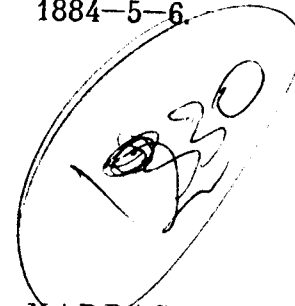


SPEECHES

BY

Mrs. GRANT DUFF,

1884-5-6.



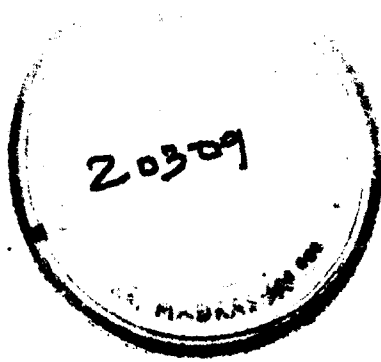
MADRAS:

HIGGINBOTHAM AND CO.

1886.

YZ

M86



MADRAS:
PRINTED BY HIGGINBOTHAM & CO.,
1 2
184 184 & 185, MOUNT ROAD.

SPEECHES

BY

MRS. GRANT DUFF,

CONTENTS.

	PAGE.
PRESENTATION CONVENT, 1884	1
THE S. P. G. FAMINE ORPHANAGE, 1885	3
ST. MATTHIAS' PAROCHIAL SCHOOLS, 1885	5
GOVERNMENT FEMALE NORMAL SCHOOL, 1885	7
CIVIL ORPHAN ASYLUMS, 1885	10
THE MAHARAJAH OF VIZIANAGARAM'S GIRLS' SCHOOLS, 1885	13
THE VICTORIA CASTE HOSPITAL	19
OPENING OF THE VICTORIA CASTE HOSPITAL, 1885	25
MADRAS PRESENTATION CONVENT, 1885	30
ST. MATTHIAS' PARISH SCHOOLS, 1886	35

CONTENTS.

	PAGE.
MRS. SATTIANADHAN'S HINDU GIRLS' SCHOOLS, 1886	41
CHRIST CHURCH SCHOOLS, 1886	43
THE FEMALE NORMAL SCHOOL, 1886	49
FAMINE ORPHANAGE, ST. THOME, 1886	54
THE ANJUMAN WORKSHOPS, 1886	56
THE REV. MR. RAJAHGOPAUL'S CASTE GIRLS' SCHOOLS, 1886	61
DOVETON GIRLS' SCHOOL, 1886	64
THE EMMANUEL CHURCH SCHOOLS, 1886	69
THE ROBINSON PARK FERNERY, 1886	72
THE MAHARAJAH OF VIZIANAGARAM'S GIRLS' SCHOOLS, 1886	77

PREFACE.

THE Addresses contained in this volume are published, at the suggestion of a large number of the reading public, as a trifling memento of the kindly interest manifested by MRS. GRANT DUFF in the progress of education, the establishment of hospitals for caste women, and in other benevolent purposes. They contain so much homely and practical advice and so many sentiments of good will towards the people, that we are sure many will be glad to have them in the present form as a permanent record for future reference.

THE PUBLISHERS.

May 1886.

PRESENTATION CONVENT, 1884.

DISTRIBUTION OF PRIZES. .

MY LORD BISHOP, MY LADY SUPERIOR, LADIES AND GENTLEMEN, AND CHILDREN OF THE PRESENTATION CONVENT.—This is the third time that I have distributed the prizes at the Presentation Convent in Madras, and I have always done so with the greatest pleasure.

I profess a different creed from yours, but I have the deepest respect for that old historic faith which has preserved culture and intellect for mankind through ages of darkness and turmoil, to which we owe nearly all that is most beautiful in literature and art, and which now at every risk is disseminating the noblest truths of Christianity through India, China and many other countries.

I have to remark a great improvement in the children since I first came. Their appearance is better, their recitation .

PRESENTATION CONVENT.

better, their singing is better, and I observe with much interest how carefully and correctly their music is taught.

I trust that they will do their best to imitate the example of the exemplary and pious ladies who have left friends and country for the sake of their faith. I am speaking my husband's feelings as well as my own, when I say that his thanks and the thanks of all who govern India, are due to those who assist the cause of good government by spreading the holiest truths and illustrating them by the most pure and blameless of lives. I conclude by wishing you all a Merry Christmas and a Happy New Year.

THE S. R. G. FAMINE ORPHANAGE, 1885.

DISTRIBUTION OF PRIZES.

MY LORD BISHOP, MR. ARCHDEACON, LADIES AND GENTLEMEN.—I have now given away the prizes for the third time at the Famine Orphanage. I go to many schools and many institutions in Madras, but there is not one to which I go with more pleasure, or with a greater feeling of satisfaction in the work done. I think special commendation is due to the physical condition of the children. Those in charge of them must have had special difficulties to contend with, as these children, from the privation and suffering of their early lives, have had an unusually unfortunate start. I notice with great pleasure, year by year, how much the voices improve in softness, which shews how strong are the civilizing influences brought to bear on the children.

My children, I should so much like to say something that you would remember when I am gone. I am so sorry that

THE S. P. G. FAMINE ORPHANAGE.

time and circumstances do not admit of my knowing and caring for each one of you. I never saw an orphan child in my life without wishing I could be a mother to it, and I do wish that, like these kind ladies I see around, I could do something for all of you. But though I cannot, and though I only come here once a year, I hope you will believe that I care for you and love you, that it is a pleasure to me when any of you do right, and a sorrow to me when any one of you do wrong. I beg to conclude by wishing all present a Merry Christmas and a Happy New Year.

ST. MATTHIAS' PAROCHIAL SCHOOLS, 1885.

MR. SULLIVAN, LADIES AND GENTLEMEN, AND CHILDREN OF THE VEPEY SCHOOLS.—This is the first occasion on which I have given away prizes at these schools, and I am particularly glad to have done so, because it has brought me into contact with many members of the Madras community whom I should not otherwise have had the pleasure of meeting, and whom I now see around me. I often say a word or two to the children on these anniversaries. To-day, however, I do so with some diffidence, when I see so many sitting near me who would do so with a more eloquent tongue and with wiser words. I see the Vepery children for the first time to-day, but I must feel an interest in those to whom I have given so many prizes, and next year I hope to give them both to those who have received them this year and also to others who have now not been so fortunate. I think children and young people scarcely realize the pitiful longing with which those who are advanced in life desire that anything they could say or do could save the

CIVIL ORPHAN ASYLUMS.

I observe that most of you children are East Indians. As such, a very peculiar responsibility lies upon you, and of this responsibility I should like to say a word. I always feel sorry for East Indians as a race. They stand between the enormous mass of natives, and the compact and dominant mass of English less numerous than the one, and less powerful than the other, and exposed to a good deal of unfair denunciation from both. East Indians have not, as a race, gone on very long, nor can their short past be said to have a very distinguished history. But you are part of the rising generation, and to you it belongs to make the future of your people. As it is, there are individuals among East Indians who would be a credit to any race from their intellectual and scientific attainments, and I may refer by name to two East Indians who have passed away from among us: Dr. Kennett, as a man distinguished for his learning, and the late Mr. Coleman, as a man whose kind and benevolent heart would have done honour to any nation in the world. Such as these I put before you as examples for yourselves and an earnest of what your race may become. But while I set on one side as unfair and unjust those sweeping condemnations I hear of this or that particular race, I think each family of mankind has its own peculiar difficulties to struggle with, and I think intelligent East Indians will agree with me when I say that indolence, pride, dread of honest work, and false notions of gentility, are temptations which, as East Indians, will specially beset you.

CIVIL ORPHAN ASYLUMS, 1885.

DISTRIBUTION OF PRIZES.

MR. ARCHDEACON, LADIES, GENTLEMEN, AND CHILDREN OF THE CIVIL ORPHAN ASYLUMS.—I have now given away the prizes here for the third time, and I have done so with very great pleasure. The reports are all that could be wished, and to all appearance the school is in a very satisfactory state.

This institution is carried on under greater difficulties at this moment than almost any other in Madras. Not only is it very poor, but just now it is filled with girls who are at present too young to do very much for themselves. I am bound to say that I think a very great deal is done here considering this conjunction of unfavourable circumstances, and that the staff of instructors are to be congratulated very much on the energy which has achieved so much with such small means.

CIVIL ORPHAN ASYLUMS.

Now with regard to the last, the best guard against false gentility is to have a just idea of true gentility. What is a true gentleman? A man whose sense of honour and truth is specially delicate, who not only will not tell a lie, but who will disdain the smallest deviation by word or deed from the straight path, who behaves to his equals with frank courtesy and self-respect, and treats those weaker than himself with chivalry and tenderness. What is a true lady? A woman specially circumspect in her conduct, specially forbearing towards others, specially gentle and controlled in temper, specially kindly in manner. In such a sense as this I should like to see every man and every woman a gentleman and a lady. Such gentility as this can be cultivated alike by the greatest and the humblest, and will keep you from that spurious gentility which consists in foolish pretensions, and in a dread of honest work. In conclusion, as I look round here, I see many East Indians of whom I am sure it may be said that they have the virtues of both races. Let this be said of you, my children: "Make it one of the objects of your lives to cultivate the love of truth, the energy and the courage which characterize the Englishman, the amiable temper, the gentle manner, and the strong family affection which equally characterize the native of India."

THE MAHARAJAH OF VIZIANAGARAM'S GIRLS' SCHOOLS, 1885.

MAHARAJAH OF VIZIANAGARAM, LADIES AND GENTLEMEN, AND CHILDREN OF THE VIZIANAGARAM SCHOOLS.—I am sure that the first thing every one present will wish me to do will be to thank Mr. Chentsal Rao for his excellent speech. It opens the happiest prospects for female education, that a native gentleman of position and standing should express sentiments so liberal and so enlightened.

