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FIVE HUNDRED QUESTIONS
ON
THE SOCIAL CONDITION
OF THE
NATIVES OF INDIA.
by
The Rev. J. Long.

(A PAPER READ BEFORE THE ROYAL ASIATIC SOCIETY,
JUNE 19, 1865).



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FIVE HUNDRED QUESTIONS
ON THE
SOCIAL CONDITION
OF
THE NATIVES OF BENGAL.¹

BY
THE REV. J. LONG,
OF CALCUTTA.

(Read before the Royal Asiatic Society, 19th June, 1865)

DESIDERATA and Inquiries connected with the Presidency of Madras and Bombay were issued by the Secretary of the Royal Asiatic Society in 1827, on points relating to the language, literature, ancient history of families, antiquities, coins, people, architecture, landed tenures, arts and manufactures, of India.

The British Admiralty has published a Manual of Scientific Enquiry, so have the Statistical and other Societies.

Haxthausen, in his work on the Caucasus, remarks: "My travels and observations during more than twenty years, have convinced me that an acquaintance with the manners of a people, their moral and material interests, domestic relations, corporate associations, and specially the commercial relations of the lower classes, is indispensable to a real knowledge of the history and constitution of peoples and states."

The present time seems favourable in India to prosecute enquiries on this subject; with the rapid spread of education literary tastes are springing up among natives.

The following five hundred questions and desiderata—suggestive of a wide range of subjects, on "the proper study of mankind is man"—shew that a wide field is opened out for enquiry into the social life of the natives of India and their *folk-lore*, a species of knowledge not to be found exclusively in *books*, but mainly in the memories and traditions of the people. These questions were framed by the Rev. J. Long, in Calcutta, for an Association of educated native

¹ The majority of these questions are applicable to natives in other parts of India.

gentlemen of which he was the President ; they were designed to map out the field of action on subjects relating to native social life in India.

Now is the time to “note the passing manners as they fly.” Hindu society in various parts of India is in a *transition* state, and it is desirable to treasure up in writing the records of the past and the passing ; an educated class of natives is rapidly rising, qualified not only to investigate but also to write in English the results of their investigations ; literary societies, and periodical literature, are increasing among them. Natives alone can penetrate into native society. Europeans must remain on the surface ; but the two classes can work in harmony. The natives are able and willing to supply the data and facts,—while the European can classify and arrange them on the plan laid down by Statistical and Sociological Societies, and publish them hereafter for the information of persons both in Europe and the East.

There is a wide field opened out, as the five hundred questions and desiderata in this paper shew, and the co-operation of the following classes of Europeans in India is earnestly solicited :—

1. *Collectors, Magistrates, and Commissioners in Districts*, who, associating much among the people, might through their native employés secure a large amount of valuable information on various points, and would find the inquiry profitable to themselves in promoting good feeling between them and the natives, deepening their interest in the country and occasionally relieving the tedium of a solitary hour.

2. *European Settlers* would find these questions of use in gaining a better acquaintance with the social condition of the natives with whom they are thrown so much in contact ; it would shew them that natives can talk and think of other subjects besides rupees, while on the other hand the natives would see that the Sahibs are not mere indigo, tea and coffee producing machines, but take an interest in the welfare and condition of their dependents,—thus the asperities arising from antagonism of race would be softened.

3. *Principals and Teachers in Schools and Colleges*, would

find many of these questions suitable as subjects for essays to be given to native students, testing and calling out not only their powers of composition, but also their faculties of observation and knowledge of common things,—checking the tendency of education to make mere book-worms, separated from and having few sympathies with the masses.

4. *Missionaries* in their itinerancies and in mixing with the natives have excellent opportunities of filling up these gaps in our ignorance of social life, and by conversation on social questions of smoothing down any rancour that may arise from theological discussion.

5. *Students of the Vernacular, and Travellers*, would find an ample supply of materials for conversation with natives and teachers, which would in an agreeable manner facilitate the study of the vernacular.

I.

ABORIGINES.

The *Dhangars* and other hill tribes who do such important though dirty work in the drainage of Calcutta, are deserving notice as to their habitations, religion, customs, language. Sir J. Malcolm's Essay on the Bhils—Hodgson's valuable papers on the Aboriginal tribes, etc., suggest various subjects of enquiry. Dr. Pritchard, Hodgson, etc., etc., devoted much labour to it; and Sir G. Grey, when Governor of New Zealand, learned the language of the Aborigines, and has since published a most interesting work on "the Poetry of the New Zealanders." He lived among them for a time, and has recorded all their legends, traditions, etc. The Maoris living in the *ultima Thule* of civilization speak a language in which there are many words derived from Sanskrit. The Santals, met with one hundred miles from Calcutta, use a language having strong affinities with that of the Tartars of Central Asia, who are Russian subjects. The Hindu poetical legends describe these aborigines as monkeys; Megasthenes writes of them as one-eyed, without noses, wrapped up in their ears (*hastikarnas*).

1. The mode of living, habits, morals, and food of the *Dhangars*,

and other aborigines in foreign places, contrasted with their native place?

2. Ditto of the hill men who go as *coolies* to the Mauritius, Ceylon, and the West Indies.

3. The social position and relation of the coolies to Zemindars on their return, how far do they acquire habits of thought and independence, a knowledge of improved means of cultivation, a taste for a higher order of amusements, and a greater pride of personal appearance?

4. Do the wives and families of the Aboriginal emigrants accompany them in their emigrations? What connexion do they keep up with their native villages?

5. The ceremonies observed by the Aborigines, etc., at births, marriages, funerals? What mode have they of settling their disputes? How far do they believe in witchcraft, omens?

6. Any traces of the Aborigines ever having lived in the plains of India?

II.

AGRICULTURAL CLASSES.

How desirable it would be in India to see the native landlord, like the English country gentleman, attending agricultural shows—joining with his tenants in the sports of the field—administering justice on the bench—sympathising with the peasants in their difficulties—deriving, from an agricultural education, that scientific knowledge of rural husbandry which would interest him in the country, and thus enable him to be independent of the false information of the agent (*gomasta*).

1. How far is the charge true that the *ryot* is *lazy*—if so, is it owing to his not having a proper incentive to industry, or to his natural disposition?

2. In what cases have *ryots* risen to be *peasant proprietors*?—what effect would a class of peasant proprietors have on cultivation as compared with large capitalists? Would the results be similar to those in France, where peasant proprietorship fosters economy, a respect for property, forethought and industry?

3. How far are *zemindars*, *absentees*?—the causes, remedies?

4. To what extent is a taste for *gardening* spreading among zemindars, and educated natives—how could it be more extensively promoted as a morning amusement for natives in offices? instances of any natives who have devoted much time and money to gardening.

5. How far could *public gardens*¹ be established in native towns?
6. In what respect would the introduction of the study of *agricultural chemistry* and of *the elements of Botany* in a popular form in Anglo-Vernacular schools tend to lessen that gulph which now exists between the educated classes and the rural population?
7. The practicability of *evening classes* for teaching the ryots to read.²
8. How far are the ryots becoming more aware of "the great world beyond their *market town*?"
9. *Poverty* among the ryots, how pre-disposing to disease? to cheating?
10. Would an *encumbered estate commission*, which has worked so well in Ireland, be suited for India?
11. Is there a strong desire among *ryots* for the possession of land, so as to lead to habits of prudence and economy?
12. Are there many remains of old *Jaghires* in Bengal?
13. Is the minute *sub-division of land* according to Hindu law carried out much? what are its effects?
14. The proportion of *landholders* to the rest of the population?
15. To what extent do the ryots purchase things not *produced* in their own district?
16. Any cases of poor *ryots* who have risen to be *zemindars* or to a good social position?
17. Many *sub-tenures* amounting to ten?
18. Do many of the rural population *emigrate to towns*? the effects on their morals and on wages?
19. To what extent are the *zemindars* "rotting in idleness?" its causes and remedies?
20. Are the ryots as attached to their *native villages* as formerly?
21. Has the *naib* (agent) as much influence as formerly over the *zemindars*?
22. Are *zemindars* as *litigious* as formerly?
23. Are the peasantry, though *unlettered*, not ignorant? Give examples, illustrations.
24. Signs of *agricultural improvement* within the last twenty years as contrasted with manufacturing improvement?

¹ In the North West Provinces of India in 1852, 10,000 Rupees were spent by Government in the establishment of public gardens. The author of *Seer Muzakherim* remarked last century "a garden, an orchard—being time out of mind as free to all the world all over India as is a well or a tank, nothing amazes and disgusts the Hindustances more when they come to Calcutta than to find so many seats and gardens all shut up"

² I have met with cases of evening schools attended solely by ryots. In England one per cent. of the rural population attend such schools. In France 12 per cent. In Russia they are rapidly on the increase.

25. How far is there a growth of a feeling of *independence* among ryots? its causes and probable results?

26. Are *Middlemen* on the increase? the evils inflicted by them in rack-renting, etc., etc.

27. The condition of the *ryots* before the Permanent Settlement, and their relation at that period to the landlords?

28. The different *abwabs* (fees) levied by zemindars?

29. *Torture*, how far practised now and formerly? the different modes?

III.

ASTROLOGY AND WITCHCRAFT.

Human nature in India, as in Europe, wishes to pry into the future, whether the fingers, the chattering of crows, or the stars are to be guides; in India the feeling against witches even lately was as strong as in England two centuries ago, thus in Mhow between 1800 and 1823, 2,500 witches were put to death.¹

1. *Charmers for snake bites*, their numbers, pay, and how far really successful? the influence of music over snakes?

2. Are reputed *Expellers of Bhuts or Devils* many, their influence?

3. Various kinds of *mantras*, such as the *panch mantra*, etc., etc.?

4. *Witches*, their localities, emoluments, number, how detected, any put to death last century in Bengal, the various kinds of witchcraft?

