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SEA MISTS.

On the cliff edge I stood, and gazed away
To where the grey sky met the ocean grey.
Behind me a thick wood grew dark and
chill ;
Not a leaf rustled. It was strangely
still.

The neutral-tinted world in silence lay
To watch the gradual dying of the day ;
And one brown sail unfurl'd far out at
sea

Seemed drowning in the mist which rose
to me.

The mist and night came creeping hand
in hand,

With icy vapour blotting out the land,
Till all seemed lost, or sleeping, on the
shore

In soundless dreariness for evermore.

But not for ever. Soon the mist roll'd
high

And, passing, left to view a jewell'd sky.
Before me stretch'd the moonlit endless
sea—

Fit type and emblem of eternity.

Martha and Mary—A Study.



GNCE in the days of yore, in the little town of Bethany in Palestine, the land of the vine and the fig tree, the land of the olive and the pomegranate, the land flowing with milk and honey, nestled a little house in a setting of sapphire greenness.

A happy family lived and flourished here—two sisters, Martha and Mary, and a brother, Lazarus—two sisters of entirely different temperaments, the one, thoroughly practical, her hours filled with housewifely duties and cares; the other, a dreamer of dreams and visions, whose soul was filled with an unbearable longing for something higher, nobler and purer. Yet, they were united in one feeling, the love which they bore to their idolised brother, to whom they must have looked up to, with all that loving worship, which a woman's heart gives so fondly and trustingly. Into this happy household entered a new element, wonderful and rare. Christ, the divine man, whose being was a mystery, yet whose life of ministry and love captivated all hearts and created a great sensation throughout the length and breadth of Palestine, entered this little home and shed the radiance of His divine friendship on the inmates. To them the blessedness of Paradise itself must have made itself felt. To Him it was rest and peace after the conflicting emotions of the world life; the devoted ministry of Martha, the tender adoration of Mary and the loving hero-worship of Lazarus must have soothed and rested Him, after the storm of doubt and disbelief of the multitude. To Martha and Mary and Lazarus it must have been a time of education; the radiance of Christ's presence may have removed all doubt, but each understood the message of light in his or her own way. Martha, engrossed as before with many cares believed without understanding or seeking to penetrate into the mystery. Mary, lost in wonder and amazement, must have spent much time in anxious thought. To her it appeared as if her dreams had become a sweet reality. As she felt the magnetism of that presence, as she gazed into those eyes, those wells of tenderness, in whose haunting depths lay the shadow of a great sadness,—sadness for the world's sins and sorrows,—her soul must have been filled with an ecstasy and an adoration, beyond all description.

Lazarus saw and heard and treasured everything deep in his heart.

The home of sunshine was suddenly transformed into a house of mourning. God put forth His Hand and smote them in the dearest part; Lazarus fell sick of a great fever and though messages on messages were sent to their Master and Friend, yet He did not come in the hour of trial, and Lazarus grew worse and died. Imagine the anguish and soul-sickness of Mary, as she saw hope at last vanish and die. The irrevocableness, the hopelessness of it must have shaken her to the very depths. Martha was loud in her sorrow, but Mary was silent. The arrow had gone straight home and stayed there. Many conflicting questions must have been in the minds of the two sisters. Why had not Christ come? Was not this the time to show His power? Would He allow their dear brother to die? Lazarus had been dead four days when Christ arrived with His disciples. Martha runs to meet Him, to speak to Him and to be comforted, for she knew that in His presence alone was comfort. He tests her belief and from her answers we conclude that she had not understood the divine power of the Saviour. Mary follows her sister, throws herself at His feet, and all her pent up anguish bursts out in one cry, 'Lord, if thou hadst been here, my brother would not have died.' Even here is no full understanding. To Christ it must have been a keen pang of disappointment to hear them. He had spent His time with them, He had conversed in sweet fellowship and friendship with them, but the message had not gone to their hearts.

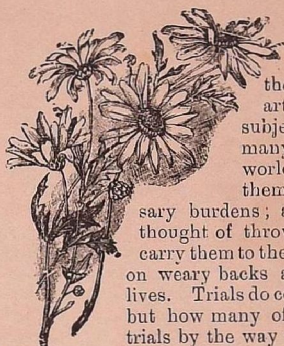
Then, to the wonder of all present, Lazarus was raised from the dead. Imagine the deep boundless gratitude and the passionate adoration which must have filled the sisters' hearts as they looked upon their dead brother and saw him breathe and move once again. The friendship and love which they had towards Christ must have changed into worship and reverence. Among them was present no man, but a divine Being. And yet Christ went home with them, the same friend as before. What a day of rejoicing it must have been once again in that little household! The eyes that had shed tears but a few moments before, now beamed with joy and gladness. Martha at once busied herself with a hundred cares to make the visit into a feast. She left the Master alone and went about all over the house busy, preparing things, while Mary sat at His feet, drinking in every word, gazing in reverential adoration, feeling that to be but in His presence was all-sufficient. But the busy Martha suddenly came in and reproached her sister, that she had left her alone to do the work and did not come to help her. To which the answer from the Master was, "Martha, Martha, thou art troubled about many

things. But one thing is necessary and Mary hath chosen the better part." What a clear message that was. How many times the same things happen in our midst and we pass them by without understanding and without sympathy. Only one duty for woman, says the world, and that is, be a wife and a mother, do your home duties; for a woman there can be no higher call. But how many great souls there are in whom genius stirs and strives to have its being, but the environments around them at times crush them, at times knead them with loving hands into the same old grooves. If a woman tries in the least to live up to the call within her, others blame her; they say that she is neglecting her legitimate duty, neglecting her home life, is a careless mother and an indifferent wife. The Marthas of the world call to her loudly, 'Come away sister, come and help; leave the light alone.' And the longings perish and a tragedy is enacted silently; and only the marks of the struggle, the unsatisfied longings of the heart, at times make themselves visible. All natures are not the same. All cannot be moulded into the same groove. There are women who make splendid housewives. There are mothers to whom their babies' eyes are heaven. There are others again who love "to gaze at the stars." The one looks with infinite contempt on the other. And yet all are women, "all sweet and all divine." The longings for Art, the living for Art does not constrict the mind, does not narrow the heart. On the other hand it broadens the outlook, it widens the vision and it fills the heart with more love. But the world raises obstacles, and hence it becomes a fight. If only the Marthas of this world would give a little more help, a little more sympathy to the Marys, the Master's clear message would reach all hearts better. And yet, Martha is not to be condemned for her practical work and duties. Home is woman's sphere. She must work for it and live for it and love it, but with limitations in this as in everything else. The mind should not be cramped and limited by much dwelling on the thousand and one little household worries. It should be cultivated so as to see things in proportion. If allowed too far, Martha will become a mere household drudge, indifferent to all else, restless, querulous, and discontented. There should be rest, there should be silence, when the Master's message might make itself heard. The world needs both Marthas and Marys. Only, more help from one towards another is needed, more sympathy and more love.

HANNAH KRISHNAMMA.

"If chosen souls could never be alone
In deep mid-silence, open-doored to God,
No Greatness ever had been dreamed of or done!"

Voluntary Burden-bearers.



IN the *Girls Own Paper* for October, there is an excellent article on the above subject. There are so many people in the world, who make for themselves unnecessary burdens; and, without a thought of throwing them away, carry them to the end of their lives, on weary backs and in heart-sick lives. Trials do come in this world; but how many of us increase our trials by the way we endure them!

We receive them with groans and tears, we refuse to look at the bright side of life. We forget the beautiful proverb "There is a silver lining to every cloud"; we forget that "God tempers the wind to the shorn lamb"; and the consequence is that our small troubles get mightily increased. And the worst of it all is that we impose our own troubles on other people. Our moans and our cries make our friends feel as if they are suffering with us. Is this right? If it is necessary to have a trouble, let us show a cheerful front to the world. Let us do our duty bravely and nobly. And we shall find that the joy of selflessness of our poor lives will compensate in time for the burdens of sorrow and loneliness.

Let us see some of the voluntary and unnecessary burdens we make for ourselves. The writer in the *Girls Own Paper* mentions first the burden of fashion. People who have hardly any money to live upon, are carried away by their love of dress and by their subservience to fashion into an extremity of needless expense. The consequence is endless anxiety, running into debt, shame, misery and despair. Why should there be all this useless sorrow? Why should we burden ourselves with false shame and false dignity? Small as the faults resulting from such qualities often seem, they result sometimes in far-reaching and dangerous consequences. Years ago, in Henry VIII's reign, the wife of a Cornish prisoner intended to go and beg for her husband's life. It was possible for her to succeed, but she was so long in adjusting her new French bonnet, that by the time she went on her mission, her husband had been executed. Was it not horrible?

Then there are the grumbling people, who make the most of every little trial. There is a story told of a lady, who was for ever complaining to her friends about a disfiguring scar her boy had received on his face. But one day a friend of

hers pointed out to her the fact that, if it had not been for this scar, which carried off the brunt of a terrible accident, her boy must have lost his life. Moreover, she said, "Your boy is such a kind good fellow that I don't believe that people notice that scar at all. His kindly ways and beautiful unselfishness of character prevent his friends from even seeing the scar. They only notice the good will and readiness to serve others that are always manifest in that dear, kind face of his." It is ever so with every one of us. We lose sight of our blessings, of the bright side of everything, and we weep needless tears over the sorrowful aspect of life.

Then there is the burden we make for ourselves of our anxiety about money and about our life. We fear that in our old age there will be no one to take care of us, we fear the want of money. It is, of course, the proper thing to be careful of our money, so that we may not beg or starve afterwards. It is good to make provision for ourselves. But why should we worry ourselves about it? God, who has taken care of us all our life-long, will take care of us, when we are lonely and helpless.

The writer in the G. O. P. mentions also the burden of sin and of ignorance about God. God's wonderful love and his wondrous plan for lifting the weight of sin from our troubled conscience, are open to us, if we only open our hearts to the revelation. But we wilfully close our eyes, we give in to temptation, and the result is the voluntary burden of sin.

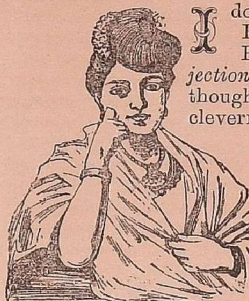
There is also the burden, which women make for themselves, of domestic burdens. Like Martha of old, we magnify our burdens, we cumber ourselves with them, and the result is, that we have no time for the beautiful things of life.

"These ought ye to have done, and not to leave the other undone."

But what about those brave ones who bravely bear necessary burdens. Elder sons and elder daughters often bravely take up the protection of a fatherless or motherless family. They toil hard day and night to prevent their little family from being broken up. They work steadily on, thanking God for the power to work for those they love and who need their help. They hold up their heads bravely and fight well.

All honour to these honourable men and women. May we be like them! "Cast your care upon Him Who careth for you," says the Bible. We must lift up our hearts in thankfulness even for the trials of life. For everything is watched over by God. The struggle may be a hard one, but let us not faint by the way. And in the end we shall have the reward of the happiness of a duty nobly done, of a trouble bravely borne, of the "Well done," of our Heavenly Father and Master.

Wives In Subjection.



I do not think we can call Ellen Thorneycroft Fowler's novel, *In Subjection*, a delightful book, for, though it is full of sparkling cleverness, yet it is sometimes just a little wearisome; but we can certainly call it a good wholesome book, a book which does us good to read. The characters are vivid and well-drawn, the conversations,

though sometimes a little too long, and though there are too many of them, are interesting, the moral is an instructive one. It is a continuation, in a sense, of the author's earlier novel, *Concerning Isabel Carnaby*, and deals with the mutual relations between husband and wife.

We meet with that charming heroine, Isabel Carnaby under, what she would think, happier circumstances. She is safely married now, and "at home" as she herself says. At the very outset of the story, however, she is put in antagonism with another woman, Fabia Vipart, a beautiful half-caste girl from India, the daughter of a European gentleman and a Hindu lady. The antagonism is not a direct one, for they are outwardly friends; it is not a bitter antagonism, for one of them at least tries to do good to the other; but it is the antagonism in spirit of two natures, which do not agree together. It is interesting to notice the differences in character between the two women, more especially as we may take them to be the author's types of two different nationalities. Isabel Seaton was an Englishwoman, Fabia Vipart was an Indian. Isabel was "a healthy-minded, unaffected, humorous, successful woman." "With all her faults—of which she had her proper and normal share," says the author, "there was no grain of bitterness or acidity in Isabel's character; she was constitutionally incapable of feeling either the one or the other. She was a woman of character: 'perhaps there was more invigorating saltiness than cloying sweetness in her nature.' 'She was a perfect type of a charming society woman.' In Isabel Seaton, the social instinct was very strong. 'Conversation was to her a game, whereof it behoved everyone to know the rules. Had she lived a century or two earlier, she could have held a *salon* with the best: as it was, she was an ideal wife for a diplomatist or a politician. How ready she always was to put people at their ease, and how successfully she oiled the wheels of life wherever she happened

to find herself." Everyone who knew her felt that they had known her all her life, she had such a wonderful knack of finding some common ground whereon herself and the most unlike person could meet and fraternise. But, society woman as Isabel was, she never had the habit of interfering with other women, as other society women have. "She was one of the rare women who have mastered the fine art of minding their own business. When a really good woman is seized with a strong outpouring of the missionary spirit, the amount of mischief that she will effect in a short time is almost incredible. Therefore it was to be counted to Isabel for righteousness that she never attempted to set matters straight between Charlie and Fabia. She had learnt wisdom in the only school where it is properly taught—the school of experience." More than this, Isabel was a woman, "who was always ready to see when she was in the wrong." She said herself that she was not one whit better or wiser than anybody else. "Half the fun of life," she exclaimed, "consists in seeing how funny you are yourself, and in watching other people find it out. She was one of those few women who "derive unfeigned and solid pleasure from a joke at their own expense. She was a woman "of irresistible candour"; she was a woman who hated "humbug and affectation." She was a woman who delighted in paradoxes: "I always understand everything until it is explained to me; and then I never understand it again as long as I live." Thus she delighted in appearing ignorant and too simple; but it was because "Isabel knew she was no fool, and knew that her world knew it also, that she amused herself and it, by sometimes behaving as one."

Fabia, on the contrary, was quite a different woman. She was a "passionate, highly-strung, reserved, thoughtful, introspective girl. She was shy and sensitive; her perceptions were abnormally acute; indeed, her super-sensitiveness of mind and body seemed decidedly unhealthy and morbid." She had that serpentine grace, which is supposed to belong to Indian women: "Fabia was an exceptionally beautiful woman; but with something in the quality of her beauty—something snake-like in the perfection of her grace." She had the Eastern sense of reserve and mystery; she had an almost "Oriental languor of mind." But beneath this, her mind was feverishly active, never at rest. She had many bad qualities; she loved money, position; she was selfish and cold; she was bitter and resentful. She loved to take revenge on those who hurt her. These qualities, of course, are not essentially Indian, neither does Mrs. Fowler say they are. But Fabia possessed them. Also, Fabia belonged to that class of lonely,

isolated souls, "who are set apart from their fellows, why they know not; and nothing that they say or do can break down the wall of partition that stands between themselves and others." But Fabia was really sound at heart. As one of her friends saw, "there were possibilities of perfection in her." And "with all her faults, Fabia, was no egotist: she was able to regard a thing or a person apart from that thing or that person's relation to herself."

These two essentially different kinds of women are brought together at the very beginning of our story. Isabel Seaton has invited Fabia to her English home. Here Fabia meets an English clergyman, Gabriel Carr, whom she thinks she falls in love with. Gabriel also loves her and proposes to her; but, when she calmly tells him to give up his beloved work for her sake, Gabriel loses all his love for her and leaves her. In the reaction, Fabia accepts another Englishman, Charlie Gaythorne, who worships her, and marries him. But she dislikes and almost hates him. In her ennui, she impersonates an Indian gentleman, her Hindu cousin Ram Chunder Mukerjee, who appears to come from India and sets himself up in England as an Oriental occultist. Dr. Mukerjee, as Fabia calls herself, becomes the rage in London; but her husband, intending to punish the Indian for associating too much with his wife, inadvertently discovers Fabia herself. But he has nearly beaten her and is absolutely ashamed of himself. However, this is just what Fabia wants. She has longed to find her master. Now she has found him in Charlie; she admires his brave courage and proceeds henceforward to worship him. And so the story ends. Besides the characters we have noticed, we meet other interesting personages; notably the redoubtable Mrs. Gaythorne. But there is no space to discuss them here. Let us pass on to the interesting question of the mutual relations which the authoress thinks ought to exist between a husband and a wife.

"There is a theory among women," says Mrs. Fowler, "that the love which is founded upon intellectual gifts is more enduring than the love which is founded upon personal attraction. Probably it does wear well, as all stiff and rather wiry materials do; but softer and warmer stuffs wear well also. The love that wears best of all—in fact, the only love that is really worth having—is not the love that loves my love with B. because she is beautiful, nor the love that loves my love with C. because she is clever; but the love that loves my love my love with an S, because she is she, and I am I, and we two are ourselves—and, therefore, each other—for all time and eternity." Mrs. Fowler also holds the old-fashioned views of a wife's

duties. "The husband is the head of the wife, and this is in accordance with God's ordinance. "She is in subjection to him and bound to obey and serve him by her own view." And suppose a wife knows better than her husband; is she still to give in to him? Certainly. Of course, she should influence him to the utmost of her ability, and give him as good advice as she can; but she must never forget that—by right of his office—the husband is the head of the wife. "She herself has elected him to the office; she has vowed obedience to him; there is a certain amount of free-will in the business. Hence, the husband can do no wrong." "Of course, as a man, he can do wrong, but as a king, he cannot; because the king and the priest and the judge and the husband are all—in their own way and for the time being—the ambassadors and representatives of God." A very sound doctrine, so long as every wife is only a subject to a king; but suppose she qualifies herself to be a queen in her own right? and why should not a woman be queen, if a man is king?

But, extreme as is Mrs. Fowler's view of a wife's obedience to her husband, yet her examples of conjugal life are not all as one-sided as we would expect. She gives us three kinds of wives in her novel. All love their husbands devotedly; all make much of them; all worship them in fact; but there are differences in the worship. Janet Carr, the absolutely devoted wife, believes that her husband can do no wrong. She is a woman with no vagueness about her; for the lights and shadows in her mind are very clearly defined. Hence to be Gabriel Carr's wife seems to her to be the summit of earthly bliss. She does not care what becomes of other people, so that he is all right, "no amount of washing will ever make them equal to you, and nothing could ever convince me that it will." She is sure that her husband can do no wrong. Even, when every proof seems to show that he has basely deserted her, she will not believe it. "I do not believe that what you tell me is true—I can't believe it. But even supposing that it were, what is that to me? Does it make Gabriel any the less my husband? Whatever he is, and whatever he had done, I am still his wife and he is my lord and master." "She had sworn allegiance to a monarch, who had vacated his throne as soon as he had the right to occupy it: she had married a husband, who had apparently repudiated her without the slightest reason for so doing; and yet her wifely devotion was as deep and absorbing as it had been on her marriage day. Whatever her outward misery may be, her happiness as a wife cannot go because her husband will ever stand on a pedestal for her." Is not this the devotion of an Indian *Pativrata*? And how

does she treat her husband? She speaks her mind plainly to him, it is true, but she is like an angel of comfort to him. "No war-songs or battle-cries, or heroics. Nothing but such ordinary, everyday, homely comfort as would be given to a weeping child and there was more than mere comfort: there was tender sympathy for 'the angel came again the second time and touched him and said, Arise and eat; because the journey is too great for thee!' Dear, human, commonplace, comfortable words; such words as we should all like to hear in our dejected moments, when the road is too strong for us and we fall by the way like tired children; such words as are spoken to one whom his mother comforteth!"