I have come before you to-day, to give away these prizes, with feelings of the liveliest interest and the deepest emotion. More than three years ago, when I first came to India, I had little idea of what was before me. It is one thing to read of facts, however interesting and curious at a great distance, and another to stand face to face in every-day life with the unprecedented series of moral, political, and social problems, which are placed before us in this great country. If the magnitude

MAHARAJAH OF VIZIANAGARAM'S GIRLS' SCHOOLS.

If any social question depends on the number of persons it affects, then next to those ordinary laws concerning life and property, without which no society can hold together, must come the questions affecting the status of women, and through them that of every member of the community. The East and the West have differed widely on these points, but a change is coming over the views of many orientals, and that that change shall come quietly, gradually, and beneficently is an object dear to me personally in a way that no words can express, and also, I am sure, dear to every thoughtful and right-minded person, whether Hindu or European.

I have naturally had the training of the West, but I trust my native friends will permit me to assure them how deeply I sympathise with that feeling founded on all that is tender and chivalrous, which induces them to teach those they love that decency and happiness alike counsel for them a life retired from a rough and cruel world. But while I sympathise, I would ask them to consider whether to strengthen the spiritual citadel within, is not a safer defence against sin and sorrow, than any physical walls without. The impression that intellectual cultivation unfits women for the ordinary duties of life is extremely common in all countries. Now we have given the higher education of women a trial for some years in England, and I think it may have some interest for the native gentlemen I see present if I tell them a few facts connected with the influence of education on those special

MAHARAJAH OF VIZIANAGARAM'S GIRLS' SCHOOLS.

subjects which all countries in all ages have agreed to be the special department of women. And first I will begin with sick-nursing. Now what was the condition of sick-nursing in England fifty or sixty years ago, and who was the type of a sick-nurse? My English hearers of a certain age will at once think of the immortal Sairey Gamp, who took the pillows from under her patients' heads for herself, dropped her snuff into their broth, and kept a bottle of spirits on the chimney-piece to drink when she was "so disposed." Who is the person we think of now when nursing is mentioned? The refined, educated, noble-minded lady—Florence Nightingale. I remember when Florence Nightingale went to the Crimea to nurse sick soldiers, she met with enormous praise on the one hand, and shrieks of blame and derision on the other; but every one agreed in thinking it most extraordinary, that an educated lady should care to nurse the sick. In 1870, when another great European war broke out, it was considered the most natural thing for ladies of the highest rank to care for the wounded; and one of the foremost among them was a woman equally remarkable for domestic virtues and intellectual qualities, the late beloved and lamented Princess Alice.

So much for nursing. Let me now turn to cooking; perhaps still more important. Thirty years ago it was almost impossible for any one, except a professional cook, to obtain instruction in cookery. The educated woman of the present day has insisted on the establishment of schools of cookery, and now

MAHARAJAH OF VIZIANAGARAM'S GIRLS' SCHOOLS.

there is no large town in England where excellent education cannot be obtained in this important branch of domestic economy.

In all that concerns the care of children, I observe a much greater degree of care and attention than hereafter. The Kindergarten system, which is, I observe with pleasure, to be adopted in connection with the town schools, has been received with very great favour at home; and every thing connected with the health, education and rearing of children receives an amount of attention now in England, which it has never done before.

Another common-place with regard to female education is that it will injure the health of women by over-taxing their brains. My own belief is that nothing injures the health like idleness. I cannot offer you exact statistics on this point, but the caprices of fashion sometimes shew the way things are going. Fifty years ago it was the affectation among English ladies to be delicate, to be always fainting and to be able to do nothing which required exertion. The affectation of to-day runs in a counter direction, and an Englishwoman takes a pride in being able to walk or ride any distance, and in the possession of strong physical health.

I trust I have said enough to prove that in one country at least intellectual cultivation has, so far from diminishing

MAHARAJAH OF VIZIANAGARAM'S GIRLS' SCHOOLS.

interest in domestic matters very much increased it. I am well aware of the blots on our system, but if native gentlemen will take the pains to enquire a little into English society, they will find idleness, extravagance, and worthlessness are, as a general rule, entirely divorced from any thing like intellectual culture.

One word more, and I have done. India has been for generations under the influence of a form of civilization which has been like a long sleep. The awakening is strange and difficult, a medley of the dreams of the past with the facts of the future. It is our earnest desire to help you—how earnest I wish any poor words of mine could say or express. But our civilization cannot be your civilization, and believe me we have no desire to impose it on you. What we would urge you to do is to take the progressive spirit of our civilization, and graft it with all tenderness and care on to your own manners and civilizations. You have a mighty future before you. There are nations who are in the stage of being stationary, nations who are advancing quietly and progressively, and nations who are advancing by bounds. I believe India to be in this latter stage, and that the education of women, now making such rapid strides, will give her an impetus which will astonish the world, though we who are here may scarcely live to see the day. But that day will come when the Hindu woman will add to that grace and sweetness which pre-eminently distinguish her, the intellectual power, and the

MAHARAJAH OF VIZIANAGARAM'S GIRLS' SCHOOLS.

forbs of the character which will fit her to be the mother and the companion of great men. I am no Positivist, but there is one tenet of the Philosopher Comte, which may commend itself to all. It is that each man may gain a share of eternal life for himself by doing work which shall have permanent lasting value. May each of us here live in having done some small work towards the future of India.

THE VICTORIA CASTE HOSPITAL.

YOUR EXCELLENCY, MAHARAJAH OF VIZIANAGARAM, RAJAH OF VENKATAGIRI, LADIES AND GENTLEMEN.—My first duty this evening, and it is a very pleasant one, is to thank those native gentlemen who have done me the honour to ask me to preside on this very interesting occasion. I feel it very deeply, both on account of itself and also on account of the appreciation it shows of the deep feelings of interest and affection I entertain for those native ladies whom I know and through them, for that wider circle whom I do not know, but whom I do not the less desire to benefit.

We are, as every one present is aware, assembled to-day for the purpose of discussing the establishment of a hospital in Madras for those Hindu and Muhammadan women whose religious feelings and social duties preclude them from seeking the aid of medical men.

Before, however, we discuss the step forward we are about to take, it is only right to refer to what has been done in the past.

THE VICTORIA CASTE HOSPITAL.

Madras has been before any other place in India in this respect. Twenty-six years ago a most admirable school for nurses was opened here, and over four hundred women have passed through it. There is now not a town in the Presidency, I may say in all India, where one or more of these persons is not to be found. I have had experience of them in my own family, and I regard them not only with gratitude but with affection. In Lord Hobart's time, he, in conjunction with Dr. Furnell and Mr. Sim, established a class for female students at the General Hospital, and several are there now.

On so public an occasion, it is perhaps scarcely right to speak of private charity; but I cannot deny myself the pleasure of mentioning the names of two ladies who have done as much as it is possible for individuals to do for the benefit of native women, Mrs. Keess and Mrs. Firth,—names deeply loved in many a native family, and sincerely honored by all.

But, Ladies and Gentlemen, though so much has been done already, and though I wish to do full justice to the many excellent men and women who have worked hard in the past, I cannot conceal from myself that very much yet remains to be accomplished. There is, at this moment, no institution in Madras to which caste and gosha women can go without violating their religious feelings.

The caste wards at the General and Lying-in Hospitals

THE VICTORIA CASTE HOSPITAL.

are under the superintendence of men. Even if a gosha woman so far overcomes her feelings as to enter one of these, she rarely does so except as a last resort and when human aid was no longer of any avail.

Even in those cases where the services of a lady doctor could be commanded, the great distances she had to traverse made it impossible for her to do justice to severe cases; while if they came to her, the journey did then as much harm as any treatment could do them good. Gathered together in a hospital, the lady doctor would be able to supervise the diet and general sanitary arrangements of her patients at far less expense and more advantage to them than in any system of house-to-house visitation.

I now turn from the patients to the students, a class of which would be attached to the caste hospital. They would have the advantage of clinical lectures from the Lady Superintendent, would be in a class by themselves apart from male students, and certificates obtained from her would qualify for degrees at the Madras University.

I cannot here enter into medical details, but I may assure my hearers, on the highest authority, that the greatest suffering, ending sometimes in death, is caused by unskilled and unqualified female practitioners throughout India. Mrs. Scharlieb, the lady whom it is proposed to place at the head of

THE VICTORIA CASTE HOSPITAL.

this hospital, is not only a lady of the highest qualifications, but, belonging herself to Madras, brings to her post the interest of long and early association. She began her studies in Madras; in November 1882 she graduated as Bachelor of Medicine at the London University, taking honors and a gold medal in midwifery, with honors in medicine and forensic medicine; in the following month she graduated as Bachelor of Surgery with honors. I hold in my hands copies of testimonials of the highest character from the leading physicians and obstetricians in London and also in Vienna, whither she went to study ophthalmic surgery. Mrs. Scharlieb has been treated with great kindness and condescension by Her Gracious Majesty the Queen Empress, and is permitted to write from time to time to one of her ladies-in-waiting. She has already asked if the Queen Empress would graciously condescend to be the Patroness of this institution, and when a report of this meeting is published, I intend forwarding it to Sir Henry Ponsonby, the Queen-Empress' Private Secretary, with the same request.

I have written to Lady Napier, Mary Lady Hobart, Lady Mary Morgan, and Lady Adam, asking them to become Vice-Patronesses; and I have kind letters from the Nawab Begum and the Princess of Arcot, consenting to be on the same list, as do the Maharanne of Vizianagaram and the Rancee of Venkatagiri.

THE VICTORIA CASTE HOSPITAL.

The existing Governor's wife will also be among them.

With regard to Government aid to this scheme, it was rather more than a year ago that Surgeon-General Cornish called the attention of Government to the matter, and the thanks of the meeting are very much due to him for the kind interest he has taken in the whole subject. There was, however, only one native gentleman, Mr. Ramasawmy Mudaliar, who came forward, and the Governor and the Council, while taking the strongest interest in the question, decided that it was not for them to initiate it till the natives gave a stronger expression of their desire for it. That expression has now come in a very liberal form, and I am in a position to say that the Government of Madras is ready to second the efforts of the wealthier natives of Madras on behalf of their poorer brethren by contributing a considerable amount. What that contribution is to be, and in what form it shall be given, can be definitely settled as soon as we are able to form some idea of the whole sum to be invested for the benefit of the institution.

