterns, and apparatus; and especially just now, to extend and improve the Teachers' Association.

(To be continued next month.)

Sir Charles A. Turner, K.C.I.E.:—Sir Mountstuart Grant-Duff, Ladies and Gentlemen. The Council has deputed me to invite you to move a vote of thanks to Mrs. Brander for the very interesting paper she has just read to us. It is unnecessary for me to bear testimony to the zeal and efficiency Mrs. Brander has displayed in extending and
organizing female education in the Madras Presidency, but having served with her in that Presidency, I may be allowed to congratulate her on the merited success which has resulted from her intelligent and judicious efforts. Mrs. Brander has rightly called attention to the necessity for a development of higher education among Indian women, to secure the happiness of Indian homes. She has also wisely insisted that it is the education of women on which we must mainly rely to achieve those social reforms in which so much interest has recently been exhibited in this country. In 1887 the Government of India consulted its officers as to the desirability of amending the Indian law of marriage in so far as it was affected by Anglo-Indian legislation. Sir Charles Sargent and other distinguished officials expressed their conviction that the most efficient remedy would be found in the extension of female education. It is satisfactory to many of us that Mrs. Brander has been able to give a good account of private as well as public institutions which have been established for this purpose. In the latest Report of the S.P.G. it is stated that in the Nazareth Division of the Tinnevelly District, the cost of Primary, Middle, and High Schools is met by fees and Government grants. In that division there is also a Female Training School and a Technical School for boys and girls. Though these institutions are not, I believe, as yet self-supporting, they are efficient. From the training school the first female candidates presented themselves for the matriculation examination of the Madras University, and achieved fair success, and the managers state that they are now not only in a position to meet the local requirements but have sent eight of their trained teachers to Madras. I ought to mention that the advance secured, by Mrs. Brander's efforts, in female education in the Madras Presidency has not been without its influence on the neighbouring State of Mysore. The Mysore Maharani's Girls' School has no less than 595 students with an average daily attendance of 372. No less than 390 of the girls are over the age of ten years. In four or five instances the husbands of girls educated in this institution have permitted their wives to return to the school to complete their education. In the same State there is a female training school which is attended, among other pupils, by 17 widows. The Maharani has established zenana classes for the ladies of the reigning family, which are conducted on the methods approved by Mrs. Brander. I have the pleasure to move a vote of thanks to that lady for the very suggestive lecture she has delivered this evening.

General Macdonald: Mr. Chairman, Ladies and Gentlemen,—I rise to second the vote of thanks which has been moved by Sir Charles Turner to Mrs. Brander. No
one can have listened to her interesting account of the present state of female education in India without being struck with the growing importance of her subject. An English lady who lived in a town in Southern India, in which there was a large college, told me some years ago, that nothing struck her more than the contrast between the Hindu Professors and their wives. Each year sees large additions to the number of educated men and an increasing need in the number of educated women required as their companions. Much however remains to be done; it is satisfactory to think that so much has been accomplished of late years. It is little more than ten years since Mrs. Brander, who had previously been for some years at the head of the Female Normal School at Madras, was selected for her present post of Inspectress of Girls’ Schools, and she has told us that during that period the number of girls under instruction in Madras has trebled. The standard has also risen considerably. The short duration of school life is, however, one of the difficulties on which she dwells. For some time to come this difficulty can be best met by a system of Home Teaching for girls that have left school, but that system involves expenses which cannot be fully met by the parents of the pupils. The National Indian Association are now endeavouring to raise a fund for Indian female education, and from this fund it may be hoped that allowances will be made to Mrs. Brander for home education, small scholarships, and other expenditure. I beg to second the vote of thanks.

The motion was carried unanimously.

Sir Alfred C. Lyall, K.C.S.I.: I trust that before we separate I may look for your support in proposing a vote of thanks to Sir Mountstuart Grant-Duff, who has taken the chair this afternoon. His interest in the subject of our meeting is shown by his having consented to preside—an interest which, I may add, is in some degree hereditary with regard to all that concerns the welfare of India; while I can personally testify that it has been strong and continuous for more than twenty years. No question can be of more importance to India than the question of education. Our aim, in this and similar movements, is to help forward the intellectual emancipation of the Indian people, and with this purpose to attack the fortifications of ignorance, behind which so many evils are sheltered, and which hold captive, so to speak, many fine minds and generous spirits that education may set free. What education can do for Indian women is no matter of mere speculation. We are beginning to see the effects in India; we can indeed see it here, for in this room, at this moment, are ladies who have proved that the intellect of Indian women is capable of being trained up to a high
European standard. And in the prosecution of these objects no one is better qualified to give us aid than Sir Mountstuart Grant-Duff. His high personal culture, his administrative experience in England and India, and the great attention that he has always given to educational questions, render his presence here to-day a material advantage and encouragement to this Association. I have much pleasure in moving the vote of thanks.

The motion was seconded by Lionel Ashburner, Esq., C.S.I., and carried unanimously and it having been briefly acknowledged by the Chairman, the meeting terminated.
NO CRIME.

The scene of this story is a village in the heart of one of the chief cotton districts in the West of India. The country round is flat, woodless, and uninteresting, but almost entirely under cultivation, as the population is very dense, and the soil the famous black loam, as rich and fertile as any in the world. Hardly a tree is visible, except immediately round the villages, which are from two to four miles apart, and in the hot season, when the crops have been harvested and the labourers have no more occupation in the fields, the great plain presents a very dreary appearance. But at the time of which I write, the cotton season was at its height, and the villages almost deserted. Many of the able-bodied men, and of the younger women had gone to seek hard but lucrative employment in the steam presses and spinning mills at the head-quarter town of the district, and all other hands were busy in the cotton fields, so busy that even the young children were taken out in the morning and left in rough hammocks tied to some bush or shrub, while their mothers were at work. Even the schools were half empty, and only a few women left at home to prepare the meals. At night the cotton fields had to be watched, so that agricultural life was at high pressure, like the mill engines themselves, for independently of the principal staple, the ordinary cereal and oil crops were ripe, and requiring to be harvested.

The village in which the drama I am about to describe took place in is a comparatively small, but by no means a poor one. The houses are almost all tiled, and many of them large and double-storied, the few shops in the little street have a well-to-do appearance, and the only poverty apparent is in the houses of the low castes outside the village. These are miserable enough, but their wretchedness is a good deal relieved by the little gardens surrounding them, in which are a few common vegetables and even flowers, some tobacco, and a profusion of long yellow gourds hanging over the thatch. Just outside the village gate is the temple, standing in the centre of a small clump of trees, manger, tamarind, and banian, and around several of the finest of the latter, masonry seats have been constructed, where the villagers assemble of
an evening, and discuss weather, crops, prices, and other local interests. Immediately beyond the temple is a house belonging thereto, and inhabited by Brahmins, and near at hand a large and well-built well, the resort, morning and evening, of the women of the village. To enable them to draw the water, which is some fifty feet below the surface, wooden frames are erected on the top of the well, and on these are fixed pulleys round which the ropes attached to the copper or earthen pots are lowered, and drawn up when full. In the event of the cord or the pulley giving way, an accident would be likely to occur, as these vessels are very heavy. It is astonishing how the women can lift them on to their heads, and how the slim, upright figures of the younger women can bear their weight.