Isabel Seaton also loves her husband devotedly, but she will not go so far as to think him incapable of fault, she even knows that she has faults, but her love is so great that it hides his faults, and cannot discover them. Like Janet, she also will sacrifice everything to him, but her sacrifice will be sane. In fact, her high happiness would be gone, if he fell below her ideal. As she says, "It would never do for my husband to be without his halo; it would be so cold for him and so dark for me, and so generally bad all round." She is the woman who has found her *mate*, not her master, and they do not always agree. "To Isabel's easy, good-humoured cynicism, Paul's almost boyish adherence to his ideals appeared visionary and impractical. The difference between these two natures, while it intensified their love, made it difficult for them to understand each other." She is, in fact, a wife who has independent opinions. She loves and admires and reverences her husband, but in some things she thinks she knows better than he does. But she makes him completely happy. She is his ideal of a wife. She makes his house beautifully cosy, as most English homes are. She jokes flippantly about marriage being the most amusing occupation in the world, and of having entered into marriage, because single life is so lonely and inconvenient and unsettled. But her heart is quite sound. She has no absurd notions that marriage is unhappy. She is perfectly proud of her love for her husband. Gradually even her independence gets merged in him. "When I was married," she says, "I used to picture myself as a bold young Perseus about to deliver my Andromeda of a husband from his monster of a conscience. But now I hang garlands round him." "He wears my heart upon his sleeve and does whatever he likes with it." If her husband does not approve of her doing some things, she never enjoys doing them, even though she has revelled in them before. "A husband is," in fact, she says, "either the one man in the world, or else the one man that

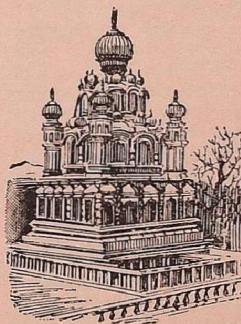
you wish wasn't in the world. There is no 'happy mean' in matrimony.' And he, in turn, loves her absolutely; whatever she does is the best thing for him; he will give up anything for her; he thinks he has gained his best happiness in gaining her; and time but increases his happiness. They both sacrifice each to the other, without even speaking of the sacrifice. There are no secrets between them. They can even afford to joke each other about their happiness, for they are perfect friends. They are indeed an ideal couple.

The third wife, Fabia Vipart, is supposed to be the type of an Indian wife. "Fabia, the daughter of a long line of Eastern women, saw the matter in a different light. It was one of her inherited instincts—instincts which had come to her through the purdah and the harem—that a husband is a lord and a master, and a wife a chattel and a slave." She wants a master-hand. She loves strength, not weakness. Her soul cries out for a master, not a mate. "And the less strong a man is, either physically or mentally, the less powerful is his appeal to her heart and sympathies." "She knew, that if ever she did find such a one—a man who would rule her absolutely with a rod of iron, and need prove himself once and for all stronger than herself, she could come to his call, whoever and whatever he was, and could submissively acknowledge in the face of all the world the divine right of such a king." And she glories in her submission. "After all," she thinks, "there was something in this love which transfigured life and glorified death as nothing else could do." But this does not mean that Fabia is blind to her husband's faults, "If I had a husband I should see his faults fast enough; I could not help it even if I tried." "He would know none of my thoughts, but I should know all of his; and yet he would be the master, because he would be strong and stupid. And I should hate him for ruling over me; but I should adore him for it all the same." Truly a dangerous form of love, is it not? But Fabia has her safe-guard, for she says, "If you really loved him as much as you think you do, you could obey him in the spirit as well as in the letter." And how does Fabia propose to treat this husband of hers? "If ever I were so foolish as to be in love with a man—or so wise—I would be an angel to him all the time." "But if I had a husband, I should never let him know how much I loved him. I should just wear his heart upon my sleeve, and peck at it whenever I felt inclined; but I should never let him know what was in mine."

Finally, there are just a few remarks about married life, which we would like to reproduce. Wives should never allow anybody or anything to get on their nerves. "It is one of the devil's

latest and most successful disguises, that of the irresponsible and neurotic invalid; the pose termed 'neurasthema' has completely thrown into the shade his old make-up of the angel of light." Therefore, the most excellent thing a woman should possess is a good temper. "There is no quality which so mars and spoils and destroys the happiness of married life as bad temper. The woman who has a bad temper is no more fit to be a wife than she is fit to be a steam-engine; and she might as well attempt to draw a railway-train, as to make a man happy." One more remark—"The affection between Paul Seaton and his wife was so great, and the camaradine so perfect, that they could afford to make fun of each other now and then; but they took care never to do so before a third person. It is a mistake for husbands and wives to chaff each other in the presence of an audience. They have the dignity of an office to maintain—the sanctity of a covenant to keep and it does not do for them to treat such things lightly. It is only when they are *en tete-a-tete* that they may safely unbend, and may confess to each other that there is a great deal that is very funny in both of them."

The Bethune College.



THE Bethune School owes its existence to the liberality of the late Honourable J. E. D. Bethune, whose name it now bears, and through whose benevolent exertions and instrumentality, it has reached the importance it now has. The papers which are now in the possession of the Government and the

Bethune School Committee, show that Mr. Bethune succeeded in opening a school for Hindu girls in Calcutta, on the 7th May, 1849, under the designation of the "Hindu Female School," and the register for that date shows that 23 girls attended on the opening of the school which, as the Committee had been informed, was the first Institution of its kind on this side of India. The school thus established continued under the immediate management of Mr. Bethune, who, as we learn from his own speech, visited it almost daily, and provided carriages and horses for the conveyance of the

girls. Not only was there no fee payable by those who attended, but, as the Committee have been given to understand, even inducements, in the shape of monthly stipends, were held out to some of those girls whose parents had the courage to send them to a public school.

The girls who attended, all belonged, as is even now the case, to families of respectability; and on this point Mr. Bethune himself remarked in his opening speech:—"It was, of course, essential to great and permanent success that all the pupils of my new school should belong to families of respectability; but the question which offered itself to me was, whether, should I, or should I not, seek the support, in the first instance, of those who are generally looked on as the leading men of Hindu Society; I speak of such men as Raja Radhakant Deb, Raja Kali Krishna, Ashutosh Deb, and my colleagues in the management of the Hindu College, Prasan-an Coomar Tagore and Russomoy Dutt. I had reason to believe that several of these gentlemen would not be unfavourable to the proposition of female education; nevertheless, after much anxious thought, I decided that it would be, on the whole, most advisable to seek my first pupils from the families of the immediate friends of those with whom I was in habits of more frequent intercourse." The same apprehensions, on the score of religion, which had at one time been urged by the Hindu community against the establishment of Colleges and Schools for boys, were much more forcibly put forward against the establishment of a Girls' School; and on this point Mr. Bethune declared:—"It was well-understood by you all that the plan which has been uniformly followed in the Government Schools, of not meddling with the religion of your children, is to be strictly followed here."

Mr. Bethune having obtained from Babu, now Raja, Lakhina Ranjan Mookerjee a suitable plot of land, and having laid the foundation of this building, died on the 12th August, 1851, about two years after the school was established. Three days prior to his death, he executed a deed of conveyance, conjointly with Babu Dakhina Ranjan Mookerjee, transferring to the East India Company their rights and interests in the grounds and buildings then in course of erection in Cornwallis Square, for the purposes of "A School for Hindu Women." On the same date—namely, on the 9th August, 1851—Mr. Bethune executed a codicil to his Will, containing the following clause:—

"I give my carriages and horses, now used at the Female School in Calcutta, to the East India Company, to be retained and used for the purposes of the said school. I give and devise all my interest in the lands, buildings, and other property in Calcutta now intended to be used

and occupied as a female school, to the East India Company and their successors and assigns for ever, with my request that they will endow the said institution as a Female School in perpetuity, and honourably connect it with the name of Babu Dakhina Ranjan Mookerjee, in honourable testimony of his great exertions in the cause."

For several years after Mr. Bethune's death, the school continued to be described as the Hindu Female School, and was held at a rented house in College Square, till November, 1852, when, on the completion of the present building, the school was removed to Cornwallis Square. The number of girls attending had, at the time of Mr. Bethune's death in 1851, risen to upwards of 40, and it continued to be between 46 and 60 down to the year 1857, from which year it commenced to rise gradually for a period of nine years, that is, until the latter part of 1866, when it became 113—the highest number the school has ever had on its rolls. In December, 1866, for the first time, a compulsory fee of one rupee per month, payable by each girl, was introduced, and the fee-books and the register of attendance for that month show that only 45 out of 105 girls then on the rolls agreed to pay this fee, it being expressly stated in one of the books for that month, that so many as 60 girls left at once, "on account of their guardians' inability to pay the schooling fee."

For some reason not quite apparent from the books, there was a gradual falling off in numbers from the year 1867, to January, 1869, when the school had on its roll only 15 girls. It was during this period that the Government took upon itself the direct management and control, which had, until the year 1868, been in the hands of a committee of gentlemen, who received a fixed monthly grant from the Government of Rs. 617-8 per month. In that year (1868), the Government of India, on the recommendation of Miss Carpenter, assigned an additional grant of Rs. 1,000 for the establishment of the Female Normal School in Calcutta, the want of which had been very forcibly pointed out in a report made by that lady to the Government on the subject of female education in Bengal. A Female Normal School was accordingly opened in February, 1869, and Mrs. Brietzke was appointed Lady Superintendent of both the Normal and Bethune Schools. The establishment of a Normal School for training female teachers was altogether a new experiment, and an undertaking of great importance; but it had, unfortunately, to encounter very serious obstacles, by reason of the social prejudices and ideas of the native community, with whom the idea of young women attending a public day school with a view to become teachers, found no

favour; and it is not surprising, therefore, that, during the short time the Normal School was in existence, the number of pupils who enrolled themselves was never higher than 9. In January, 1872, Sir George Campbell, then Lieutenant-Governor of Bengal, being of opinion that the experiment of a Normal School had not proved successful, directed its immediate abolition, remarking that "if any undertaking of this kind is to succeed in the present state of Indian society, it must be started and managed by natives, according to native feelings and fashions."

As regards the Bethune School itself, the number of girls steadily rose during this period (January, 1869, to February, 1872), from 15 to 88, about 80 of whom paid the usual fee of 1 rupee per month, the rest being allowed to pay a reduced fee of 8 annas only. A few months after the abolition of the Normal School, that is in May, 1872, the Lieutenant-Governor, Sir George Campbell, in a letter to the Director of Public Instruction, remarked, as regards the Bethune School itself, as follows:—

"If the parents and guardians of the children and the gentlemen interested in the Bethune School will contribute nothing towards its funds, the Lieutenant-Governor does not think that he would be justified in maintaining the institution on its present scale wholly from Government funds, even to driving the girls to school in carriages provided at the expense of Government. The Lieutenant-Governor does not wish to reduce the school too hastily, and, therefore, has been pleased to sanction, experimentally, till the end of the year 1872, an allowance of Rs. 500 for establishment, on the scale shown in the annexure of this letter, with the proviso that he will grant an equal amount to any sum contributed by native gentlemen, up to Rs. 200 per mensem, to provide for a Lady Superintendent and any other establishment that may be required."

In March, 1873, Sir George Campbell again had under consideration the whole question of the management of the Bethune School, and the Government grant towards its maintenance, and by a resolution dated the 7th March, 1873, the management of the school was made over to a Committee in the following terms:—

"The Bethune School appears at present to suffer from the absence of any Committee of governing body, the former School Committee having resigned some years ago. The Lieutenant-Governor has now asked the gentlemen named in the margin, who have taken interest in the school, to serve on a Committee which shall have the entire control of the school, its establishment, its course of study, and its expenditure. It is the Lieutenant-Governor's impression, that the scope and functions of a

school to which Government contributes so largely might be considerably extended. The Committee, who have been good enough to accept the nomination, will have to propose a fixed scale of establishment on the basis of a contribution of Rs. 650 a month from Government and Rs. 150 from fees and subscriptions."

The Institution now consists of two Departments. The College Department, started in 1879, is open to girls of all ages and nationalities, and provides for instruction up to the B. A. standard of the Calcutta University. The School Department is open only to girls of Hindu extraction, between 6 and 18 years of age, and teaches up to the Entrance standard. There is a Boarding establishment attached to the institution. The tuition fee for day scholars is Rs. 3 a month in the College Department, and Rs. 2 a month in the School Department. Boarders are charged a uniform fee of Rs. 10 a month. An admission fee of Rs. 2 has to be paid by every day-scholar, and of Rs. 10 by every boarder.

The Instructive staff is very efficient. It consists of the following:—

Lady Principal and Professor—Mrs. Kumudini Das, B.A.

Professors ... { Pares Nath Sen, B.A.
Bijoy Gopal Mukerji, M.A.
Sasi Bhushan Bose, M.A.

Lecturers ... { Kaliprasanna Das, B.A.
Miss Surabala Ghose, B.A.
Sarat Chandra Chakravartty, M.A.

Head Master—Syama Charan Gupta, B.A.

Head Mistress and Lecturer—Miss Hemprabha Bose, M.A.

Second Mistress—Mrs. Saralabala Mitra, B.A.

Besides two Masters, four Mistresses, and two Pandits.

The report for 1905 mentions that the total number of girls on the rolls of the Institution on the 31st December last was 183 as compared with 180 on the corresponding date in the previous year. Of these 183 girls, 23 were in the College Department and 160 in the School Department, as against 30 in the College and 150 in the School Department in the preceding year. Of the 183 girls on the rolls of the Institution on the 31st December last, 85 were Hindus, 87 were Brahmans, 9 were Christians and 2 were Jews, as compared with 83 Hindus, 82 Brahmans, 14 Christians and 1 Jew, on the rolls on the corresponding date in the previous year. Of the total number of pupils 44 were boarders and 139 were day scholars. Out of a total of 44 boarders in the year under report 10 were Hindus, 30 Brahmans and 4 Christians.

Only one out of 7 candidates sent up for the Entrance Examination was successful. But of 8 candidates who appeared at the F. A. Examination, 6 passed, 1 being placed in the 1st division, 4 in the 2nd and 1 in the 3rd division. It is to be regretted, however, that none of the candidates sent up for the B. A. Examination were successful.

At the beginning of the session no pupil joined the class for training female teachers and so no candidate was sent up for the final examination held in March 1905.

The building and surroundings of the College are all that can be desired. The following is the report of the Committee appointed last year by the Senate of the Calcutta University for the inspection of the Calcutta Colleges:—

"The Bethune College is one of the handsomest buildings in Calcutta, and the College, one of the best managed educational institutions. The classes of the College are carried on in one large and lofty Hall; two others of similar dimensions serving for the School. This is of course a serious defect. The Hall is spacious and admits plenty of light and air, the College classes are quite small; but the almost inevitable bafflement of the effort of concentrated attention, when five or six distinct lectures are going on under one roof and within four walls simultaneously, must go far to defeat the ends for which the Bethune College was founded. This arises no doubt from the circumstances. The College was founded when nobler ideas of building prevailed, but when the conditions of successful teaching had been less carefully thought out. Separate class rooms for the different classes are certainly a necessity."

The other needs and requirements of the College are also well looked after, but there are some wants still.

The Library compares favourably with most College libraries in Calcutta and is housed in a handsome room. But as the Library is at present used as a Professor's Room little opportunity is offered to students. The grant for the Library has however been increased to Rs. 300 annually, and equal educational opportunities are given to lady students and teachers.

The teaching of Botany is wisely a special feature of this College and no other natural science teaching is attempted. Every encouragement should, therefore, be given to the subject, which is a most suitable one; and especially should the present very deficient appliances for teaching this science be supplemented.

There has been a steady increase in the number of boarders in the Hostel, which on the 31st December, 1905, stood at 44, the largest on record since its opening in 1879.

With a view to meet the growing needs of the College, the Committee asked the Government to extend the College buildings and to provide a separate hostel for the Hindu pupils. About half an acre of land to the west of the College compound has already been acquired at a cost of Rs. 45,000, and a plan and estimate of costs for the acquisition of additional lands and for new buildings have been submitted to the Director of Public Instruction.

With regard to the aim of the establishment, this is what the Hon'ble J. E. D. Bethune, the

founder, said in his speech at the opening of the Hindu Female School, which was the original Institution of the Bethune College:—

"The scheme which is developed here to-day has not been lightly conceived or hastily undertaken by me. Among the documents which were earliest put into my hands, connected with this country, even before I left England, were reports of the progress of education, and the proofs of the proficiency of the students in the Government Institutions, of which I am now the official head. These reports led me irresistibly to the conclusion that, in a country in which the young men had been subjected to the system of training now for more than thirty years, it was highly probable that the day could not be far distant when an imperative call would be made for extending the benefits of education, by which the young men of Bengal had so largely profited, to the other half of its inhabitants. I believe that you, who have felt in your own persons the elevating influence of a good education, would, before long, begin to feel the want of companions, the cultivation of whose tastes and intellect might correspond in some degree to your own; that you would gradually begin to understand how infinitely the happiness of domestic life may be enhanced by the charm which can be thrown over it by the graceful virtues and elegant accomplishments of well educated women; that you would be led to the reflection, in your study of the histories of other nations, that in the degree of estimation in which females are held, the amount of mental culture to which they attain, and the extent of influence which they are permitted to exercise over the tastes and habits of society, the best and surest test may be found of the degree in which one nation surpasses another in civilization. I thought, too, that you could not fail to discover, as soon as you begin to reflect at all upon the matter, how infinite is the importance of the part which every mother has to perform in the education of her offspring.

When the young child is first struggling to the use of his reason,—when, with every hour, new sights, new experiences, new ideas are crowding in multitudes upon his infant mind, of what vast consequence is it that from his mother, to whose personal care he is necessarily entrusted, by whom alone his physical wants can be supplied, he should also be able to draw that healthful food for his reason, his taste, his imagination, which may train and educate him to grow up to a great and good man. What wonder, then, that the character of a nation should depend so intimately on the character of its women! And this is not felt in childhood alone, but in every relation of life the power of female influence is acknowledged; and the importance cannot be too highly estimated of doing all in our power to secure that this influence shall always be exerted in the direction which points to justice, to virtue, and to honour.

These were the ideas which occupied my thoughts even before I landed on an Indian shore.

Notwithstanding these reasons for hoping that my design would succeed, I felt that it was an important venture not to be lightly made, and that in proportion as the chances seem to favour success would be the greatness of discouragement if the attempt should be openly made and as openly fail. In seeking to advance the cause of female education in India, or, in other words, the elevation and improvement of the whole

people, one false step, one hasty or ill-considered measure, might incalculably injure and retard it. I determined, therefore, that a year at least should elapse, during which I might learn to see my way and strengthen my ground of operations before I would make any decided step in advance. I landed in Calcutta in April, 1848, and in April, 1849, I opened my scheme in detail to some of the friends by whom I am now surrounded."

The Unveiling of Mrs. Brander's Portrait.