5. *Divination* by the hand; its various kinds,—books on,—is the practice general?

6. *Auguries*, by what birds? how taken? what is the reliance placed on them now?

7. *Mesmerism* (*Jhârân Mantra*), to what extent known to the old Hindus—how practised now and by whom?

8. *Sleight-of-hand* tricks, the number and emoluments of its professors—instances of common tricks practised in Bengal?

9. Belief in *Fairies, Apparitions*, illustrations of its extent and influence? much on the decline?

10. *Gypsies* or *Naths*, their numbers, morals, means of support? influence among the people, language, religion, ceremonies at marriages, births, funerals?

11. Are casting the *evil eye* and other *incantations* common?

¹ See the Asiatic Annual Register, 1801, the Asiatic Journal 1823, on trials for witchcraft among Hindus.

12. *Treasure-finders*,—*thief detectors*, *fortune-tellers*, *astrologers*, their numbers, profits?
13. *Dreams*, various kinds of? who interpret them? their profits? analysis of vernacular books that treat of them?
14. *Omens*, *Charms*, and signs of futurity, various kinds in use?

IV.

BEGGARS AND VAGRANTS.

The beggar class are not unworthy of consideration in India—in England they are the subjects of various books: who does not remember Burns's poem on the Jolly Beggars, or some of the exquisite traits about them in Goldsmith's and Crabbe's Poems?

1. The proportion of beggars from *choice* or from *necessity*, or on *religious* grounds?
2. The extent of beggars' beats?—more beggars in town or country? their profits, their amusements?
3. Are beggars much addicted to *thieving* or other crimes? Do many beggars feign *blindness*, *dumbness*, *lameness*, or practise other impositions?
4. *Fakirs* or *Sanyasis*—their habits, beat, profits, impositions,—which are worse, Hindu or Musulman fakirs? why do they call themselves *Padris*?
5. Mendicant *musicians*—their number, profits, skill, social position? Vagrant tradesmen, ditto.
6. Is not the present indiscriminate *charity* to beggars the mother of idleness and crime?
7. Where do beggars find shelter in the *rains*, in *illness*?
8. Are *Hindus* or Musulmans kinder to beggars?
9. Why do most of the mendicant orders choose *Ram* for their patron?
10. Do many beggars flock to towns? the causes? how far is the want of peasant proprietorship a cause of beggary?

V.

CALCUTTA.

Calcutta, the "city of palaces and pigsties," requires a separate Sociological niche for itself,—yet how little is really known of this *colluvies* of nations! Purnea furnishes to it

syces,—Orissa, bearers,—Behar, Durwans,—Central India, opium merchants,—Kabul, horses and fruit-sellers,—Chittagong, boatmen;—while those semi-Asiatics, the Greeks, supply leading merchants.

In prosecuting enquiries on the various classes of population, the trades and handicrafts in Calcutta and the large cities of India, there is a model paper on that subject, published in the Royal Asiatic Society's Transactions, in relation to Barcilly, 1826, vol. i. pp. 467-484, treating of the progress in civilization, dress, amusements, food, houses, peculiar usages, habits and wants of the people of Barcilly. Many of the questions there propounded are applicable *ceteris paribus* to Benares, Bombay, Madras, etc.

1. The proportion of the *adult population* born in the city.¹
2. The grouping of the population into classes inhabiting different localities according to *occupation, social grade, and birth place*?
3. *Afghans*, their numbers, occupation, moral condition—do they assert their Jewish descent?
4. *Armenians*,² ditto, their decrease; any connection kept up with Armenia or Russia; their colloquial language?
5. *Chinese*,³ how far do they retain their country's mode of living? their morals, localities, numbers, language used, employments?
6. *East Indians*.⁴ Not a welding of the European and Asiatic as the English were of the Norman and Saxon—effect of intermarriage among themselves; are they dying out?
7. *Feringhees*, who so called—origin of the word?
8. *Greeks* ditto, how far do they adopt English habits and customs—their habits as contrasted with those of English merchants; any connection kept up with Russia or Greece?
9. *Jains*, their numbers and social position?
10. *Jews*,⁵ their numbers, wealth, and social position? what impression do they make on Hindus? their language, how far Indianised?⁶
11. *Merchant princes*, is the name still applicable in Calcutta and Bombay?
12. *Mixed Classes*, many such, as *Piralis*, etc., etc.

¹ Half the adult population of London is born in the Provinces.

² 636 Armenians in Calcutta in 1837.

³ There were 362 in 1837.

⁴ 4,746 in 1837.

⁵ There were in Calcutta 307 Jews in 1837.

⁶ The Alexandrian Jews were hellenised.

13. *Moguls*, their numbers, morals, social position,—many directly of Persian or Tartar origin?

14. *Musulmans*; are they very stationary? are they rising in social importance? their social morality as contrasted with that of the Hindus? are coffee shops common among them? ditto gambling? the number of Arabic and Persian schools among them? their feelings towards Hindus? many Hajis or Saids among them? Do they read the *Kulma* on Friday, in the mosques?

15. *Parsees*, their number, social status—are their prejudices decaying? their *Panchayats*? observance of New Year's day, and of the birth day of Zoroaster,—ceremonies in honor of the dead.—Commercial enterprise, charities, language, literature, caste disputes; when did they first come? the condition of their females,—their liturgies,—how far do they adopt Hindu customs; ditto English?

16. *Portuguese*, their number,¹ are they increasing? their influence; the language used; are any of pure origin? are their priests improving? the effect of their example on Hindus?

17. *Sanskrit Colleges*. Are there more than 100? the highest emoluments in them as contrasted with former days? state of learning among pupils and teachers?

18. *Seeks*; their numbers,—are many able to read the *Granth*? their occupations?

19. *Young Bengal*; how far does he really differ from his countrymen, and how far is it mere varnish? are his peculiarities on the increase or decrease? are there many out of Calcutta? The period when young Bengalism arose?

20. Account of the following *classes*, their numbers, profits, and social position,—bird sellers, glass-blowers, firework-makers, dyers, shell-workers, smiths, cattle doctors, yogis, weavers, divers, butchers, fowlers, bookbinders, druggists, bakers, gardeners, washermen, confectioners, barbers, sweepers, shoemakers, carpenters, masons?

21. The origin of the names of the *streets* with notices of the individuals, or of the circumstances or particular trades, that gave them those names?

22. The various cries made in the streets by hawkers or sellers?

23. Describe the numbers, profits, and social condition of the following classes—street sellers, street buyers, street finders, street performers, artists, showmen, street artisans or working pedlars, street laborers.

¹ 3,181 in 1837.

VI.

CEREMONIES, RITES.

1. *Shraddhas*, the ceremonies and expenses connected with them now, as contrasted with former times, and in the various castes?

2. The chief *gram devatas* (village gods); the origin of their worship, the mode of conducting it. Are there more than 100?

3. Do *Hindus* or *Musulmans* expend more on their rites and ceremonies?

4. The profits and numbers of those who *burn the dead*?¹

5. Is the practice of *shaking hands* and of other English customs increasing much?

6. On *investiture of the Poita*, is it usual to keep a piece of iron as a charm against *bhuts* (ghosts)? is the party confined for eleven days?

7. Are *compulsory pujas* much practised, such as throwing an image at night at a rich man's door that he may be compelled to perform a *puja*?

8. Describe the worship of *Sitola*, *Naj Manasa*, *Ulanta Devi*; the *Shasti*, *Dheki*, *Govardan*, and *Ganesh Pujas*,—their origin, extent, expenses, by what classes conducted, the temples, festivals connected with them?

9. *Agni Puja* and *Sarjca Puja*, to what extent—with what pomp and expense, celebrated in former times? by what classes?

10. The various prayers and gesticulations connected with the *ahnik*, how far observed, and by what classes now?

11. Parrots, how trained to repeat *Radha Krishna*?

12. How far are the following practices now generally observed and by what classes? First morning prayer to the *Guru*? the *Gangástak*; 24 *Mudrás*; *pranáyam*? *Gunakhi*, *Gaytrijap*, *Artipancha pradip*, *Panchagni*, *Das sanskar*?—marks of caste or sects in the forehead?—women worshipping the *dheki* to cure the scurvy and itch?

13. *Fasting*, how far observed now, compared with former days; the *Ekadasi* how kept, and by whom?

14. *Funerals*, their expense; ceremonies; period of mourning, in different castes; do women accompany the corpse? four modes of disposing of a corpse.—How far observed now, compared with former days?

15. Are *lamps* often sent floating down a stream as an omen?

¹ *Rama Murda Firish* died at Calcutta about 1835, worth five or six lacs, which he gained by burning the dead at Nimtollah.

16. Are thorns often put under the feet of a woman who dies pregnant?

17. Is there much observance now of *Das Snán, Das Dín*?

18. Describe the ceremonies, and among what classes practised, in the worship of books, birds, stones, fish?

19. Jogi's suspension of breath, postures, etc., etc., how far kept up now, and by what training?

20. In the *Holi festival*, are there less obscene words and figures than formerly? is the castor oil tree planted as a kind of maypole?

21. Is the *Navami* generally practised? ¹

22. *Chagdd*, near Calcutta, the reason for its being a city of refuge for outcasts, the numbers that resort to it? other similar places in Bengal.

23. Was the burying lepers alive much practised formerly? ditto burning alive?

24. *Human sacrifices* were formerly offered up at Kshir near Burdwan, at Yogadyea, at Kerilatta near Moorshedabad, to Kali at Brahmanitola near Nadaya, to Manasa, at Chitpore, Kalighat,—instances handed down by tradition?

25. How was the *charak* celebrated formerly? instances in its practice of the tongue being pierced with a bayonet? of a snake's tail put through the tongue?