In the house near the temple lived, some few years ago, a Brahmin with his wife and child (a boy about eight years of age), and a married brother of the woman's. On the morning this story opens, all of them were absent from home, excepting the mistress of the house. Her husband had been away for several days, her sister-in-law was on a visit to some relations, and her brother had been sleeping in another temple at the opposite end of the village. On his return home, soon after sunrise, he missed his sister, and waited some time for her, but seeing that the ordinary household work had not been completed as usual, he became alarmed, and went into the village to look for her. No one had seen her since the previous evening, and he then gave information to the Patel (head of the village). Search was then made, and about noon her body was found in the well. An inquest was held, and the enquiry adjourned for medical evidence after post-mortem examination. Information was then sent to the nearest Police Station, a few miles distant, and formal investigation was commenced by the Inspector. In a few day's time, this officer reported to his official superior (who happened to be ill at the time, and unable to visit the place himself), that a horrible crime had been committed, and a week later, the brother was standing before a magistrate charged with the wilful murder of his sister.

The Police theory was that the deceased was a woman of bad character, and that her brother, feeling himself disgraced, had come to the house during the night, and after a violent and noisy altercation with his sister, had strangled her, and thrown her body into the well. The evidence
produced in support of the theory disclosed a somewhat strong *prima facie* case against the deceased. The report of the inquest was not put into Court, but it was argued that the jury were so fully impressed with the grave suspicion attaching to the case, that they considered it necessary to send the corpse a distance of ten miles for post-mortem examination by the Medical Officer. Depositions taken by the Police proved the dispute during the night between the brother and sister, and though it was admitted that very few of the witnesses adhered to their original statements, the magistrate was informed that this was in consequence of a deliberate conspiracy on the part of the whole village to defeat the ends of justice by shielding the accused, who was a man of some position and importance. It was further intimated to the Court that a charge of concealment after the fact would be brought against the Patel and certain others.

In the record of the Police investigation, the deceased's little boy was shown to have said when first questioned, that he was sleeping in his mother's room when his uncle came in; that there was a quarrel between the latter and his mother, that he heard her cry out, and that he never saw her again. This statement was supported by two other witnesses. It was further shown that when the husband returned next day, he obtained the services of a certain Brahmin to cook his dinner for him, which he ate while the body of his wife was still unburnt, this being contrary to custom, and the circumstance being adduced to prove how unaffected he was by his wife's death. It was moreover argued from this that he had probably instigated the murder.

The certificate of the Hospital assistant was put in, which was to the following effect:

"There is a faint circular mark round the neck of deceased, and a mark apparently made by the knot of a rope under the chin and upper part of the wind-pipe. The part surrounding is ecchymosed. On opening the place where the mark was visible, blood is found extensively effused. The wind-pipe is much congested and bruised."

The Medical Officer considered that "death had been caused by asphyxia, the result of hanging or of strangulation."

The accused asserted his innocence, and the husband of deceased, their little son, and the Brahmin cook, all denied
having made the above statements voluntarily. The only witnesses who adhered to their first depositions were two men who said that they had been sleeping on the night in question at the temple near deceased's house, and that during the night they had heard cries, apparently of a woman. When asked why they were sleeping that night in the temple, they could give no information. Asked whether they had ever slept there before, they replied in the negative. Asked whether they had given information in the morning to the Patel, they said that they had forgotten to do so!

Upon such evidence as this, no Magistrate could do anything but discharge the accused, but certain of the circumstances were undoubtedly suspicious, and it was evident either that there had been a gross failure of justice, or that the Police had—innocently or wilfully—made up a false case, and further enquiry was ordered. The Police then applied for sanction to commit the witnesses for perjury; and matters were in this position when the European Superintendent returned from leave. He at once proceeded to the village, and remained there for several days making a personal and patient investigation of the whole facts. He ascertained that there was not a breath of suspicion on the woman's character, and also that a portion of her household duties had been performed on the morning of her death, thus setting at rest all suspicion of her having been murdered during the night. He moreover, after a short time, won the confidence of the little boy, who, it appeared, had been removed from his people and kept quite by himself for several days, till the poor child had learnt, and promised to repeat in court the story he was taught. The other witnesses also complained of having been ill-used by the Police. The Superintendent discovered also that the inquest report accounted for the marks on the deceased's neck by explaining them to have been caused by the grappling-hooks by which her body was taken out of the well. He then did what ought to have been done at first, viz.: caused the well to be emptied, and at the bottom, in accordance with the old saying, lay clear evidence of the real truth in the shape of a rope, a broken axle, and the metal water-jar which deceased had been using. It was clear that while raising the heavy weight, the axle on which the pulley turned had given way suddenly, causing her to be thrown into the water and drowned.

The first false steps in the case were the action of the
Patel in sending the corpse for post-mortem examination, in consequence of the mark on the neck; and the accidental omission of this official to send with the body the inquest report accounting for the marks. The corpse was sent in blind obedience to standing orders prescribing such course to be followed. When, however, the marks on a dead body can be accounted for by natural causes, discretion is allowed, which should have been exercised in this instance. The Police regarded this step as proving that the first impressions of the village authorities were against the supposition of accidental death, and when the Hospital assistant, having ascertained that the brother of the deceased was charged with having strangled her, gave a certificate supporting such charge, the suspicions of the Police were greatly strengthened. As is too often the case (in Europe as well as in India), they rushed at a conclusion, unfortunately a wrong one, and worked their theory with too much zeal. Though acting at first in perfectly good faith, nothing could justify their treatment of the little boy, and the so-called witnesses, and for this offence they were very severely punished. But so fully were they convinced of the accused’s guilt, and so strong a net of circumstantial evidence was being wound round him, that it was only owing to the intelligence displayed by the European Superintendent (whose valuable life was shortly afterwards sacrificed in a fanatical outbreak in the same district), that the truth was discovered, and the charge removed from the public records as "no crime."

G. F. Sheppard.
CHILD MARRIAGE AND WIDOW RE-MARRIAGE.

The strong sympathy with the women of India, and the generous desire to assist them, which found expression last year in several meetings and much writing on the subject of Enforced Widowhood and Child Marriage, were admirable in tone and feeling. It is a distinct advantage to the Indian people, that they should be connected with a nation in which the standard of liberality, the habits of thought, regarding such matters, are much higher than in Asia generally; nor can their institutions long withstand the slow but sure attractions of the superior civilization. Nevertheless we have always to remember the nature of the power that is thus exerted by England over India. It is employed in the main indirectly, by example, persuasion, and the steady inflow of larger ideas which is produced by gradual changes in the material condition of a people. It is not a power that is intended to work by coercive methods, or by the mechanical leverage of Acts and Orders that may roughly displace existing forms of society, or even give too rude a shake to inveterate prejudices. The most useful reform of social customs, when those customs are not opposed to positive morality, cannot be undertaken against the wish of a large majority of the people concerned, or without adjusting the changes carefully to the needs, manners, and ways of life in which the defects which it is intended to remove are, so to speak, embedded. Still less can such a task be undertaken with any hope of success, when the impulse comes chiefly from without, and when the legislative machinery is to a large degree in the hands of a foreign government.