ON Saturday, the 20th instant, at the Presidency Training School for Mistresses, Egmore, was performed the ceremony of unveiling the portrait of Mrs. Brander, the foundress and the first Superintendent of the above institution. The spacious lecture hall of the new building was metamorphosed into a beautiful drawing-room, cosy with scattered groups of chairs and tables, on the latter of which were placed bowls and vases of lovely flowers. On one side of the room were hung the portraits of the past Superintendents of the School, while here and there the Union jacks and flags threw into greater relief the whiteness of the walls. A platform was erected in the centre of the rooms and facing this on the other side was hung the portrait in question prettily veiled in blue and gold gauze. In one of the side rooms a long refreshment room was daintily laid out. Miss Bernard, the permanent Superintendent of the school and at present acting Inspectress, who had made all the necessary arrangements for this ceremony, received the many friends and old pupils of Mrs. Brander, who came to witness the unveiling.

About 5 p.m. the business part of the programme began. The unveiling of the portrait was to be performed by the Rev. Dr. Miller, while the Hon. Justice Sir Ralph Benson presided. The Chairman, with a few appropriate and well-chosen remarks, opened the meeting. In his speech he said, that, when he thought of the question of Education in the Madras Presidency, three names stood out clearly before him,—that of Dr. Miller, whose work, whose strenuous efforts, and whose substantial aid in the cause of education are well-known, that of Mr. Grigg, who developed to a great extent the system of school education in the Presidency, and that of Mrs. Brander, who was the pioneer in the cause of the education of Hindu women, and who is still an energetic worker in the same cause. He then dwelt briefly on Mrs. Brander's public career in this

Presidency, speaking of her arrival in 1876, of the opening of a Training School for Teachers with only five pupils, of the gradual institution of many practising schools in different parts of this town, of her leaving the service and again joining in 1880, when she was appointed as Inspectress of Girls' Schools. In a few sentences Sir Ralph Benson sketched the valuable services rendered by Mrs. Brander to the Hindu women in this country, her warm interest in their welfare and her help and usefulness as an educationist. He then called upon Mrs. D. Allan to read the paper which she had prepared on the life, work, and character of Mrs. Brander.

We give here part of this interesting account:

Isabel Bain—for that was Mrs. Brander's maiden name—was educated by her mother and elder sister, and afterwards in schools in Brentford and Oxfordshire, at Queen's College, London, and in Paris. She was trained in the Home and Colonial College, London, and in a Normal School in Salem, Massachusetts. When seventeen years of age, she made with a friend, Miss J. Blake, a tour in America, visiting all the important Schools and Colleges for girls in the United States. An ample education truly, but some one has said that we are only educated if we are happy, beneficent and effective in the world. Miss Bain's education began at once to be effective, for we find her teaching before she was 20. She was governess to the children of Mr. Hughes—author of "Tom Brown's School-days"—Head-Mistress of a school of over hundred girls in London, and Mistress in Professor Meiklejohn's College for girls of Clapham, London.

In 1870, when 22 years of age, she was appointed by the Duke of Argyll, then Secretary of State for India, to open a Government Normal School in Madras. Only 22 years of age with such a task before her! How it puts to shame our timid shrinking from much smaller tasks! How it nerves us to be likewise brave! But to proceed. Arrived in Madras, she opened the school in November with five Hindu pupils in "Egmore Comfort," Egmore. Two years later the school was thrown open to all castes and creeds and removed to Armenian Street, Georgetown. Practising schools were attached, and the institution developed. The chief pupils were Fanny, Grace, and Phoebe Hart, Grace Kennedy (now Mrs. Gordon), Ranganayaki (still a teacher in the school), Henrietta Bernard, recently appointed Superintendent of the School and at present Acting Inspectress of Schools, and Helen Hawkins. The chief teachers were Miss Rajahgopal and Miss Shanmugam.

In 1876, Miss Bain retired from Government service, married, and left India. As Mrs. Brander she returned to us in 1880, this time in

the capacity of Inspectress of Girls' Schools. Kingsley says, "Surely the best reward for having wrought well already, is to have more to do," and Mrs. Brander soon found plenty for mind and hands in her new work. At first, inspection of schools was limited to Madras Town, but districts were gradually added until 13 were under inspection, and a Second Inspectress being necessary, Miss Carr was appointed to share the duties with Mrs. Brander.

Mrs. Brander continued as Senior Inspectress of Schools till 1903, when she retired from Government service, but not from serving the cause so dear to her heart and she still works on its behalf.

Her aims were in her own words:—

To encourage for girls a real and thorough education, developing all faculties—mental, moral, and physical.

To encourage the adaptation of education to the real lines of Indian girls, on Oriental more than on Western lines.

To encourage the continuance of Indian girls' education beyond childhood.

To increase the number of educated girls.

These ends were achieved—still to use her own words,—by the introduction into Girls' Schools of less book-work and more oral teaching and doing; by Kindergarten teaching, Nature study, Needle-work, Drawing; by a good moral tone, good discipline, and physical education; by improvement of the education, tone and capacity of teachers; by encouraging the improvement and multiplication of Training Schools, like the Hobart, Gunnairbeed, Nellore, Ongole, Vellore, Chittoor, Rajahmundry, and other schools which were started for the purpose; by the establishment of the National Indian Association, Home Education classes for Hindu and Muhammadan women and girls and recommendation of Government grants to these and Zenana classes; by the awarding of the National Indian Association's scholarships and the recommendation of Government scholarships to encourage Indian girls to continue longer at school; by the encouragement of (Vernacular) magazines like the *Maharani* and *Vivekachintamani*, and the writing and publishing of books, such as

"Domestic Economy for Girls,"

"Kindergarten Teaching in India,"

"Talks on Health for Indian Housewives,"

and, lastly, by endeavouring so to conduct inspections as to discourage cram and artificiality and to encourage true education.

High aims and strenuous effort kept step together and as the result Hindu Female Education in the Madras Presidency to-day takes the proud lead in India. That big programme of work which Mrs. Brander set herself to accomplish has now passed into ordinary currency

and we, who have entered into her labours, can scarcely understand the uphill task it was. It involved numerous journeys in carts and juktas over bad roads or no roads, which railways and good roads now make easy, long and lonely sojournings in dak bungalows, "scratch meals and more than ordinary exposure to dire sicknesses and the hundred-and-one hardships peculiar to pioneer work, to say nothing of the "hot, hotter, hottest," of our delectable climate! But let us not pat ourselves on the back and say how glad we are that these are made so easy for us! rather let us in the same Spartan spirit take up her labours and carry them to full fruition. A grateful Government, recognizing Mrs. Brander's labours, awarded her the Kaisir-i-Hind decoration; and we, on this occasion, would add our little measure of appreciation. So much for Mrs. Brander as the public worker, but what of the woman? Ah! here many hearts will glow and many eyes moisten at the memory of the kindly word of sympathy, to say nothing of more substantial aid in the hour of trial. The thoughtful letter of congratulation in the hours of success—the lonely womanliness endeavouring to give a penitent sister another chance—the "keeping track" of old pupils and workers and helping them to suitable work and advising them as occasion required—the many "courtesy" letters which were always a trial to write,—and the hundred-and-one little thoughtfulness which have ever been such a feature of Mrs. Brander's work, have endeared her, and still endear her, to many hearts.

The Earth's Beginning.

"In the beginning God created the heaven and the earth. And God said, Let there be light: and there was light.

And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

And God said, Let the waters under the heaven be gathered together under one place, and let the dry land appear.

And God called the dry land 'Earth.'



It is easy to describe, in a few words like the above, the creation of the earth; but how stupendous was the creation, and how many myriad ages did it take to be evolved. Even now it is still going on. Even now, we poor mortals know almost nothing of the mighty process. Sir Robert S. Ball, in his book, "The Earth's Beginning," from

which we take our information, tells us how a stately inhabitant of Saturn answered an inquisitive boastful wanderer from the star Sirius. "The grand operations of Nature are very slow. To observe nature so as to perceive what is really happening, it would be necessary to have a long life; but the lives of the inhabitants of Saturn are not long; none of us ever lives more than fifteen thousand years;" said the aged man. What must we, poor mortals of Earth, say then? "What is man, that Thou art mindful of him?" asks the Psalmist. And in truth, we might say:

"A thousand ages in Thy sight
Are like an evening gone
Short as the watch that ends the night,
Before the rising sun."

When we look up to the heavens, thousands of bright points and luminaries claim our attention. It is a wonderful world to us. We feel as if we were in the midst of unimaginable splendours. And what is more wonderful, we observe a universal motion among these luminaries. They gradually ascend from the east, pass across the south, and in due course sink towards the west. The sun and the moon, as well as the other bodies, all have this diurnal movement. And all move systematically as if fastened to the inside of an invisible sphere. But there is a difference in movement between the different bodies. While the stars retain their relative spaces for months and years, the planets have an independent motion and change their places rapidly. Other distinctions there are also, which draw a sharp line between stars and planets. To the latter kind of luminaries, belongs our earth. But it was long before this fact was understood, for it was thought that, because to the uninstructed senses it appeared to be at rest, the earth was quite different from the other bodies in the universe. But it was soon found to belong to a mighty system, the solar system. The sun was found to be the centre of this system. Round the sun revolved the earth and the other great planets. Each turned round on its own axis, each was a globe poised in space, without direct material support from any other body, but perfectly steadied by the mere power of attraction of the central sun and in a minor degree of the other bodies around. And the earth is a mere atom as compared with the sun, for the latter is more than a thousand times as massive as Jupiter, and Jupiter is greater than all the other planets taken together. Jupiter, Saturn, Mercury, Venus, Mars, Uranus, Neptune, each with its own satellites, are the planets of our solar system. But, what is very wonderful is, that there are many other systems, much mightier than ours. Each has its own mighty sun, and these suns appear to us like stars, so distant are they from

us. The stars are many, many times larger than the planets, but all appear of the same magnitude, owing to the difference of distances.

Now, what is the origin of all these wonderful objects. Scientists account for them by the nebular theory. Many objections are raised against this theory, but it really bears a remarkable relation to all objects belonging to the solar system. It explains how the foundations of the solid earth were laid. It accounts for the great and glorious sun. It accounts for the other planets and explains to us how each owns its own special course. The theory is indeed of transcendent importance. No eye, of course, has seen the actual stages in the evolution of our solar system; but, by the aid of perfect telescopes, it is possible to discover in the heavens those extraordinary objects called nebulae, which scientists say are of the same kind as that from which our system was evolved. Some nebulae are in the primitive stage, some are in the later stages; and thus, by observing a properly arranged series of nebulae in all gradations, it is possible to understand the various stages in the evolution of our magnificent solar system.

Let us turn again to the Bible. "The earth was waste and void, and darkness was upon the face of the deep: and the Spirit of God moved upon the face of the waters." In the vast void of creation, thousands of objects, dark or bright, hot or frozen, must have been moving about. Let us suppose that two of these bodies, moving at a great speed, dashed together into collision. What would be the result? The effect of the blow would be to transform the energy of motion into heat; and this heat would be so great, that not only would the globes be made red-hot and white-hot; but they would be driven into vapour, which would expand to an enormously great distance. They would become a vast haze of fluid, glowing, incandescent, burning fire-mist. There would be rolling volumes of glowing vapour. Sir Robert Ball illustrates the matter thus: "We shall suppose that a heterogeneous collection of substances is brought together, the items of which may be sometimes as follows: let there be many tons of iron and barrels of lime, some pieces of timber, and cargoes of flint; let there be lead and tin and zinc, and many other metals; let there be innumerable loads of clay, which shall represent aluminium and silicon, and hogsheds of sea-water to supply oxygen, hydrogen and sodium. Suppose that this diverse material is submitted to a heat as intense as the most perfect furnace can make it. Let us suppose this heat to be raised to such a point that, not only have the most refractory metals been transformed into vapour,

but the elements which were closely in combination have also been rent asunder. Next, let us suppose that these several vapours are blended. Let the mass of vapour thus arising be expanded freely through open space."

Here we have the primeval nebula, a vast extension of matter in the elementary condition of gas or vapour, delicate and beautiful as the clouds around us, and extending through illimitable space, with the irresistible tendency of vapour to spread out. What happens now? As ages roll by, this great nebula begins to undergo modification. The universal law is that if any object is warmer than the surrounding space, it must begin to radiate forth its heat. This is what the nebula does. It gives out heat, and it does not receive any heat in exchange. Thus, there is a loss of heat, and hence, the nebula begins to contract or condense together, as objects do when the heat becomes less. The contraction is of course greatest towards the central portion. But it takes place also, though in a lesser degree, at many other points throughout the whole extent of the glowing mass. Thus, various centres of condensation are established, and the tendency for them is to continually increase. And the tendency of the transformation is all in one direction, *viz.*, in a great increase of the density of the substance of the nebula. Thus, the nebula gradually loses its gaseous state. It must be understood, however, that though heat is constantly being radiated, it does not necessarily follow that the nebula itself is losing temperature. For, though the heat is less, it is distributed over a smaller space, as the nebula gradually contracts. Besides, the very falling together of the outer portions of the nebula into the centre, produces an immense amount of heat.

But there is a certain loss of heat. The original nebula has now, in the course of time practically disappeared. It has condensed into a vast central mass with a number of associated subordinate centres. The smaller bodies now show the effects of loss of heat more rapidly than those which are larger, for a small body cools more rapidly than a big one. "Let us now concentrate our attention," says Sir R. Ball, "on two of the bodies, which, after immense ages, have been formed from the condensation of the primeval nebula. Let one of the two bodies be that central object, which preponderates so enormously that its mass is a thousand-fold that of all the others taken together. Let the other be one of the smaller bodies. As it parts with its heat, the smaller body will assume some of the features of a mass of molten liquid. From the liquid conditions the body will pass with comparative

rapidity into a solid state, at least in its outer parts. The exterior of this body will therefore become solid, while the interior is still at an excessively high temperature. The outer material, which has assumed the solid form, is constituted of the elements with which we are acquainted, and is in the form of what the geologist would class as the igneous rocks, of which granite is the best known example. The shell of hard rocks outside encloses the material which is still heated and molten inside. The great central mass cools much more slowly. The cooling of this great mass is so enormously protracted in comparison with that of the smaller body that it is quite conceivable the central mass may continue to glow with intense fervour for immense ages after the smaller body has become covered with hard rock."

Thus we have the Sun and the Earth. While the latter is covered with hard rock, the former is still a mass of glowing material. Now what will happen? As these two bodies form part of the same nebulous mass, they will to a certain extent rotate together as one piece. And the tendency is for the motion to increase. For the area on which they revolve is the same, but the bodies have become smaller. Hence, they must rotate quicker. Sir R. Ball gives us an illustration: "Here is a globe, and here in my hand I hold a tennis-ball, which is attached to a silken thread, the other end of the thread being attached to the ceiling. The tennis-ball is to hang, so that both globe and ball are about the same height from the floor. We put the globe directly underneath the point on the ceiling from which the thread hangs. If I draw the tennis ball aside and simply release it, the tennis-ball falls at once towards the globe and strikes it. Let us now try a different experiment. We withdraw the ball and instead of merely releasing it quietly, we give it a little throw sideways, perpendicular to the line joining it to the centre of the globe. If we start it with the proper speed, the ball can be made to actually move in a circle round the globe. If the initial speed be somewhat different, the path in which the tennis-ball moves will not be a circle; it will rather be an eclipse of some form. Thus we illustrate the important law that when one body moves round another in a circular path, this movement takes place in consequence of a force of attraction constantly exerted between the large body in the centre and the body revolving round it.

"The principle here involved will provide the explanation of the movements of the planets around the sun. Each of the planets revolves round the sun in an orbit, which is approximately circular, and each of the planets performs

that movement because it is continually attracted by the sun."

We have seen that, though the outer cover of the Earth may be of rock, the material inside is heated and molten. A crust of rock would naturally be a bad conductor of heat. The internal heat, therefore, is greatly obstructed in its passage outside. Therefore, the temperature reigning on the surface is regulated chiefly by the external conditions of the space without, and more especially by the heat of the sun. Thus, there are diurnal fluctuations and seasonal fluctuations of the external temperature. But it is noticeable that below a certain depth in the ground, the heat becomes more equable. Indeed, below a certain depth, the sun's rays do not pierce. This depth is about 100 feet below the surface. Here, whether the surface be hot or cold, whether the latitude be tropical or Arctic, a uniform temperature of 52° is kept up. A remarkable boring experiment was at one time conducted and the depth reached was more than one mile. From this, an important fact was gleaned, *viz.*, that the temperature of the earth at the depth of one mile increases about 80° . This is at the rate of one degree for every sixty-two feet. The natural conclusion, though scientists are unable to prove it experimentally, is that this ratio increases uniformly as we proceed further into the earth. Thus, we draw the conclusion, that, if the oceans were to be removed, and if from the earth's surface a rind of two miles thick could be removed, a surface would be reached, where even the coolest spot would be as hot as boiling water.

The inside heat of the earth, as we said before, takes a long time before it reaches the surface; but it does reach the surface; and there is a distinct loss of heat. This loss has been going on continually. Heat from the earth has been lost for ages. And the interior of the earth gets back no heat in return. Therefore, our globe is getting cooler and cooler.

The interior of the earth, as may be naturally conjectured, is subject to enormous pressure. At such a temperature as we may suppose it to be, every material would be fluid or vaporous; but "it may indeed be reasonably doubted," says Sir R. Ball, "whether the terms solids and liquids are applicable, in the sense in which we understand them, to the materials forming the interior of the earth." But the earth in its actual physical state seems to possess one of the most important characteristics of a solid, for it seems to be intensely rigid. It is this fact which accounts for earthquakes. Owing to the loss of heat, there is a diminution in the earth's diameter, which, though very little, is continually in operation. Thus, the whole globe is lessening and the crust of the earth has to be

accommodated to this. Therefore, the rocks beneath the earth's crust are continuously subject to compression; and the act of compression seems to proceed, not with impunity, but with small successive shifts. Thus, though the displacement of the rocks in these shifts be actually very small, yet the pressures to which the rocks are so subjected are so vast, that a very small shift may correspond to a very great terrestrial disturbance. There would be a violent shock, the effects of which would be propagated in the form of waves through the globe and would be felt above the surface as earthquakes.

There is another fact about the evolution of the earth, which is of great interest. This is the formation of the moon. This was not formed according to the nebular theory. The moon was originally a part of the earth, for, in very early times, when the earth was still in a plastic state, a separation seems to have taken place, by which a small piece broke off to form the moon, which has been gradually revolving in an enlarging orbit until it has attained the position it now occupies. To this position it was chiefly driven by tidal action, for there are tides in any molten matter that the earth contains. Hence, the moon's attraction to the tides.

It was a great temptation to the scientists to apply this same theory of the formation of the moon to the earth's formation; but the nebular theory held firm; and we may be sure that

"This world was once a fluid haze of light,
Till towards the centre set the starry tides,
And eddied into suns, that wheeling, cast
The planets."