I have now placed before you the facts of the case, and it remains for me to appeal to your feelings. Whatever differences of creed and custom there may be between the Muhammadan, the Hindu, and the Christian, they all agree in a tender and chivalrous feeling towards women. I appeal to that feeling now. I implore you to save them from premature

THE VICTORIA CASTE HOSPITAL.

death and from that which is sadder than death, from those blighted and abortive lives caused by misapplied remedies and neglected health. I ask for your influence, and I ask for your money. Surely, with so many kind hearts round me, I shall not be allowed to appeal in vain. And I pray that God, who watches alike over the Christian, the Mussulman and the Hindu, to bless this our enterprise and us his children.

OPENING OF THE VICTORIA CASTE HOSPITAL.

Monday, 7th December, 1885.

Mrs. GRANT DUFF, in declaring the hospital open, said :—

YOUR EXCELLENCY, LADIES AND GENTLEMEN.—It is with feelings of the deepest emotion and pleasure that I come before you to-day to say a few words in connection with the opening of this building, the Victoria Caste Hospital. I have presided on many public occasions in Madras, and one of my greatest pleasures in India has been to do all in my power—I would that my power had been greater—to further the objects of the many excellent and beneficent institutions with which this city abounds.

But of these numerous occasions none has, I think, been more interesting to me than this, when we are met together in hopes of benefitting a most meritorious and deserving class of persons, those women who are precluded by religious feel-

OPENING OF THE VICTORIA CASTE HOSPITAL.

ing or social custom from profiting by the various hospitals open to others of lower caste or differing faith. It is now about ten months since a meeting assembled in Pachcappah's Hall, in the hope of establishing a hospital to which caste and gosha women could resort in the full conviction that their caste would be safe and their gosha respected. The experiment then proposed to be tried was one of much delicacy, and I can enter into the feelings of those who shrank from it. There were, however, so many native gentlemen who came forward with noble liberality to assist their suffering countrywomen, that it has proved quite justifiable to open a hospital on a small and tentative scale, admitting for the present only ten in-patients. We do so under very favourable auspices. Her Majesty the Queen Empress has most graciously expressed through Sir Henry Ponsonby, her interest in this institution, has consented to be its Patroness and permitted it to bear her name. For Vice-Patronesses we have the principal Hindu and Mahomedan ladies of the Madras Presidency, and the wives of the existing and several former Governors; among these I may specially mention Mary Lady Hobart, whose untiring efforts to promote the good of the Mahomedan community have been of such permanent value in Madras. For its head we have secured the services of the lady to whose interesting speech we have just listened. Her medical reputation is already great here, her knowledge of Indian manners and customs peculiarly fits her to

OPENING OF THE VICTORIA CASTE HOSPITAL.

deal with and overcome prejudice, while her kind heart and quick sympathies are certain to ensure her the hearty co-operation and warm affection of those with whom she is brought in contact.

You are aware, ladies and gentlemen, that some time after this scheme for a caste hospital was started, Her Excellency Lady Dufferin inaugurated a fund for bringing medical knowledge and medical aid to the women of India. I have, as you know, lately been in the North. When there I had a good deal of conversation with Her Excellency on this subject, and I felt I hope a not improper pride in being able to assure her that in this town of Madras, we had already attained nearly all the objects with which her most excellent and praiseworthy movement was started. It is many years since the present admirable school of nursing was begun, and nearly eleven years since Surgeon-General Balfour initiated a school of medicine for women. His ideas received the warm sanction of Lord Hobart and Mr. Sim, and were carried out with much zeal and ability by the then head of the College, Dr. Furnell, our present esteemed Surgeon-General. Four students started in this school, of whom Mrs. Scharlieb is the present head of this hospital, Miss White is doing well at Hyderabad, Miss Beale in some other native State, and Miss Mitchell has retired into domestic life.

All over India, thanks very much latterly to the efforts of

OPENING OF THE VICTORIA CASTE HOSPITAL.

Lady Dufferin, a great recognition is going forward of the value of that which is perhaps the most beneficent of all the sciences, but which even in Europe came late in the day, and has advanced with comparative slowness. When we reflect that it is barely 400 years, a mere moment in the history of mankind, since the great movement of the Renaissance in Europe brought the re-awakening of medical science in its train, and that it is not 400 years since the Inquisition, jealous of the eagerness after research of the great Vesalius, the Court Physician of Philip the Second of Spain, drove him to die a ship-wrecked exile on a lonely Greek island, we ought to feel neither surprise nor impatience at the tardiness with which the desire for medical aid has come in a country where the advancement of all knowledge has been interrupted by incessant wars and ceaseless changes of Government. But the desire has come, all honour to those who are doing their best to gratify it, who have, like so many of those whom I am now addressing, that noble ambition of mitigating suffering, of promoting health and with health the efficiency and the happiness of generations. Different faiths and different religions have varied widely as to their beliefs of what our lives consist in after death. What becomes of our personal consciousness is a question which each man must settle for himself, according to his own creed. But, ladies and gentlemen, there is a life after death for the actions of each one of us, whatever our beliefs may be, in the shape of the permanent

OPENING OF THE VICTORIA CASTE HOSPITAL.

consequences of our good or evil doings. May those whom I see here to-day live in the blessings they will have caused to many, long after their own feeble lives have passed away into the great Infinite. In the name of Her Most Gracious Majesty the Queen Empress I pronounce the Victoria Caste Hospital open, and I invoke the blessing of that mighty Power who watches over us all on its work.

MADRAS PRESENTATION CONVENT.

Thursday, 24th December, 1885.

MRS. GRANT DUFF said:—YOUR EXCELLENCIES, MY LORD BISHOP, LADIES OF THE PRESENTATION CONVENT, LADIES AND GENTLEMEN.—I have read with much interest the report of last year's Government inspection, and specially congratulate the teaching sisters on the absolute success of the Higher and Lower Primary examinations, in which there were no failures, and on the general results. The Higher Examination for Women throughout the Presidency leaves much to be desired, but you have done as well as many, and better than some.

I have naturally had to teach a great deal myself, and I sympathise keenly with the great pleasure there is in leading on the young, step by step, to higher knowledge, and in seeing the fresh bright apprehension they evince of the facts which have to our older minds become familiar. But there are moments of deep discouragement too. Only those who have

MADRAS PRESENTATION CONVENT.

themselves been engaged in education know how much work is required to produce even a very small result, and the demands and criticisms of outsiders, who consider a school as a sort of machine, into which an ignorant child may be put at one end and turned out knowing everything at the other, in an inappreciable space of time, are often unreasonable and vexatious. The work seems monotonous and dreary, and the mind wearies of always giving out and never taking in. The more honour to those who succeed as you have done, and the indirect teaching of whose lives must tell even more on your pupils than even the instruction you impart. You have my hearty wishes that your labours may each year be more fruitful.

And now, my children, I should like to say a few words to you. As I look at you the old French saying rises in my mind, "*Si jeunesse savait si vieillesse pouvait.*" We many of us scarcely learn to live till the time for living is nearly over. The true significance of life dawns on us when the power of making use of our knowledge is gone, and the young smile at an experience which appears so valueless. Still, out of my long past let me find something which may fit your long future, and few things in that past have impressed me more than the way in which people shorten their lives by the mismanagement of their time. I often hear it said "I have no time to do this or that;" unintentionally, no doubt, people make a mis-statement. What they ought to say is "I have

MADRAS PRESENTATION CONVENT.

In reading these you shut up from yourselves that great world of man and of nature which is for ever round us, and to which, if your eyes were once opened, you would turn them away ever after from baser things.

And now, the few words I have yet to say are somewhat sad ones, as they are the last I shall speak in the Convent of the Presentation. I have to say farewell to you, and through you to the Catholic community of this Presidency. My work will fall into hands very likely abler and wiser than mine, but no one will fill my place who can bring to it a heart more earnestly desirous to further every good work. Here in India, in presence of an alien faith, minor religious differences seem to sink before the great fact that we hope for salvation from the same Saviour, and bow before the same Holy Cross. Again farewell. I ask you to remember me and mine, when we all most wish to be remembered, in your prayers.

ST. MATTHIAS' PARISH SCHOOLS.

Wednesday, 6th January, 1886.

MRS GRANT DUFF said :—MR. ARCHDEACON, LADIES AND GENTLEMEN.—I have heard, and I am sure all present have heard, with the greatest interest, the account of the great and good work which is being done in Vepery. I congratulate those who are doing it on the excellent results of the examinations, and I trust that next year will remedy the two weak points of this one, namely, regular attendance and arithmetic.

And now, my children, I should like to say a few words to you. Philosophers have divided the objects of human life into the good, the true, and the beautiful. The excellent Clergyman who superintends these schools gives you ample instruction in what is good, while your very admirable teachers teach you what is true. Perhaps I may be permitted to say some words on the beautiful, with the hope that they may act suggestively

not sufficient will to make time to do it." The habit of wasting small pieces of time is very like the habit of spending small sums of money. "Its only a few annas." "Its only a few minutes," but by the time the account is made up, the minutes and the annas have rolled up into hours and rupees. I speak specially to the older ones among you, who are soon to have the management of their own time. The first thing in the morning think carefully—shall I be touching on a province which is not mine?—if I add prayerfully, over the coming day and put down what you ought to do first, and what you wish to do afterwards, with the hours at which you can most conveniently do it. This will save you both waste of time and wear of mind in saying "What shall I do next?" all day long. Keep to the hours you have fixed as far as you can, and have either a useful piece of work or some good pocket edition of a really good author always about you wherewith to fill up chance quarters of an hour. Idle purposeless chatter, useless ugly fancy work, and incessant reading of works of fiction are the ways in which girls of your age, and possibly women of any age, are most tempted to waste their time.