These are the considerations upon which I am disposed to suggest to the National Indian Association, and to others who have in England so warmly taken up the questions to which I refer, that enough has been done for the present towards giving currency and movement to active measures for promoting reforms of Child Marriage and Enforced Widowhood in India. We have heard that the Government of India contemplates the early introduction of a Bill to raise the legal age of consent, an amendment of law which I should thoroughly approve. The law as it stands is of our own
making; so we are free, we are indeed bound, to alter it if we think right so to do. It does not follow, because the law originally was founded on a social rule, that we cannot mend it until the practice is modified, for we know that a positive English law is actually a much stiffer and less elastic bar against healthy change, than even a rule of caste; for caste ordinances are little more than customs hardened by religious sanction; and they are much more movable than is usually imagined in Europe. We have therefore good ground for continuously loosening the bonds imposed by our own legislature. But on this road we must go forward with the greatest circumspection; we must not get out of touch with public opinion by running too rapidly ahead; and in removing disabilities we must beware of relaxing the bonds of society, especially when social institutions rest, as in India, directly upon religious foundations.

At a meeting held last year in London, I ventured to say a few words in the sense of the foregoing remarks. I observed, with regard to child marriage and enforced widowhood, that these customs did not prevail, in any very objectionable degree, through a great part of India, so that no such universal grievance could be alleged as would plainly demand measures that might be looked upon as unnecessary interference with, in such very delicate questions. I touched upon the difficulty of interfering, by the way of legislation, with early betrothals, which have for ages been a part of the social system of India, and which were at one time much more in vogue in Europe than most of us suppose. And I suggested that the principle of the selection of husbands by instead of for young girls, which some in England seem to advocate for India, would not at present fit in well either with the actual state of female education, or with any of the conditions under which society is carried on in India.

The question of attempting to remove any obstacles in the way of the re-marriage of widows, is full of similar difficulties; most of them certainly removable, but only by the gradual effect of altered notions regarding the general position of women in Asia. A widow who should demand independence in India, would have to give up considerable advantages which she at present enjoys in many parts of the country. She has now some very important rights and privileges, conditional on her renouncing second marriage; she has special property and legal provision. Among the poorer
classes [not of the highest caste] where these rights and privileges are of less value, the widows (in upper India) do usually re-marry. If all the Indian widows were accustomed to marry again, a larger number of girls would be prevented from marrying at all; since the number of men available for husbands is limited in each generation.

But it is not my purpose, in writing these few lines, to re-open the discussion. What I think worth while for the Association to consider is whether, having rightly raised the questions and having given very salutary publicity to the bearing upon them of disinterested English opinion, it is expedient to press the points at issue further, or to ask at present for more than the Indian legislation is already prepared to give. From the first there has been ground for the apprehension that anything like agitation on this subject in England would arouse opposition, and set on foot a counter movement in India, thereby embarrassing progress and turning discussion into controversy; and these are signs that this prognostication is being fulfilled. The influential meetings of conservative Hindus at Madras and elsewhere, headed by men of weight, rank, and experience, like Sir Madhava Rao, are indications that must be taken into account. They signify, not necessarily that the movement is in the wrong direction, but that it is premature, that it does not move easily along the grooves of moral and material progress, but on the contrary is creating friction. There are certain cases in which it is the duty of the English Government to overcome friction and to push forward measures in which the safety of the country or the happiness of the people may be seriously involved. But the questions of Child Marriage or Widow Re-marriage do not belong to that category; and when we have clearly explained the general principles upheld in England upon these very complicated social problems, we may well be content so to guide our further proceedings as to avoid any risk of a collision between the public sentiments of two friendly and associated nations.

A. C. Lyall.
Indians may find a special reason for studying the life of Sir Stafford Northcote, in the fact that he was Secretary of State for India from March 1867 till the following year, and that although his connection with the country lasted but a short time, he continued to feel so much sympathy for Indian affairs that, in 1885, when he gave up the leadership of the House of Commons, and was raised to the Upper House, as Earl of Iddesleigh, he offered to take the India Office again. Other arrangements were however made.

The general interest of Mr. Lang's book lies not so much in the light he has shed on the political events of recent years, as in his presentment of Lord Iddesleigh's personal character. He shows us how a country gentleman of not illustrious, although ancient family, with neither wealth nor influential connections, rose through sheer industrious use of his great qualities almost to the first place in the State. We see how he became a chief promoter of his country's moral and material welfare, the leader of a powerful party, and a trusted guide of Englishmen, while never failing in the heat and bustle of party strife to exercise those virtues of justice, kindliness and courtesy, which were especially his own. Mr. Lang tells us that in the mass of papers left by Lord Iddesleigh he has found "no single touch or trace of eagerness for his own advancement, of envy, of jealousy, of displeasure at the triumph of another, or of glory in his own." And, reading this, we understand the outburst of grief and reverence which followed his sudden death in January, 1887, at the moment of resigning his office, in order to facilitate the working of party machinery.

Mr. Lang's book would have gained in charm had he been able to enter more keenly into the struggles and triumphs of parliamentary life, and to describe more lucidly the progress of English political thought and action from the Repeal of the Corn Laws to the Redistribution of Seats in 1885. The necessary curtailment of the most valuable matter in the book, Sir Stafford Northcote's diaries, must cause great regret to the reader; but we cannot praise too highly the
discretion with which Mr. Lang has discharged this portion of his task, and has also avoided any allusion that might lead to discussion or debate.

Stafford Henry Northcote, was born in London, in 1818. He was the son of Mr. H. S. Northcote and of Agnes Cockburn, a lady descended from the Scottish house of Cockburns of Selburnrigg, renowned in border warfare and in border song. In 1831, he went to Eton, where he showed some of his life-long characteristics. "He was always doing other boys' verses." He rowed bow in the Eton eight, and one of his fellows records: "the best of him was his sweet temper, he worked as much as the heaviest man in the boat, but never grumbled or looked tired or took anything amiss." In the schoolboy debates "he only stood up when he had something to say, adding nothing by way of rhetorical ornament."

In 1836, he went up to Oxford, and obtained the chief prize of schoolboys, a Balliol Scholarship, giving a singular proof of memory in the examination by writing out a passage from the old Spectator quite correctly at one hearing. He read from seven to ten or even twelve hours a day, rowed hard between whiles, and in 1837, obtained a first-class in Classics and a third in Mathematics, the second best double honours of the year. He was then called to the Bar, in London, and in 1842, he entered on his apprenticeship to political life as private secretary to Mr. Gladstone, who was then President of the Board of Trade in Sir Robert Peel's administration. Sir Stafford Northcote wrote of Mr. Gladstone at this time as, "the man of all others among the statesmen of the present day to whom I should desire to attach myself." "He is one whom I respect beyond measure." "He stands almost alone as the representative of principles with which I cordially agree." He worked hard for his chief at the reduction of the Customs duties, which coincided with the introduction of the Income Tax. For three years he held the appointment of Legal Secretary to the Board of Trade, and at this time wrote a valuable pamphlet on the Navigation Laws, which largely contributed to their repeal, and is an eloquent defence of the principles of Free Trade. At Prince Albert's desire he became a joint Secretary to the Commission for the International Exhibition, and by his labours on it earned the Prince's hearty approval and the distinction of a C.B. About this time, on his grandfather's death, he inherited the family title and estates; and then also he first
felt symptoms of that affection of the heart which, however, remained in abeyance until the end came, thirty-five years later. A variety of work now called for Sir Stafford's attention; the revision of packet contracts, a report to the Prince Consort on the department of Science and Art, and, far more difficult and important, a joint report with Sir Charles Trevelyan on the organisation of the permanent Civil Service. Parliament adopted the Commissioners' report recommending "the establishment of a proper system of examination before appointment," and thus the system of patronage gave way to the system of competitive examination, which, if not perfect, has yet been found a successful method of selecting the fittest men for the nation's service.