The Parsis in India.



ties in India, though they are only 94,000 in number. Education and social reform has advanced among them farther than among any

THE Parsis are the descendants of those Persians who left their native homes and settled in India, when Persia was conquered by Mussalmans over a thousand years ago. The Parsis form one of the most important communi-

other Indian people. Enterprising as they are, they are one of our wealthiest races and form the backbone of India's commerce as well as of her industries and manufactures. Some of the largest mills and factories are owned and conducted by them. They are as generous as they are rich. During the last Parsi year, the charity of the community amounted to 19 lakhs, while the total Parsi philanthropy of the last six years is computed at the colossal sum of one crore—a fact of which any community may well feel proud. The Parsis enjoy the confidence of the public and the Government alike, whether in India or in England, quite in proportion to their public spirit. Two of their community have been the Members of the British House of Commons, three of them have been elected to preside over the Indian National Congress, while several of them have adorned the Indian Legislatures. A great many of them have filled responsible offices in the service of the State, a few having even served as the Councillors and Ministers of Native Princes. The community counts in its ranks two Baronets and three Knights, not to speak of a host of men and women who hold minor distinctions of the Indian order. The Parsis are the most trusted of His Majesty's Indian subjects and enjoy the rare privilege of bearing arms and serving as Volunteers on behalf of our King-Emperor. The unique honour of a visit from Their Royal Highnesses, the Prince and Princess of Wales, during their Indian tour last year was also reserved for a Parsi home. Enlightened and progressive, plucky and enterprising, happy and prosperous, charitable and cosmopolitan, loyal and patriotic, the Parsis form a race of whom any king or country may justly be proud.

The progress of the Parsis in India is in a great measure due to the progress of education among their women. The origin of the Girls' Schools among the Parsis must be traced in the discussions which took place at the Students' Literary and Scientific Society in the later forties. The enthusiastic young men who came together at this Debating Society soon realised that for the social and intellectual advancement of their respective communities, no means could be more hopeful and fruitful than the education of girls. They discussed many a scheme of female education, but nothing practical could be done owing to the apathy and indifference of the public at large. Matters reached a crisis on the 4th August, 1849, when Mr. B. K. Ghandi made an appeal to his friends to cease talking and do something. "Let every student here present" he suggested, "use his influence with the members of his own family to get one pupil at least. Let us teach the schools ourselves, and show that we are in earnest." The sug-

gestion was taken up and certain members of the Society immediately opened classes in their own houses for the purpose of educating females in convenient localities, such as Fort, Chandanwadi, Baharkote and Mazagaon. Mr. Dadabhai Naoroji was one of those who volunteered his services for the good work, among the others being the late Messrs. A. F. Moos, B. K. Ghandi, J. B. Wacea, and P. F. Mehta. Thanks to the well directed philanthropy of Messrs. N. M. Cama, F. N. Patel, D. N. Cama and C. N. Cama, regular day schools were soon established with paid teachers, and the noble band of volunteer teachers was relieved. Subscriptions from the public, both European and Native, flowed in continuously, and the Society conducted the schools with great credit until the end of 1856. But, about that time, the Society's funds ran low and they were not able to keep up their schools in a state of efficiency. Fortunately, however, several leading members of the Parsi community had, by this time, become sufficiently alive to the necessity and advantages of female education and were prepared to relieve the Society of the charge of the Parsi Girls' Schools. The Students' Society agreeing to their proposals, the schools were transferred to a Provisional Committee in July, 1857. Donations and subscriptions were raised and on the 23rd March, 1858, the Parsi Girls' School Association was inaugurated. It is owing to the labours of this Association that, during the last half a century, hundreds of Parsi girls have received a very useful and liberal education for quite a nominal fee or no fee at all. There are at present three Girls' Schools under the management of the Association—one at Fort, another at Chandanwadi, and the third at Mazagaon, with a total strength of over 700 pupils.

In the year 1887, the late Mr. S. S. Bengali presented to the Association a building in the name of his mother, Bai Bhicaiji, for the housing of their Fort School which has since been called the Bai Bhicaiji Shapurji Bengali School. Including the value of the land, the cost of the building amounted to Rs. 1,03,622, towards which the late Mr. Bengali contributed Rs. 66,787, the rest of the amount being contributed by the Government of Bombay. These premises have been often used as a Public Hall for holding meetings having for their object the general promotion of knowledge for the physical, moral, industrial, social or intellectual advancement of the Parsi community. The Fort School is doing very useful work, which has won the approval of even the Hon'ble Mr. Giles, who has given it as his opinion that the Bai Bhicaiji Bengali School is the best vernacular school he has seen in the Bombay Presidency.

In all the Association Schools, instruction is imparted according to the Kindergarten methods, with a view to cultivating the thinking and observing faculties of the children, without stuffing their minds with cut and dry facts. The subjects of study are the Gujarati language, arithmetic, history, geography, domestic economy, useful scientific and general knowledge, needle and wool work adapted to the wants of Parsi women, cookery, singing, and principles of morality based on the religion of Zoroaster. English classes are also held, which are largely attended. Along with a high degree of mental culture, the pupils of the Association Schools are thus enabled to acquire a good deal of knowledge which they find useful in practical life.

Among the pioneers of female education in Bombay, Miss B. A. Moos occupies a no mean place. She has conducted the Girtan High School with conspicuous success. Under Miss Moos, the school has grown and prospered and has a strength of about 400 pupils. Along with the mental and moral development of the pupils, the School gives a practical training in the important duties which await a girl in conducting a household. The School has been producing phenomenal results in the University Examinations, not a single pupil from it having failed the Matriculation since the year 1899. The Girtan School and Miss Moos have thus far shown that they deserve the entire confidence and support of the Indian community.

The Parsi ladies have also won for themselves a reputation for authorship. So far as is known, the first Parsi lady who wrote a book was Bai Kharshedbai, daughter of Mr. M. F. Murzban, the Proprietor of the *Rast Gofar*. She wrote in Gujarati and has been followed by a host of others. At present there is an appreciably large number of Parsi ladies devoting their time and labour to the production of Gujarati works, mostly of fiction. Among these we must mention Miss Palamkote who has brought out an adaptation of Miss Marie Corelli's "Sorrrows of Satan," and Mrs. Jerbanoo Merwanjee Kothawala, who has published a splendid rendering of the same author's "God's Good Man."

Mrs. Kothawala is a remarkable specimen of a wife and mother devoting herself to a literary life. From the very early age of fifteen, she has been known to the public as a fine writer of Gujarati. Her first contributions appeared in the *Stree Mitra*, the *Stree Bodh* and the *Goolafshan*. As a maiden, she started and kept up a monthly periodical called the *Saraswati*, which only ceased to exist with the marriage of herself and her sister, Mrs. Adenwalla. In those days, she also delivered a series of lectures on the subjects of "Infant Marriages" and "Education amongst Women," which were very much

appreciated and for which she was awarded a prize by the Gujarati Vernacular Society. Amongst the notable productions are: (1) *Agla Jamanano Philsoof* (Philosopher of Past Ages), (2) *Edenna Bagni Rani* (The Queen of the Garden of Eden), (3) *Khorshed*, (4) *Shah Akbarano Jamanano* (The Times of Shah Akber), and (4) *Suraj Mahalini Sethani* (The Mistress of the Palace of the Sun). In conjunction with her sister, Mrs. Adenwalla, Mrs. Kothawala has written an inspiring book of biography called "Nawarkit Nario" (Celebrated Women).

Though a literary lady, Mrs. Kothawala contributed not a little to the relief of the famine-stricken during the recent scarcity in Gujarat.

Among the Parsi Sisters of Mercy who have been devoting themselves to the amelioration of the condition of the human wreckage bestrewn Society, Mrs. Sirinbai M. Cama is deservedly well-known all over India. Her Convalescent Home for Parsi Women and Children at Bandora, opened in 1903, is a unique institution and serves a distinct purpose. It accommodates about 20 persons and costs about Rs. 30 per head. Mrs. S. M. Cama not only spends a large sum on it, but devotes herself whole-heartedly to the entire nursing of the convalescents and the general management of the Home.

Parsi ladies are equally well-known for their brilliant social qualities. The Petits and the Tatas are among those who have won a European reputation. Lady Jehangir is admired wherever she is known. Mrs. Rustomji Furdooji has been a popular member of society from the early years of her maidenhood. Our readers will, no doubt, remember how she distinguished herself at the East Indian Association in London by her practical remarks on the subject of "Social Intercourse between Indians and Europeans." After appealing to English men and English women not to despise what they do not understand and is foreign to their ideas, she said: "English men and women should also, I think, cultivate the language of the country more than they do at present. While I would ask my countrymen to avoid unnecessary suspicion against the ruling race, I would also ask English men to give a little more encouragement to educated Indians who have no social or caste prejudices. To promote social intercourse in India there must be a great deal of give-and-take, and each side should, in my opinion, try to give more than take."

Space forbids our writing more on the Parsi ladies and their work. But, we think, enough has been said to show what place they occupy in Indian Society. Graceful in their appearance, refined in their manners, charitable in their disposition, cultivated in their tastes, cultured in their minds, enlightened in their ideas, noble

in their words and deeds, loving and lovable, devoting themselves to a life of sacrifice and service, our Parsi sisters are fine specimens of the capabilities of Indian womanhood, and as such

are best fitted to lead their country to a higher plane of national existence. May they be successful in their mission! and may their example be eagerly followed!

At the Sea-side in Summer.



IT was in autumn I went to England. Unfortunately for me it was a damp, wet autumn. The gloomy skies and continual rain was very dispiriting. Here and there the lovely tints of autumn leaves, golden brown, russet and a rich bronze, added a radiance to the buildings and parks, but I often longed for the blue sunny skies of my land. My friends described to me the beauties and delight of summer, but, considering the then aspect of things, I often wondered of the possibility of such a summer. The wet autumn season was succeeded by a cold, sleety winter.

When the bright bracing cold days came, when the air was crisp and delicious with a rare freshness, it was delightful; but more often it was rain and heavy fog. But all things have an end, fortunately or unfortunately for us, mortals! And just as we were speculating about the length of winter, the fair snow drops suddenly raised their drooping heads and gave the welcome news that spring was near. Spring was felt not only in the air and seen not only in nature, but we felt it in ourselves. The transformation in nature was wonderful. The bare trees became clothed in the most perfect tints of green. The lawns became more velvety and carpeted with daisies. The fields and meadows became starred with buttercups, marsh marigolds and other flowers, while bunches of cowslips waved a sweet welcome. The return of life gave us fresh life and vigour. People went about with brighter faces and did things with greater energy. There was a hilarity, a sense of joyousness in the air, which made us feel thankful for being alive. Men and women seemed as it were to rejoice with the birds and flowers. Such was spring. At times, the biting east winds sent us shivering to the warm, cosy fireside, but spring was very beautiful, with the beauty of regeneration of freshness and purity. But more beautiful still was summer in all her glory. The skies became of a wonderful blue, the white fleecy clouds were like flakes of pure foam, the lawns became scenes of gay life. Men in flannels, women in refreshingly cool white costumes, played tennis, croquet and other games throughout the day. In rivers you saw boats and canoes, the people lounging about with books or enjoying the genial warmth of the summer sun. In summer, the houses get so warm, and out of doors it is so temptingly delightful, that, almost all the day, people are out. And then, the wealth of flowers. What wonderful clusters of roses we had in my friend's garden, roses of a deep dark red, of a bright pink, while the large white ones looked so fair and pure. Such was England in summer.

I spent some part of the time at the sea-side with a party of friends. All day long we were on the sands. The sands from morning till late in the afternoon presented quite an animated appearance. The first part of the morning, you would see the men and women having long cool baths. At irregular intervals, you would see the bathing machines drawn up, some at the edge of the sands, some a few yards in the water. But the most animated groups are formed by the children. In cool garments with bare feet and bare hands they run about, heartily enjoying themselves; some with spades and buckets build castles and imaginary houses on the wet sands deriving much amusement from them; some with small white hand-nets go shrimping in the little pools left by the returning tide; others keep racing about or have pony or donkey rides; others again have exciting games; the older boys play cricket from morn till afternoon, while the older people amuse themselves by watching the children, or choosing some shady nook to wile away the lazy hours with a book, or sometimes, friends get together and tramp along the sands or form animated groups; in such ways time is spent on the sands in the summer days. This reminds me of the life on board a steamer. All the time we are in sight of the glorious sea, now calm as a mill-pond, now rippling and dancing in the sunshine, at times, grey and sullen with a foreboding swell. Once I remember, the sea arose suddenly, and dashed itself in angry waves right up against the sea-wall. The sands where we used to spend our time was one mass of waves. We stood on the high sea-walls and the spray,

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THE NORTH-WEST MONSOON.

An October eve in Travancore.

Night wraps the world in darkness and in sleep!
The crescent moon, veil'd deep in fleecy cloud,
Casts weird and ghostly shadows all around!
The trees, like sentinels on duty, silent stand!
Westward a lambent sky, the aftermath
Of sunset, rimmed with clouds piled tier on tier,
Foretells fair showers. O'er distant Eastward hills
The sky is black, and thunder murmur'ing low
In angry diapason threatens storm;
While the lightning lights the landscape and reveals
The hidden beauties of the slumbering world.
Then falls a silence still as death—a pause
Ominous, prophetic! then a blinding flash—
A thunder clap—the soothing sough of rain!

A. P. SMITH.

sprang in our faces, and once or twice the waves even leapt the wall. It was amusing to see in the middle of summer men turning out in over-coats and women in warm jackets. It was so cold. The next day all was bright again and we resumed our life on the sands.

One of the sights which struck me was—Poor, disabled men who are not allowed to beg, choose some quiet corner in the sands, and there draw some well-known buildings, such as, Windsor Castle, Westminster Abbey or so on, and passers-by stop to look at them and throw him a penny or two. But really they are constructed very artistically indeed.

There are no want of amusements on the sands. Refreshments, and luscious summer fruits are hawked about. Usually at many of the sea-side places, there is a long promenade on the sea-wall, and then there is a well-constructed pier. At the place I was staying at, there was a pavilion at the end of the pier, in which concerts were held. Other amusements afford recreation to the public. At night when the pier is illuminated, with the band playing soft delicious airs and with the distant roar of the waves forming a soft undertone to the band, a walk on the promenade is very enjoyable. In such lazy enjoyment my friends and I spent the summer. But soon the summer was over and we left the sea-side. As we stood on the beach on the last night of our stay, in the distance behind we heard the tender strains of the band, while overhead the soft moon shed its silver ray, and at our feet the waves rippled on the shingle and the soft moaning of the sea mingled with our sad thoughts; for it was time to say farewell to England and my friends there. My stay was like a dream, a written page, closed and put away in the records of memory.

NILOTHPALAM.



Our Special Indian Lady Contributors' Columns.

I.—SAYING AND DOING.

THO do as we exhort others to do is what all of us should learn. It is then only that we shall come to know what a world of difficulty is to be met with in doing according to saying. It is painful to see that many of us are

putting books to such an use, as to pass for wise and righteous persons without being so in the actual leading of life. That men and women should be virtuous all say. There are very few persons who are not prompt in prescribing virtues for others. As to what virtues go to make men

and women good, many of us know well. And some of us are so buoyed up with our knowledge derived from reading books, that we take a pride in being prodigals in the articles of advice. But how much good will flow if we lay this to heart: "He preaches sublimely who leads a sober, righteous, and pious life."

How weak human resolves are, and what faults lurk in us, and what an amount of self-sacrifice is required to act up to the dictates of conscience, practical life will make us feel really. It is good to judge ourselves before we judge others. The more we look into ourselves the more indulgent do we become towards others. And reflection will lead our mind into the truth that,—

"The web of our life is of a mingled yarn, good and ill together: our virtues would be proud, if our faults whip them not; and our crimes would despair, if they were not cherished by our virtues."

From books we can learn what we ought to do to be good and righteous. They will teach us how much it is in the power of principles, and daily habits of prayer, self-examination, repentance, and self-correction, to make us get at the ideals planted in our souls by the noble example of others. When the lessons are im-

pressed upon our mind, we should not only try to give these lessons to others, but also to practise what we preach. We are first to know and reform ourselves before we set ourselves to judge and correct others. But how are we to get knowledge of self? Goethe gives us an answer to this question: "Not by contemplation, but by action. Strive to do your duty, and you will soon discover what stuff you are made of." And how are we to practise reform of self? We should scan our daily lives and meditate upon what we should do to make our daily existence agreeable to our inward monitor, conscience, agreeable to the reasonable inmates of home, and agreeable to the world. The success in these three is the success in life. But "thinking out plans will not amount to anything, unless the thought be followed by a determined will to execute."

We should fashion our head and heart by Self-culture. What is culture? "Culture means Mastery over Self, Politeness, Charity, Fairness, Good Temper, Good Conduct. Culture is not a thing to make a display of; it is something to use so modestly, that people do not discover all at once that you have it."

Want of restraint over self and want of tolerance towards others tell upon our domestic happiness. Upon the kind of the rule a man bears over his family members, rests the calmness or commotion of his home. At home, man has the power and pomp of a king with the kingly duties and cares. It were a hard lot if the burden and the uneasiness were not divided between the King and the Queen of Home, husband and wife. The disagreement between these two is the source of disquiet and ruin to the whole family. That these two ought to learn forbearance and gentle reproof, is of vital importance. They should avoid excess in their pleasures. They have the terrible foe, Familiarity, to fight with. This familiarity, if they are not guarded against its allurements, will sap their happiness, root and branch. Too much familiarity with things that seem to give us pleasure for ever, will make us hate the things even before the pleasing qualities are missing in them:

"Feasts satiate; stars distress with height;
Too long regarded roses even
Afflict the mind with fond unrest;
And to converse direct with heaven
Is oft a labour in the breast;
Whate'er the up-looking soul admires,
Whate'er the senses' banquet be,
Fatigues at last with vain desires,
Or sickens by satiety."

There is his wife to stand by the husband even at the risk of her life. Do not the complaints of women stand to reason? "Men do not know how to love like women. Their attachment is only one of a thousand other passions and predilections,—they are daily engaged in pleasures

which blunt their feelings, and in business which distracts them. We, women, sit at home to weep, and to think how coldly our affections are repaid." And it is a fact worthy of being remembered by every husband that, "The maiden will fulfil your hope only as you fulfil your vow."

How many are not there who still give vent to their pent-up feelings in these words,

"How weary, stale, flat, and unprofitable
Seem to me all the uses of the world!
Who would bear the whips and scorns of time,
The oppressor's wrong, the proud man's contumely,
The pangs of despised love, the law's delay,
The insolence of office, and the spurns
That patient merit of the unworthy takes,
Who would fardels bear,
To grunt and sweat under a weary life,
But the dread of something after death,
Puzzles the will,
And makes us rather bear those ills we have,
Than fly to others that we know not of?
All is but nothing."

It is when we come to the field of action that we feel the full force of the evils in life. We are all subject to transitions of mind. Now

"We sit and curb the soul's mute rage
Which preys upon itself alone;
And curse the life which is the cage
Of fettered grief that dares not groan,
Hiding from many a careless eye
The scorned load of agony."

And now we rise and resolve,

"To suffer woes which hope thinks infinite;
To forgive wrongs darker than death or night;
To love, and bear; to hope till hope creates
From its own wreck the thing it contemplates;
Neither to change nor flatter, nor repent."