26. *Birth ceremonies*; such as Jal karan or giving honey at first seeing a son; naming a child twelve days after birth; bringing him out at three months' old; feeding him at six months old; shaving the head at three years old—how far practised and by what castes?

27. In *marriages*, are the *laganpatrika*, tying the garments of parties together, much used? how do marriage ceremonies differ according to caste, rank, etc.

VII.

CLASSES.

1. In the *upper classes*, do many families die out? the causes?
2. Causes tending to create a *middle class* in Bengal?
3. Any probability of *approximating* the Hindus and *East Indians* in closer mutual sympathy—was the aversion less in former days than now?
4. The *Portuguese*—how many of European origin, their peculiar customs and mode of life? their influence over natives? their morals and energy as contrasted with those of natives?

¹ That is, placing the first fruits of grain in harvest time at the door.

5. The use of a native *landed aristocracy* as a shield against the despotism of a ruler or of a multitude?

6. Are there many *black Brahmans*? is their colour the effect of climate? are they of Hindu origin?

7. The *duration of life* among the upper and lower classes of Hindus, and the professional classes particularly, as showing the effect of temperance, mental occupation and bodily exercise?

8. Are *old men* very garrulous? are there many old men? to what age have some lived?

9. *Caste*, how far on the decline, and the causes of the decline? are the *varna sankara* or mixed castes on the increase? illustrations of the lower castes rising in the social scale, the causes? are the rules for expulsion from caste strictly observed?

10. *Families* that existed before the Muhammadan invasion.

VIII.

COMMERCE.

The commercial classes in India have always occupied a conspicuous place; even in Menu's time they held the purse strings, and have been less than other classes subject to priestly influence; hence the great sects of Jains in Rajputana and Central India, the Oswals of Behar, and Vaishnabs of Bengal have the greatest number of converts among the traders; the Marwari merchants are Jains, and the Ghosains are Vaishnabs. Religious reform found its votaries most in France among the Huguenot merchants; in the middle ages among the Belgian and Italian traders; and in Russia among the mercantile classes; the municipalities in the middle ages, mainly composed of the trading classes, were buffers against feudal and priestly oppression.

1. Why do *Baniyas* (shop keepers) in Behar rank with Vaisyas? their education and social position in Bengal—are many of them sureties—many foreigners among them—their profits?

2. *Mahajans* (money lenders) how far do their exactions extend—are they less now than formerly—their numbers—do many rise to a high position in native society?

3. The *native merchant princes*—their rise and social influence—do their sons follow their father's pursuits?

4. To what extent has the *decay* in ancient Indian articles of

production and trade been compensated by new sources of production and trade?

5. Indigo,¹ the accounts of it in Hindu books—also of tobacco, sugar, cotton?

6. The influences of *foreign trade* on the dress, food, habits, opinions, of natives?

7. How far are native merchants likely to form a quasi *aristocracy*, or an upper middle class?

8. *Native merchants*, how far liable to the charge of ostentation, avarice, vulgarity? how far do they rise into a higher grade, and their conduct in it?

9. The effect of *commercial legislature* on commercial morality, as shown in the Small Cause and Insolvent Courts?

10. *Shroffs* (bankers), their number, emoluments, social position?

11. Causes of the decreasing social intercourse between Europeans and natives—remedies?

IX.

CONVERSATION AND SOCIAL INTERCOURSE.

Conversation, or the “feast of reason and the flow of soul,” is as popular with the Bengali as with the European.

1. The subjects of conversation *20 years ago* as contrasted with the present.

2. The subjects of conversation common to the *educated* and *uneducated* classes.

3. The favourite *times* for conversation; how different from the English?

4. Do any classes converse on subjects not relating to their *daily life and occupations*?

5. Are *Riddles* much used?—a collection of them a desideratum.

6. *Jesters* how far employed, their numbers and emoluments—is jesting much used? illustrations of it?

7. *Vaishnavs'* or *Saktas'* conversation—how do they differ in subject and moral tone?

8. Is there much *discussion* in Hindoo society—on what topics? is it angry at times?

9. The effect on conversation of the absence of *female society*?

10. Topics in the *zenana*, among educated, uneducated? among country or town people?

11. Among what classes are *Ghost stories* most common? mention twelve specimens of different kinds.

¹ In the *Pancha Tantra*, a work twelve centuries old at least, we have an account of a jackal who tumbled into an indigo vat.

X.

CRIMINAL, OR DANGEROUS, CLASSES.

1. How can a system of *education* be extended adapted to the circumstances of those who form the raw materials of the dangerous and criminal classes?

2. How far is *poverty* the parent of crime in Bengal? Do *oppression*? Do the *Guru Mahashay system*?

3. *Jails*, how far objects of terror and shame to natives? in what districts is the name "our father-in-law's house" given to the jail? are re-committals frequent? Are *Reformatories* for juvenile criminals desirable? the effect of teaching prisoners agriculture?

4. Is the *thannah* looked upon as a school where old offenders teach young ones crime?

5. Receivers of *stolen goods*; any approximate estimate of their number and profits?

6. Has the *punishment of death* much effect in lessening capital offences?

7. The proportion that can *read and write* intelligibly in the different jails?¹

8. Is *infanticide* common among the poor?² Do *incest*?

9. Is perjury or forgery on the increase? the causes?

10. River *Thagi* common? Ditto professional *poisoners*?

11. The influence of *age* and sex on crime?

12. Crime in different districts, and in various castes, particularly among Hindus and Muhammadans, how it differs in number, variety, heinousness?

13. Is there more crime in *town* or in the country?

14. Juvenile delinquents; their number, offences?

15. Has the autobiography of a thief ever been written?

16. Is Professor Wilson's remark correct, "in the great towns of India the profligacy bears no comparison to that of London or Paris?"

XI.

DEBATING SOCIETIES.

Debating Societies or Literary Clubs have sprung up in shoals both in Calcutta and the Mofussil within the last twelve

¹ In Liverpool it was ascertained lately that out of 19,336 persons apprehended in nine months, only 3 per cent. could read or write well enough for any available purpose.

² It is so in the manufacturing districts of England, and among the Rajputs.

years; they are nuclei for educated young men, and are congenial to the oriental habit which loves *dals*: we need a kind, however, like the Young Men's Associations of England, in which not only lectures might be delivered or essays read, but night classes might be formed for improvement in literature and science.

1. The number and duration of *Debating Societies* in cities during the last twenty years, the subjects discussed and social status of the members?
2. Ditto in the country?
3. In what respects are they improving as to the *choice of subjects* and the mode of conducting the meetings?
4. What *social influence* do they exercise in the family or on others?
5. A history of the *Dharma Sabha*, its leaders, quarrels, influence?
6. Of the *Brahma Sabha*, ditto, ditto?
7. Account of any other meetings or reunions among Hindus with their social influence?

XII.

DISEASES.

1. The social and moral causes of *insanity* among natives? Among what castes is it more prevalent, and why?
2. Are *Albinos* numerous, the causes?
3. What nervous diseases are regarded as being from a *blut* (demon), requiring mantras?
4. *Nakra*—*Inoculation* for small pox—*Leprosy*,—their respective modes of treatment in ancient and modern times? how they differ? are lepers now treated kindly?
5. *Hindu Physicians*, their various remedies for *eye diseases*?
6. Are diseases from *dissipation* among Young Bengal on the increase?
7. What diseases indicate the *social condition* of the people, such as those of the eye, brain?
8. *Hospitals*, by what castes most attended, particularly Brahmans, Khaistas, Musulmans—and from what localities?
9. The relative *mortality and vitality* of each sex, and of the leading castes in Bengal.
10. Is the *duration of life* in inverse ratio to fecundity?
11. The influence of *employments* on health in Bengal, how shown?

12. Various remedies for *snake bites*? any of real efficacy?
13. *Native medicines*, in what estimation held by educated natives?
14. Is mortality in *parturition* on the increase?
15. Was *Cholera* an epidemic among natives a century ago?

XIII.

DOCTORS.

The *kabiraj* (indigenous doctor) is a great favourite in native society and has been the cause of an enormous number of deaths. The Bengali class of the Medical College is, as it gradually develops, lessening this evil; Dr. Wise has written ably on this class and on Hindu medicine.

1. *Kabirajis*, whether are Hindu or Musulman ones more numerous or more skilful—their castes—their pay now and in former days?
2. *Inoculators*, are there more Hindus or Musulmans—the incantations used—their invocations of *Sitola*—their fees—caste—mode of treatment?
3. *Vaidyas* (native doctors), their chief localities in Bengal, the proportion that can read Sanskrit, their pay and social position—an account of the *Atai Vaidyas*, *Dehatu Vaidyas*, *Chasi Vaidyas*, *Haturya Vaidyas*?
4. *Midwives*, *Cuppers*, *Leech sellers*, their skill, pay, numbers?
5. English educated native doctors, are their social position and pay increasing?
6. Ditto Bengali educated?

XIV.

DOMESTIC.

Home has well been styled the “seed vessel of society, where the next generation must germinate.”

1. Is *hospitality* as much practised now as formerly? and with as rigid a regard to caste?
2. The *home* influences of wives and daughters on educated natives?
3. Is the family tie very strong among Hindus? illustrate by examples.

XV.

DRAMAS, JATRAS.

The Sanskrit Drama, so well translated by Dr. Wilson, presents a rich harvest of information on the social condition of the Indian aristocracy, females and Pandits, eighteen centuries ago. In the *Sārada tilaka* of the twelfth century, we have sketches of the various classes of females, of the Jogis, Buddhists, snake catchers, Pandits; the *Mṛiganlekhi* treats of the kings of Kalinga and Assam—as the Ramayan does of society 2,500 years ago. Nor have the last ten years been barren in the department of dramatic vernacular literature—as the many Bengali dramas on the subjects of “Kulinism,” “Widow re-marriage,” etc. show.