In 1855, Sir Stafford obtained a seat for Dudley, through Mr. Gladstone's influence, and thus entered the house in which with one year's interval he sat till 1885. He was amongst the moderate Conservatives, and was engaged in passing a Bill concerning Reformatory Schools for boys who had been convicted of crime, and another dealing with Industrial Schools for the children of bad parents, which he called the "Omnibus Bill," because of the number of amendments it took up on its way through the house.

In 1858, Mr. Disraeli offered him a seat for Stamford, and subsequently appointed him Financial Secretary to the Treasury. During these years Sir Stafford was gradually separating himself from his old friend, Mr. Gladstone, who was developing into the advanced Liberal that later days have seen. In 1860, Sir Stafford criticised Mr. Gladstone's Budget successfully, and next year he made his great speech against the Paper Duties, which was the beginning of his political importance, and whereby, in Lord Stanley's words, "he achieved a position among the Conservatives in the House of Commons, second only to that of Mr. Disraeli."

The Public Schools and Endowed Schools Commissions were now occupying much of his time. He also found leisure to write under the title, "Twenty Years of Financial Policy," a most able history of national finance from the date of Sir Robert Peel's new departure in taxation. He now, although "feeling low," declined to vote at all in Mr. Gladstone's election at Oxford. Henceforward Sir Stafford Northcote was Mr. Disraeli's most trusted counsellor and lieutenant. The following year Sir Stafford entered the Cabinet as President of the Board of Trade, and when Lord Cranborne
left the Government rather than consent to the Reform Bill, he was promoted to the great office of Secretary of State for India. He found at the India Office an overwhelming amount of work. First, there was the enquiry into the Orissa famine, which, as he wrote to Sir John Lawrence, had sought out the weak points of our administrative system, and, as he said in the House of Commons, "must always remain a monument of our failure, a humiliation to the people of this country." He had to study schemes for making railroads and irrigation canals to prevent the recurrence of such a calamity; to settle how the money for these necessary public works should be provided; to consider the abrogation of the financial control then exercised over the provinces by the Governor-General; to plan the unavoidable increase of taxation, so that the reluctant rich should share its burdens with the poor. The Bengal Government had to be remodelled; the management of provincial details was to be removed from the Governor-General's hands. In Sir Stafford's words, "the Government of India should be detached from local administration." More Indians were to be employed in the public service. Sir Stafford did not remain long enough in office to carry out his ideas of re-organisation. This was begun by Lord Mayo. In the Uncovenanted Service at this time the proportion of Englishmen to Indians was six to one, which as Sir Stafford said in introducing a Government of India Act Amendment Bill, in May, 1868, "was not pleasant" for him to state. "The Uncovenanted Service should be as far as possible a Native Service." He also thought it desirable to provide "some mode by which Natives should be admitted into the Covenanted Service." This Bill however had to be dropped when the Government left office. In a letter to Lord Napier, May 1867, in which he speaks of the great importance of improving our communications "so that in an emergency the wants of one district may be supplied by the abundance of another," he asks "how far it is possible to employ Natives?" "There must be a good deal of engineering talent among them." He writes to Lord Lawrence, January 24th, "Some plan should be adopted for making it easier than it is at present for Natives to enter the Covenanted Service;" and again to the Earl of Kellie, September 29th, "In India, I imagine that a well-contrived system of patronage might have its advantages. It would enable our Governors to select young men
of family and influence, and to enlist them in our service."

"The institution of scholarships and exhibitions in England, which would enable youths to come over and prepare for the London competitions, would probably be a good complement to this system."

So much for internal policy. The external questions were: the Civil Wars in Afghanistan, as to which Sir Stafford preferred neutrality, unless our frontier were threatened; the Mysore Succession; and the Abyssinian Expedition.

As regards Mysore, he determined that the most honourable course was to acknowledge the Rajah's adopted son as his heir and future successor, and he drew up careful instructions for the young prince's education, and for the administration of the State during his minority. The settlement was final.

From the year 1867, Sir Stafford, greatly to his satisfaction, represented his own County, North Devon, for the love of his own country and his own people was one of the prominent traits in his character.

The Conservatives having been turned out of office on the Irish Church question, they spent six years in opposition, during which Sir Stafford was busy as usual. He became Chairman of the Hudson Bay Company, and travelled to Canada to superintend the transference of the Company's vast property of Rupert's Land to the Canadian Government. The year 1871 found him again in America, negotiating the Alabama Claims Treaty of Washington. The Commissioners succeeded in formulating useful rules of International Law for the action of neutral shipping in war time, and in dissipating the unfriendly feeling that had arisen between England and America.

On his return to England, he presided over the Commission which enquired into the working of Friendly Societies. The result was that later, in 1875, he passed his Friendly Societies Bill. He was deeply interested in these Societies, because he felt them to be a successful effort at self-help initiated and carried out by the people themselves.

In 1874 the Conservative party returned to power; Sir Stafford Northcote became Chancellor of the Exchequer, and two years later on Mr. Disraeli's retirement to the Upper House, leader of the Conservative majority in the House of Commons. He had now reached the zenith of his fame and power. His remarkable capacity for business and his
accurate command of details had enabled him early to master the intricacies of trade and finance, so that he had long been the acknowledged Conservative authority on these questions.

The years that followed called for the use of all his powers. There was increased expenditure on the Navy, on shipping inspection and on education, the vote of six millions to enable Great Britain to fight Russia at a moment's notice, the expense of the campaigns in Afghanistan and Zululand, while bad harvests and depression in trade were diminishing the national revenue. It is to Sir Stafford Northcote's credit that he carried the country through these troublous times without materially adding to its burdens.

As Leader of the House of Commons, Sir Stafford possessed according to Mr. Disraeli, "the largest parliamentary knowledge of any man he had met in his career." His readiness in debate was unrivalled; he never missed a weak point in an antagonist's argument; and his skill in putting forward all that would tell for his own case, while passing lightly over dangerous ground, was such that he was frequently able to put his propositions in almost unanswerable form. His temper was perfect and his courtesy unfailing. In the harassing days of the Eastern difficulties, caused by the Russian invasion of Turkey, while the Cabinet was divided into "six parties," he kept his followers well together, and firmly supported the policy of his chief.

In 1880, the Liberals were victorious at the polls, and for the five following years, Sir Stafford led the opposition. He now received the honour of a G.C.B., to commemorate, as he said, the Great Conservative Beating. Lord Beaconsfield died in 1881, leaving the guidance of the party in the hands of Lord Salisbury and Sir S. Northcote. At this time arose the "Fourth Party," a combination of a few of the younger Conservative members, who desired to fight their opponents on every possible occasion, and whose tactics contributed to make parliamentary debates fiercer and more unruly than was acceptable to their leader's pacific temper and philosophic mind. They did not perhaps appreciate what Mr. Lang calls his "counsel of perfection;" "You ought not to think so much of who is to have the honour of doing the thing, as to see that that which is necessary and right is done for the country." The Liberals passed their Reform Bill, but their Irish policy, and still more their abandonment of
Gordon, made the Government unpopular in the House, and they were out-voted on the Budget in 1885, when Lord Salisbury formed his first ministry.

It was then that Lord Iddesleigh took the step which is supposed to mark the end of a Statesman's active career. He went to the Upper House with the office of First Lord of the Treasury, leaving the field clear for his younger and more combative successors.

He left the House of Commons with deep regret. "I have sat in it more than thirty years," he wrote, "and it has become part of my life." The affection and respect in which he was held by both parties was shown by the ovation he received on entering the House for the last time. "The scene was most remarkable. It is difficult to say which side cheered me most."