Again, despair, doubt, and fear, make us fall to sigh and groan, and wish for death. Our cherished hopes now sink and now rise. We now count God's wise decrees as dull chains, and now as rare garlands. Thus are we subject in turn to pain and joy, and to hope and despair. Every mortal has his hours of sadness and of joy. We are naturally prone to melancholy. The ills of life drive us into sadness, and sadness settles gradually in melancholy. The infinite longings of our soul meet with recoil, owing to the roughness of life, the rubs of the world, and the drags of sensual appetites. Our soul is stirred by something which thwarts the wishes of our inmost heart. And especially in youth we feel so much depressed in spirits, and so strongly influenced by passions and circumstances, that we all yield to sin in thought and most to sin in deed.

Men and women are alike ennobled by early difficulty and sorrow. For, in life, we cannot find any happiness if we are not acquainted with misery. Joys and sorrows are strangely interwoven in life. But for the suffering, few can know and relish what inestimable joy God has

given to His creatures. If we have no idea of the inconveniences of darkness, we cannot appreciate fully the conveniences of light. The real worth of man or woman cannot come out unless some period of his or her life is spent in sorrow and suffering; and

"He that creeps from cradle on to grave,
Unskilled save in the velvet course of fortune,
Hath missed the discipline of noble hearts."

Though we all know that pain and pleasure are allotted to us for our own good, our heart's wishes and all our mind's contrivances are to avoid pain and enjoy pleasure always. It is good to take warning from the following advice:

"Who pleasure follows pleasure slays;
God's wrath upon himself he wreaks;
But all delights rejoice his days
Who takes with thanks, and never seeks."

It is not when we have to be lip-good that we have to do with God; it is when we feel the thorns of life and struggle to get at the roses of life that we have to do with God. We are liable to forget Him when we are to play the pedant, critic, or an epicure. But, when we have to play the hero in the battle of life, God is ever before our mind and heart. When thorns prick our body and our conscience, we turn to Him for help. And to get our wishes realized we pray to Him. Shakespeare says, "The elephant hath joints, but none for courtesy: his legs are legs for necessity, not for flexure." Is not this remark applicable to one who neglects to hold communion with Him alike in prosperity and adversity, in youth and in age, at home and abroad? And it is not strange if many of us have breathed wishes in vain. God does not pay heed to our selfish and need-goaded appeals. His love is universal and constant. His powers are not limited as ours. He knows what awaits us when we are in the smiles of fortune, and what when in its frowns. We are to pray to Him and wait the result with patience. But are we not pressed hard by our various wants, and do we not grow vehement in our appeals to Him, against the mutiny of the foes at heart and against the ways of the world?

Practical life swarms with failure and pain. But, "we mount to heaven mostly on the ruins of our cherished schemes, finding our failures were successes." And "oft expectation fails, and most oft there where most it promises; and oft it hits where hope is coldest, and despair most sits."

The more we advance in life the stronger will be our conviction that "our progress through the world is trouble and care." Then let us try to possess each of us a mind.

"That never falters nor abates, but labours and endures and waits,

Till all that it foresees it finds, or what it cannot find, creates." And

"Since life is a thorny and difficult path, where toil
is the portion of man,
We all should endeavour while passing along to make
it as smooth as we can."

In conclusion, it is acting and not speaking well, practising and not preaching well, that is of importance to make us succeed in life. If we only go on reading books, and not improving our mind, regulating our heart, and ennobling our life, we abuse knowledge, and ignorance we better. Self-knowledge, self-scrutiny, self-reform, and daily communion with self and with God, are what enable men and women to lead noble and useful and wise lives. May we learn to put books to noble and practical uses!

"Books, loved associates, chiefs of older art,
Teachers of wisdom, beguilers of our tedious hours,
Make mind with mind direct communion hold;
And kindred spirits meet to part no more."

ROSE.

II.—HEROIC DOGS.

In the north of Ireland, a mongrel that had come out to look for his master's children arrived at the spot where they were playing together just in time to see one of them roll down a slope which ended in a precipice. Without a moment's hesitation, the dog rushed down the slope after the child, and, catching it by its dress just as it was toppling over the brink of the precipice, he held it fast till the other children climbed down to its rescue.

A Newfoundland dog once put two boatmen to shame. A gentleman was bathing and, venturing out too far, was in imminent danger of drowning. The bystanders on the beach prayed two boatmen to put out to his rescue, but they declined unless they were paid for the service a certain sum. While they were haggling about the price of a life, the Newfoundland dog, of its own initiative, plunged in, swam swiftly to the drowning man's assistance, and towed him ashore. The gentleman purchased the dog from its owner, a butcher, and instituted an annual festival in its honor till its death. At this festival the dog was assigned the place of honor, and consumed his beef-steak with creditable decorum. The painter Moreland painted the dog and Bartolozzi engraved its portrait; and the owner was so proud of it that he had it worked into the tissue of all his table linen, with the motto "*Virum est tibi mari.*"

Another Newfoundland dog, named "Hero," saved two children from a watery grave. A gentleman was walking with "Hero" on the banks of the Grosvenor Canal at Penilico where the Victoria station stands now. A man shouted

"There are two children in the canal; one fell in and the other a little chap of nine plunged after him to fetch him out, and both are gone under." The gentleman then sent in the dog who found the elder brother and had almost brought him to bank, when the collar of the boy's coat by which the dog was towing him, gave way, and the child sank. The dog dived, brought him up to the bank, and then started at once to rescue the younger brother, whom also he brought alive to bank. The father showed his gratitude to "Hero" by instituting a banquet in his honour.

Here is the story of a dog detective. A gentleman called 'Dumont said to a friend "look here, I bet you a louis that my dog Caniche will find and bring back to me this six-livre piece which I shall first mark and then hide here on the road-way." "Done" said his friend. The six-livre piece was marked and hidden accordingly, and the two friends walked on together a couple of miles further, when Dumont cried to Caniche, "I have lost something; go, and find it!" Off shot Caniche, but the two friends waited till nightfall for his return in vain. At last they had to return home, and some hours after their return Caniche dashed into his master's home with a pair of trousers in his mouth followed breathlessly by their owner. "Your dog is a trained thief," shouted the man when he had recovered his breath. "He followed me home and made such friends with me that I took him into my bedroom to let him sleep there for the night. But I had no sooner taken off my trousers than he seized them. When I snatched them from him he made for the door and barked till I had opened it for him. No sooner had I opened it than he again seized my trousers, and made off, and I have followed him in my night shirt and night cap through half Paris! There's a purse full of gold Napoleons in one of the pockets!" he added in explanation of his mad chase. "And there is a marked six-livre piece in one of the pockets also," replied Dumont, "which you found and picked up in the Boulevard St. Antoine." "Why, so I did!" rejoined the other in amazement. "My horse kicked it out of the mud!" "That is what my dog was after. Each of you took the other for a thief; but if you will give him back my six-livre piece, he will give you back your trousers," and the matter was settled accordingly.

III.—CHARITY.

Formerly, charity was used to denote universal love, love to all mankind. One of the chief precepts of Christ was "Thou shalt love thy neighbour as thyself;" and this love to the

whole human race, as based on the love we bear towards ourselves, is one of the principles of Christianity. Many ancient philosophies also recognised this principle, and based their grand, but somewhat impracticable, teaching on it. St. Paul compares charity, as used in the old sense, with faith and hope and knowledge. Faith will be realized, hope will pass away, knowledge will vanish; but charity will endure for ever, will "bear all things, hope all things."

But it is with charity, as used in the modern sense, that we have to do now. Charity now means almsgiving, and this meaning has most probably been derived from the old one. The whole world is to be loved by us; but it is the poor and helpless, who require our assistance more than the rich and the happy. So charity is now used to mean the help rendered to the poor and weak, who cannot help themselves. But many people have made charity a cloak for all manner of hypocrisy and pride. Just as the Pharisees were condemned by Christ for their hypocrisy, vainglory, ceremonial law, outward purity and giving of tithes, many of us deserve to be condemned now. Too often we have forgotten the true meaning and the true objects of charity, and make it a means to obtain our own end, the goodwill of the world, or a name for being religious or the title of a religious person. "Sell that ye have and give alms," says Jesus, "and provide for yourselves bags, which wax not old, a treasure in the heavens, where no thief approacheth, neither moth corrupteth."

True, charity can be shown in many ways. Looking around us, we see on one side work-houses, almshouses, charity buildings, etc., built to shelter the poor, without causing them any expense. Benevolent and rich people give the money required to raise these buildings. Again there are doctors, sisters of charity, nurses, etc. All these help the poor in their sicknesses, without requiring any remuneration for their services. As St. James said, "Pure religion and undefiled before God and the Father is this, to visit the widows and the fatherless in their affliction, and to keep himself unspotted from the world," *i.e.*, active charity and moral purity. Another way of showing charity is to go to heathen, uncivilized countries, like Africa, and there preach the word of God. Many missionaries are doing this now, giving up their comfort to go into strange lands and live in danger of their lives. In fact, there are many ways of doing charity, but the means are few. "The harvest truly is great, but the labourers are few. Pray ye therefore the Lord of the harvest, that He may send forth more labourers into the harvest." All that has been said above applies more or less to all religions alike. But the objects of doing charity are different in different creeds. Among the

ancient philosophers, the principle was taught that virtue was to be loved for its own sake, because it was morally beautiful; and in some modern religions, it is the same. For example, the followers of Altruism say that self-denial is to be practised in order to regenerate the world, by setting an example of virtue. In Christianity, virtue is to be pursued for the love of Christ. Christ's divinely attractive person draws many men towards him, through the example of a life, whose every act was a self-sacrifice for the good of others. Man is made responsible for his own actions; and Divine assistance, in his attempts to lead a good life, is promised him, if it is asked.

Now-a-days, there are many people, who from worldly motives are hindered from being charitable to others. At one time it was thought, and, perhaps, it is so even now, that to help the poor was a degradation; and this prevented many people, desirous of getting the goodwill of the world, from practising charity. Again, selfishness is one of the things, that prevent people from exercising charity. Doing charity means exercising a little self-denial and to exercise self-denial is sometimes a very difficult thing. Again, poverty is one of the things which hinder a man from doing charity. How many men there are, desirous of helping the needy, who cannot do so, because they are no rich. So riches, when honestly earned, are not to be despised. God gives them in order that they should be employed properly, not that they should be wasted, or spent for selfish ends, nor even avoided as a dangerous thing.

True charity is charity rendered in an honest and good spirit. Even a little, given with the whole heart, will please God, like the offering of the poor widow of Christ's time, who though offering but a farthing "gave all her living, even all that she had." And charity is not to be rendered grudgingly, or simply for the sake of pleasing the world. To do charity is a sacred duty, and duties are to be rendered with a free and willing spirit.

Lakshmi.

IT was a fine summer morning. The morning sun was just rising above the horizon. Subramania Sastri was returning from the Kaveri after his morning bath. He was a man of thirty, neither too stout, nor too thin; of medium stature and dark complexion; well-built and handsome. His face beamed with joy and cheerfulness and never was he known to get angry. He had drunk deep of

Sanskrit lore and so was loved and revered by the rest of the villagers. His pupils—he had but a few—had the highest regard for him and his learning, which made him an object of envy to the rest of the *vaidiks*. With a rosary of beads on his well-shaped neck, with lines of sacred ashes drawn on his forehead and body and a *chombu* full of water, with wet cloths on his head and a *madisanja* on his shoulder, he was a proper picture of the Brahmins of the Vedic age. This gentleman then was returning from the river. When he arrived at his house he saw an old man sitting on the pial. "Well, Jambunatha Sastri, when did you come? Your visits are like angels' visits, few and far between," enquired our Sastri. "Just now," the other replied, "I have come to you with a message from Adinarayana Sastri, the well-known Mirasidar of Velluppur." Subramania Sastri had known this old man previously, seen him and spoken to him, if he had not moved with him very closely. Just a fortnight before, our Sastri had been informed that the Mirasidar's wife had died. Suddenly now, the thought flashed across his mind, that his dear daughter Lakshmi had been pitched upon by Adinarayana Sastri for his new bride. Of course, our Sastri was only too glad to permit the Mirasidar to take his daughter 'for better for worse.' He had never dreamt that he would be connected with so rich a family: if the marriage were contracted, his poverty would vanish away, even as a mist before the morning sun; and he would be a rich man. Thus thoughts after thoughts rushed in upon him—would he realise them? But our Sastri was too wise to let his friend read his face; so he composed himself and enquired his errand.

Jambunatha Sastri thus replied:—"My friend, I am to say nothing new to you; you may probably be aware of the terrible calamity that has overtaken the Mirasidar and he has sent me to see you,—you may guess the rest." While thus they were conversing, our Sastri's wife, an accomplished lady who was herself very young, and who though a step-mother to Lakshmi, yet treated her as her *own* daughter, hearing some one talking to her husband, came out to see who he was. When she heard of the old man's errand, her beautiful face beamed with joy, at the thought of the happiness, which was to come to her Lakshmi. And Subramania Sastri hugged himself in the thought that all would be well.

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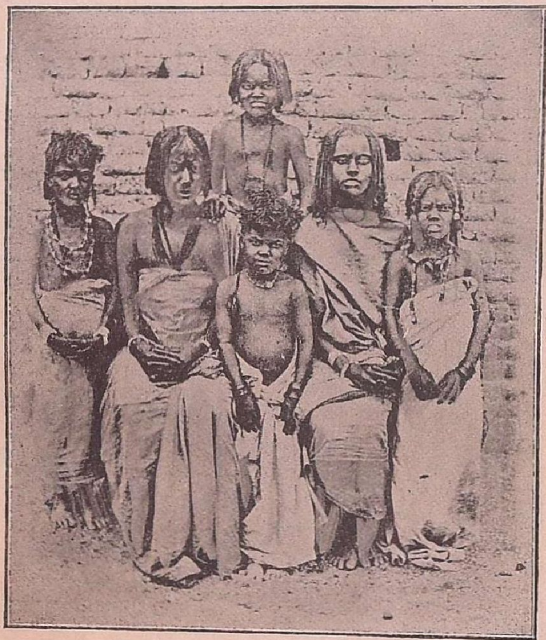
"My lord, what may be the age of the boy, you speak of?" she asked. "Boy!" cried the new-comer, "he is well-nigh five-and-fifty and worth five times as many thousands." "Fie upon you!" said the wife to her husband, "are we to slay our girl with our own hand? I would never see my Lakshmi married to that old man."

TYPES OF WOMEN.



ARAB GIRLS.

TYPES OF WOMEN.



SOMALI WOMEN.

There are many young men fit to marry her—shall she be touched by the tottering hand of an old man, be he a Croesus? Let her marry a poor boy, poor even as a church mouse and live long a married and pleasant life. The pangs of widowhood are infinitely greater than those of poverty. Better that she beg and lead a happy life, than be rich and unhappy. As long as I am alive, I shall never, never see my Lakshmi ruined thus." These unexpected words took the two men aback and the Sastri sat there helpless, desirous, but powerless to speak. And the girl's face, which a few minutes ago had been blooming like the lotus before the dawn, faded away like the lotus after the dusk. But could it influence the wily Sastri, her husband? No! This victim to avarice had resolved his action and there was no changing him. The angry discussion between him and his wife went on for an hour. I shall not attempt to describe it,—the husband reached the height of obstinacy and stupidity, the wife of sad prophecy—it is a sad tale to tell, for when the dispute was at its height, the Sastri raging with anger gave a kick to his wife, which terminated the scene.

Now comes the day of preparation. The Sastri sent word to his would-be son-in-law communicating his desire to settle the marriage. Everything went well and only the question of fixing, if I may say so, a "price upon the girl's head" remained. A meeting was soon held, presided over by Jambunadha Sastri. "I shall pay a thousand rupees for marriage expenses and hand over all the ornaments of my first wife" proposed the son-in-law; to which our Sastri replied in the language of modesty, "why any settlement at all? You know the ways of the world and my nature; do what you please—only don't trouble much about the dowry." This diplomatic language was soon understood and the president answered by saying: "when the marriage becomes a reality, all our lord's property is yours and your daughter's, and, therefore, why demand anything at all?" However, perhaps, in order not to allow his father-in-law to indulge in dreary thoughts, a price of Rupees two thousand was settled on the girl and Jambu Sastri threw at him a sop of Rs. 250. As I said before, the arrangements were made; the day came; the dramatisation of old institutions was successfully gone through; the inevitable dancing girl danced; and a kind of *Saturnalia* was enjoyed; and the poor girl was labelled 'wife.'

* * * *

Now it was the winter season. The joy and cheer of the Sastri had departed and the gloomy aspect of the season was in his heart. He knew not the cause of it; was any catastrophe in store for his family? Everyone was well; yet he could not account for the change in himself, which was

quite surprising. Miserably, he indulged in sad thoughts. In time came the postman and delivered to him a letter. The sight of it filled him with serious misgivings: he never generally received letters. He perused it,—can I depict in adequate language the agony which crushed him? it was a deadly letter, carrying one of the most tragical news that letters ever brought. His prospects were blighted. His fond hopes became mere phantoms. His poor daughter is a widow. What could he do with her? She was still a mere girl. How is he to tell her what has happened to her? Can he get her remarried? No, a thousand times, no! And so, our scheming Sastri is plunged in desolation.

SRIKRISHNA SARMA.

Our Wives as they promise to be.



HERE yet remain some remnants of the old order of Indian womanhood whose influence has not altogether died away. But for all practical purposes we have a sufficiently clear and distinctly visible conception of the new Indian womanhood, which is slowly evolving itself. Our wives now promise to be, not what their mothers and grand-mothers were, but what they themselves are going to be, which is naturally looked upon with envy and admiration, though in some cases unhappily mixed with a certain amount of ignorant contempt.

This evolution of the Indian womanhood, this emancipation of our women from the perpetual darkness of ignorance, this rousing up of their slumbering energies forms almost a landmark in the social history of India. The salutary introduction of Western education and civilization, is a providential boon to us. The consequent rise in the political, social, and religious ideals has made men long for a stronger and healthier womanhood, who can help them in all their trials and afflictions, who can be their devoted and life-long companions and friends in all spheres of their life—be it in the political, social and religious, or in the physical, intellectual and moral aspect of it. Female education and the advancement of our women has become the unanimous cry in every corner of educated India and various causes have contributed to this consensus of opinion. A love of learning and education, a desire for feminine accomplishments are to be observed in our wives themselves. They do not

now wish to be looked down upon by their educated husbands. They are no more disposed to have important matters, in which their husbands are vitally concerned, kept hidden from them. They observe that men debate and discuss many interesting and momentous questions in which the world is engrossingly engaged. Their hearts clamour for a closer partaking in the weal and woe of their husbands, who, they aver, shall not hide anything from them. They find their husbands pleasantly engaged in literary amusements, which excite not a little of their envy and there is a growing desire in them to participate in the literary avocations of their partners in life. This welcome desire and love of learning, this new impulse transmitted from the West, is the most notable feature of our present Society.

Further, fathers and brothers find that whatever may be the external beauty and artificial polish of their daughters and sisters, they do not find favour with the modern educated young men, unless they have that internal beauty and mental training which now-a-days make up the charming woman. Modern ideas of life have taught our young men to be cautious in the choice of their wives, if they do not wish their married life to be a failure. The craving desire for monied wives and superficial beauties is losing its hold in Society. The question now put by the youthful husband is not 'how much is your daughter worth, Sir,' but 'what is her education, and what are her accomplishments?' In answer to these somewhat threatening questions, fathers and brothers find that they must educate their daughters and sisters. And truly, if a father, unfortunately burdened with a family of girls, should educate them all properly with the dowry that he can bestow on but one of them, he would find them all a blessing instead of a burden. There can be no greater inheritance, no worthier dowry to our wives than a sound and healthy education. The inhuman idea that our daughters are the result of our evil acts in a former birth, which was once pervading the Indian atmosphere, is rapidly vanishing away. Instead of being looked down upon by their brothers, they now prove inestimable jewels in our society.