1. Account of the *bhauurs* or professional jesters.
2. A list of the various *jātras*, their authors, subjects, influence.
3. Ditto *Rāsas*.
4. An analysis of the vernacular dramas written during the last twenty years.

XVI.

DRESS.¹

1. Is the *Musulman* dress superior in any points to the Hindu?
2. Was the *needle* totally unknown to the Hindu? is there any Hindu word to express sewing with the needle?²
3. Do any Hindus now object to garments made by a *Moslem needle*?
4. Were there any *tailors* in ancient times among the Hindus?
5. Do Hindu *females* wash their linen often—is *soap* coming into use among them?

¹ A suitable dress for females, decent, yet national, is a desideratum. Some Hindu females have adopted the English dress, but they look exactly like Portuguese Ayahs, or the black dolls that hang in London over pawn-brokers' shops. Why should this be? The *sari*, it is true, is not sufficient, but in Bahar we find the petticoat (*lahanga*) and bodice (*lota*) have been introduced from the west of India, and more than one-fourth of the Bahar women have adopted it. Some of the Rajput women in Bahar use long-drawers like the Musulman ladies. The males are better off as to dress, but in their disguise of the turban, substituting for it a cap, they benefit only the eye doctors and spectacle makers, furnishing them with more patients,—as the eyes having no shade like what the turban gives, become weak,—such has been the case in Egypt, since the Turkish Fez has been introduced.

² *Sai* properly means passing the shuttle in the act of weaving.

6. What Hindus will not drink water out of a girl's hands unless she is first *tattooed* on the arms and breast?
7. Would the wearing of *beards* be useful for Hindus?
8. Should Hindus take off their *shoes* in an European house, or their turbans on entering a place of worship?

XVII.

DRINKING HABITS.

In Menu's days liquors were allowed, and ancient Hindu history gives many a curious revelation on this point.

1. Are drinking habits more prevalent among the *Hindus* or among *Musulmans*? how was it 30 years ago compared with the present time?
2. Are Hindus quarrelsome in their cups?
3. Is smoking *Ganja*, *Charus*, or *Opium* more destructive;—which is more common? Do Hindu females *smoke* much? When was *smoking* introduced? Ditto *snuffing*?
4. How far is the increase of drinking owing to *domestic discomfort*?
5. How far do crimes attended with violence, arise from *intoxication*? how far is insanity the result of intemperance?
6. The effect of *intemperance* in producing pauperism?
7. The connection between *abhari shops*, public-houses, and crime?
8. Is *drinking brandy* a frequent practice with Young Bengal?

XVIII.

EDUCATION, IN ITS SOCIAL BEARING.

The consideration of the School system in its *social* influences is a very important subject, as well as the enquiry, how far the competitive system is injurious so far as it treats boys as race horses,—trains them not for general use but to run for particular prizes,—promotes cramming, and mere book-knowledge;—leads to the neglect of the mass of the boys in a school, tempting the Masters, by attending to a few “fugle boys,” to gain more praise for their school.

There is a tendency among Hindus like the man in the fable, to cry out nothing like leather, and to regard education, as the panacea for *all* evils. Lord Brougham describes such persons as being like those who would trust to the effects of

diet and regimen when the plague is raging, and Dr. Arnold remarked, "Education is wanted to improve the physical condition of the people: and yet *their physical condition must be improved, before they can be susceptible of education.*" You may educate the upper classes highly, but the masses are the basis of the social pyramid; without this being secure, the apex has no stability; brute force and the black cap are at best but temporary expedients.

1. How far are improved *habits* of cleanliness, order, punctuality, truthfulness, an improved standard of dress and living, and a development of character promoted by Anglo-Vernacular Schools?

2. Ditto by *Guru Mahashay* or village Schools?

3. The action of Anglo-Vernacular and Guru Mahashay Schools on the *family circle* in raising the moral and intellectual tone?

4. Any social evils arising from the training adopted for native girls in some Mission *female schools*? The remedy?

5. How far are the following remarks, made in England, applicable to India?

"There is a practical standard in the minds of the people, beyond which the education of the masses cannot be carried. If Government raise the standard, people diminish the time of children's attendance."

6. The social importance of teaching in all schools, the doctrines of *political economy* on labour, capital, wages, interchange, money,—as also the elements of agricultural chemistry.

7. Mental ignorance, how far productive of *moral depravity*?¹

8. How far do *social discomforts* fret and enfeeble the masses, and render them unfit for higher thoughts?

9. Is *intemperance* greater in proportion among the educated or uneducated classes?

10. How far is the following statement, made by an educated native, correct?

"Natives educated in the *Government Colleges*, do not often fulfil the hope inspired by their academic career; they do not follow up their studies; they unlearn what they have learnt, sink in the mass with all the enervating environments of Indian life—the hookah and the zenana do their sure work."

11. Does not the social condition of the masses render a *grant-in-aid system* as inapplicable, as would be a voluntary system at the time of plague and pestilence?

¹ Dr. Mouat, Inspector of Jails in Bengal, shows in his Returns for 1860, that out of 73,000 criminals in the Bengal and Bihar jails that year, 93 per cent. were utterly ignorant of reading and writing.

12. How far does school education mould the social institutions of the country and how far is it moulded by them?

13. The social importance of schools of *Industrial art*?

14. Ditto ditto of Agricultural schools?

15. The *talas* (or Sanskrit Colleges)—the social causes leading to their decline. Any improvement in the subjects taught, or the mode of teaching? What great teachers are there now?

16. The probable reflex influence of requiring a knowledge of *reading and writing* from all classes, as a qualification for office?

17. The probable influence of the *university examination* in giving a preponderance to cramming and memory work, to the neglect of cultivating the faculty of observation?

18. Is it desirable that up to 6 years of age *girls* should be taught with boys? ¹

19. How far are the *Guru Mchashays*, as a class, guilty of the charges of teaching their pupils theft and lying, and of inflicting severe punishments? What has been the occupation of the fathers of those teachers generally?

20. A list of Vernacular authors and able teachers produced by the Sanskrit Colleges?

XIX.

FEMALES.

1. How far are the following remarks on Hindu females correct in different localities: "Ministers to the capricious sensuality of their arrogant lords.—The feeling of *natural affection* is comparatively weak—held under the jealousy of restraint, they become callous to all finer sensibilities?" Cases of *crim. con.* very seldom occur in respectable Hindu families. The life of a Hindu *widow* is wretched in the highest degree.

2. To what extent can *natch* (dancing) *girls* read? their influences and emolument now as compared with former days?

3. Do Hindu females often hear religious or other *books read* to them? ²

4. What is the knowledge females acquire *independent of books*?

5. Mention female *authors* of past and present times.

6. Is the practice of females blackening their teeth and eyes, of Moslem origin?

7. Are the *angia*, *kurti*, *pyjama's* much in use?

¹ In Kabul the custom is for boys and girls from 5 to 12 years of age to attend u the same school.

² In Kabul many of the females are better acquainted with religious books than the males

8. At what age are females considered old *women*? Do females become really *old* at thirty? what is their influence and conduct then?

9. Are Musulman females less luxurious and *extravagant* than Hindu ones?

10. What are the *recreations* of females? is kite flying such?

11. Are Hindu and Musulman females fond of *embroidering* and of *flowers*?

12. Are *quarrels* numerous among females? are they very jealous?

13. How far do females win and retain their *husband's affections*?

14. What is the average time men remain *widowers*?

15. How far practically is a system of austerity carried out with regard to *widows*? what means of support have they generally?

16. If a woman washes off *paint* from her forehead, is it considered a sign of her wishing her husband's death?

17. What has been the success of the working of the act for the remarriage of Hindu widows as to numbers and respectability?

18. How far do women rule their husbands at home? Many Hindu gentlemen "henpecked?"

XX.

FESTIVALS.

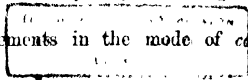
Festivals for religious or commemorative purposes have always exercised great influence on social life, whether we look to the national games and assemblages of ancient Greeks, to those of the middle ages in Europe, or to those of recent times in England and France. Who can forget Washington Irving's vivid picture of Christmas and merry England in the olden time? But among the Hindus they have been pre-eminently influential as being interwoven so closely into the religion of the country. All the mighty minds of India in former days saw what a great effect they produced on all classes: hence Vaishnabs and Saktas alike, though differing in other points widely, have agreed in patronising them.

1. The *classes of society* that do not attend festivals now, but did once—why have they discontinued?

2. The influence of festivals on the *family relation*, particularly on women and children?

3. Any change and improvements in the mode of conducting festivals?

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4. How far are festivals become more occasions of *trade or amusement* than formerly?
5. What festivals have become more *popular* than others—the causes?
6. How far is the observance of festivals on the *decline*?
7. Is there much *sale* of native books or of European articles at festivals?
8. Are festivals good times for holding *religious discussions*, such as are practised by missionaries?
9. The moral and social influence of festivals in bringing the male and female *sexes* more together?
10. The various customs, ceremonies, connected with the first day of *new year*?
11. How far festivals, such as the *Holi*, contribute to *idleness* and dissipation?
12. Any observance like April fool or the Maypole in the *Holi*?
13. Mention *Obsolete festivals*, and new ones, such as the *Jagadatri*?
14. *Barwari puja*, how far observed now, and by whom; its origin? Ditto the *Nag panchami* in Bengal.
15. An accurate description of the Hindu fasts and the festivals in the district? of their origin, the significance of their peculiar ceremonies, how observed by different castes?
16. Ditto of the Musulman.
17. *Sunday*, how spent by different classes of natives? Is it a day of pleasure?
18. On *Makar Sankranti*, *til* seeds are eaten after dinner, and the sun is the only deity worshipped—why?
19. Is the *Holi* a kind of All Fool's day?
20. Describe the following practices—On *Gadi padra*, *nim* leaves are chewed, and *puja* paid to an Almanac; on the *Ran Nabani* a recitation of Ramayun. *Narjal Purnima*, cocoa nuts are thrown into the sea. On the *Dewals* worship is paid to books.
21. What festivals are observed by particular castes or by women only?