With regard to all amusement, I think the best rule is to observe the state in which it leaves you. I have lately been reading a great poem called "Orlando Furioso," by an Italian poet, Ariosto, who flourished in the 15th century. The heroes are vowed to deeds of knightly honour and to fidelity to one chosen lady. One of them is taken prisoner by an enchant-

ress called Alcina, and few things I have read in literature are more beautiful than the description of the fairy castle, the gardens filled with flowers and fountains, and the lovely lady whose beauty shone through her veil like a light through a rose-coloured lamp. Ruggiero, as his name was, remained lapped in an ignoble luxury, forgetful of his love and his duty, till he is rescued by a noble and more powerful enchantress. As he parts from Alcina the glamour leaves him, and he sees her as she is, no longer young or fascinating, but a blear-eyed, loathsome hag who has deceived men for ages. Now I think unworthy and unwholesome pleasures are very like Ariosto's enchantress; when we see them as they really are they lose their charm and become revolting.

Good, wholesome recreation, good, wholesome books, are like good wholesome food, they leave the body and the mind refreshed and eager for work, whereas poor literature and undesirable amusements leave the same sickly taste on the mind that ill-made sweets do on the palate. When I speak of novels, I am alluding neither to those great works of fiction written by masters of the art, brilliant with the charm of genius, and replete with the noblest morality, which can only elevate the mind and improve the taste, nor of those at the opposite pole, which I hope you are unlikely to come across, and which are to be avoided like a pestilence, but of that large class of books, which pour daily from the press and which, if not directly vicious, enervate the mind by requiring no exertion.

on your minds and help you to an increased interest in all that surrounds you.

And first I would urge on you the desirability of keeping your eyes and your intelligence open to external influences. Do not walk through life with the one closed and the other dulled. I am not now here to speak of the affections, or I could say a good deal of the great importance of keeping up their vitality by a sensitive and incessant appreciation of the affection shewn us by others, and by constant acts of kindness on our part towards them. Enough, however, of this. What I do want you to feel is that, though you may never look on the Alps or the Himalayas; though you may never wander through the great treasure-houses of European art; though you will not have the power of accumulating valuable objects, you may still, if you will, see your powers of observation bring an indefinite amount of beauty and charm into your every-day life.

You have a great advantage here in living in a very beautiful place. Madras does not possess the magnificent mosques and tombs which adorn many towns of Northern India, or the broad streets and wide pavements of European cities, but it has a very great charm of its own. With the extensive compounds and fine timber on the one hand, and the sea on the other, we inhabitants of Madras are never far away from nature, and to be near nature, with its helpful and soothing teachings, is one of the best privileges of man. Nature is

never monotonous. "I have seen it so often," I hear people say of this or that object. This may possibly be true of buildings or manufactured articles, though even with them the lights and shades fall so variously that they rarely look the same twice. With regard to scenery, it is absolutely untrue.

Many years ago, when my head was full of those extensive schemes which are so delightful a feature of youth, I remember one of my ideas was to paint the sunset every night. My skill and patience failed me after a very few trials, but it set me looking at the sunsets. I will not commit myself to saying that there are never two sunsets alike, but I will go the length of saying that if there are, I have never happened to see them. If you will take the trouble to walk from the old Ice House on the beach towards St. Thomé, and look inland, about half-past five in the afternoon, you will see a broad flat expanse of country with long tanks lying in the distance, a belt of palms and the dome of a Mahomedan tomb. At the hour I have mentioned the foreground is dark, with bright splashes of water, and the feathery tops of the trees stand out clearly against the sky. Those are the main features, but each night the detail alters. One evening it is a crimson, another a primrose, another an orange light which pours into the level pools. Sometimes the dome has a rosy tinge, and the palms and foreground shew their greenness; at another they stand sharp and dark against the sky. Saturday night I remember particularly as more different from what I had seen it

ST. MATTHIAS' PARISH SCHOOLS.

mine may have roused a train of worthy thought or been fruitful in a course of high-minded action. And always remember that my kindest feelings and my warmest sympathies will be with you when I am far away. Farewell, and God be with you.

MRS. SATTIANADHAN'S HINDU GIRLS' SCHOOLS.

Thursday, 21st January, 1886.

MRS. GRANT DUFF said :—MR. SATTIANADHAN, LADIES AND GENTLEMEN, AND CHILDREN OF THE CHURCH MISSIONARY SCHOOLS.—I am sure the first thing every one will wish me to do will be to express my own thanks, and those of all present, for the interesting and admirable address Mr. Sattianadhan has just delivered, and for the account he has given of the excellent and ever-increasing work carried on for so many years by him and Mrs. Sattianadhan. I always regret on these occasions that I come before you as so much of a stranger, and that time and circumstances do not permit me to give more minute and personal attention to the schools at whose prize-givings I am called on to preside. But I hope you will believe how much I should like to know you all individually, to help you in your studies, to sympathise with you in your difficulties, and to assist you in all that is good. I have the

before than at any previous time. The sky was leaden, the lights colourless; the whole thing might have been truly depicted as a study in black and white.

But perhaps some of you cannot get as far as the beach. Look, then, at the common life of the bazaars and the roads. Remember, as you look at that life, that the greatest artists in all ages have had nothing to look at, but what we all have to look at, human beings and scenery. And you may see endless models for pictures and statues every day. I was driving along the Mount Road lately, and I thought it would be amusing to count how many subjects for an artist I could see between the Cathedral and Government House. The first person I noticed was a coolie woman with a lotah on her head. The dress was a cloth of a peculiarly beautiful crimson, which harmonised perfectly with the dark skin, and fell in graceful folds round her. The poise of the head was very fine, and was assisted by the beautifully-shaped brass vessel which crowned the whole figure with its golden lights and violet shadows.

Further on an old man, whose noble head and long grey beard reminded me of some scriptural worthy, claimed my attention; then a water-carrier with latticed chatties swaying from side to side; but I will not weary you with all I saw except to say that in that short distance I counted seven subjects, any one of which would have made a charming picture.

In all ages the characteristic difference between high art

and degraded art has been the absence of effort in the one and the presence of it in the other. In old Greek days the greatest production of the greatest of sculptors was the statue of the god Zeus, the figure of a divinely idealized man, which was so noble a conception that an old writer says of it: "I think that even a man who is quite cumbered in spirit, who in his life has drunk often of the cup of adversity and sorrow, and to whom even the sweet solace of sleep never comes—I think that even he, when he stands before this statue, forgets all the cruel and alarming incidents that beset the life of man." And in later days the most famous and numerous pictures of, all, coming from the hands of men of genius and enthroned on high by a great religious faith, have represented, with simple tenderness, the every-day sight of a mother and child. We cannot do the great works of Phidias or Raffaele. Such men come rarely now and then in the course of centuries, but we can adopt their method, and by steadily fixing our eyes on all that is most beautiful in the physical and moral world around us, and steadily turning them away from all that is base and ignoble, we shall raise our own thoughts, and consequently our own minds, for the mind—as a great writer has said—is dyed by the thoughts.

This is my last year in Madras. I have done my best to promote good objects, and I should like to have a reward which you, and such as you, my children, alone can give me. Let me have the recompense of feeling that some words of

MRS. SATTIANADHAN'S HINDU GIRLS' SCHOOLS.

greatest admiration for the work of the Church Missionary Society. The great difficulty of female education in India, and perhaps in other countries too, is that the thread of it is broken too early by marriage. That branch of the Church Missionary Society formed by the Zenana Missions supplies this defect and goes on with education later in life, carrying much joy and brightness into many a household. Mr. Sattianadhan mentioned Lady Hobart, and I think it will be gratifying to those present to know that I heard from her lately, when she spoke in strong terms of her undying interest in Madras, and has always said that the happiest days of her life were spent there. With so many before me who do not understand English, I feel that I ought not to detain you long, but I must be permitted to congratulate Miss Annie Sattianadhan on her marriage. The loss will be keenly felt here, but wherever she goes she will be the centre of a sphere of usefulness and a great source of influence of good. I wish for you and Mrs. Sattianadhan many years of prosperity in your excellent work, and regret that, though this is the first it is also the last time I shall give away your prizes. I shall take with me a very vivid remembrance of all that you have done.

CHRIST CHURCH SCHOOLS.

Tuesday, 26th January, 1886.

The prizes having been distributed, Mrs. GRANT DUFF said:—MR. FEAST, LADIES AND GENTLEMEN.—I have been extremely interested by the report we have just heard, and I am sure we may all congratulate Mr. Feast on the success of the pupils of these schools in their examinations, which reflect equal credit on them and their teachers. I am first anxious to express my regret that I was compelled last year to omit the annual prize-giving owing to a severe accident. I have no doubt I was very ably replaced, but I felt sorry not to see the children of these schools. I retain a good deal of that English feeling which makes me regard with special interest my own Parish, and as belonging to the Parish of Christ Church I feel specially drawn to these schools, and I should be very happy to think that any words I could say would be of benefit to you children.

CHRIST CHURCH SCHOOLS.

Since I came to India, I have been deeply pained by the condition of the poorer Europeans and Eurasians. I see many painful sights, I receive many harrowing letters, and I find myself perpetually casting about in my mind for something to mend this terrible state of things. Now I am going to say what sounds hard. When people are always in distress, or always unhappy, it is generally their own fault. I am supported in this by an authority to which we all bow. "I have been young and now am old, yet saw I not the righteous forsaken or his seed begging their bread," was said also in an Eastern country many hundred years ago, and the obvious inference is that people who are forsaken and beg their bread are not righteous. Well now, there is the unrighteousness of error as well as the unrighteousness of sin. To children brought up in these schools I need scarcely speak of the latter. They are taught better than I can teach them, that drunkenness, vice and extravagance are short and certain roads to the degradation of the soul and the misery of the body. But of the former, the unrighteousness of error, I think sufficient cognizance is scarcely taken in this country, when I see so many people suffering from blunders rather than crimes, blunders which might be rectified and against which I long to warn you, the rising generation.