In the House of Lords he presided over the Commission that sat on the Depression in Trade. After the General Election of 1885, the Liberals came in again, but having been again ousted by the Conservatives, Lord Iddesleigh held the Foreign Office for a year. In the beginning of 1887, Lord Randolph Churchill left the Government, and Mr. Goschen joined it. Lord Iddesleigh placed his resignation in the hands of Lord Salisbury. The end came as he was in the very act of leaving office, having as he said "left no arrears."

The circumstances of his death are too well remembered to need repetition here.

The best chapters of Mr. Lang's book are those in which he describes Lord Iddesleigh as a man of letters and of domestic virtues. Books were, all his life-long, his solace in trouble and his refreshment in fatigue. He was equally at home in ancient and in modern literature. One of the pleasantest honours of his later years was his election in 1883 to the Lord Rectorship of Edinburgh University. His inaugural address to the students was in praise of the writers of ancient Greece; in it he spoke of "the delight with which when one is weary of long sittings in the House of Commons one takes up the "Knights" or the "Clouds." At their Tercentenary celebration, he addresed them on "desultory reading," or the habit of reading on every subject. Sophocles and Shakespeare, Moliere and Lucian, Rabelais and Sir Walter Scott were among his favourite authors. And his wonderful memory held always at its command a host of noble thoughts, wise sayings and just comparisons. Mr.
Lang ends these charming chapters by applying to Lord Iddesleigh a passage in which Marcus Aurelius describes Antoninus, and which for its beauty and its fitness must be copied here:

"Remember his constancy in every act which was conformable to reason; and his evenness in all things, and his piety, and the serenity of his countenance, and his sweetness, and his disregard of empty fame, and his efforts to understand things, and how he would never let anything pass without having first most carefully examined it and clearly understood it; and how he bore with those who blamed him unjustly without blaming them in return; how he did nothing in a hurry, and how he listened not to calumnies; not given to reproach people, nor timid, nor suspicious, nor a sophist; with how little he was satisfied, such as lodging, bed, dress, food, servants; how laborious and patient; how sparing he was in his diet; his firmness and uniformity in his friendships; how he tolerated freedom of speech in those who opposed his opinions; the pleasure that he had when any man shewed him anything better; and how pious he was without superstition."
Mr. Ramakrishna’s object in writing this little book is to induce his readers "to take an interest in the welfare of the toiling people who form the majority in this, the greatest dependency of the British Empire." And truly none can say that such an appeal is not needed. To judge from the few scattered items of news which appear occasionally in the daily papers, India might be an insignificant island in the Pacific Ocean, and its people a horde of uncivilised barbarians. It is true that we read occasionally of the movements of the Viceroy, and of appointments to Governorships, Lieut.-Governorships, and other offices; if war or tumult breaks out it is generally recorded; but of the progress of the country under British rule, of the wonderful development of Railways, Commerce and Manufactures, of the state of Agriculture, of the general condition of the people, the spread of Education, the great social questions that are agitating the Nation, we learn little or nothing.

The importance that attaches to a knowledge of Village Life in India, may be judged by the fact, stated by Mr. Ramakrishna, that in the Madras Presidency, with a population of 31 millions, there are no less than 55,000 villages. Ninety per cent. of the whole population live in villages. It is in the villages of southern India that we must go to see Hindu Life at its best, unaffected as it is by Mahommedan conquest or by the influence of Western civilisation. Mr. Ramakrishna takes a typical village, and describes it by enumerating the different persons living in it and the several duties they perform:—

"A cluster of trees, consisting of the tamarind, mango, cocoanut, plantain, and other useful Indian trees, a group of dwellings, some thatched and some tiled, a small temple in the centre, these surrounded on all sides by about five hundred acres of green fields, and a large tank capable of watering those five hundred acres for six months. This is the village of Kélambakam, situated in the Chingleput.
district, midway between Conjeevaram and Mahabalipuram, two very old and important towns, that played a most conspicuous part in the ancient history of southern India."

After 500 years of race warfare, during which the country became almost a deserted waste, in spite of its natural fertility, a deliverer appeared and peace was restored and the country settled down. Këlambakam came into existence about the end of the 11th century. It comprises some fifty or sixty houses, and has a population of about 300.

The writer describes in graphic terms the constitution of society in the village:

The head man or village Munsiff, a man of respectable ancestry, in whom the whole management of the village is vested. He has the power of deciding petty cases, both civil and criminal, of collecting revenues from the ryots, and generally assists the authorities in their official duties.

The Kurnam, or accountant, comes next, who, amongst other duties, is expected to know the extent, name, rent, &c., of every field in the village. He also settles money disputes among the villagers.

The Taliyari is the Policeman, who has to watch the village at night, patrol the fields when crops are ripe, and see that no thefts occur.

The Purohita (the Brahmin), is the friend, guide, and philosopher of the village. "He knows a little of Sanskrit, and has read many books on astrology. He could repeat by heart all the four thousand stanzas of the Prabhantam, usually called the Tamil Vedas." He is "a person steeped in religion." Can it be wondered at that there is scarcely an action in the daily and family life of the village in which his advice is not sought and followed.

Two other Brahmins perform the Pujah of the temple by turns, and (it is remarked) "lead a very easy life," diversified with disputes about the temple income.

The Schoolmaster "is a very important element in the village constitution. He is honoured and respected by the people, and regarded by them as a friend and counsellor." The duties of the schoolmaster as described by Mr. Rama-krishna, are of a somewhat multifarious, if not incongruous character.

"The schoolmaster is expected to look after the children of the villagers, and to take an interest in their welfare not only in the school but in their homes. If it is reported that
a boy is ill, and that he refuses to take medicine, the master is expected to go to his house and to see that the medicine is administered. If a boy has an aversion to taking meals, or if he becomes mischievous and troublesome out of school hours, his parents at once invoke the assistance of the teacher, who must go to the house of the erring youth, and see that such things do not occur."

"The village teacher (it is added), makes it a special part of his duty to give religious instruction. The work of the school commences and closes every day with a prayer to Saraswati, the goddess of learning, or to Vigneswara, a Hindu deity supposed to preside over the destinies of men."

The Vythian, or physician, next claims attention. His practice is founded on the Vagadam, a Tamil work on medicine, written in verse. "In describing a disease, in prescribing medicines, and even in the matter of diet, he always quotes from Vagadam." But "he does not believe in the efficacy of medicine alone, but always takes care to impress upon the relatives of his patients the necessity of performing some religious ceremony to appease the anger of the gods."

The work of the carpenter, the blacksmith, the shepherd, the washerman, the potter, the barber, and others, are all described, the latter (as was formerly the case in England) also practising surgery.

"Every village in southern India (writes Mr. Ramakrishna) has a temple built in honour of a goddess, who, it is said, guards the village from all kinds of pestilential diseases." The puja, or worship, of this goddess is of a very low kind, and is performed by the Pujaree, who is also the oracle or sooth-sayer of the village, and in these capacities levies all sorts of contributions on the simple villagers.

The village Usurer is one of the chief causes of the poverty of the agricultural population of India. The agriculturist, who lives, as it were, from hand to mouth, needs money for the payment of the Government revenue (which must be paid monthly in cash), to buy bullocks for ploughing, to provide for marriage or funeral ceremonies (both very expensive in Hindu families), and the Chetty advances the required amount, to be repaid in grain at the harvesting season. No interest is charged by the money lender; but as the average price of paddy, during the harvesting season (January to March) is twenty-seven seers for the rupee, the Chetty has only
to store the grain for six months, when the average price is about nineteen seers to the rupee, to realise a profit of nearly fifty per cent. "The result is that the poor villager is paid only for his labour, while the lender takes all the profits, although he has no proprietary interest in the land."