XXI.

FISHERMEN AND BOATMEN.

1. What *boats* are not in build of indigenous origin?
2. The *castes* that almost exclusively furnish boatmen, -- why chiefly from Chittagong or Furriddpore?
3. The *morals* of boatmen when separated from their families?
4. In what respects are *boatmen* equal in *skill* to sailors?

5. The peculiarities of the boatmen's *language*; is it the same as the Musulman-Bengali; a collection of the songs they sing when rowing?

6. Why few *Hindus* are boatmen?

7. The number of *boatmen* in Calcutta, are they on the increase or decrease? the causes?

8. *Sailors*, how victimised on landing, in punch-houses, and by crimps?

9. The various classes of *fishermen*, their profits now and formerly?

XXII.

FOOD.

The nature of food has much to do with bodily and mental vigour, although different nations in this point have their respective tastes; a Frenchman will eat a rat or a frog or horseflesh with a *gout*, that will make an Englishman almost vomit. The Englishman in like manner dislikes the oceans of ghi and quantities of high seasoning that enter into a Bengali's cuisine, while on the other hand the Bengali shudders at a calf being an object of mastication.

1. The different kinds of *curries*, their use, expense of preparation, and how far their high seasoning is conducive to health?

2. How far does the *diet of Hindus* preserve from certain diseases, but promote others?

3. The effect of a *vegetable diet* on certain mental qualities, such as courage?

4. *Tea* drinking, how far is it becoming popular?

5. Why was a *fish diet* allowed to Bengal, but prohibited to up-country Brahmins?

6. Is *adulteration* of food common? illustrations of it with its evils.

7. Illustrate the following statement: "the fare on which a Sonthal, a Cole, and a Garrow, will thrive, is utterly unsuited to the Bengali, the Assamese, and the Mugh."

XXIII.

HOUSES.

The dwellings of the poor and of the working classes have occupied much of the attention of philanthropists in England,

and ought to do so in India, where floors, walls, windows, are closely connected with questions of health and decency.

1. How far are the present *native houses* so built as to conduce to indecency, vice, quarrels, drunkenness, filth, bad ventilation?¹

2. Is the *boitakhana* of Hindu origin?²

3. How far is the use of *chairs* preferable to the *Asan* or seat?

4. How can the following defects in tiled houses be remedied: exposure to wind and rain, cold in winter, hot in summer?

5. *Mud huts*, means to secure them against snake holes?

6. Is not the building of *suburban houses* for workmen in large towns desirable?

7. Is the northern side of a house invariably the *Thakur khana*?

XXIV.

KERANIS OR NATIVE CLERKS.

The Kerani system is so much the child of English trade and government as to demand special attention. One thing is clear, that as certain as English education has been limited almost exclusively in Bengal to the caste of Brahmans and Khaistas, so have the chief occupations of its alumni been those of keranis or copyists—an effectual way in many cases to turn an educated youth into a mere machine, and to render him simply an imitator or *copyer*—as he is a *copyist*. It is true in Northern India, from Katamandu to Mhow, the Bengali is the Englishman's right hand—in what?—is it not too often as a machine for copying, as a sort of looking glass to reflect his views without having any views of his own. A writer on Indian history remarks on the kerani in his work: “The eye seemed to communicate directly with the hand: there was no intervention of the brain. The intelligence of

¹ I allude here to an evil felt in England and Russia as highly demoralising, viz., a single sleeping-room for parties of different sexes. The Santals, semi-civilized though they be, are in this respect ahead of Bengalis; boys and girls arrived at the age of puberty, have to sleep separately away from their parents in a particular part of the village.

² Hamilton Buchanan's Bengal and Bahar, vol. ii. p. 697, states, “Its name is moslem and that a place of receiving company was introduced, when the example or command of these haughty conquerors rendered it necessary to secrete the women; this practice is not common in the South of India, where the manners of the Hindus are less altered, the sofa made of wood, the carpets, and quilts seem to have been introduced by the Muhamnadans.”—See *Kirat Arjuna*.

the well tutored boy was seldom carried into the practicalities of actual life.' I trust this taint on the Bengali may soon cease. Happily the introduction of iron copying machines will reduce in many cases the demand for machines of flesh.

1. The total number of *keranis* employed in the different offices in Calcutta; the average amount of their salaries?

2. The occupation of *keranis'* *leisure hours*; how far does the business of their offices afford material for conversation in their leisure hours?

3. Do *keranis* keep up *reading* habits—if not, why?

4. How far does their knowledge of *English* acquired at School decline in office?

5. How far do *keranis* read the new class of books in *Vernacular literature*?

6. Are *keranis* chiefly of the *khaista* caste or of the Brahman?

7. *Banians* (native) their past and present influence over Europeans, their profits?

XXV.

LANGUAGE.

1. What is the source of that part of the *Vernacular language* which is not of Sanskrit or Persian origin? Has it, like the languages of South India, an affinity with the Tartarian dialects spoken in Central Asia.¹

2. The *dialectal varieties in the vernacular*, how far are they divergencies of pronunciation and spelling, similar to those in the English and Italian dialects—their extent and causes? Are they on the increase or decrease?

3. How far is *Urdu* declining in certain parts of India, as a colloquial and written language? the causes?

4. What influence is likely to be produced on the *Bengali* language by increased intercourse with Central India and the North West?

5. What language is likely to supplant the *Santal*, is it the Bengali, Hindi, or Urdu? Ditto as regards the Asamese?

6. What effect on the structure of the vernaculars is likely to be produced by *English* educated natives?

7. What *idioms* in the vernacular language are most striking in contrast with those of the English and Urdu languages?

8. The language used at *Gour*, had it a closer affinity to Hindi than to Bengali.

¹ Caldwell's Dravidian grammar affords many valuable hints on this subject.

9. What old *Vernacular MSS.* exist among private families? ¹
10. Is the *Musulman-Bengali*, used chiefly by persons who cannot read or write the Bengali, increasing as a dialect?
11. The past and present influence of *Persian* in Bengal?
12. The *boundaries* of the Bengali language in the Midnapur district bordering on Orissa and in Birbhun on the Hindi-speaking districts?
13. The vernacular language, how far in its progress does it illustrate the varying features of *national character*, habits, pursuits, social and mental development? ²
14. Are the educated Bengalis so different from Italians, Poles, or Hungarians, as to have little *patriotic feeling* in favour of their native language?
15. Words in the vernacular having affinities with any Tartar or *aboriginal* language?
16. Illustrations of the language of *Flowers* as used by Musulmans and Hindus?
17. A list of those *vernacular words* not derived from Sanskrit or Persian—their probable origin?
18. Names of places, persons, or things in the vernacular throwing any light on the origin and affinities of the *native race*?
19. *Cant* language used by particular classes? ³

XXVI.

LAW AND SOCIAL STATE.

The laws of a people have a very important bearing on their social development; hence jurisprudence has well been defined, “the law of humanity in society,” and the subject from this point of view has been taken up by the Social Science Association.

1. How far is the new *Penal Code*, as contrasted with the Regulations, likely to affect the social condition of the people and mould their character; and how far is the social condition of the people likely to modify the working of this Code?

¹ Research in other quarters ought to encourage it here—thus we find that the Pushtu, until lately considered a colloquial dialect, had, as Captain Raverty shows, MS. as early as 1417 A.D.

² Language has well been called a map of the manners and science of the people who speak it. Thus the term for a widow, *Vidhava*, showed that all widows were not burnt, so *pat*, a lord, the term for husband, indicated that he ruled.

³ Colonel Sleeman in his *Ramaseema* gives the language of Thugs. We have in Bengal the language of boatmen.

2. How far has the *Panchayat* or native jury system tended to raise the character of the people? how far is it popular? would the English Jury system be more efficient in this respect?

3. The *Income Tax*, its probable bearings on the physical, social, and moral condition of the people?

4. Menu's laws, how far did they influence the masses?

5. The probable effects of making *English* the language of the Courts in its increasing the gulph between the English Judge and the masses? and in leaving the judge and the people at the mercy of the interpreter?

6. The effect on society of the Hindu law of *intestate property*.

7. Which is more favorable to the creation of a middle class and the elevation of the masses, a zemindary, a village, or a ryotwary system?

8. How would a law of *primogeniture* be likely to work in India?

9. Ditto a law like the French law of equal *sub-division*?

10. In what respects is the social condition of the people different now from what it was in the *Vedic* age—in Menu's—in Itam's—in Kalidasa's—in the Musulman ditto?

11. How far has law in India been the offspring, how far the parent of *public opinion*?

12. The working of the *Small Cause Courts* in checking or increasing a love for litigation and in promoting a regard to truth in dealings?

13. How far have native Educational *endowments* made the Pandits indolent by making them independent of their Scholars?

14. The value of village *Municipal Institutions* in preparing a people for self-government? the remains of the old system in different parts of India?

15. The importance to India of *English lawyers in India* having a training—not only in law books, but also in a knowledge of the social condition of the people?

XXVII.

MARRIAGES.

1. Illustrations of the effects of *early marriage* physically, mentally, socially?

2. The causes and consequences of the *expense* of marriage ceremonies?

3. How far do *marriage ceremonies* vary according to caste, social position, etc.?

4. What practices in the *marriage ceremonies* as to length, expense, rites, ought to be discountenanced, what to be continued?
5. Does *early marriage* in India tend to check vice?
6. Is there a marriage in practice among the Hindus corresponding to the *Muhammadan nikka*?
7. How far do marriages take place at a later period among *educated natives*—the effects?
8. Are *Ghataks* (Go betweens) many, their fees,—any ghatok registries extant from Bullal Sen's time, or three centuries ago?
9. The *expense* of marriage among the various castes or classes; are they on the increase or the decrease?