One of the worst of these blunders has been the extraordinary importance attached to literary and clerical, as distinguished from manual pursuits. A most unfortunate idea,

CHRIST CHURCH SCHOOLS.

confined to no colour, nationality or caste, seems to prevail that there is something honourable in the one, and something degrading in the other. As a consequence, we are deluged with well-educated lads who want Government appointments and clerkships. The supply is far in excess of the demand, and the unfortunate candidates starve. Now, I should like you all to have a correct view of what is, and what is not an honourable career. My notion is that no life is otherwise than honourable, unless it is useless or vicious. You boys and girls, who are going into life, should think of what you can do to be most useful in the country to which you belong. Now next to those higher spiritual wants which in every country are the first object, and of which I am not here to speak, what India wants, and what the Madras Presidency wants, is material prosperity, and the most useful and honourable men in that Presidency are the people who develop that prosperity.

Now I hope that the industrial resources of this Presidency are about to have a great impetus, an impetus in which all you boys may have your share. I had yesterday placed in my hands, by our esteemed acting Director of Public Instruction, a most interesting and valuable series of papers relating to the new Government scheme for encouraging and developing technical and industrial education. I find from it that separate examinations will be held for science, art and industries. At present boys can go up for carpentry, black-

CHRIST CHURCH SCHOOLS.

smith's work, printing, rattan work, tailoring, book and shoe-making, and book-binding. It is now further proposed to institute a higher examination, including a large range of subjects such as hydraulics, and surveying, agriculture, building, mechanics, theoretical and applied, etc., and to offer aid in the nature of:

(1) Scholarships, medals and prizes; (2) Stipendiary and also free scholarships; (3) Special and more liberal salary grants to teachers; (4) Payment on the results of examinations and on attendance; (5) Aid to ordinary teachers and normal students attending Saidapet Agricultural College, the Madras School of Arts, Madras Civil Engineering College; (6) Of grants towards the purchase of land for demonstration farms.

Now above all these I should like to call your attention to agriculture. One of the worst evils to which India is subject are its terrible famines. These famines ought not to be, and the more people can learn intelligently about agriculture, the better and more respectable the stamp of young men who go to Saidapet, and carry the knowledge of farming gained there throughout the Presidency, the less chance will there be of these terrible seasons of scarcity. The man who could devise thoroughly scientific systems of cropping and irrigation would be the greatest benefactor the Madras Presidency ever had,

CHRIST CHURCH SCHOOLS.

and would recall the old lines applied to an eighteenth century worthy:—

Who hung with woods yon mountain's sultry brow;
From the dry rock who bade the waters flow,
Not to the skies in useless columns tost
Or in proud falls magnificently lost,
But clear and artless pouring through the plain,
Health to the sick and solace to the swain.

Another great subject is forestry. The resources of India in this respect are as yet undeveloped, but they are magnificent, and offer a large field for employment. "Be aye putting in a tree; it will be growing while you're sleeping," the old Scotchman said to his son, and indeed the man who plants a tree is producing a beautiful and health-giving object in the first instance, and eventually the mast of a gallant ship or the beam of a noble edifice.

I have hitherto spoken to the boys, but I should like to say a word to the girls. Girls generally expect to be provided for by marrying. Well, marriage is a very good thing provided you get a sober, steady, kind man who can provide for you and your children comfortably. Such men are not, however, very common, and such men would be more taken with a girl who could do something for herself, and had put by a little bit of money to begin with, than with an idle young woman who could do nothing. Just now there are a good many

CHRIST CHURCH SCHOOLS.

openings for girls. There is a considerable demand for school-mistresses, and an increasing one for female doctors and nurses, while, under the new examination system to which I have just alluded, I find a woman eligible for engraving, printing, and shoe-binding. I hope I have said enough to make you, both boys and girls, think carefully and wisely of your future callings, to urge you to do your uttermost to keep out of that slough of despair and poverty into which so many of the poorer Europeans here fall. Years ago it was my great privilege to listen to the greatest of English orators addressing an immense audience. Thousands were hanging as one man on every word he uttered. After a pause, during which there was a silence as of the grave, he said: "You have raised the Atlantic cable from the unknown depths of the sea; can you not perform a greater miracle still, and raise your fellow-countrymen from the still lower abysses of poverty, from the profounder depths of misery and despair and sin?" I have no great eloquence to stir you with, but feeble as my voice is, you should listen when I plead with you for yourselves, when I implore you not to drift and sink into degradation and wretchedness. I beseech you, let me not implore in vain.

THE FEMALE NORMAL SCHOOL.

Monday, 1st February, 1886.

MRS. GRANT DUFF said:—MISS CARR, LADIES AND GENTLEMEN.—I have great pleasure in giving away the prizes here, and I think we may all congratulate Miss Carr on the success of her examinations, and especially in having passed Miss Ruth Manasseh, the first girl in the whole Presidency.

Of the efficiency with which this school is conducted, I have not only my own very high opinion to record, but that of His Excellency Lord Reay, who visited this school recently. His extensive experience of educational subjects makes his testimony a very valuable one. As you will remember, he saw the working of the classes here, and I can assure you he afterwards spoke to me with the greatest praise of the energy and ability with which they were arranged, and of the evident spirit of vigour and intelligence infused into them by the esteemed Principal of the school.

20309

THE FEMALE NORMAL SCHOOL.

So much pains, indeed, is taken here and in other places with education, that the prospects for the future generation are most cheering, and we may hope that another fifteen years hence, when those whom we now see around us as children shall have passed into men and women, there will be a large increase of human happiness, and a large decrease of human misery, brought about by the better training they have had.

To make that increase in human happiness as great as it ought to be is a responsibility which rests very largely on you who are learning to teach others. And you have not only to teach well, but to shew, by your character and your habits when school hours are done, that your superior knowledge brings with it superiority in what is more important than knowledge. One of the points in which I should like you to shew that superiority is in choosing yourselves, and encouraging those in your charge to choose wise forms of relaxation.

I am very glad to observe, in native girls' schools, a growing taste for active exercises and games, which, however, I should like to see carried further in the case of native students and teachers. But in this climate, where active amusements are impossible for so many hours of the day, more sedentary pleasures must always have a certain pre-eminence, and it is of these I would say a few words.

Too much stress is, in the case of girls, laid on reading as a

THE FEMALE NORMAL SCHOOL.

source of amusement. The press pours forth libraries of story books, and there is a sort of feeling that there is something virtuous in the act of reading, and that when people are passing their eyes over a printed page, which requires no effort, contains no useful or interesting fact, and is not even very entertaining, they are both wisely occupied and well amused.

Now I cannot help thinking that facts are both more entertaining and more wholesome than fiction; that of all facts those relating to external nature produce the best influence on the mind, whether we approach them from the artistic or the scientific side, and that the greatest men in all ages have been the keenest observers of nature.

Long ago, in this country, the author of the *Ramayana*, held by so many millions of our fellow-subjects to be divine, told of the birds flocking to and fro like gems that had taken to themselves wings, the cranes perched on one leg watching dreamily the flowing waters, and the gazelles coming to the borders of the stream with their large grave eyes.

If we turn to ancient Greece, we find the same keenness of observation applied to the human form evinced by a power of reproducing the texture of human flesh and the force of human muscle which has never been equalled or surpassed, while in later ages the great poet of Catholicism did not disdain to observe the golden laburnum hanging over the dark

THE FEMALE NORMAL SCHOOL.

water, the brown army of ants greeting each other with their antennæ, and in a strange and obscure passage on the beginnings of life seems even to forestall the ideas of Darwin.

Now among these outward interests is one which embraces them nearly all, and about which you receive a great deal of very excellent instruction here, namely, Geography. You know a good deal of the physical conformation of various countries, the names of the principal towns, mountains, and rivers. This, however, is but a sketch. Now I think you might make a very agreeable amusement of trying to make that sketch into a finished picture. Begin with the Madras Presidency. Try and get your friends to take you to the Museum here, where you will see the birds, animals and fish of the country, the minerals and the metals; endeavour to see pictures and photographs, and to read books of travel, so that a place shall not be a mere name in your mind, but a definite picture.

I do not know if what I am about to suggest is practicable here, but in England I have seen the formation of little museums give so much pleasure to children, both in schools and families, that I throw out the suggestion for the chance of its being taken up. Children are fond of collecting, and if some space could be given up and placed under the charge of elder ones, to contain a series of objects and pictures illustrative first of all of the district in which they live, and then gradually increasing by adding departments for other countries,

THE FEMALE NORMAL SCHOOL.

immense zest will be given to the lessons, and an interesting source of recreation devised for leisure hours, especially if the scholars are themselves encouraged to add their own works to the industrial fabrics.

I have mentioned one great interest; there are hundreds of others, and the more you live in them, and outside the narrow circle of your own personal hopes and wishes, the more intense and vivid will your lives be.

A great teacher has said "I am come that they might have life, and that they might have it more abundantly." These words referred in the first instance to the spiritual life, but I think we may apply them to the intellectual life also. At a long distance, and in a humble and human way, every good teacher gives life more abundantly to those he instructs, in enlarging their faculties, in quickening their perceptions, and in raising their minds from that which is trivial, vain, and transitory, to that which is dignified, worthy, and lasting.

FAMINE ORPHANAGE, ST. THOME.

am sure all the ladies connected with the Ladies' Association would like me to express their very strong appreciation.

I look at these children with peculiar interest, orphaned as they are not by the ordinary accidents of life, but by one of those strange and terrible calamities which from time to time sweep across the earth and make us almost demand if there is mercy in Providence. Long ago it was asked: "Master who did sin, this man or his parents, that he was born blind?" That question has been asked again in different forms throughout the ages, and no answer but the one given then has ever been vouchsafed: "Neither this man, nor his parents have sinned, but that the works of God should be made manifest in him."

I think all of us who have known sorrow will have felt the personal application of these words, and to none are they more applicable than to you children. Through famine, orphanhood, starvation, sickness, some of the worst evils of life, you have come to home and kind friends, and to the feet of Christ who loves, and blesses little children. Let these thoughts have a practical influence on your lives, and when sorrow comes to you, try and soothe it by making others happier, and so shall your sorrow lie lightly upon you. Farewell; wherever I go I shall always have a kind thought for my dear little Famine orphans.