A curious feature of Hindu society is described in Chapter VI.:—"In every village in southern India will be found a Parcherry, in which live the Pariahs, who in a way answer to the description of slaves in other countries." They occupy a group of huts at a distance of two or three furlongs from the main group. There are about 100 pariahs living here, and they are the servants of the land-owners of the village. They are paid in grain to the value of about two and a-half rupees per month. "They are required to be at their master's bidding from early morn to the close of day. They have to plough the lands, sow paddy, water the fields, weed them, sleep in the fields when the crops are ripe, reap and thresh the corn, and do a hundred other things." As a class, they are hard-working, honest and truthful.

Chapter VII. is devoted to the women of the village, whose life is represented as a happy one, and who, although they do not freely mingle with the other sex, when they meet together at the tank, "enjoy the pleasures of society as keenly as their sisters of the west, and indulge in all sorts of idle talk, invariably commenting on the latest scandal of the village."

From the concluding chapters, it would seem that there is no lack of amusement in Kelambakam. The village bards, the jugglers and acrobats, the snake charmers, the play, and above all the preacher, all lend interest to the quiet life of the village. Nalla Pillai, the schoolmaster, is the preacher. He has read very carefully all the fourteen thousand stanzas of the Mahabharata in Tamil, and at night, in the summer season, when the villagers have nothing to do, he explains them to the people.

In his concluding remarks, Mr. Ramakrishna mentions what appear to him the most noticeable features of Indian village life, viz., the extreme importance attached to religion, or, more properly, to religious observances; the desire to secure a good water supply, so necessary for the daily bath, and for irrigation; the mutual service system, here carried to a perfection unknown to those who recognise only money as the medium by which we obtain all our requirements; the
simplicity and completeness of its constitution; the contentment and industry of the people, and their extremely conservative nature.

Sir M. E. Grant Duff, G.C.S.I., has written an interesting introduction, containing many striking and valuable friendly criticisms and suggestions, founded on his long experience of life in Southern India. "The reader will see (he remarks), that no good can be effected for the people, but only much harm, by introducing European methods of Government, foreign alike to their characters and conditions. What we can do, and what, thank God, we have been doing now for several generations, is to enable these myriad little worlds to live in peace, instead of being, as they were before our time, perpetually liable to be harried and destroyed by every robber or petty tyrant who could pay a handful of scoundrels to follow him."

What more England can do for India is admirably and tersely set forth in the Introduction, which, with Mr. Ramakrishna's pleasant description of Indian Village Life, deserves to be widely read.

Jas. B. Knight.
MAGIC MIRRORS.

The constant crowd of visitors round the case which held "Dr. Dee's Magic Mirror," at the late Tudor exhibition in London, attested the interest always felt in the tools of a conjurer. There is a vein of superstition in all of us, as evinced by the readiness with which legendary folk-lore is remembered, omens are noted, prognostications heeded. Many are the superstitions which have gathered round mirrors, whether formed of glass or of other substances.

The "mirror" of the 17th century conjurer is apparently a polished block of cannel coal. Lilly describes another "mirror" formed of a beryl "as large as an orange, set in silver, with a crop at the top, and round about engraved with names of the angels, Raphael, Gabriel, and Uriel." The method of consulting these mirrors was by means of a "seer;" a youth or maiden, or "a person of irreproachable life;" who, after the repetition of certain formulas, gazed upon the stone and saw prophetic visions mirrored in it. Eastern fortune-tellers still practise similar divinations, by pouring a drop of ink into the hand of a child, who professes to behold scenes reflected in the shining surface.

There is a tradition that the Gunpowder Plot was discovered by Dee, who beheld its scheme reflected in his magic mirror; the same polished block of stone or coal lately on view at the New Gallery. That this tradition was very generally believed by Dee's contemporaries is shown by a writer in "Notes and Queries" some thirty years ago; who describes an old Prayer-book in which the representation of such a discovery of the plot is prefixed, in the form of an engraving, to the Service for the 5th November. In the centre of the engraving is a circular mirror on a stand, in which is reflected a representation of the Houses of Parliament by night, and a figure carrying a dark lantern. A ray of light falls on
the tcp of the mirror, and below are legs and hoofs apparently representing fugitive evil spirits. Two men, in the costume of James the First’s time, are gazing into the mirror; these figures are supposed to represent the King and Sir Kenelm Digby. The Prayer book described by this writer in “Notes and Queries” is dated long after the time of the “Gunpowder treason and plot,” and the mirror depicted in the engraving is a totally different object from Dee’s “stone,” but as the writer remarks, it is a curious proof of the general acceptance of the tradition, that such an engraving should find its way into a Prayer book published by the royal printer. In “My Aunt Margaret’s Mirror,” Sir Walter Scott has worked up the story of a professional magician, who perplexed fashionable society in Edinburgh in the beginning of the 18th century, by the strange revelations he exhibited in a celebrated looking glass. Mirrors, in some stage or other, seem always to have formed part of the equipment of a sorcerer.

The Greeks practised a form of divination called Catoptromancy, in which a looking glass was dipped in water and then held before a sick person; hopes or fears for his recovery being entertained according as his reflection appeared in the mirror. One of the incantations practised on All Hallow’s Eve is to eat an apple before a looking glass, when the apparition of a future husband or wife is supposed to peer over the ghost-seer’s shoulder. There is a more ghostly Italian version of the same tradition, in which the trafficker with the unseen world is instructed to pass through several rooms, locking each door behind him as he passes; and, in the last apartment gaze into a mirror. There he will behold scenes from his future life depicted; but, in leaving the apartment he will be pursued by an evil spirit, whom he can only baffle by unlocking and relocking the doors swiftly, all in due order, as he passes along, long delay, or the selection of a wrong key, will deliver him to the clutches of the demon. Many persons have a dislike to look into a glass at night when alone. There is certainly something “eerie” in the idea of a reflection from another world peering over one’s
shoulder. The idea that spiritual presences more readily reveal themselves by reflections in mirrors than by actual apparition, may be the reason for the custom, still prevalent with servants and uneducated people, of covering over the looking glass in the chamber of death.

The breaking of a looking glass is always supposed to denote misfortune. Some authorities assert that the careless destroyer himself will be visited with seven years of ill-luck; others hold that such an accident betokens that the breaker's best friend will shortly die. Grose tells us, "The breaking of a looking glass betokens a mortality in the family; commonly the master." It is a well-known anecdote of Napoleon, that, during one of his campaigns in Italy, he broke the glass over Josephine's portrait, and was so uneasy at this evil omen that he immediately despatched a courier to France to learn if any illness or misfortune had overtaken her. In this case the omen proved false; unless it may be held to have signified the misfortunes of her later years, when Bonaparte's affection for her proved as brittle as the glass over her miniature.

There is a mediaeval legend of a fair lady who was so addicted to the use of her mirror that she spent hours contemplating herself therein, to the neglect of her religious and domestic duties. Her vanity met with a less tragic fate than that which befell Narcissus, but the legend runs that one day a grinning fiend peered over her shoulder, and so alarmed the idle beauty that she became a nun, and took refuge in a cloister where vanities like mirrors were unknown.