XXVIII.

MISCELLANEOUS.

1. The different modes of *calculating time*, such as by sand, water, the sun, the stars?
2. Is the *Punchayat* much practised now? was it ever in Bengal as much a part of the village system as in Central India?
3. The practicability and advantage of *Mofussil Savings and Loan Banks* for the middle classes in the Mofussil, to promote provident habits and to rescue the Rayats from the Mahajans?¹
4. Is the *cycle theory* for nations, of weakness, vigour, maturity, decay, inapplicable to India?
5. The *emigration* to the Mauritius and W. Indies in its effects on the social condition of the emigrants and their families; on the parties themselves on their return—are many remittances from emigrants made to their families?
6. To what type of the *European character* are the Bengalis likely to approximate—to the English or German, French or Italian?
7. Are not mere *English institutions* as little adapted for India as they would be for France?
8. *Oriental Epistles*, their various ornaments, superscriptions and envelopes?
9. Have cases been known in modern times of the following punishments being enforced—cutting off a Hindu's *tika* (top knot), putting lime on one side of his face and ink on the other side, and leading him about on an ass?

¹ In Birmingham in 1856, 81,000 accounts were opened for one penny and upwards; £4,500 being paid in. Through Dr. Chalmers' influence penny banks were established, fifty years ago in Scotland. Dr. Duncan established in Scotland Savings Banks for deposits of a shilling and upwards, and thirty-two-millions sterling have been deposited by 1,340,000 contributors.

10. *Names*, any change desirable in *Hindu names*; the various modes of giving them? are all expressive? are they ever *changed*? how many different *names* are there of men and of women?

11. *Salutations*, different modes of, any change in the form of in operation?

12. Are *large towns* in Bengal less favourable to morals than the country?

13. *Bazars*, their profits to the proprietors, changes in them within the last 20 years?

14. Are many new *Hindu temples* being built, where and at what cost?

15. *Spitting*, why practised so much by Hindus?

16. The history of the rise of the *old families* in Calcutta?¹

17. What are the subjects of *national pride* with Bengalis?

18. Various forms of *oaths* among different castes; which are considered specially binding?

19. Are dwarfs numerous?

20. *Bankrupts* were formerly compelled to sit bare-headed before a blazing lamp, how long since that was practised?

21. Why do Hindus *count and divide* by 4? does it relate to time, such as 4 weeks, 12 hours?

22. To what extent is the *rise of prices* leading, among ryots and the working classes, to independence of feeling and action, to a desire for education and to increased domestic comfort?

23. Is *dusturi*, or servants' perquisites, in vogue in the same proportion among natives as among Europeans? was it practised in the Mogul time and at different rates according to occupation?

24. Does a *fixed price* for articles exist in any branch of Hindu trade?

25. Is there much *competition* among Hindus? Is the "cheap and nasty" system much practised?

26. Does population increase more in *town* or in the country?

27. *Longevity*, how does it vary in different districts—in *various employments*?

28. Has a variety of *soils* any influence on the character of the people, as low and marshy coasts are said to furnish a sordid, degraded race?

29. How far is there *real tenderness* to *animals* in India? Any places of refuge for lost or starving ones, or old ones?

30. Is *suicide* common in India? among what classes? the kinds? causes? on the increase?

¹ When I was in England 18 years ago, the late Professor Wilson directed my attention to this subject as one of great interest; only a native can write on it.

31. Different kinds of *ordeal* now among the Hindus, the balance, fire, water, poison, chewing rice, boiling oil, red hot iron?¹

32. Twelve instances of English misunderstanding of native practices, ditto of natives mistaking English.

33. When were the natives first called *niggers*?

34. Refute the statement that natives have neither a word for gratitude in their language, nor a sense of it towards Europeans.

35. The advisability of introducing *fountains* and Turkish baths?

36. Any *Mahratta* females settled in Bengal?

37. The causes of the rise in *prices* in the district?

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XXIX.

MUSULMANS.

The Musulmans live *among* the Hindus, but are not *of* them; they even now are in Europe objects of much interest to various nations, and in the middle ages they left in Europe undying memorials of their knowledge and progress in the arts and social life. The Musulmans in *Bengal* read Bengali, but speak a mixed dialect.

1. In what localities are there Musulmans of *Patan* or *Mogul* descent?

2. In what districts have Hindus become proselytes to Muhammadanism—how far by conviction? how far by compulsion? or from other causes?

3. To what extent do the Musulmans differ in their social life, hospitality, kindness to the poor, amusements, *manners and customs*, from the Hindus? do they practise polygamy or sensuality to a greater extent than the Hindus?

4. The number, education, emoluments and influence of *Kajis* and *Mullas* in various localities?

5. To what extent have the *Musulmans* and *Hindus* mutually adopted each other's religious and social practices?²

6. How far have the residence and influence of Musulmans diminished Hindu *superstitions*, as well as indecent and cruel practices?

7. Is not the following Hindu practice of Musulman origin—

¹ The trial by ordeal has been handed down in India from ancient times; it was prevalent in Europe in the middle ages.—See *Asiatic Researches*, Vol. I.

² In Purnea, Hindus contribute to the expense of the Mohurram; while caste has throughout Bengal obtained a complete ascendancy over the Moslems.

writing with the *reed* instead of the *style* or iron pen? other instances?

8. How far have the strictness of Hindu caste and the easy terms on which Musulmans received converts, contributed to *Moslem proselytism*?

9. Is Muhammadanism on the increase? how has it gained so many converts from the *ryot* class?

10. Are the following *sects of Fakirs* in lower Bengal, Benawas, Takyahdars, Jalalis, Madari?

11. Murids—many? their conduct?

12. Many Hajis or *pilgrims*; do many go to *Mecca* from Bengal? by what route? do women often proceed? the effect on them when they return?

13. What line of *trade*, profession or art, are Musulmans taking to?

14. What are the descendants of the Moslem *gentry* doing; are they beginning to apply to trade? do they seek Government employ? their influence?

15. The number and endowments of *Pirsthans*; *Durgahs*? are many offerings made?

16. How far is *Sufeyism* spreading, and among what classes? any secret meetings among them? much asceticism?—their text books?—has the *Vedantic* system influenced Sufeyism in India? how far has Christianity?

17. How far are the *Ferazis* an offshoot of the Wahabees? are they spreading beyond Furridepore? are their influence and numbers on the increase?

18. Are the *Ramzan* and other feasts observed as strictly now as formerly; if not, in what particulars?

19. Do the *Ferazis* practise widow remarriage? what Musulman ceremonies do they reject—is any connection kept up by them with Arabia?

20. The difference between Hindu and Musulman *funerals*, birthdays, marriages, as to the number of ceremonies, expense, popularity?

21. How did *Musulmans* in former days persecute the Hindus—by conferring office and landed property on converts only—by rejecting Hindu evidence in Courts—by bringing Hindu children up as proselytes?

22. Are *Saids* numerous in Bengal? what estimation are they held in?

23. In Musulman *burial grounds*, describe the various monuments erected, the state in which they are kept?

24. In the *marriage ceremonies* are sitting in state—carrying and applying tumeric—measuring for wedding garments, kept up?

25. Describe *Kodali marnat* at the Mohurrum; *Kadami rasal*; *Mui Moborak*.

26. Is the singing by *Derrishes* much practised?

27. Any practical checks to frequent *divorce*?

28. *Circumcision*, the ceremonies and expense attending it in different classes?

29. Is a musket fired at the *birth* of a male child?

30. Hindus or Musulmans, which are stronger believers in witches, ghosts?

31. The numbers, profits, and social position of the Arab seamen and Moguls who come to Calcutta and other ports for trade?

32. Anecdotes or MSS. illustrating the past and present social condition of the Musulmans in Calcutta, Dacca, Hugly, Murshidabad, Pandua?

33. Are drinking habits on the increase? the causes?

34. Are women more secluded among Musulmans or Hindus?

35. Is the attachment of the Musulmans to their religion declining in proportion to the political decay of the Moslems?

36. Is the hatred between Shiah and Sunis lessening? ditto between other Musulman sects?

37. Describe the Musulman ceremonies at birth, circumcision, puberty, betrothal, marriages, funerals, exorcism, as practised now by different classes, and how different formerly?

38. Is there as strict a regard to omens in travelling now as formerly?

39. The effects still remaining of former Moslem rule in Bengali.

XXX.

THE NATIVE PRESS.

This power, though young at present, is gradually rising to a giant's strength; and even Young Bengal is coming round to acknowledge it to be a power, if not for himself, at least for his wife and daughters, who, not requiring to be copyists, do not need to work up a certain amount of China Bazar English; the publication of half a million copies of Bengali works in Calcutta annually for sale cannot be without its effects. It is very desirable to procure manuscript literature, such as ballads, proverbs, songs, family traditions. Of what great value, in an historical point of view to the Rajputs, are the ballads of Chand?

1. The circulation and profits of the following works : *Almanacs*, *Panchalis* or popular songs, tales.
2. Past and present *patrons* of native literature ?
3. The use of *Vernacular Libraries* in making known new publications and creating a taste for reading ?
4. A list of the various *libraries* for natives established in the Mofussil, their origin, success or failure, and the causes ? the classes using them, the kind of books most popular ?
5. A sketch of the history of native *editors*, past and present, of the former editors of the *Bhaskar*, *Chandrika*, *Purna Chandraday*, and *Prabhakar newspapers* in Calcutta ?
6. The native press, how far an index of the *social*, *moral*, and *intellectual* condition of the people ?
7. The recent *copyright* law, in its action on native authorship ?
8. *Ballads*, are there many ? any very old ? how far illustrative of customs, history, morals ?¹
9. The *book trade*, its profits, mode of selling, canvassing, advertising ?
10. *Pictures* of the gods and goddesses, where sold, in what numbers, by whom executed ?²
11. *Female book hawkers*, the number, what class of books do they sell ?
12. The working of the Act against *obscene publications* ?
13. The practicability of procuring a volume of *Anecdotes of native social life* as drawn from their literature ?
14. It has been affirmed that last century the Bengalis had no *moral books*, how far was that true ?