FAMINE ORPHANAGE, ST. THOME.

Wednesday, 3rd February, 1886.

Mrs. GRANT DUFF then distributed the prizes, after which she said:—LADIES AND GENTLEMEN, AND CHILDREN OF THE FAMINE ORPHANAGE.—Where so many are present who do not speak English, I feel I ought to speak very briefly, but I should like to say how glad I am to give away the prizes here. I am sorry, however, not only that it is the last time I shall give them away, but the last time they will be given away in this building. The children will regret leaving so attractive a spot, but I hope they will find compensation in the additional educational advantages they will derive from amalgamation with the boarding school and the neighbourhood of the Normal School.

I am at least thankful they will not lose the wise and kind superintendence they have enjoyed hitherto, and of which I

THE ANJUMAN WORKSHOPS.

THE ANJUMAN WORKSHOPS.

Wednesday, 10th February, 1886.

MRS. GRANT DUFF said :—YOUR EXCELLENCY, YOUR HIGHNESS, LADIES AND GENTLEMEN.—I have listened to the address which has just been read with very great interest, and I am sure all present will wish me to congratulate the Anjumani Mafid I-ahl-T Islam on its start, and wish it all the success which its very admirable objects deserve. I have before spoken on the somewhat disproportionate strides made by an intellectual and literary, as against an industrial and practical education, but I venture to repeat myself to a certain extent, as I do not think we can impress too strongly on young men starting in life that the supply of candidates for clerkships and Government offices is quite enormously in excess of the demand, and that the disappointment and, worse than disappointment, the distress and starvation which result are most melancholy. Again repeating myself, I venture to lay before you the heads

of a new scheme which Government is about to start for doing away with the above disastrous state of things, and furthering and encouraging technical and industrial education. At present boys can go up for carpentry, blacksmith's work, printing, rattan work, tailoring, boot and shoe-making, and book-binding. It is now further proposed to institute a higher examination, including a large range of subjects, such as hydraulics, surveying, agriculture, building, mechanics, theoretical and applied, &c., and to offer aid in the nature of (1) Scholarships, medals and prizes; (2) Stipendiary and also free-scholarships; (3) Special and more liberal salary grants to teachers; (4) Payment on the results of examinations and on attendance; (5) Aid to ordinary teachers and Normal students attending Saidapet Agricultural College, the Madras School of Arts, Madras Civil Engineering College; (6) Of grants towards the purchase of demonstration farms. I trust that some of the above advantages may be enjoyed by those whom I see around me to-day.

Many of you are of long descent, and have a not unreasonable pride in a noble ancestry. I can understand how fondly the younger ones among you look back to the time, not so long ago, when the "sword was king of the pen." Your forefathers did their duty, and fought gallantly. You have inherited their sense of duty and their courage. You must learn to adapt them to altered times.

We have suffered greatly in Europe from the way in which

THE ANJUMAN WORKSHOPS.

with time-honored manners and habits, and we earnestly desire that the new should in no way disturb the old.

There are things on which the Mahomedan and the Christian differ widely, but there are many more in which they agree, and meeting as we do here with a common object, I feel that the agreement preponderates largely. Islam and Christianity both aim at the same results, the elevation of mankind. The gain of the one is the gain of the other. Let us both adopt the words of the prophet: "Try to excel in good works. When you shall return unto God, He will tell you as to that in which you have differed."

THE REV. MR. RAJANGOPAL'S CASTE GIRLS' SCHOOLS.

Thursday, 18th February, 1886.

LADIES AND GENTLEMEN, AND CHILDREN OF THE FREE CHURCH CASTE SCHOOLS.—I regretted extremely that last year a severe accident prevented me from distributing the prizes here. I was no doubt ably represented, but I should like to have seen the children and the school. I feel some diffidence to-day in delivering an address when I see before me one who is so much more competent to do so than I am, our esteemed and eloquent Free Church Minister. As, however, some disappointment was caused on another occasion by my not speaking, I will endeavour to say a few words.

The number of children who go to these schools shews the confidence that parents must place in their managers, and the fact that those managers must have very great respect for

THE ANJUMAN WORKSHOPS.

employments of all kinds have fallen out of the hands of the upper classes. Gentlemen of birth and position have despised education and refused to fall in with the spirit of the age. The unfortunate result is that on the one hand we have a class of men who, with many merits, are practically useless; on the other, a useful, pushing set of persons, but who are often without the high sense of honor, that consideration for others and that courtesy of manner which distinguish a true gentleman. I urge you to avoid this error. I know that no population in India yields to the Mahomedan population in loyalty and patriotism. Now a true and loyal gentleman places his life at the service of his country in the way that will most benefit that country. What India asks of you now is that you should contribute to her material prosperity, and those who, like the gentlemen composing this Anjumani, are doing this, are those who deserve best of her.

You have splendid traditions in the past. It is not too much to say that from the ninth to the thirteenth century, the Mahomedans were the enlightened teachers of barbarous Europe. The traces of that teaching remains in almost every branch of science. The traveller, who crosses the dreary table-land of Castile in Spain, towards the Valencian sea-board, comes suddenly on a fertile plain where the corn grows and the oranges hang from the trees "like golden lamps in a green night." It is thirty-five miles square, and goes by the name of the "garden" still, while its admirable system of irrigation

THE ANJUMAN WORKSHOPS.

attests to the perfection to which the Mahomedans who planted and watered it had carried the science of agriculture eight centuries ago. No greater triumphs in architecture have ever been achieved than those your predecessors have achieved. No lovelier or more fairy-like palaces have ever been built than those which the Moors raised on the slopes of Granada; no nobler temple raised to the compassionate and the merciful than the Jumma Masjid at Delhi. I do not mention algebra, botany, chemistry, or innumerable other branches of science, but I do appeal to you, in the name of your great past, to strive to win for yourselves a great future.

I have not yet spoken of the female workshops. I am exceedingly glad to see that you are starting branches for girls, and that they are to be placed under a lady whose knowledge of your customs and love for your people ensure their being wisely and well arranged. I take this opportunity of saying how very anxious I am that Mahomedan gentlemen should fully understand how far Europeans are from wishing in any way to trench on their customs or habits. We are most anxious to bring education within the reach of Mahomedan women; we are most desirous to give them good medical aid in sickness; we are most willing to assist this and other institutions in placing respectable sources of employment in the hands of those who need to work for their living; but we are not anxious to force on you anything which is in discordance

REV. MR. RAJAHGOPAL'S CASTE GIRLS' SCHOOLS.

native feelings and prejudices. I have, as every one knows, the most earnest desire that education and civilization should be brought within the reach of Hindu and Mahomedan ladies; in fact it has been my deepest interest in India. But I also desire that these good works should be done carefully, tentatively, and in that truly Christian spirit, which avoids all aggression and doth not behave itself unseemly.

We live in an age of great and rapid progress. The East, which has slept for centuries, is awakening, and assimilating to itself the ideas of the changeful West. Great good is being done, but with that good comes the unavoidable which is mixed up with all human affairs, and I cannot wonder if Hindoo and Mahomedan gentlemen feel a dread lest evil may touch those whom they love so well and guard so jealously. Such schools as these are, I believe, peculiarly fitted to melt away prejudice and soothe distrust. It adds to their interest that they were in the hands of Mr. Rajahgopal, whose work I have long known of. I rejoice that it has fallen into the hands of the person who had the nearest right to carry it on, his daughter.

A great deal is said in books and essays on the widening of the intercourse between Englishmen and natives. It is urged that facilities of travel, constant going home, and weekly mails have rendered the friendships of former days impossible.

I am no judge of what intercourse there was forty or fifty

REV. MR. RAJAHGOPAL'S CASTE GIRLS' SCHOOLS.

years ago between the two societies, but I think those who are constantly insisting on the above, forget the presence of a new element in India, and that is the enormous increase of cordiality between the women of the two communities. It is difficult to give very exact statistics, but I find at least seven different Christian bodies in the Madras Presidency who undertake Zenana Missions beside the Roman Church, which both here and in Pondicherry has considerable Convents of native Sisters. Privately also, the increase of friendship and cordiality between native and English ladies in the last fifteen years is very remarkable. Such persons as Miss Rajahgopal, Mrs. Govindarajulu, and other Christian ladies I have met, are doing a noble work in helping to weld together races who, as subjects of one beloved Sovereign, ought to feel their interests and their hopes identical. I am going away, and going with deep regret from the scene of these labours and aspirations. I often, as I look on those engaged in such noble work, wish that their fate had been mine. It is not my part, it is not my lot,—but I offer my most earnest good wishes, my sincerest hopes that their work may have every success and every blessing.

DOVETON GIRLS' SCHOOL.

ten and was for teaching, and which I should like to see in the hands of every girl in the Presidency.

On the other hand, I deeply regret that native languages are not taught. I have made many mistakes since I came to India, but of all my shortcomings the one which grieves me most is the grave error I committed in not learning Hindustani and the vernacular Tamil. No one can live among a people and do their duty by them without knowing their language. We all know what was the answer to the question "who is my neighbour?" Every one we come near is our neighbour, and we cannot treat him fairly unless we understand what he says.

I think it is a great and difficult question for every woman, except those very few whose exceptional wealth or position takes the detail of life off their hands, to decide what measure of time it is justifiable to devote to herself. The first and most important duty must be always to consider the requirements of father and mother, husband and children, as the case may be, but all these ties will be benefitted and not injured if a certain portion of time is steadily given to self-improvement. The most common and obvious way of doing this is by reading, and, in all ages, much has been written on the delight, the interest, and the improvement to be derived from books. I am far from denying it, but there are several ways of reading, and it depends on which of these ways you take, whether

DOVETON GIRLS' SCHOOL.

Friday, 19th February, 1886.