In the nursery fairy tale of "Beauty and the Beast" is described a magic mirror akin to that used by the sorcerers and conjurers of real life; and most nations have some similar fairy legends. Next to a looking glass itself, the beryl seems to have formed the favourite substance out of which magic mirrors were framed. This stone was supposed to have many mystic virtues; an old writer describes one he had seen in the Highlands, which was immersed in water, and the water thus prepared given to cattle to drink as a cure for disease. One can understand however that the looking glass proper offered the
best assistance to the conjurer in ages when the science of optics was imperfectly known even to the educated. The "ghosts" exhibited years ago by Professor Pepper at the Polytechnic showed how easily mirrors lend themselves to produce optical delusions. The steel and silver mirrors of the ancients and the looking glasses of later times have doubtless played an important part in many a magician's "miracles." Many a "wizard" in days of yore was simply a scientist in advance of his neighbours; who by his superior knowledge of chemistry, or optics, or acoustics, was able to work marvels, which ignorant lookers-on could only attribute to the black art.

C. L.
SOME ITALIAN FEMALE PRISONERS.

Of all fair Italian cities, Perugia, looking out over the fertile vales and rich plains of Austria, to the far-off purple Apennines which fold them in, is perhaps the most nobly seated. When the parapets of Florentine bridges are hot to the touch, and the belated diplomat, or doctor, seeks shade behind the wooden shutters of his Roman palazzo, fresh airs are fanning the ancient Etruscan walls of this mountain stronghold, and reviving the tired dweller in less favoured spots who seeks health here during his summer holiday. The excellent Hôtel Brufani offers him good quarters, while he can study early Christian or pagan art in cool galleries and museums. Perugia, famous of old for the "audacity" with which she repelled her foes, and conspired against an oppressive Papal Theocracy, goes on her way, rejoicing in her present liberty, and making schemes for sanitary reform, new railways, and even water supplies. Signor Brufani and his English wife are foremost in all plans for promoting the social and material prosperity of the town, which is rendered so easy of access, and so safe a resort for visitors, by the many amenities of their large hotel. The Padrona takes much interest in the charities of Perugia, and often visits the prison where female convicts from all parts of Italy are confined. She also helps the Sisters of Mercy in charge of these poor women to sell the products of their industry, made under the instruction and supervision of the good nuns.

I had long intended to accompany our friend on one of her visits to the Perugian Monastery, now converted into a jail, yet dreaded what I feared must be a painful spectacle, and our pleasant visit of a month was drawing to a close when at last "taking my courage in both my hands," as the Swiss say, I found myself threading the garden-path, bordered with rose-bushes, which leads up to its fatal doors. A bright-faced nun ushered us into the little room lined with shelves, in which the lace, embroidery, knitted or other work made by the prisoners, or the children of the Convent School, are stored away for sale. The proceeds of these sales go, in part towards the maintenance of the schools, in part to the women
who produce the articles sold. When discharged, a small sum of money, her own earnings, is given to each prisoner, to help her to a new start in life. "You see this fine Duchesse Point lace," said the lady Superior, a singularly intelligent and kindly woman, "only a few can make this; it is cushion lace, made in separate sprays, and joined by little bridas (bridles for fairy steeds mayhap!). This is very interesting work, from the beauty of the design, and its perfection. There are many kinds of coarser lace, and of furniture lace, all of good design you may note; this lace-making exercises the fancy a little, and is interesting as an occupation. Your countrywoman, Miss Garrett, used to get much of it from us for house decorative purposes. This is one of her patterns still left." We passed on through a pretty chapel, of which the sisterhood are rather proud, and opening a door at its further end, suddenly came upon all the inmates, as they wound down a stone staircase on their way to visit the garden for exercise. Each, as she passed this door, made a devout obeisance to the distant altar, and crossed herself, before she passed on. They looked wan and worn, with great, dark, wistful eyes, but only one or two had a defiant or hard expression, most of them looked gentle and subdued. When they had all gone past, we visited the great, sunny, airy room, filled with desks and benches, where they had been at work. The windows on each side were wide open, and a soft breeze was blowing over the spotless floors. These lace workers still lingered. They held up some pieces of exquisite lace, which I had been tempted to buy just before, and smiled as they showed how they were putting in some finishing touches, and joining the ends. When we praised the beauty of the work, they laughed gently, and explained how it was done. The Dormitories resemble the wards of our hospitals, with their rows of clean little beds, and neatly folded night gear. Off each of these big rooms are two little ones, occupied by two of the Sisters at night. The dormitory doors between are safely locked, but the vicinity of the nuns has a softening influence even at night. There is seldom any disturbance or insubordination there. Of these wards the Infirmary is the saddest. Here we saw a white-faced woman with a terrible expression of pain contracting her brow every now and then. "She is dying of cancer," said our conductor, when we had left the room. "That woman was convicted of a most diabolical murder."
The good Doctor, who attends at the jail, does not give as cheerful an account of the reformatory work as I should have expected to hear, judging from the activities existing within these walls, and the looks of the prisoners. The Sisters who live with these poor souls teach them to cook, to scrub, and to wash. The whole place is spotlessly bright and clean. In the kitchens, the coppers in which savoury food seemed to be in process of cooking, are resplendent. Three or four of the prisoners assist here, and others are to be seen washing down stairs or passages as we passed. Presently, the larger part of the inmates having been summoned into their evening meal, I was invited to look in on them, when free of all supervision, at dinner. Peeping through a small pane of glass in the locked door of the dining hall, a very babel of sounds reached my ears. Tongues were unloosed, and many women stood up and gesticulated as they talked. They did not seem so much angry as excited, and perhaps the good Sisters are wise to leave them this one little safety valve during their day of routine work, for the expression of their pent-up emotions. We must remember that Italian women are above all things emotional, and that these women have actually been convicted of crimes of a more or less heinous character. It seems to me that the influence of the nuns, who have time and thought to spend on them, and who are working too for the good of their own souls, whilst trying to bring criminals again within the pale of Mother Church, must soften such poor, passionate souls. "These poor women, after all," said Madame Brufani to the lady Superior, when she was showing us out, "are scarcely more prisoners than you, their guardians?" "Ah!" replied the good nun, "Our imprisonment is voluntary, theirs is compulsory!"

D. Roberts.
His Excellency the Viceroy, during his late tour in Rajputana, visited the Government College (Principal, Mr. Reid), at Ajmere, and distributed the prizes at the Mayo College, where young Chiefs are educated. The Principal of the latter College, Lieut.-Colonel Loch, addressed Lord Lansdowne, explaining that the Examination in regard to which prizes were to be awarded, was the first outside examination that had been held. "That this, the first outside Examination," said the Principal, "was viewed with satisfaction, may, I hope, be gathered from the Agent to the Governor-General's remark, that "I and my staff might fairly be congratulated on its results." The prize list included twenty-two rewards from the Chiefs of Rajputana, and a number of prizes were awarded for athletics and riding. The Principal said that it was the aim of the College to impart not only instruction but education, and that he and his colleagues endeavoured to the utmost to train the students in absolute truth, justice, strictness and integrity. H.H. Maharao Umaid Singh, of Kotah, had been selected by the votes of the boys as meriting the Good Conduct medal, a choice which Lieut.-Col. Loch cordially confirmed. The Viceroy expressed his satisfaction in the success and progress of the College, and spoke of the value of the education given them, "an education which will engender amongst those going there, that healthy spirit of emulation, that love of fair play, and that ability to control their temper, which are provided by the life of a public school, but which are rarely the result of the education given to a boy in his own home." His Excellency dwelt also on the importance of encouraging the youths of Rajputana to acquire proficiency in sports and out-of-door exercises, which will develop "those manly qualities for the possession of which the Rajput race is proverbial." He spoke too of the great importance of a knowledge of their own literature, and of the English language, "and some of those subjects which are regarded as essential in a Western education." After the prizes had been distributed, Colonel Trevor (Agent to the Governor-General) requested his Excel-
lency to unveil the portrait of Sir Edward Bradford, in doing
which Lord Lansdowne spoke at length of the well-known
public services of that official, and of his "exceptional quali-
ties of heart and head." The portrait had been subscribed for
by Sir Edward's private friends and by the Chiefs of Raj-
putana. Lord Lansdowne remarked that it could not have
a more fitting home than "the head-quarters of the district
in which for so many years Sir Edward Bradford had
played a conspicuous part, and in which he is held in such
affectionate remembrance."