XXXI.

PANDITS.

Pandits once occupied more important positions in social life than they do now. Many anecdotes are still afloat of the wonderful acquisition in Sanskrit lore made by the Tarkalankars and others of former days, of the lengthened period

¹ Ballad literature is not to be despised as an index of a popular mind, as Sir W. Scott has shown with regard to the Scotch, and Bp. Percy with respect to the English ballads. A queen of Denmark, ten centuries ago, had the Danish ballads published — they have lately been translated into English, they are chiefly written by women, and treat of history, and legends. The Guzerat Vernacular Society in its report for 1849 states that one of its great objects was the collecting and copying ancient MS. ballads and tales.

² It is calculated there may be two hundred shops for the sale of these; now Brahmanas and Khaistas come into the field as book agents.

of their grammatical studies, their profound acquaintance with the shastras, and their wonderful feats of memory. Their influence and emoluments are on the decay; the endowments they formerly had, which enabled them to maintain pupils according to the Hindu rule, that the master is to support the scholar, have been in many cases alienated. English education also has called for a more practical and paying knowledge than Sanskrit, though the latter is of the utmost value for philological and antiquarian purposes.

Raja Krishna Chundra Roy of Nuddea was the Meccenas of Pandits last century, and bestowed on them an immense amount of land. Adams, in his reports on education, has given us much information on the position of Pandits in 1835, so has Buchanan Hamilton on those of Behar at the beginning of this century. Though pandit learning is on the wane, still it is to be wished that Sanskrit studies were placed in this country on a proper basis—as a key to the chief Indian vernaculars—as a capital training in Philology—and as a means of throwing a flood of light on the origin of nations: how striking the fact, brought to light by Sanskrit, that the Highlanders of Scotland, the priests of Russia, and the Brahmans of Benares, use radically the same language!

1. *Pandits*—illustrations of their abstruse studies, deep knowledge as well as extensive reading on subjects now little studied?
2. The emoluments, fees, and endowments of *cols* (colleges), and their influence over the pupils in various localities?
3. The various causes that have led to the *decline* of the emoluments, influence, and studies of Pandits?
4. Were *Mithila brahmans* numerous and influential in Bengal?
5. Do *Pandits*, *Purohits*, or *Gurus* gain more emoluments, or have greater influence?

XXXII.

PROVERBS.

Proverbs present a rich field in illustrating the social condition of the people, as is pointed out in Trench's admirable work on the Proverbs.

1. The *origin* of Vernacular Proverbs, how many are modern, how many from the Sanskrit?

2. The *extent* to which they are used, which are local?
3. Their contrast and similarity with Hindi, Urdu, Mahratta, Telugu?
4. Their resemblance to European Proverbs?
5. Proverbs illustrating the moral and social condition of the people.
6. Proverbs throwing any light on the history of the country?

XXXIII.

READERS.

In oriental countries where the masses cannot read, it is very common for the people to assemble to hear one read a book to them, and explain its more difficult passages; illustrations can be seen in the Arabian Nights. Among the Bengali this class of Readers or Reciters is called a *Kathak*.

1. The *Kathaks*; their number, mode of being trained, emoluments and chief localities; are they on the increase or decrease?
2. How far could the system be adopted of employing men like *Kathaks* to read interesting works?
3. Vernacular *lectures* on popular subjects illustrated with diagrams, pictures, the desirableness and practicability of having them?

XXXIV.

RECREATIONS--MUSIC.

Music, since the days of Orpheus, as well as before, has exercised a mighty spell on the popular mind: we know the famous saying "Give me the making the ballads of a nation, and I will give you the making its laws." Sir W. Jones has written well on Hindu music and has vindicated its claims, though Europeans and Asiatics will never agree on this point.

There is a Bengali work on this, but I have met very few pandits that could explain it.

1. The *popular songs* in use, their description, number and influence?
2. An account of the most popular *ballad writers*?
3. Any *English music* likely to be popular in this country?

4. Any men corresponding with the *Bhats* of Rajputana or the wandering minstrels of Europe in the middle ages?¹

5. The numbers, profits of *musicians* who play for hire, their different classes?

6. Are *athletic exercises* as much practised now as formerly?

7. How far do Bengalis *sleep* more than Englishmen?²

8. What *English games* or athletic exercises might be naturalised in India?

9. The advantage of having a *half holiday* on Saturday?

10. *Field sports*, as fowling, fishing, riding, pigeon fancying, kite flying, how far practised?

11. *Gambling*, various kinds of—numbers of gamblers—gains—gambling houses?

12. The mode of spending the *evenings* among educated natives? much *discussion* on politics or religion?

13. Are *feats of skill*, such as balancing a row of water-pots on the head, dancing on poles, balancing, tumbling, rope-dancing, sleight of hand, common?

14. Native *musical instruments*, the various ones, by what classes used? the ones most popular?

15. *Analysis of Vernacular books* on music?

16. *Cock fighting*, bulbul fighting, ram fighting, how far practised?

17. The Hindu notation of music? any music on *European notation*; any counterpoint, describe the various *ragas*; any harp?

18. *Listening to tales*, and riddles of an evening, how far practised?

19. Various modes of *swimming* practised, can any women swim?

XXXV.

SECTS.

Without trenching on theological controversy, there is a wide field in considering the social influence of the various sects of Hindus and Musulmans. Professor Wilson has almost exhausted the theological part of the question in his elaborate work on the "Sects of the Hindus," but there is much to fill up in the social part.

¹ In Behar zillah those *Bhats* rank next to the military tribes, amount to 380 families, most of which have endowments in land. "They are very impudent fellows, and when any one offends them, they make an image of cloth, and call it by their enemy's prototype."

² I mention this as the Bengalis sit up late.

1. How far are the *Vaishnabs* ahead of other sects in elevating the people or women, or in proselyting? have they made any proselytes among Muhammadans? their ceremonies for the initiation of converts?

2. The extent of the *Guru's* power and emoluments now? do they travel far? the greatest number of disciples any have? their visits, instruction, morals? the various kinds of Upadesh they whisper into the ear?

3. The duties, influence and punishment of the *Dalpati*?

4. Is this remark of Wilson correct: "In Bengal the *Lingum* worship has no hold on the people's affections, it is not interwoven with their amusements, nor must it be imagined that it offers any stimulus to impure passions." Lecture I. 22.

5. The *Saktas*, their mystical diagrams, rites, and gesticulations?

6. *Lingamites*, are their priests Jangams? are any Sudras?

7. Was *Sati* practised more among Saktas or Vaishnabs?

8. Who worship Ola Bibi (the goddess of cholera), when did it begin, and in what districts is it observed? ditto of Shitola, of the Karta Bhojas, of Dakin Ray, of Gazi?

9. What sects originating in the Upper Provinces have followers in Bengal, and what Bengali sects have adherents in the Upper Provinces?

10. Is the Tantric system spreading? its social influence?

11. The three leading divisions of Hindu *monks*? how far do they observe caste?

12. Among what sects is *Pantheism* spreading—is it spiritual or material pantheism?

13. The resemblances and differences between *Pantheism* and *Sufyism*?

14. The number of sects among the *Musulmans*? their respective social influences?

XXXVI.

SERVANTS.

1. Do natives keep the same *number of servants* as Europeans in a corresponding rank of life? how do their pay, treatment, work, differ in the service of Europeans, East Indians, Hindus, and Musulmans?

2. The state of *slaves* in former days—their price and treatment?¹

¹ Slavery was once very prevalent in Bengal, and especially in Behar; the Musulmans in the latter place, forbidden by their religion to purchase a freeman, in order to give a sop to their conscience, call it taking a lease of a man for ninety years.

3. The causes that *servants in Calcutta* and other parts in India are said to be inferior to what they used to be—is it that those who govern ill are served ill?

4. How far is the practice of exchanging *certificates* of character carried?

5. *Chuddars* (macemen) their numbers and pay in former days? when did their numbers become less?

6. Anecdotes, illustrative of the number, treatment, and cost of *slaves* in Bengal in former times.

7. How far are the rules of *caste* among servants really such? how far are they an invention for their own ease and profit? (In Madras, the land of real caste, one servant does the work of many).

8. *Ayals*, their castes, enrolments, morals?

9. The moral and social effect of so many servants being separated from their wives and families? is it like the Scotch booth system?

XXXVII.

TRAVELLING.

Though pilgrimages may have conduced to encourage the Hindus to a love of adventure and to season them to hardship, still there is among Bengalis a strong clinging to their native place and their *bhūilok*, and yet Bengalis are found like Jews everywhere in India, but with better effect now than what Hamilton records “of the Calcutta Babus sent to Dinagepore, which is invaded by strangers from Calcutta, most of them rapacious as kites, and eager to accumulate fortunes in order to be able to retire to their native country.” We trust that one of the effects of the railroad will be to lead a different kind of Bengalis to visit Behar, viz., the educated native who wishes to see the remains of the former greatness of his country, as seen in the Buddhist ruins of Behar, the Hindu monuments of Benares, the Moslem grandeur of Agra and Delhi, the beautiful scenery in the valley of the Soane and the Jain buildings of Rajputana, with the wide Champaign of Rewa—we hope this Indian *grand tour* may be considered necessary to crown a book education.¹

¹ From Katamandu to Indore, the Bengali Babu is the copying machine in offices; in Benares alone there are about 7000 Bengalis settled.