MRS. GRANT DUFF said :—LADIES, GENTLEMEN, AND CHILDREN OF THE DOVETON GIRLS' SCHOOL.—I much regretted that, in previous years, my numerous engagements prevented my having the pleasure of giving away the prizes here, and I regret still more that this is the last occasion on which I shall do so.

The history of the school is a very interesting one, and it reflects much credit on its management, that it has risen so greatly in numbers and importance, starting, as it has done, with only 45 girls in the year 1856, and standing, as it does now, with nearly two hundred. I must congratulate Miss Keely also on the attention which appears to be paid to matters of real consequence. A day or two ago, Miss Keely handed me a little book which she informed me she had writ-

DOVETON GIRLS' SCHOOL.

reading is to be an idle amusement, a dangerous snare and temptation, or a genuine intellectual refreshment and good. Now I cannot say I think it is a good habit to get into, that of reading so-called amusing books. Fiction, which really resembles life, is often valuable and suggestive; a certain limited number of novelists have been great moralists and great teachers, but of that deluge of stories which pours from the press, especially in the form of periodicals for young people, few refer to anything in the smallest degree resembling nature.

I have spoken of rubbish, but there are things worse than rubbish; there are the long histories of vicious and luxurious people, with aristocratic names and great fortunes, the product of the disordered imaginations of persons who never spoke to a real gentleman or a real lady in their lives, and whose characters, if they really existed, would deserve the guillotine or the treadmill. Such reading is a delusion of the worst sort.

Now, having spoken of what you should avoid, let us see what sort of reading will best improve and refresh you. In answer, I would suggest those books which will bear to be read again, and the substance of which will sink into your minds and fertilise them.

Some years ago I remember being present when some very eminent men were discussing what books they would choose

DOVETON GIRLS' SCHOOL.

to take to a desert island. A good deal was said, and a good deal was written on the subject; the number was limited to one hundred, and various people sent the names of the volumes they chose. From that time the discussion dropped, but I see it has been taken up again by one of those who was then present, and that there have been various discussions on the subject in the English papers. A hundred books is a great many, either to buy or to read, but I find the famous philosopher Comte gives even more, namely one hundred and fifty, which he divides as follows: Poetry, 30 volumes; Science, 30 volumes; History, 60 volumes; General subjects, 30 volumes. This list is a fair one, coloured, especially in the scientific part by his peculiar religious views. None of you, perhaps, could afford either the time to read, or the money to buy, so large a library.

I made myself, the other day, a list of twenty books, suitable for a young person's library. I divided it into these heads: Theology, Philosophy, History, Science, Classics, Poetry, Fiction, Art, Biography and Travels. I made a little table, which I will leave here, as some of you may like to look at it. In Theology, I have put down that most beautiful of all religious books, the Imitation of Christ, and Jeremy Taylor's Holy Living and Dying; in Philosophy, Marcus Aurelius and Epictetus, which can both be read in Long's translations, and are the best books, outside Christianity, of moral precepts; for History, Green's History of England and Dr. Hunter's

DOVETON GIRLS' SCHOOL.

Short History of the Indian People; for Science, Miss Buckley's History of Science and Nicholson's Advanced Text-book of Zoology; for Classics, Blackie's Translation of *Æschylus* and Worsley's *Odyssey*; for Poetry, the *Christian Year*, by Keble, and a very excellent little collection made by a townsman of your own, *Bradshaw's Anthology*; for Fiction, *Guy Mannering* and the *Mill on the Floss*; for Art, the English translation of *Lubke's History of Art*, and *Ruskin's Elements of Drawing*; for Biography, *Boswell's Life of Johnson* and *Goethe's Autobiography*; and for Travels, *Darwin's Voyage of the Beagle* and *Yule's Edition of Marco Polo*.

If you read, mark, learn and inwardly digest the above books, you will, I think, have filled your minds with a great many interesting facts, and a great many noble thoughts. And I hope you will put away from you the idea that as you grow older it signifies less what you read. It signifies not less but more. We all either deteriorate or improve as we grow older, and you have the choice before you. Improve, let every year see you reading wiser books, shrinking more from evil, turning more to good. And remember that no learning, no books, no cultivation are worth anything unless they result in great and good deeds.

Be good, sweet maid, and let who will be clever,
Do noble things, not dream them all day long,
Making past present, and that vast for ever
One grand sweet song.

THE EMMANUEL CHURCH SCHOOLS.

Monday, 22nd February, 1886.

MRS. GRANT DUFF said:—I regret extremely that circumstances have prevented me seeing more of people in Black Town. As I look back to the time spent here, I feel to the fullest extent what a great author describes as the "terrible light which the present sheds upon the past," and which shows one so clearly what one might have done in contradistinction with what one has done; and one of the things I would have endeavoured to do, if the last four years were to come over again, would have been to have made a more personal and individual acquaintance with those with whom I am not officially brought in contact. Now it is too late to do anything, and I can only ask those I have not come across to believe how readily I should have been their friend had opportunity offered. I have been much interested in reading the report of the school. I am particularly glad to

THE EMMANUEL CHURCH SCHOOLS.

see that the needlework seems good. I could wish that some lessons were given on domestic economy. After a knowledge of those spiritual things, which are the most important of all knowledge, surely nothing can be of such consequence to a girl as that which teaches her to keep her home clean and healthful, to cook wholesome food, and to care for those who are sick, and to distribute the income she may have at her disposal in the wisest way. I may here mention a little book I came across the other day, "Lessons on Domestic Economy, or Useful Hints to our girls," by Miss Keely, admirably adapted for class or individual teaching, and going into minute practical details. As far I have seen, the great mistake made by the middle and lower middle class of Europeans in this country, is that of handing everything over to servants. Service is very cheap, and numbers of people who in Europe would have to do everything for themselves can here command at least a cooly man or woman. Such servants are not skilled; everything is left to them, and the result is people sink into a messy, slovenly, wretched way of living, destructive of all domestic comfort. Some of you, perhaps, have an idea that there is something unladylike in domestic work. I hope you will put that idea from you. A dirty, uncomfortable room is unladylike; untidy clothes with a smart gown over them are unladylike, and dishonest, untruthful ways are the most unladylike of all things, but honest, useful, dutiful work is never unladylike; and whether you are rich or poor,

THE EMMANUEL CHURCH SCHOOLS.

you ought to know how to dust and sweep a room, how to keep a home healthy, how to cook a plain dinner, and how to look after a child and a sick person. The number of gifted and fortunate persons to whom the ornamental parts in life are allotted are rare, but we can all be useful in that sphere which is allotted to us, and by diminishing dirt and disorder we diminish the ugliness and add to the beauty of the world. This is one of the last occasions on which I am likely to speak in Madras. I have taken great interest in the European and Eurasian populations, and I hear with great interest of much movement and enterprise amongst them. I hear of Building Societies, Benefit Societies, Loan Societies; I see excellent schools like this rising everywhere. I hope you will all of you believe how heartily I wish I could have done more for you, and how earnestly I say God bless you.

THE ROBINSON PARK FERNERY.

Saturday, 20th February, 1886.

Mrs. GRANT DUFF, in pronouncing the Fernery open, said :—

LADIES AND GENTLEMEN.—I have had very great pleasure in opening the Fernery at the Monegar Choultry. We have all, I am sure, listened with interest and pleasure to the history of this most noble and excellent institution, and admired that untiring energy in particular, which has changed what was a desert, and worse than a desert, into a charming park and garden. I have been here twice before this season, once when I gave intimation of my visit beforehand, and once when I came down privately, and each time I have been delighted with the excellent management and the care and kindness shewn for the poor patients.

I was specially struck with the Lying-in Hospital under Mr. Wynne, and was glad to find that caste women do not shrink from coming into the caste ward.

THE ROBINSON PARK FERNERY.

The surgical ward, managed by Mr. Pope, I also remarked.

But of all parts of this hospital, the one which inspires the deepest and most melancholy interest is that tenanted by those unfortunate persons whose mysterious and revolting affliction defies science, and in harsher ages than ours turned away pity. I cannot tell how beautiful appears to me the Christian charity, how noble the heroism of those who spend their lives in ministering to these unhappy beings, always themselves in danger that the fell poison may at last attack them. One would like such persons to have rewards and decorations, if one did not feel that their lives were beyond all reward, and that what was said years ago of Florence Nightingale is true of them :—

Then leave her to the quiet she has chosen ; she demands
No comfort from your brazen throats and vulgar clapping hands.
Leave her to the still peace the saints know that have striven
What are our earthly honours ? Her honours are in heaven.

Madras is indeed singularly fortunate in its hospitals, and in the advanced state of its medical work. The Lying-in Hospital, under the able presidency of Dr. Branfoot, is one of the most appropriate buildings in the world ; the new Eye Infirmary rivals it in suitableness, and in the eminence of its Principal, Dr. Drake-Brockman, whose reputation is not confined to Asia ; the General Hospital trains a large class of students under its able Principal ; the Victoria Caste Hospital, though comparatively a new institution, is crowded with

THE ROBINSON PARK FERNERY.

the special class for whom it is intended; and we all must regret deeply that unfortunate circumstances of a financial nature prevent the Hospital for Women and Children being placed in as suitable a building as its very excellent objects deserve.

I am glad to say that the place occupied by Madras medically was fully acknowledged at the meeting of the National Association for bringing Medical Aid to the Women of India, which took place the other day at Calcutta. Medical science, which made little progress for centuries, has advanced latterly with extraordinary rapidity; it has lengthened life, it has postponed old age, and made all the conditions of existence more tolerable. We all acknowledge this benefit, and further, the great scientific truths which it has taught us. But I confess I think its moral benefits have been less appreciated. With regard to religion, for instance. The antagonism, as it is called, between religion and science, is a favorite, and to my mind a very unhappy topic of the day. I wonder if the people who insist on this antagonism realize how much science has done for religion. Nothing, perhaps, in the history of the latter has been more ghastly than the cruelties inflicted by every sect of Christianity on witches, from the bulls of Innocent VIII, Alexander VI, and Adrian VI, to the persecutions of Matthew Hopkins and Samuel Parris in Protestant times. The first person to raise his voice against these horrors was a physician named Weier, in 1563, and we have to thank the

THE ROBINSON PARK FERNERY.

gradual spread of science for clearing our faith from this and cognate superstitions.