Lord Harris, the Governor of Bombay, has been on tour in
Gujarat. His Excellency first went to Surat, paying his first
official visit to that town. He visited the various public in-
itutions, received an address from the Municipality, read
by the Vice-President, Dr. Dossabhoy Pestonjee, and from
the Anjuman-i-Islam, read by Mr. Nanu Mian B. Shaikh,
Hon. Sec. Later he presided at the prize distribution of the
Surat Girls' Schools. Rao Sahib Kalubhai Lallubhai, Chair-
man of the Surat Municipal School Board, gave an account
of the origin of the schools, and of the efforts of the Munici-
pality in past years to encourage female education. It was
stated that lately an independent Girls' School has been
started in which English is taught. Lord Harris in his
address urged the great importance of education for women.
At Nadiad, Sirdar Rao Bahadur Bechardas Viharidas read
an address on behalf of the Kaira District Local Board, and
an address was also presented by the Nadiad Municipality.
At Ahmedabad, the Governor was received by the Commis-
sioner, Mr. James, and a large number of residents. The
President of the Corporation, Mr. Runchodlal, presented an
address, in which it was urged that the local arts should be
more fully encouraged by the Government. Lord Harris, in
replying, fully agreed with the view that these arts should
not be allowed to decay, but he could not at present give
hopes that a Technical School could be started at Ahmeda-
bad. His Excellency laid the foundation of a school
connected with the Anjuman-i-Islam, and he visited the Male
and Female Training Colleges. On leaving Ahmedabad, a
visit of state was paid to Rajkote in Kattywar, where Lord
Harris was received by a large party of Chiefs in magnificent
costumes. A grand Durbar was held, and on the following
day, in the same Shamiana, the Nawab of Junaghad was
invested with the insignia of the G.C.I.E. The Nawab afterwards gave a banquet to his Excellency.

Sir Steuart Bayley, Lieutenant-Governor of Bengal, has laid down his office, and has started for England. A farewell dinner was given to him by the Civil Service, and the leading native gentleman of Behar presented to him a farewell address.

At the invitation of Mr. B. M. Malabari, about thirty well-known Hindu gentlemen interested in social reform, met lately at the residence of Mr. Justice Telang, to discuss the proposals made by the English Committee for improving the Marriage Law of the Hindus. The conclusion arrived at by the meeting was that the only way to check child-marriages was to attack the evil in a direct manner, i.e., by passing a law to the effect that no marriages celebrated below a certain age of either of the parties to it would be recognised as valid; but that the time had not arrived for such a law, and that therefore the question had better be let alone for the present. It was agreed that it was desirable to ask Government to raise the age of consent to twelve, which age, though too low, might be accepted as a compromise, and also that imprisonment in cases of suits for the restitution of conjugal rights should be abolished. Mr. Malabari was requested to transmit the opinions of the meeting to the English Committee.

A meeting of the Hindus of Madras, at which Sir Madhava Row attended, was held on November 16th, to protest against the proposal to raise the protected age.

We are glad to be able to state that the Ladies' Committee formed by Mrs. Scott, while she was still at Bombay, in connection with the Bombay Branch of the National Indian Association, is showing much activity. Lady Thompson presides, and there are even some purda ladies among the members of the Committee. The work undertaken is, the regular visiting of Girls' Schools, encouraging education by means of scholarships and prizes, and arranging parties at which English and Indian ladies can have pleasant intercourse. The number of members was 66, when we last received information, and a hearty interest appears to be taken in the aims in view. The Committee meets once a month, when reports are given in of schools and their require-
ments by the ladies who have taken charge of each school. Mrs. Logan is Treasurer, and she also acts as Hon. Secretary, with Miss Manockjee Consetjee and Mrs. Barbaya. Lady Thompson has given lately a ladies' party, and others of the Committee are intending to do the same.

The fourth Conference of the Kayastha community was held at the end of October, at Lahore, at a pavilion in the compound of the house of Mr. Lakshmi Narayan, Barrister-at-Law, (Secretary), Munshi Baldeo Persad, of Bareilly, presided. Among the objects of the Society are:—giving aid to education, and promoting social reform.

The Widows' Home of Pundita Rama Bai, has been moved to Poona. Before the Pundita left Bombay, sixty or seventy Indian ladies met under the presidency of Mrs. Modak to take leave of her and to present to her, as a memento of their esteem, a complete set of the volumes of the Rigveda, and a gold watch and chain. The Pundita made an effective farewell speech in reply.

Sir Romesh Chunder Mitter and the Nawab Assanulla, of Dacca, have been appointed Additional Members of the Legislative Council of India.

Mr. D. N. Tata has given large receptions at Bombay, to Rev. S. Barnett and Mrs. Barnett, and to Mr. and Mrs. Schwann. Mr. D. R. Chichgar, Hon. Sec., of the Bombay Branch of the National Indian Association, has enabled these visitors to see many of the schools and other institutions. At Poona they have been assisted in the same way by Mrs. Kirkham, Hon. Secretary of the Poona Branch.
PERSONAL INTELLIGENCE.

In the Previous Examination of the University of Cambridge, Part II., Hakim Aminuddin (non-collegiate), passed in the Second Class, and in the Additional Subjects (Mechanics.) In Part II., this student stood ninth, with more than 100 below him, and it is remarkable that he has taken this and the Additions in his first term at Cambridge. In mentioning his arrival in England, in the November "Indian Magazine," there was a misprint in his name, which was entered as Hakim Amiruddin, B.A., from Lahore, whereas it should have been Hakim Aminuddin, from Lahore.

In the Inter-collegiate Examinations at Cambridge, F. X. d'Souza (St. John's), distinguished himself in Classics.

S. Mohiuddin (Trinity) has passed in the Additional subjects (French) in the Second Class.

Mr. M. Shah Din, of the Baghwaupura family, Barrister-at-law, was received on his return to Lahore, with many marks of congratulation. An address was presented to him on his arrival at the station. On October 25th, Mr. Shah Din gave a lecture at the Lahore Town Hall, entitled "A few Ideas about England." Mr. P. C. Chatterjee in the chair. The lecture was very interesting, and it proved that the writer had made good use of his opportunities for observing the more striking features of English life.

Arrivals.—Mr. Jnanendra Nath Ray (with an exhibition from Raja Surja Kanta Acharjee, from Bengal; Mr. Pocharjee Meherjee, from Singapore.

Departure.—Mr. A. C. Bannerjee, for Calcutta.


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