Thus equipped with a certain amount of education, partly through desire, partly through necessity, and specially through the influence of the present environments, our wives are determined to creep into the outside world and its wonderful structure. Education and civilization will bestow on them what they can. Far from being made cold and arrogant, they will be infused with a womanly feeling of tenderness, warmth-heartedness and humility. Their petty mindedness and idle gossip will give room to broad views of life and a love of reading. A meekness

of wisdom, never failing devotion and love, an indomitable devotion of their husbands, will be the characteristic of our modern wives. Unfortunately cases there will be of the reverse kind, but they will all be due to the dangers attending little learning and specially characteristic of the transitional stage of a nation. Modern ideals of refinement and taste have entered into the minds of our wives and the love of artistic beauty native to the feminine mind is being developed in them. They find new and appreciable improvements in their dress and costume. The excessive love of ornaments is fast disappearing and their ears and noses are bored in fewer places. They have now got a power of self-reliance, and independence of character, and a firmness of decision, which consequently protests against the sway of mothers-in-law who are terribly alarmed at the forwardness of the modern girls and their closer union with their husbands. The cruelties inflicted by the mothers-in-law on their daughters-in-law are one of the saddest chapters in the history of woman in India. But the case is now being reversed. The mothers-in-law find that their day is irrecoverably going. Our wives will be the sole queens with unquestioned authority over the household, including even their mothers-in-law. We shall find altogether new creatures in them. May we not then think that under the guidance of these guardian angels, our houses will prove havens of bliss and happiness, free from any disorder and discord? With the angelic charm of their gentle natures, will they not radiate an irresistible light over their husbands and children? Looking at his wife, well might a husband now declare with throbbing joy:

"When pain and anguish wring the brow
A ministering angel thou."

The personal desire and choice of a lifelong companion has been all along a natural instinct of humanity. That this desire lurks in the bosom of every man and woman is undoubted. Coy and bashful as she is, the modern girl often insists on her consultation in the choice of her husband and it has become at least a formal thing to obtain her consent; but yet, owing to the pernicious custom of early marriage still prevalent, our wives cannot, and have not been able to achieve full freedom. A feeling of their power of self-control has made them however grow bolder. It is rarely now-a-days that they are terrified at the look of strange men and run away to their apartments. They no more screen their faces when they come out in public. They love the free atmosphere and like to move freely in the society of their friends and relatives. A few even go shopping. Now and then we hear of Indian lady doctors, writers, journalists, orators and even poets. They have started associa-

tions and hold meetings of their own. The recent Ladies' Conference in Bombay has proved a most successful one. Woman has been for long held inferior to man in intelligence and morality. The modern girls have fortunately reversed this idea. With the same instruction and other facilities, they have proved equal and even superior to their brethren.

This is what we think of our advanced wives at present. Between the old and new order of womanhood, there is a vast majority of Indian women who belong to neither party. They have not been given a sound education; but it is impossible for them to remain as their mothers and grandmothers were. Even in this middle class we can easily see the birth of the new Indian womanhood and the regeneration of the women of India, which is the key-note to all progress. Nations whose women were oppressed and kept low have never been great. 'A nation rises no higher than its mothers.' A strong and healthy nation means a nation of strong and healthy mothers whose physical strength, intellectual vigour and moral stamina are all transferred to their children. There is indeed no reason for any pessimistic view about our women and their advancement. The life of our society has been revived and the beatings of its pulse can be felt. If we should only incorporate the Eastern with the Western ideal of womanhood, there can be no doubt that the achievement of the ideal womanhood is not very far for India. May there be no impediment, no obstruction in the realisation of this new ideal!

Editorial Notes.

We have received the following letter concerning this important movement.

A Ladies' Section of the Agricultural and Industrial Exhibition to be held in Calcutta in December, 1906.

It is needless to emphasize the great necessity there is for such institutions. Female education is being advocated on all sides. This is just as it should be; but we

often forget that with ladies also, as with men, not only the intellectual branch of their studies, but the other departments as well ought to be encouraged. We hope that every encouragement will be given to the Ladies' Section of this Exhibition. "We are collecting Exhibits," says the letter, "for a 'Ladies' Section' in connection

with the Agricultural and Industrial Exhibition to be held in Calcutta about the middle of December next. We should feel obliged if you would kindly co-operate with us; either by sending Exhibits, or by inducing others to do so; at the same time supplying us with any information that may be of use to us. As time is short, an early reply will oblige."

The following are the rules of the Exhibition:—

1. All kinds of handiwork done by Ladies in India, of whatever nationality, are eligible for Exhibition, including embroideries, drawn-thread work, lace, ribbon work, knitting, crochet, painting, plain work, bead-work, poker-work, leather-work, paper-cutting, picture-dressing, weaving, carving, fret-work, pottery, Salma Chunky-work, Shugani-work, etc. Pictures will also be received and unfinished work may be exhibited.

2. All arrangements for the display of the Exhibits lent will be made by the Exhibition Authorities at their own expense.

3. Ladies, desirous of sending Exhibits on loan, should write to this effect, giving all the necessary particulars about their Exhibits, to the Secretaries, Ladies' Section, who will inform them of the acceptance of their offer and make with them all the necessary arrangements in connection with the Exhibition of the offered articles.

4. Applications for space in the Exhibition *Pandal* specifying the space that will be required should be made at once in the form annexed, and no charge will be levied therefor.

5. Intending Exhibitors are requested to send in to the Secretaries, Ladies' Section, as soon as possible, a list of their proposed Exhibits, in the printed form attached. These lists should reach the Secretaries *at the latest* by November the 25th, 1906.

6. The Exhibition Authorities will inform the applicants whether they are registered as Exhibitors and will state the number allotted to them.

7. The Exhibition Authorities will have absolute discretion as regards the acceptance or rejection of Exhibits and the allotment of space, covered or uncovered.

8. Exhibits will be received from November 20th to 7th December, 1906. They may be sent by Railway at first class goods rates, or steamer, as "Parcel" or "Goods," or through the post, or may be delivered personally or through agents, between the hours of 10 A.M. and 4 P.M. at 62, Bow Bazaar Street, Calcutta. In case of goods forwarded by Railway, Steamer, or Post, the freight must be prepaid, but the Ladies' Committee will consider applications for assistance to meet such payments, if supported by sufficient

recommendation. Exhibitors are advised to insure their Exhibits.

9. All packages received or delivered must bear a label (to be supplied by the Exhibition Authorities) on the outer covering specifying the name and number of the Exhibitor, and addressed to the Honorary Secretaries, Ladies' Section. They must contain inside a list in duplicate, with all particulars required under Rule 14 in regard to the Exhibits in the package. This list will be compared with the previous list submitted by the Exhibitor along with his application, and a formal receipt will be given to the Exhibitor for the articles found in good condition.

10. Exhibitors failing to send their goods by December the 7th, 1906, shall forfeit all right to exhibit.

11. Every facility will be afforded to Exhibitors or their agents in connection with the transport, display, sale and care of their Exhibits, and after the Exhibition is over, the Exhibits will be returned by the Authorities.

12. Exhibitors must bear all expenses incidental to the transport and the delivery of their Exhibits, as well as of their removal after the Exhibition is closed.

13. All reasonable precaution will be taken to guard the premises of the Exhibition, and secure the safety of the Exhibits. The Exhibition Authorities, however, do not at all hold themselves responsible for any damage or loss, howsoever occurring. Exhibitors wishing to insure their articles may apply to the Secretaries of the Ladies' Section, who will arrange for the same on payment of the necessary charges.

14. Every Exhibit must bear a label showing the name or description of the article, its price, the place and the date of its production or manufacture, the names of the manufacturer and the Exhibitor, and, if purchased, the place and the date of its purchase.

15. In the Exhibition stalls orders for articles may be registered, but no ready sale will be allowed. But to suit the convenience of the visitors and the Exhibitors a portion of the Exhibition enclosure will be laid out in the form of an arcade, where the Exhibitors under prescribed regulations will be allowed to stock their articles for purposes of ready sales.

16. The Exhibition Authorities reserve the right to remove from the Exhibition grounds the Exhibits of any person who does not conform to their rules and regulations.

17. No article exhibited may be copied, photographed, drawn, or reproduced in any manner, without the special permission of the Exhibitor and the Exhibition Authorities. General photographs of the stalls may, however, be taken

with the permission of the Exhibition Authorities.

18. Exhibitors are requested to mention in their application, whether they intend to illustrate practically the process of their manufacture, and if so, to describe the nature of the demonstration.

19. The Exhibition will be opened to the public in the 2nd week of December, 1906, and will continue open for a month. An official catalogue of all Exhibits with the names and addresses of the Exhibitors and their Agent or Agents, if any, will be published by the Exhibition Committee, before the opening of the Exhibition. Judges, appointed by the Ladies' Committee, will examine the Exhibits, determine their relative merits and decide which of them deserve special recognition. The decision of the Judges will be final. Gold, Silver, and Bronze medals, as well as money prizes, will be awarded according to their verdict. Certificates of merit will also be given. The names of the successful Exhibitors will be published together with a description of the Exhibits and the medals and certificates and money prizes they have respectively obtained.

20. All persons who become Exhibitors shall, by so doing, be held to signify their assent to, and acceptance of all the foregoing Rules and Regulations, and also of such other Regulations as the Exhibition Authorities may hereafter issue.

N. B.—All communications should be addressed to—

THE HONORARY SECRETARY and marked clearly "FOR THE LADIES' SECTION," EXHIBITION COMMITTEE, 62, Bowbazaar Street, Calcutta.

Selections.

I. AN INDIAN LADY TO HER SISTERS.

(By RISHIYUR SUBBALAKSHMIAMMAL.)

(From the "Indian Social Reformer").

The following paper was read at a Social Gathering of the Madras Hindu Social Reform Association, and is taken from the Journal of the body :—

At the request of Mrs. Ramchender Rao who, in the kindness of her heart, has arranged to bring us all together pleasantly for this hour and whom you see standing by my side, I shall address a few words to you. Is it not a great happiness that we women who are usually shut up within the walls of our houses should at least once in a month meet together and spend our time in pleasurable company? It is a melancholy consideration that where as our sisters in villages easily and naturally assemble and meet by

tanksides and in temple coverts, and there breathe fresher air both physically and mentally, we townspeople cannot do so except by special effort and previous arrangement. Accept, therefore, dear sisters, our heartfelt thanks for your consenting to co-operate with us, and coming here at some sacrifice of convenience to contribute to, and participate in, the happiness of this company.

I need hardly point out to you the necessity and usefulness of this association for the enlightenment and amelioration of our Hindu Society. However, there are some among us and many among our relations and friends who think and say that the customs and social arrangements instituted by our ancestors were thought out with great wisdom and that it is unnecessary and even wrong on our part to attempt to improve upon them. Now, I do not mean to say anything against the wisdom, in their own generation, of our ancestors, but there are grounds to infer that they adopted and codified such customs and usages as commended themselves to them as being most beneficial to their society and expected that succeeding generations would modify and amend them suitably to their own needs and conditions. For example, was not the practice of *Sati*, i.e., of wives being burnt on the funeral pyre along with their dead husbands, a practice at the very recollection of which we shudder, common and prevalent in Northern India till within 80 years from now? The glory of having extinguished this cruel custom is not ours—but belongs to the humane and enlightened policy of the British Government.

There are still among us in full prevalence, several customs which though not so wicked as this, are yet bad enough. If we could alter them or mitigate their rigour according to the needs and opportunities of time and place, we should no doubt enjoy a fuller measure of happiness and enlightenment. Some of us might think: "May not these things be left to the consideration and action of men? Where is the need for us women to exercise our minds with them?" No doubt men are making such efforts as they can, but unless women also stand by them in these efforts and aid them by their sympathy and example they will never bear much fruit. What incites women to think and act bravely and wisely in these matters is education—a cultivated and active mind—purified and elevated by thought. We must take care then to educate our female children with quite as great a solicitude as in the case of our male children up to at least their 14th or 15th year; and as far as circumstances will permit, we ourselves should have the benefits of mental cultivation. Especially must we direct our minds to such eminently human and social questions as what has been the past history of the people of this and other countries in the world? What is their present condition? Has there been a steady advancement or has there been a degradation? What is the cause of such improvement or decay? and so on. If we women fulfil our duties in this direction, we shall be helping our brethren effectively in their arduous undertakings. If one who has helped by speech and vote at a public meeting in the passing of resolution that girls ought not to be married before they are of proper age encounters on his coming home with the strong and persistent resolution formed within the dark precincts of an ignorant, unilluminated mind of his wife to get their girl-child married at once at all hazards, what can the poor puzzled man

do between the claims of reason and consistency on the one hand, and the imperious requirements of domestic peace on the others? Do not all his thoughts tend to become ineffective and all his resolution to pass away in empty smoke?

We have heard several among our own sex speaking contemptuously of education for women, saying, for instance—"What business have those whose proper sphere is the kitchen, with books and ideas and science? Are our women going to be public officials?" It is not because they conceive the only end of education to be the entering of public service that they talk so thoughtlessly? The object of education is the widening of our knowledge and outlook and sharpening of the intellect, so that we might conduct our own life with wisdom and sobriety and also be of service to our fellow-beings in lightening their burdens and increasing their joys. The great obstacle in the way of female education among us at present is the very foolish and wicked custom of child marriage. It might unhesitatingly be affirmed that this lies at the root of most, if not all our social evils. One accursed consequence on it is the multitude of virgin-widows in our midst. Another but of infinitely lesser consequence is the absurd length to which the system of boy-purchase or bridegroom-money is carried. The demand is made in a heartless, haughty and altogether barbarous way as if the party of the bridegroom were dictating terms to a vanquished foe, and not as if on the eve of entering into a partnership in human joys and sorrows of a very intimate and permanent kind with the party of the bride and the money is paid and received in a spirit for which it is not easy to find a nearer parallel than the semi-savage practice of blackmail. By no straining of terms can it be called "a dowry" which is a very different thing, being in fact a beautiful and highly civilized institution. Is this not the result of that rule which enjoins on all fathers, under penalty of excommunication and social ostracism the giving away of their daughters in marriage before they attain puberty; while there is no similar restriction of age in regard to boys? If we could only stop this custom of infant marriage by degrees, we shall be emancipated from several evils and hindrances which now sadly corrupt and disable us.

1. There will be more time left for carrying on the education of girls.

2. The habit of blackmail I referred to above will by degrees die away of its own accord.

3. The matches will be, more normal and more proportioned to the demands of nature, and the offspring in consequence will be healthier and more vigorous.

4. The strange anomaly, the monstrous phenomenon of *virgin-widows* will be wiped out of our national life and never be heard of again.

5. If to the grace of youth and beauty which is the gift of mother Nature, we could superadd the graces of culture and education to our children, intelligent and accomplished young men will seek them and marry them; and this will lead not only to a bright and harmonious home-life but will also incite them by gentle and natural steps to give much of their thought and sympathy—aye, their time and solid practical service and help to others and thus we may hope that our whole Hindu community will become better and happier. May the dear Lord with whose

aid everything is possible stand with us in these our aspirations and undertakings and guide them to success!

And now, dear sisters, will you permit me to again thank you on my own behalf and on behalf of our kind hostess Janaki Bai, for your having come and may we not also hope that any shortcomings in our arrangements for your comfort, any unwitting want of consideration stand already pardoned in your generous hearts?—*The Reformer*, Madras.

II.—PRESENTATION OF KHILLATS TO THE LADY GRADUATES OF THE MAHARANI GIRLS' COLLEGE

By H. H. the Maharani C. I., of Mysore.

That unique and model institution, the Maharani Girls' College in Mysore, has been closely connected with the Illustrious House of Mysore, from the time that it first came into existence, amidst adverse criticisms, as far back as the year 1881, down to the present day, when it stands on a firm foundation. The late Maharaja, Sri Chamarajendra Wodeyar Bahadur, G. C. S. I., always evinced a warm interest in the successful working of the institution. His fostering care and liberal support were apparent, year by year, when he presided at the annual Distribution of prizes. Under his patronage and owing to the well-directed energy and zeal of the advocates of female education in Mysore, viz., the late Sir K. Seshadri Iyer, K. C. S. I., Mr. V. P. Madhava Rao, C. I. E., Mr. A. Narasim Iyengar, Rai Bahadur, &c., the institution has flourished as it was almost, it may be said, bound to do.

Now, after many years of quiet steady progress, the College has produced the first two Brahmin Lady Graduates, Srimathi Rukmaniamma and Srimathi Srirangamma, a fact so noteworthy as to have elicited special mention by the present Dewan in his first address to the Representative Assembly. How these Lady Graduates were welcomed and honoured at Madras when they attended the Convocation last April to receive their Degrees, may be gathered from the various newspaper accounts, which have been collected and published in a compact form, under the title of "The First Fruits of Female Education in Mysore." These two ladies have now been accorded the honour of being presented with Khillats by H. H. the Maharani, as a token of Royal appreciation.

The Khillats consist of a rich lace sari, and a pair of costly gold bangles set with diamonds and rubies, —a mark of great honour shown on very rare occasions at an Indian Court.

The interview graciously allowed by Their Highnesses the Dowager Maharani and the young Maharani, the consort of our beloved Maharaja, lasted for about an hour on Tuesday, 2nd October, 1906. Many kind enquiries were made by H. H. the Dowager Maharani as to the work and strength of the College, the long contemplated establishment of a Widows' Home by Mr. A. Narasim Iyengar, &c. Srirangamma gave ready and suitable answers to all the questions referred to and recognised the invaluable help and guidance of Miss Palethorpe, the pres-

ent Lady Superintendent, as well as of Miss Vokins, the late Lady Superintendent. She laid particular stress on the fact that such a laudable object as Mr. A. Narasim Iyengar had in view, viz., the Widows' Home, could not be successfully carried out, unless it were to have the kind support of Her Highness. The ladies were then questioned upon domestic and personal matters. The recent visit of H. R. H. the Princess of Wales was also touched upon. Srirangamma spoke of the deputation from the Maharani's College, which Her Royal Highness graciously received, and added that she had contributed an article on the same to the *Indian Ladies' Magazine*. The Maharani was kind enough to say she had read it. Rukmaniamma noted that when she had the honour of shaking hands with H. R. H. the Princess of Wales, she thought that was the greatest day of her life and that "to-day was equally great." When the ladies were given the handsome presents, the Maharani said that they were intended as a token of honour to the lady graduates for having steadfastly continued their studies in spite of public criticism and obstacles, religious or otherwise, thrown in their way, and had so brought credit to the State. Thereupon Rukmaniamma hastened to remark that the honour belonged not only to themselves but to the College as well. When taking leave both the ladies expressed their gratitude, and humbly requested that Her Highness would continue to evince the same lively interest in the College as heretofore.

The Maharani smiling encouragement, the happy lady graduates made their bows and withdrew, treasuring up in their hearts every kind word and look that had been vouchsafed to them by the benign Lady.

III.—THE LITTLE MAHARANI.

From the Times of India.