Science has never as yet been antagonistic or persecuting. Churches have excommunicated and burnt, politicians have deluged Europe and Asia with blood, but scientific men have held on the even tenor of their peaceful way, never seeking for power through schemes of vast organization, never attempting to delude mankind by stupendous impostures; never trying to curry favour with the masses by bribery or flattery, but discovering, amending, and healing, while the world round them has been wrapped in storm.

Can we not follow them in avoiding antagonism, in patiently enquiring after the truth, without recrimination and without anger? I think we are doing so more and more, and that institutions like the present, supported and watched over by men of all creeds and nationalities, are an earnest of closer communion between those who have great common ends.

When I was last at home, I had a conversation with an aged man, who has spent a very suffering life of now nearly eighty years in serving his fellow-men. He told me that the last great hope of his life was to see a universal alliance of the servants of God, having for its purpose the furtherance of the welfare of mankind, without distinction of race or creed, by active means as regards material things, and by conciliatory

THE ROBINSON PARK FERNERY.

means as regards spiritual things. I am not of an age or in a position to put myself at the head of a great movement, but I thought that for a young man starting in life there could be few nobler ambitions than that of inducing men to forego differences of creed and race, and to make a strenuous effort, on a great scale, for the destruction of misery and sin.

You, gentlemen, have made that effort in your own town; would it could be made for the world! I read an essay lately by the greatest scientific Englishman of the day. I conclude with his conception of religion as one in which all here present can agree: "And what doth the Lord require of thee? To do justice and love mercy and walk humbly with thy God."

*THE MAHARAJAH OF VIZIANAGARAM'S
GIRLS' SCHOOLS.*

Saturday, 6th March, 1886.

Mrs. GRANT DUFF said:—YOUR EXCELLENCIES, YOUR HIGHNESS THE MAHARAJAH, LADIES AND GENTLEMEN.—I am sure the first wish of every one present will be that I should thank Mr. Runganadam Mudaliar for his admirable and interesting speech. I am sure I feel ashamed to be so much less eloquent in my own language than he is in one which is not his mother tongue. It is with very great pleasure that I give away prizes in the Vizianagaram Schools. In a city where there are so many excellent institutions of the kind, it is perhaps invidious to say that one is better than another, but of this I am sure, that the Vizianagaram Schools are second to none in efficiency, discipline, and the extraordinary brightness and interest of the children in their studies.

I myself did not take much special interest in general education before coming to India, and my experience of schools

MAHARAJAH OF VIZIANAGARAM'S GIRLS' SCHOOLS.

is therefore comparatively short, but I may, I am sure, bring forward a far more valuable testimony than my own to corroborate what I say. Some time ago I visited them in company with Lord Reay, who has devoted both years and labour, and the faculties of a remarkably acute and enquiring mind, to the cause of education. He spoke to me with the strongest appreciation and admiration of these schools, and the way in which they were conducted; and I am sure he would be pleased for you to have that great encouragement which this public announcement of his sentiments must give you.

He was very much pleased, as was I, with the new Kindergarten so ably conducted by Miss Jupe. I am particularly glad to see that Fröbel's system had been established here, as I know, by practical experience, how much joy and brightness it brings into the lives of little children, and how well it prepares them for regular education.

The thread of that regular education is in the case of Hindu girls broken early by marriage, and though in England it goes on a little longer, still in both countries two popular superstitions are far too prevalent, the one that the difficulty of learning in mature years is greater than in childhood, the other that marriage finishes a woman's education.

The former I believe to be an utter fallacy; in fact I think precisely the contrary is the case, and that grown-up people who choose to put their minds to it learn anything they have

MAHARAJAH OF VIZIANAGARAM'S GIRLS' SCHOOLS.

a bent towards with even more facility than children. I met with a curious instance of this here. An Austrian gentleman who had spent his life in the hard work of a diplomat in very anxious times was, at over seventy, travelling in this country. He mentioned that he knew a large portion of the great Italian poem, the Divina Commedia, by heart, and when he handed me the book I found indeed that he could go on from memory at any given line. He told me he had learnt it ten years previously, to prove to a friend that his memory was as good as ever.

With regard to the other idea, that marriage finishes a girl's education, it should not do so when we consider that the task which marriage usually imposes, that of forming and directing that most delicate of all organisms, the mind and body of a young child, is one to which no amount of wisdom or intellect that can be brought are too great. How that wisdom is to be best evolved, what the education is to be which will best help the race forward, is a delicate and anxious problem all over the civilized world. You have here the advantage of making a fresh departure. The intellectual education of Hindu ladies has hitherto been of too slight a description to leave much tradition behind it. Starting thus, you have the great advantage of being able to avoid the faults of Europe. A great poet has said:

Oh man, that from thy fair and shining youth
Age might but take the things youth needed not.

MAHARAJAH OF VIZIANAGARAM'S GIRLS' SCHOOLS.

I should like you to apply those lines to yourself, and only to allow the civilization of the West to take from you those things which you do not need. The destructive element plays a terrible part in modern reform. Beware of that element, and remember that what the world wants is creators, not iconoclasts.

Now how will you best avoid destroying your old ideal of woman? That ideal is very much the Christian ideal. The Epistles of St. Paul and the Institutes of Menn come to pretty much the same result morally, and that same result which no later wisdom can improve upon, is in common words the axiom that women are to live for others and not for themselves. Now what is the course of study which will best promote this? I answer: a rational course of self-development, by means of studies which tend to fix the mind on outward objects.

In Europe we have constantly made the great mistake of neglecting to cultivate the powers of observation, and of directing the attention to studies which, while they give the mind a certain elegance, induce habits of self-introspection and of indolence fatal alike to a healthy moral and a healthy intellectual nature. I urge you to avoid this great rock, and to turn the attention of your girls to such pursuits as geography, political and physical; natural science, with its varied

MAHARAJAH OF VIZIANAGARAM'S GIRLS' SCHOOLS.

branches, drawing, needlework; in short everything which tends to turn the mind away from self and self-contemplation. And with regard to drawing, I should like to say a word. I sometimes go to the School of Art here, where I am very much struck with the ability displayed by the Hindu students, and I feel a good deal of regret that that ability, chiefly from material consideration, is chiefly turned to what I may call the mercantile side of art. I should like to see an opportunity given for some higher development, and believe that it can only be the want of that opportunity which prevents there being in this land of lovely forms and beautiful costumes, a great school of figure-painting and of sculpture. Such a school would go far to prevent the influx of deteriorating Western ideas in those matters of costume and colour, when the East is so far superior. As I was sketching the Mylapuram tank the other day, and watched one beautiful figure after another descending the steps and reflected in the water lighted up by the setting sun, I thought to myself whether the picturesque charm of the East was fated to be crushed before the advance of so-called civilization, and that I hoped those with whom the matter lay would think twice before they exchanged a costume alike healthful, graceful, and convenient for one which has not the merit of being either the one or the other.

And now I must say some farewell words. To you here, who are doing so much for the advancement of women in

India, I say that I wish you most heartily success. It is the cause I have had most at heart during my Indian life, and now that that life is so nearly at an end, I can only express my sorrow for my own shortcomings, my intense regret at not having done more. The little I have been able to do has been a labour of love, for I have felt that among the thousands of Hindu and Mahomedan women I do not know there must be numbers like those I do know, whose gentle manners and sweet faces will remain with me as a tender remembrance so long as I live.

Western and Northern races are apt to have some faults of action and manner which do injustice to their real feelings. I am sure that I may speak for other English women when I ask the women of this country to look past those faults, and to believe that behind them there lies deep sympathy and a most earnest desire to assist Hindu women in all good things, and more especially to an intellectual development in the present and the future, equal to and worthy of those domestic virtues which they have ever possessed in the past. The period in which we live is pregnant with forces of the most stupendous impulse for good or for evil. The problems of the hour press on my mind, must press on the mind of every thinking person in a way which is absolutely painful. The great fault of the age in Europe appears to me to be that spirit of lawlessness which forgets or ignores the elementary principles on which society is founded. The young who have

grown up in protected homes and in peaceful times do not realize the terrible seeds of disintegration which every human community carries within it. As yet such feelings have scarcely touched this country except through persons who are endeavouring to excite them for selfish ends. But they are a danger to be guarded against, specially by that half of the community whose homes, whose honour, and whose happiness only exist at all in virtue of law. I was in Paris soon after the Commune. I saw palaces of Kings and Emperors, Municipal buildings of generations, prisons which had held every class of inmate, from a queen to a felon, lying in blackened ruins; but the thing which impressed me most deeply with the horrors of revolution was the sight of the smaller and poorer streets, where humble household treasures were still choking the broken windows from which the mob had attempted to throw them, and I realized the terrible destruction of all tender feelings and home associations which disregard of elementary law brings in its train. You are naturally the most law-abiding population in the world. Do not let yourselves be led away by false doctrine. The last few days have, I am sure, given us all increased confidence in the future of India, as all here in Madras must have felt that for the next few years she would be under the guidance of a man who not only possesses those qualities of administrative power and honesty common to many Englishmen of his class, but those rarer qualities of tact and sympathy which must

MAHARAJAH OF VIZIANAGARAM'S GIRLS' SCHOOLS.

specially endear him to a peculiarly affectionate and emotional race.

I have to thank you for having borne with me with much patience both now and on many past occasions. This is probably the last time I shall speak to you. I owe India many useful lessons and many happy days. I have tried humbly and feebly, but with entire earnestness, to pay back my debt. No one can have been more deeply interested in or more strongly attached to the natives of this country than myself. Alike to those who are here and those who are not here, I wish that best gift of true and far-sighted wisdom which can alone bring this country to that height of happiness and prosperity which its internal resources and their many excellent qualities deserve.

Y2
m86