A fragile butterfly caught within the palace walls of her palace-prison, that is how my friend describes the little Maharani we are going to visit.

A garden with a fountain playing, the hum of the city rolling back heavily as the carriage swings through the gates. A guard presents arms, while retainers lounging on the stone steps rush to open the carriage door, intimating eagerly that Her Highness awaits the ladies. On either side of the broad staircase two lions, couchant, sentinel the way, stern guardians of the Maharani's peace. Palms in yellow painted pots are placed against the balustrade, gay enough, were they not so thickly covered with dust. From a balcony above is visible a flutter of saffron drapery, where a group of women, veiled, peep curiously down. Along a stone corridor, through a loggia bright with sunshine, down another corridor, the visitors are led till a sudden halt is made. Behind that heavy curtain, dividing the Maharani's apartments from the rest of the palace no man may venture. We push its folds curiously aside to find ourselves in a small ante-room. Here two women, dressed alike and gleaming with bangles, await us. Salaaming profoundly they lead the way in silence to their lady's reception room, where, amid more salaams, they respectfully withdraw. The reception room of Her Highness is English down

to the smallest details, for the Maharani admires English fashions. The chairs, deep and easy, are covered with chintz on which great bunches of roses trail and fade. There is a little table with silver knick-knacks, and a table with tea, and a table with books and flowers. The walls are painted pale green and white, the floors are covered with Persian rugs. Surely one might expect to be cool here always, in surroundings so un-Eastern, so reminiscent of Italy with her mediæval palaces and square courtyards, and deep blue sky. Italy the idle, the warmth-loving, the romantic; are they not indeed alike, these two countries, Italy and India—gorgeous in colouring, tremendous in history, not overburdened with the energy that turns civilization to a curse!

In a corner of the room stands the Maharani's piano—on which she does not play! There should be a guitar lying beside it, many-ribbioned, and the Italian illusion would be complete, even the deep embrasured windows speaking of that land of light and joy. But where in mediæval Italy iron bars would have been placed across them to keep out conspiracy and the soft whispers of unpermitted love, here are merely wire screens through which, indeed, breezes may sweep, but which no eye can penetrate. Bars are too open. They might prevent burglars, but could they prevent the glances that steal hearts? And so the Maharani can never lean from the window and draw in the fragrant breath from the gardens below; never throw confetti on festival days down into narrow streets where people throng; never feed with caressing hand the pigeons that flutter and coo on the sill. All this and so much else is lost to her. For, in the East, custom commands and ignorance obeys.

Presently to the waiting visitors there comes a rustle of silks, the tinkling of bracelets, a swish of curtains. The Maharani! A little girlish figure in mauve silk draperies and silver-bordered veil flits in. She is accompanied by her playmates, girls like herself, clad like herself in lightest shades of silk and muslin, black-haired, dark-eyed, giggling, inquisitive. The Maharani extends a fragile hand and says in English that she is well, will not her visitors sit down? She herself flutters into a big armchair opposite them, fingering her veil and eyeing the English ladies curiously beneath her lashes. What shall they talk about? Conversation hangs somewhat or comes in quick jerks. Interested questions and shy answers, mostly in monosyllables. A scent of the East, of sickly perfume, fills the air. Slowly the European atmosphere of the room dies away. The windows with their sinister meaning, the little Maharani fragile almost to transparency, dominate the surroundings. Does the Maharani learn English? Yes, a lady comes three times a week from the small British cantonment not far distant, and gives her lessons. Occasionally she remains until the afternoon, and they play croquet together. Does the Maharani like croquet? Her Highness glances at her companions, laughs, and remains silent. Croquet does not seem to be altogether in favour. She rides then? No, she has no horse. Little by little she tells how she spends her days. A lengthy toilette, then "puja" to the household idol, with the assistance of her own particular priest. Then breakfast, then lessons. A little embroidery at spare moments, and rest. In the afternoon a drive in a closed carriage or else croquet in the palace grounds. At eight o'clock the day is

over, and the Maharani is put to sleep on her painted bed with its elephant feet of silver. Of her boy husband she sees but little. He is mostly away at College, fitting himself to become a ruler of his tiny state.

This, then, is her life with few variations. Always the tattle of women, the taste of unwholesome sweetmeats, the stain of pomegranate blossom, the sense of intrigue. For excitement some festival witnessed from behind those ever-present window screens; for pleasure an airless drive; for occupation, a few skeins of silk worked on to a few yards of satin. No knowledge of the past, only a confused knowledge of the present. The Maharani has never been taught history; is not aware of the stirring annals of her race; has not lived in spirit through the battle that placed her where she is. English ladies with their freedom of life are still a subject of astonishment to her. Nor does she wish to emulate them. She is perfectly content with her daily routine; does not for a moment imagine that it could or should be otherwise.

Yet it is hoped that she will become the mother of sons. An heir to the "Gadi" is earnestly looked for. Her husband's house has been through many tribulations and intrigues. It is wished now that the line should run on undisturbed by faction and jealousy. The State wishes it; the British Government wish it; much depends on it. Men grown old in the service of the country could speak of the time when the boy-ruler shall be a man and rule with his son and his son's son to come after him. Should their hopes not be soon realised, it will be easy enough to bring another wife, another queen, into the palace. So they think and scheme while the little Maharani plays and prays and weaves garlands of flowers, and embroiders her satias and flutters from mauve muslins to pink muslins, and from blue to green. Her only change one palace to another; her only travelling a yearly pilgrimage to some sacred shrine. Nought knows she of the Himalayas and their lofty crown of snow. Their winds never bring the colour to her cheeks nor the sparkle to her eyes. One hot weather after another comes round and finds her a little more languid, with deeper shadows underneath those sweeping lashes. Surely those heroines of early days must have been of stouter build than this; surely those Rajput women who went to death rather than to captivity, perishing willingly sooner than survive their dynasty, surely God's breezes put the courage into their hearts; surely their lives were more opened to the world. Cramped, we know, they lived in the dark corners of those picturesque palaces on which the eye still loves to dwell; but somewhere on the battlements, on the terraces, in the courtyards, they must have filled their lungs with strong wholesome air, must have breathed a life nobler than that of women's talk and children's whispering, so that they might give to the Indian world its battle-roll of heroes.

Unfortunately, the customs of the East, grown rigid with time, have set their seal on latter generations. Somewhere, far away, comes a sound of enlightenment beating on the rock-bound shore of caste. Living her life year in year out in her palace prison, remote as yet even from railway, it seems unlikely that such progress will ever reach the little Maharani. Would she indeed be grateful for it if it did? She is perfectly content with the slow routine of her days. To rob her of their cheap pageant would be to rob her of life's

dearest substance. Every morning she wakes happily to the hum of that city life at her gates. Every evening she sleeps peacefully to the sound of subdued tomtoms and the low chant of women's voices. As her city was a thousand years ago so it is still; so it should be a thousand years hence if picturesqueness is to stay. Still the long string of laden camels stalk haughtily down the street, through the town and out into the scrub and waste beyond; still the bullock-carts bump and creak painfully over the uneven stones, and the ragged dogs limp yawning out of the way; still the "fakir" saunters by, his beggar's bowl ever proffered to the generous, jostled he may be by the rainbow-dressed horsemen swaggering past on their gaudily caprisoned steeds; still the sweetmeat seller utters his hoarse cries up and down the narrow streets, and the melon vendors and the moneylenders sit immovable at their open stalls, and the letter-writer crouches over his work in that shady corner beyond the temple, every stroke of his pen watched greedily by the sender of the missive; still anxious mothers snatch up their dusky babies as the Maharaja's elephant comes plodding through the dust, round some sudden corner; still the temple bell calls to prayers with the setting sun.

In years to come, no doubt, civilisation will alter some of this; will clear away the cobbles and drain away the dirt, and knock down the narrow streets, and institute electric light for flaring torches. And no one will be one wit the happier, though it is probable there will be fewer deaths from plague. For, alas, civilisation is a hard taskmaster, and works in grooves that admit of no originality, and the children of the East, like the children of Israel of old, would rather wander in the wilderness of ignorance in their own picturesque way than build well-planned bricks at the command of a Pharaoh.

And meanwhile, happy, careless, untrammelled by doubts of the future, the little Maharani still sits on the edge of her chair, fingering her silver-broidered veil and timidly answering the questions put to her. Presently a tray is brought in with sweets and flowers. Shyly but with delicate grace the Maharani garlands her visitors. Sweetmeats are pressed on them, and the interview ends. With a whirl of bright draperies, a tinkle of shrill laughter, her Highness and her companions disappear. To the echoes of their fleeting feet and their eager voices, a dead silence succeeds. Suddenly the reception room takes on its European atmosphere again. The piano in the corner looks more solitary, more neglected than ever. On the stone floor the evening sun streams in patches; a scent of stephanotis fills the air, while on the carpet crushed and dying lie scattered petals of the Maharani's roses.

IV.—ENFORCED WIDOWHOOD.

From the "Indian Social Reformer."

A remarkable contribution appears in one of the Mysore Vernacular Journals over the signature of a "Lady Student" in which the sorrows of Hindu widows are depicted in a passionate language, denouncing the selfishness and unreasonable attitude of Pandits and educated men. Judging from the style and passion displayed, there is no doubt that the long letter is the production of some

sorrowing Hindu widow. But the language, style and logic are remarkably good. The whole letter is very stirring and in some places the writer ridicules the attempts of the educated men to secure political salvation without displaying the elementary sense of fairness to their women whom they keep in a wretched condition. We translate this letter in English and publish it here for the information of our readers. This looks like a mild revolt of our women, and is undoubtedly quite in keeping with the tendency of the age.

This writer, whose name is since ascertained to be Padmavathi Bai, of Fraserpet, addresses in the following strain:—

My kind countrymen,—It is clear to men of ordinary understanding that that country alone attains progress where the women will have no sorrows. If you leave Hindustan and look at other countries, you will see to what extent women are free from sorrows and to what extent the country has advanced, in the path of progress. How can you prosper—you who have brought us to the present condition of degradation, though knowing that we are the mothers of the future generations? How can you prosper having subjected us to manifold sorrows and practically ruined us? Do you know why the Indians living in Hindustan are deteriorating both in physique and mental vigour day by day and live by slaving under foreign rule? Though arrived in this insufferable condition, you have not learnt the causes of this condition but are acting like one who having cut a big tree at the trunk got smashed by its fall. If you want to be happy through wisdom, or through wealth and zeal, know that it is by keeping us women in comfort and free from pain. Alas, God will never tolerate your intense selfishness. In the eyes of the civilised nations you already appear despicable. The British Government did us everlasting injury by prohibiting the practice of *Sati*. For otherwise we would not have been enduring the present difficulties now. The pain which we had to endure by burning ourselves at the funeral pyre is left to us to be endured life long. Oh, God! We are utterly helpless; you are all unopposed. The Government will not interfere in this matter. Even the Gokhales, Bannerjees, Tilaks and the rest of my brethren who have resolved to sacrifice their very lives for the country and with that end dance on the public platforms, do not once turn a glance towards us. And the disciples of Sri Ramkrishna Parmahansa who have resolved to introduce one religion to the entire world...they are truly ascetic in their object. We waited and waited till we were tired, in the hope that Mother Mrs. Besant at least would turn her attention towards her Indian sisters and relieve us of our sorrows. That lady has confined herself within her Kasi College schemes. Those of the social reform associations are yet in their childhood. Our grand priests and honourable Vaidikas are muttering the great text of "No liberty for women" with all their religious fervour. To whom else are we to look up for relief? Our difficulties are endless. Of all women the Brahmins suffer the most. Of all Brahmin women, those that call themselves of the highest caste and have fallen into the eternal perdition of being widowed in their early life, endure it everyday.

When we are young, when we have not attained the age of discretion, you sacrifice us to whomsoever

you please, under the pretext of making a *kanayadanam* or gift of maid. Who will suffer the future consequence of this—you or we? When we come to age and begin to feel the family life, many a husband becomes unable to protect the family by independent means, with the result that both are driven to the wall. Most couples get disgusted with married life through domestic quarrels. They do not really love one another. Many pretend mutual affection with greater. . . . The strain of motherhood at a time when the body is undeveloped results in the weak and short lived off-spring. Can you not put an end to the early marriage which is the cause of these fearful effects and allow us to grow into the age of discretion and select our own husbands with the advice of our parents and elders and thus alter the fearful doom to which you subject us now? Do not sell us to Yama before we attain age, but according to the Shastras blindfold us and leave us in forests where we may at least become prey to wild beasts. Some wretches have disgraced the names of Manu and Maharshis and quote their authority for sanctioning the world-ending child marriage and bring us widowhood and its attendant hellish tortures. . . . Owing to your disgraceful conduct we have to lose our husbands early, get the head clean shaved, wear red cloth, undergo hideous physical ugliness and be treated worse than the dogs that watch your doors—an object of illomen and curse. After all this ill-treatment are your mormid minds satisfied? Where is the mandate that Heaven has given you to torture us in these manifold ways? Are you not ashamed to go and cry that the Government is ill-treating you and thus make a pretence of obtaining relief by political agitation by pretending that you are among the civilised and possess humanity, compassion and fellow-feeling in you and therefore want political independence? Is it possible that those who cannot treat their women with justice will administer the country? Will such administration be conducive to the happiness of the governed? How dare you aspire for political freedom. O, Ye mock-heroes, who have miserably failed to prevent the slavery in which you have kept your mothers, at home, your wives, your sisters, and your daughters subjected to many inflictions? Or, can you at least show some forethought to beget heroic sons, who would deliver you from the bondage from which you yourselves are unable to free? Yes, you will have to come to our position to know what it is to be a domestic drudge and a slave. The great enactment of lawgivers that social customs and practices should be altered to suit the requirements of the age is ignored by the Vaidikas and Mutt authorities. Because we form the weak sex, our cries are cries in the wilderness. The wifeless may marry any number of wives and marry any number of times. Only we women, if we happen to lose one husband, we are hurled to the end of eternity! Let those who have a heart in them say what logic this is.

With this passionate denunciation the writer appeals to those who are sincere patriots of the country to grant her three "*Varas*," i.e., prayers, viz., (1) To remove the restriction to marry girls before they attain maturity, (2) to prevent the personal disfigurement of widows, (3) to give compulsory education to girls from the age of 6 to 10.

—Mysore Standard.

What has been done for and by Indian Ladies.

Ladies' Section of the Calcutta Exhibition.—I am glad to hear that there is going to be a Ladies' Section of all kinds of hand-work prepared by Ladies in India, in connection with the Industrial and Agricultural Exhibition in Calcutta in December next. Certificates, medals, and money prizes will be awarded for the different kinds of exhibits. A Ladies' Committee has been formed with Mrs. C. G. Allen and Mrs. P. N. Rose as Honorary Secretaries, in order to carry out the objects of this section, and also to recommend prizes. It is hoped that ladies from all parts of India will co-operate in making this Exhibition a success. Exhibits from schools, convents and charitable institutions will be welcomed.

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The Mysore Dewan on Social Reform.—V. P. Madhava Rao, Esq., C.I.E., Dewan to H. H. the Maharaja of Mysore, presiding at the first Anniversary Meeting of the Aryadharmojjivini Sabha in Mysore, spoke on the subject of Social Reform:—

"He reminded the audience that he was there, not in his official capacity, but as a private personage, just as everybody else. Anything he might mention should not be taken to be a revealing of official secrets. He very often heard people express the need for reforming Hindu marriage customs, and in the Representative Assembly meetings many members urged the raising of the marriageable age in the local Regulation. In his opinion those proposals, though good in themselves, did not admit of easy adoption in practice. There was a great amount of difficulty and opposition to overcome. If however it be ruled that none but bachelors would be admitted into Colleges and for University examinations, the work might be simplified. That was the custom in ancient days followed by our forefathers, a revival of which would give greater latitude and facility to educate our women. The education of woman was of the foremost importance, and it was they that always made a happy home, exercised a wholesome influence on children, and made the future men. Advance in female education is possible not by raising the marriageable age or by creating tempting offers for a time. The cause of the hindrance should be directly removed by preventing bachelors from marrying girls at too early an age. That was his view at least, though he was reluctant to force it on others. Sea-voyages were necessary, because they developed the power of observation by contact with newer people, newer ideas and newer objects. The present state of degeneracy and stagnation of India is due to an undesirable tendency to confine itself within doors. Other nations progressed, because they went abroad and learnt more. And in any reform movement the entire community should move with one step, and if the masses or any class lagged behind, the movement was defective and would not ensure success."

The first anniversary meeting of the Aryadharmojjivini Sabha, or the Local Social Reform Association was held this morning at the Hall of the Marimallappa's High School. This Sabha was instituted last year on the next day after the completion of Dasara by the leading gentlemen of the province, with the object of resuscitating the spirit of

social and moral advancement in Mysore as supported by Hindu texts. Mr. V. P. Madhava Rao occupied the chair. The report of the first year's work was read by Mr. A. Mahadeva Sastriar of the Oriental Library. He gave a short account of origin and objects of the Sabha and stated that in the first year a few branches were opened, that three numbers of the Sabha's authorised publication were issued, a number of lectures were delivered in English by educated gentlemen and Sanskrit Pundits. For the current and ensuing years the Sabha chalked out a general plan of work, touching the subjects of sea-voyage, the marriage custom and the uplifting of the masses. The object of the members was to gradually extend the influence of the Sabha throughout if possible, India. He wound up with a plea that the Sabha would be aided by the educated gentlemen in the Province so as to successfully carry through the programme of work. Messrs. H. V. Nanjundia, Prof. M. Rangachar of Madras, B. Ramakrishna Rao, S. K. Nair and others spoke of the importance of reforming our society on approved lines and the necessity to remove the cause of present stagnation by a combined effort. Mr. Nanjundia referred to Sir P. N. Krishna Murti as the life-giver to the Sabha, which he hoped would prosper well under the present Dewan Mr. Madhava Row. The chairman in replying reminded the audience that he was there not in his official capacity, but was as a private personage just as anybody else. Anything he might mention should not be taken to be revealing of official secrets. He very often heard people express the need for reforming Hindu marriage customs, and in the Representative Assembly meetings many members urged the raising of marriageable age in the local Regulation. In this opinion those proposals, though good in themselves, did not admit of easy adoption in practice. There was a great amount of difficulty and opposition to overcome. If however it be ruled that none but bachelors would be admitted in Colleges and for University examinations, the work might be simplified. That was the custom in ancient days followed by our forefathers, as a revival of which would give greater latitude and facility to educate our women. The education of women was of the foremost importance, and it was they that always made a happy home, used a wholesome influence on children, and made the future men. Advance in female education is possible not by raising the marriageable age or creating a tempting offer for a time. The cause of the hindrance should be directly removed by preventing bachelors to marry them at too early an age. That was however his view and he was reluctant to force it on others. Sea-voyage was necessary because it developed one's powers of observation by coming in contact with newer people, newer ideas and newer objects. The present state of degeneration and stagnation of India is due to an undesirable tendency to confine itself within doors. Other nations progressed because they went abroad and learnt more. And in any reform movement the entire community should move in one step and in the masses or any class lagged behind the movement was defective and would not ensure success. All the local gentlemen and the visitors to Mysore for Dessara were present.—*The Mysore Standard.*

QUEEN VICTORIA MEMORIAL IN INDIA.—The great Central Indian Memorial to the late Queen Victoria

is now approaching completion. It takes the form of a large Technical School, which has been erected in a prominent position in Nagpore. Included in the building will be an agricultural school, a scientific library, a museum of economics and manufacturers, a physical and a chemical laboratory, together with the necessary class rooms and lecture halls. It is intended that students from all the local colleges and schools in the Central Provinces shall be trained at Nagpore in the higher branches of art and science, and Government is to provide the teaching staff. It will be one of the most notable institutions in the Dependency, and will offer the first really comprehensive scheme to provide higher education for the masses of Central India. It is expected that the institute will be opened this month by Sir Andrew Fraser, the Lieutenant-Governor of Bengal. A large marble statue of the late Queen has been erected in front of the Institute.

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THE PALGHAT LADIES' ASSOCIATION.—It has very often been pointed out that one of the main elements of social intercourse between Europeans and Indians consists in the interchange of ladies' society. Some very noble attempts have been made by English ladies to help their Indian sisters in the past. The examples of such philanthropic ladies, such as Mrs. Grigg, Miss Gell, Mrs. Brander and Mrs. Arundel and others are still fresh in our minds. It is quite refreshing to find that the good work most disinterestedly done by them is being continued in our own times, by the small band of English ladies, for instance, Mrs. Benson, Mrs. Macrae, Mrs. Glyn-Barlow and others. Our sincere thanks are due to them for their invaluable help in this direction towards helping the cause of Indian progress. The formation of Ladies' Associations are the principal step in the direction and in the words of Mrs. Barlow "the object of these meetings is to bring about social intercourse between Hindu and European women." It is not intended that such a way should in any way disturb the very excellent ideal of the Indian womanhood—that they should in any way westernise the Indian wife and daughter and introduce her into the ways which are not her own. The meetings are to be absolutely for women only, at which sisters of different races of Europe and India shall meet together for social intercourse and for the exchange of ideas." With such noble ideas in her Mrs. Barlow acting as Honorary Secretary established a Ladies' Association here. The institution has now entered upon its second year and so far it has been a success. Mrs. Barlow is ably assisted by a committee of members with Mrs. Dupen as President and up to now, very many meetings have been held.

One such successful meeting was held on Saturday evening. Mrs. Dupen was At Home to the ladies of the station. In spite of the inclement weather, a fairly good gathering of ladies graced the occasion. Prominent among those present were,—Mrs. and Miss Glyn Barlow, Mrs. V. P. Dupen, Mrs. Blackstone, Mrs. Renschler, Mrs. and Miss Lazarus, Mrs. S. Raghunathayya, Mrs. C. Seshayya, Mrs. Parameswara Iyer, Mrs. Krishnan, Mrs. R. Naicker, Mrs. C. Raman Menon and several others.

The proceedings began with an excellent recitation by Miss Barlow of a comic piece "*the man with one heir.*" This over, a lecture prepared by Mrs. P. Govindan, once a member of the committee was read

by Mrs. C. Raman Menon, and an English rendering of the same was given by Mrs. Barlow.

* * * *

—About a fortnight ago a Hindu widew re-marriage was celebrated in Arail, a village near Kumarkhali in the district of Nadia. The bridegroom was Babu Satischandra and the bride a widowed daughter of Babu Jagatchandra Goshi, about twenty-one years of age. Both the parties belong to respectable families of Sadgopa caste. The marriage was celebrated according to orthodox Hindu rites.

* * * *

—The last day of the Navaratri Puja witnessed the opening of an Anglo-Vernacular free school for Hindu girls at Cheralayam. The institution is located in a building within the precincts of the palace. The opening ceremony was presided over by the Valia Raja of Cheralayam. The very fact that within a day or two after the starting of the school the strength rose to 42 is itself a sufficient proof that the institution supplies a long felt want. The school owes its existence to the endeavours of Mr. C. Unni Raja of Cheralayam family and Mr. V. R. Harihara Aiyar, the popular Head Master of the Mar Ignatius' High School. Female education, if it should make any progress in our country, ought to be free and the authorities of this institution have acted on this principle in opening it. Under the patronage of the Valia Raja of Cheralayam and Manakkulam Family the school bids fair to prosper. The curriculum of studies will include music, needle-work, English, Arithmetic and vernacular, besides Hindu religious instruction. The expenses of the school will be met by monthly subscription promised by some of the respectable gentlemen of the place. A Nair lady has been appointed Head Mistress of the school. It is proposed, I understand, to have as far as possible only lady-teachers. We all wish a long, prosperous life for this infant school and hope that it will be adequately supported and nourished by the enlightened Cochín Darbar.

A PARSİ LADIES' MOVEMENT.—A number of leading Parsi ladies have associated together and formed a Society for helping their sisters of the community, who are in less favourable circumstances, not only with money but also with their personal advice and assistances by putting suitable work in their way as well as other things. For this philanthropic purpose and with the object of personally becoming acquainted with all those who stand in need of their help, these ladies by turns regularly visit the poorer Parsi quarters of the city once a week and distribute alms amongst those who really need it. By this means they have been instrumental in a short time in finding out real cases of hardship and in many of them in giving timely relief. They have sent many women suffering from illness, due mostly to their insanitary surroundings in crowded parts of the town, to special Parsi sanitarium at Deolali and elsewhere, and nearly all these patients after a spell of change and rest returned to their homes much improved. One report of this philanthropic Parsi Ladies' Association recently issued contains many other instances of good and useful work. Spectacles and many useful medicines were distributed gratis with great effect. Nor were the sick alone their care. They opened a work class where useful and paying work like dress-making and knitting is taught and several now make an independent living through such know-

ledge. The members of the Association also took to the education of the poorer class among the Parsis, and in several instances put deserving children to school who were unable to go there owing to the poverty of their parents.

* * * *

THE MARRIAGEABLE AGE OF BOYS AND GIRLS.—There was a Public Meeting in the Rangacharlu Memorial Hall on Tuesday last at 6-30 P.M. to consider, discuss and fix the marriageable age of boys and girls. The meeting was a representative one. The orthodoxy was fully represented. Mr. B. Ramakrishna Rao, the vice-President of the Aryadharma-jivini Sabha, was voted to the chair. Mr. Amble Annia Pundit in opening the discussion observed, that the question was one which deserved the careful consideration of all well-wishers of India. He appealed to the experience of the audience and asked them whether it is not usual to hear of the robust health, great physical endurance and strength of our ancestors. He told them that the secret of this was no other than the custom of marriage that prevailed in ancient times. He said that then only persons who had attained mature manhood and womanhood were permitted to marry. He deplored the later system of early marriages, declaimed against the infant marriages, bestowed a high tribute of praise on the Mysore Government for enacting the Infant Marriage Regulation, said that the Regulation did not go sufficiently long and advocated the need there was to push the marriageable age of boys and girls to the extent laid down by the Sastras which, in his opinion, went as far as 16 years in the case of girls and 20 years in the case of boys. He quoted authorities from the Sastras to support his contention.

* * * *

FEMALE EDUCATION.—The official reports for the last year prove that female education in India shows steady, if not very rapid, improvement. In Bengal the number of girls' schools increased by 49 per cent. and the attendance by 58 per cent.; while the number of girls attending mixed schools showed an increase of 48 per cent. Madras is also making marked progress, as proved by the recorded advance in the number of girls' schools, public and private. The same remark applies to Bombay. It is only in United Provinces that we find things in a singularly backward condition. Such education as there is appears to be very largely monopolised by Indian Christian women—a result due, of course, to the exertions of the Missionaries. Public opinion, however, both among the Hindus and the Mohamedans seems to be waking, and there is a reasonable hope that matters will gradually improve. In these truly benighted Provinces we are glad to learn that the authorities of the Kanya Pa'shala of Dehra Dun and of the Girls' School at Moradabad are anxious to secure funds for providing their institutions with good and sanitary buildings. We are afraid in order to assure better progress and maximum of work in minimum of time the courses of studies for girls stand in need of a thorough overhauling.



News and Notes.

—Miss Katherine L. Craig has been nominated for State Superintendent of Public Instruction by the Colorado Republicans, and Miss Honora Maloney by the Democrats.

Margaret L. Finigan, a pupil of the Lawrence High school, has been awarded the \$1,000 steam launch offered by the Boston Theatre for the best essay written by a school boy or girl in Greater Boston, on the story of "Cape Cod Folks."

Ellis Meredith of Denver, Col., well and widely known as author, journalist and suffragist, has been notified of a signal distinction which has come to her unexpectedly. She has been solicited to send her photograph and some personal notes to be placed in a collection that M. Larnelle of Paris is making in honor of women which he purposes presenting to the Bibliotheque Nationale.

Miss Marian Titus, of Somerville, Mass., graduated from Tufts College in 1902, and the same year was elected a member of Phi Beta Kappa. After taking a post-graduate course she received her degree of A.M. in 1903, and for two years was teacher of English in the David Prouty High School at Spencer, Mass. Devoting a year to study and travel she went to Southern California visiting educational institutions and ancient missions. She arrived in San Francisco the day before the earthquake, and the fateful night found her a guest at the Palace Hotel. Miss Titus' letter was one of the first descriptions published in the Boston papers. Since her return she has lectured in many places on her Francisco experiences. She is about to become teacher of English in the Putnam, Conn., High School, but, as opportunity offers, will lecture on literary and scientific subjects. Miss Titus is the daughter of Rev. Anson and Mrs. Lucy M. Titus, who were among the earliest subscribers of the *Woman's Journal*. Mrs. Titus, when resident in Amesbury, 20 years ago, was president of the suffrage league of which John G. Whittier and Harriet Prescott Spofford were members.

The Margaret Carnegie School for Women, which will be opened in Pittsburg, Pa., this fall, is designed for the technical training of housekeepers and home makers and of women who wish to enter the trades and other gainful occupations. It will offer, in addition to regular day technical courses, special short term day courses, night trade courses, and special night courses. Women are to be trained for service in specialized positions, such as dieticians, housekeepers, and stewards for clubs, sanitariums, hotels and restaurants; as matrons and managers for public institutions, children's homes, boarding schools and the like, and as record and filing experts for corporations, factories and department stores. Other courses will aim to make dressmakers and designers for suit and shirt-waist establishments, department stores, etc.

Women will also be admitted to the department of fine and applied arts in the technical schools for the study of pottery and glass design, tiling, mosaic, engraving, etching, ornamental metal work, drawing, painting, etc. Tuition will be practically free, being only \$80 a year to non-residents of Pittsburg for the regular technical course. The new school, which is a sub-division of the Carnegie Technical School, was

named in honor of Margaret Morrison Carnegie, Andrew Carnegie's mother.

The woes of San Francisco have been done in bronze by Miss Kuehne Beveridge, and her beautiful memorial monument will be erected in Golden Gate Park. The symbolic figure is that of a young woman weeping, as she has thrown herself in despair against a closed door. Miss Beveridge has called her work "San Francisco Weeping at the Golden Gate." When completed, the framework and steps leading to the door will be of stone and the handsome closed door of golden bronze. The figure will be of tinted marble.

—*The Empress of Japan*.—Mrs. Hugh Fraser, writing recently in the *Fortnightly* on the Emperor of Japan, pays a high tribute to that ruler's strength of will and capacity for government, and also explains some interesting features in the constitution of the Imperial Household. "His Majesty's choice was a very happy one, for the Empress possessed strong character, natural gifts of intellect and artistic power, and a disposition of exquisite sweetness combined with much practical sense. Only in one thing was the union a disappointment. The Empress had no child, and but for the ancient law which, for the sake of strengthening and continuing the family, imposed the duty of taking concubines, there would be to-day no direct heir to the Throne. When His Majesty came to the Throne it would have caused anxiety to the nation had he not followed the custom of his forefathers. That custom was hedged round with stringent rules; any lady chosen to fill the position of handmaid to an Emperor must belong to the old Kyoto nobility and be of impeccable character; it is always kept in mind that she may become the mother of the heir to the Throne. She has, it is true, no official status, and never appears in society; but until recent times the mistress of the house was equally invisible. In obedience to the claims of modern life she has emerged from her seclusion, but the secondary ladies of an Imperial Household have no place in the public order of things, because they have no duties there. Nevertheless, in their calm, unobtrusive lives they are surrounded with affection and respect—each having a perfectly organized establishment of the most dignified kind."

Woman Movement in Japan.—The Japanese woman is the last of her sex who would be accused of having woman's-rights aspirations—she is supposed to be a paragon of submission and self-effacement. But Mr. Ludovic Naudeau, writing in the *Paris Journal*, says that a very extensive woman's-rights movement is now in existence in Japan and that it is constantly growing. He says:

"The movement was started by a few women in the upper classes who had come in contact with European life. Their object here was to free their compatriots from family tutelage and martial slavery, to develop the sentiment of responsibility and individuality, to strengthen the passion for liberty and to stimulate the will. Thus it happened that at the same time Socialism was born in Japan the woman's-rights movement came into existence.

"Among the women who are devoting their lives to the liberal professions and among the female students the revolt is now complete, and just how deep the rift is may be inferred from the fact that a short time ago a number of Tokyo girls refused to marry unless they were first permitted to meet and know their

future husbands. Other girls have come out boldly and declared that they did not intend to marry at all, and that they feel the marriage bond to be entirely inconsistent with free, individual life. Another significant event was a strike in the latter part of 1905 of girls employed in a cotton mill at Kuranagi—these girls, to the number of some nine hundred, boldly marched out to the demand of shorter hours and higher wages. For the Japanese woman to do this, however, means far more than the average Europeans can surmise, although this is a fact among many similar ones which go to prove that the Japanese woman of to-day is far different from what she was ten years ago. Naturally the propaganda is meeting opposition in a country where woman has been systematically ground down for centuries and it is not possible to achieve emancipation quickly or without a struggle. But as Japan develops along modern lines, as she makes her army and navy stronger, as she builds railroads, mills, and schools, just as surely will modern social and ethical movements be started and unfolded. Of these, Socialism and feminism are distinct working forces in Japan to-day.”—*The Literary Digest*.

—The improvement of educational facilities for girls in Germany goes on unceasingly. Even in Prussia, the citadel of prejudice and conservatism, the establishment of high schools for girls is at hand. A conference held last winter drew up a plan for them, which does not, however, seem to have satisfied the authorities, who have been slow to move. The question now at issue relates only to the standards of the schools—their creation is conceded. But shall they be modelled after the boys' gymnasia, and shall there be the same entrance requirements? This is the quandary of the officials, who naturally remember their Kaiser's dictum that women shall be limited to children, churches, and kitchens. The *Frankfurter Zeitung* and other liberal newspapers insist that there is no real intellectual difference between boys and girls, and that their training should be alike, particularly in thoroughness. Moreover, as the Frankfort paper points out, the boys' schools are the result of decades if not centuries of development; they have been tried and bettered where found wanting. Hence any experiment with a new system is quite unnecessary. It rightly remarks that any attempt to differentiate between boys and girls is an effort on the part of certain persons to develop girls along lines established by others, instead of giving them the opportunity to advance and seek intellectual happiness in their own way. To Americans this seems like the revival of a debate at least forty years old; but it is a sign of the growing German liberalism in respect to women to find such broad views in so influential a newspaper.—*New York Evening Post*.

A Brahmin lady, the mother of Mr. S. Subbier of the Bank of Madras, living in Chamarajpet, aged 82 years has been for the last 13 days living without taking any sort of food and is apparently in the best of health. It is seven months since she refused to take solid food but retains all her physical power. It looks as though she is preparing for death by sheer physical exhaustion.

The *Madras Mail* reports the following conversation actually supposed to have taken place between an intelligent Brahmin girl, aged 4 years, and her mother:

Child—Why is our house decorated so grandly?

Mother.—It is for your marriage to-morrow, my dear.

Child.—“Marriage,” what is that?

Mother.—It means tying on the *tali*.

Child.—What is *tali*?

Mother.—Look at my neck, there is a *tali* tied on it. We shall make one like this and tie it on your neck.

Child.—You can take off your *tali* and tie it on to me in a moment, so what is all this grand ceremony for in our house?

Mother.—I cannot tie the *tali* on to you. A husband must do that.

Child.—Very well then, let my father tie it on or my brother or our horsekeeper.

Mother.—None of them can tie on the *tali*; some other man must do that for you.

Child.—What fellow will tie it on to me? What fellow will dare to touch me?

Mother.—Do not abuse everybody like that. You must love your husband. How many wives have offered themselves on the funeral pyre with their husbands—(*Sati*).

Child.—What is *Sati*?

Mother.—*Sati* means that when a husband dies his wife must get into the fire and be burnt with the dead body of her husband.

Child.—If that is *Sati* then I don't like it and won't do it. I don't want to be married at all.

Mother.—You need not die in that way with your husband. I only told you about it to show you how you ought to love him.

Child.—Must I only love my husband, and he not love me?

Mother.—Oh yes, dear, he will love you too.

Child.—Then if I die before he does, will he jump into the fire and be burnt with me?

Mother.—It is not the custom for any one to perform *Sati* now. Can't you stop asking troublesome questions and be quiet?

Child.—No. I won't be quiet. If my husband agrees to be burnt with me when I die then only I will agree to marry him. I won't let him tie on the *tali* unless he agrees to that.

The child obstinately refused any other terms and at last her parents decided to postpone the marriage until she was a little older.

—The continued interest which the late Lady Curzon had in the Countess of Dufferin's Fund, after she left India, may be seen from the following extract from Mr. E. J. Buck's letter to one of our Anglo-Indian newspapers:—“By the last Mail I received a communication from Lord Curzon, forwarding a letter written to me by Lady Curzon, which her last fatal illness evidently prevented her from posting herself. Alluding to the work of the Victoria Memorial Scholarships Fund, which the late Vice-reine initiated for the better training of Indian Midwives, and for which she collected seven lakhs of rupees, she wrote—‘I eagerly look for all Indian news in the papers, and faithfully read the weekly papers, so I follow all your doings. I shall always be delighted to hear any news of the Funds, and I hope they may ever flourish.’”

—The Christian Literature Society of Madras is to be congratulated on the abridged “Life of Helen Keller, the blind, deaf and dumb student,” which has just been added to their “anna library.” The story of the heroic struggles and undaunted perseverance of this young student is likely to be an inspiration to

many another who feels he or she is handicapped in the effort to gain an education. What can be accomplished by a mind that can be only communicated with by the sense of touch can surely be achieved by those who can receive knowledge by the eye and the ear. The booklet closes with this beautiful thought written by Miss Keller in her diary in 1894, when but fourteen years of age: "I find that I have four things to learn in my school-life here, and, indeed, in life—to think clearly without hurry or confusion, to love everybody sincerely, to act in everything with the highest motives, and to trust in the dear God unhesitatingly."

—Female Education in India, to judge from the official reports for the last year, shows steady, if not very rapid, improvement. In Bengal, the number

of girls' schools increased by 4.9 per cent. and the attendance by 5.8 per cent.; while the number of girls attending mixed schools showed an increase of 4.8 per cent. Madras is also making marked progress, as proved by the recorded advance in the number of girls' schools, public and private. The same remark applies to Bombay. It is only in the United Provinces that we find things in a singularly backward condition. Such education as there is, appears to be very largely monopolised by Indian Christian women—a result due, of course, to the exertions of the Missionaries. Public opinion, however, both among the Hindus and the Mahomedans, seems to be waking, and there is a reasonable hope that matters will gradually improve."—*The Madras Mail*.

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