1. Do the Bengalis travel more than the *Behar* men? is their love to it on the increase?

2. Do *pilgrimages in Bengal* contribute more to a travelling spirit than in the Agra Presidency?

3. Is much *correspondence* kept up between Bengalis located in the Agra Presidency and their friends in Bengal?

4. How far is *cheap postage* leading the lower classes to a desire to learn to write and read.

5. Different kinds of *lodging houses* for travellers, their various prices—accommodation—are they over crowded—do scenes of vice or robbery often occur?

6. *Railways*, their effects on third class travellers, in lessening caste prejudices—enlarging the powers of observation—promoting social comfort—how far are women availing themselves of them?

7. *News*, the various modes of procuring and publishing?

8. *Planting trees* by the road sides, how far practised in ancient and modern times?

9. The causes leading to natives *emigrating* to the Mauritius and other parts?

XXXVIII.

VEHICLES.

1. The various changes in shape the *palankeen* has undergone.¹

2. How far is it feasible to introduce into lower Bengal the use of the *chka*, which is both cheap and expeditious?

3. *Palki bearers*, in Calcutta—their numbers, mode of life, localities, character, profit—their native country—many from Behar? *Chari wallas* ditto ditto.²

4. *Syces* in Calcutta ditto ditto—were not syces formerly more swift of foot?³

5. The origin of the shape of the present *kiranchis*. Is it taken from old English coaches?

XXXIX.

WORKING CLASSES.

In England, much interest has been taken in the working classes, as the great pillars of the social system.

In India in the *present* state of things, the working classes

¹ Last century they were arched.

² In Berlin, the cab drivers, while waiting for a fare, are to be often seen reading.

³ The author of *Seri Mataherin* writes that they make nothing of following and preceding Englishmen on a full gallop, and that common servants have been seen who would run down a hare.

afford a fine field for education and social improvement, as their improved social condition, the rise of wages, and their wants lead them to feel a stronger desire for education and its accompaniments; to them a knowledge of reading, writing, and arithmetic, is rendered by their daily occupations a matter of necessity, while a little colloquial English would in some cases be of use to them. What they especially need is not a smattering of book English, but a sound vernacular education, embracing the elements of mathematics and manufacturing skill, on the plan of the commercial schools in England, from which, a smattering of Latin has been excluded. How many eminent men have risen from this class, such as Stephenson and Hugh Miller, an encouragement to others; like as in the French army, every soldier is said to carry the baton of field marshal in his knapsack, or in Russia where several millionaires were originally serfs. In Jehanabad a century ago a Musulman tailor founded a sect composed of Musulmans and Hindus, who respect the Koran and Shastras; this tailor composed 18 sacred books in Hindi, and his followers now amount to 20,000. *Kabir*, sprung from a weaver family, was the founder of one of the greatest sects in north India, while among the village gods worshipped in Behar are those who were boatmen, domes, oilmen. Chandra Gupta's maternal grandfather was a barber.

The London Working Men's College, established in 1854, has 270 students in Mathematics, Drawing, French, Natural History; there are other Colleges in Manchester, Halifax, having among their alumni, carpenters, shoe-makers, weavers, tailors, porters. When will Bengal have hers—the working men now can scarcely read. When is India to have the literature of labour—like that of Burns the bard and ploughman—Clare the peasant poet—Hogg the shepherd poet—Cooper the shoemaker poet—Miller the stonemason geologist. Hood's literature of labour and the achievements of mind among the cottage, or "mind among the spindles" suggest many reflections on this.

1. *Weavers*, their numbers, profits, social position, localities; do many read; have many risen in the world?

2. *Tailors*, are all Musulmans?
3. *Shoemakers*, do any become rich? is the prejudice against them declining?
4. *Potters*, why inferior to those of former days?
5. *Dyers*, different kinds and nature of dyes?
6. *Masons and Stone cutters*, are they chiefly immigrants?
7. *Smiths*, the profits and social position of various classes as coppersmith, tinsmith, blacksmith, goldsmith.
8. *Confectioners*, any poisonous matter used in their colouring confectionery?
9. *Bookbinders*, any Hindus, if not, why?
10. *Shopkeepers*, why so many readers among them? what *class in society* do they come from?
11. *Idol makers*, their localities, profits, numbers?
12. *Firework makers*, ditto.
13. *Pansaries, or Grocers*, ditto.
14. Instances of *Revolutions in trade* in this country from change of employment, like that in Europe among weavers, manuscript copyers, coach proprietors?
15. Instances among the working classes of men who have *risen to wealth* or social distinction, or who have educated their sons well?
16. Is the *Shilpa Shastra* in use among any priests?¹
17. Any strikes among the *working classes*?
18. The *middleman system*, its evils?

Among the most thriving trades is that of keepers of tatties, who profit as much by this dirty work as English undertakers do by their other division of it. I have heard of some of those men near Dharamtola bazar, Calcutta, who earn between two and three hundred rupis monthly. In the Congress General of Hygiene in France, 1852, one resolution passed was, "That the instruction of the young in the labouring classes ought to comprise all which relates to the cleanliness of their person and of their dwellings, to the benefits resulting from good ventilation and the evils arising from humidity." There is on the Continent the Association International de Bienfaisance, whose main objects are to bring into relationship all interested in the condition of the working classes, reformatory institutions and popular education.

¹ It is so among certain stonemasons in Behar zillah.

by the internal force of the things themselves, have landed, like the blind men in the story who quarrelled about the appearance of an elephant, in conclusions the most absurd and ridiculous. The story runs thus :— In a certain country, there existed a village of blind men, who had heard of an amazing animal called the elephant, of the shape of which, however, they could form no idea. One day an elephant passed through the place; the villagers crowded to the spot where the animal was standing, and one of them seized his trunk, another his ear, another his tail, another one of his legs. After thus endeavouring to gratify their curiosity they returned into the village, and sitting down together, began to communicate their ideas on the shape of the elephant to the villagers; the man who had seized his trunk said he thought the animal must be like the body of the plantain tree; he who had touched his ear was of opinion that he was like the winnowing fan; the man who had laid hold of his tail said he thought he must resemble a snake; and he who had caught his leg declared he must be like a pillar. An old blind man of some judgment was present, who, though greatly perplexed in attempting to reconcile these jarring notions, at length said :— ‘ You have all been to examine the animal, and what you report, therefore, cannot be false; I suppose then that the part resembling the plantain tree must be his trunk; what you thought similar to a fan must be his ear; the part like a snake must be the tail, and that like a pillar must be his leg.’ In this way the old man, uniting all their conjectures, made out something of the form of the elephant.” The same caution and judgment is necessary to make out something of the form and shape of that huge animal called Hindu Society, from the scattered and fragmentary relations of foreign writers, who see a bit here and a bit there, and assume the nature of the whole. But while these writers are apt to fall into grave inaccuracies and misrepresentations, Native authors are not free from another kind of blemish, though the more harmless of the two, namely, of slurring over important matters as trivial and common. This arises, according to a natural law, from the loss of the power of observation of familiar objects. What can be a more significant proof of this than that, while we behold the most glorious and awe-striking phenomena which the heavens daily present to our eyes, the sun, moon, and the stars in their diurnal course, with indifference and unconcern, the appearance of a stranger in the ethereal canopy, a comet or a falling star, fixes the gaze of millions of wondering spectators, and leads them almost involuntarily to associate their destinies, their earthly happiness and misery with the appearance

of that strange and uncommon phenomenon. Thus it is that while the most important concerns of life, because of their daily recurrence, escape notice and observation, the most trivial novel-ties have an all-absorbing, an all-engrossing interest for the human mind. To writers, therefore, on the concerns of their own nation or family, nothing can be of greater value than the power of discriminating between what is really important and what is trivial, while to foreign authors the power of avoiding hasty generalizations is a gift and a merit of a very high order.

In proceeding to consider the various phases which the domestic economy of the Hindus presents to the eye of an observer, the question suggests itself, what are the several obligations resting on the members of a family, the aggregate of which constitutes that economy, and whence do those obligations derive their sanction? Nature, in her bounty, has implanted in the human mind certain passions and affections, which, as an equal and a common rule for their actions, guide them without distinction of country, sect or religion, towards their happiness and well-being. These domestic affections are the basis of certain duties which, as fathers and sons, mothers and daughters, husbands and wives, brothers and sisters, masters and servants, we owe to each other. By some nations these duties have been codified or reduced to statute law, while by others, though known and practised universally, they are left in the form of mere common or unwritten law. With the Hindus, the love of codification, it seems, was carried to an inordinate length, for the minutest social duties and obligations have been recorded with an unmistakable force and clearness, together with the penalties involved in their violation. The most complete code is that which bears the name of Manu, and which, according to modern researches into Hindu antiquities, was drawn up in the ninth century before Christ. That Code, however, has been considered by some historians, not as a picture of the real state of society at the time when it was drawn up, but as designed to set forth the idea in the mind of the legislator what the state of society ought to be under Hindu institutions. "Its injunctions," says Elphinstone, "are drawn from the model to which it is wished to raise the community, and its prohibitions from the worst state of crime which it was possible to apprehend." Surely, all legislation proceeds to a certain extent upon assumption and the calculation of possible contingencies; but of those contingencies existing society must always afford certain positive indications, for all human knowledge is but experience, and all human foresight a deduction of that experience. If there are no such indications, the contemplation of a baseless fabric is altogether

impossible in the human mind. The Institutes of Manu must, therefore, be accepted as a 'just reflex of the actual condition of the people of ancient India, and though that condition has undergone certain important and noticeable alterations through the several religious and social revolutions, which have from time to time taken place, yet the accord in the social laws, habits, and manners of the present generation with those described in the Code of 2,700 years ago, is in the main so exact that it would appear that Manu still reigns supreme, and who can say that he does not? Are not the rites and ceremonies to which living Hindus still adhere, are not their daily practices at home and abroad, in conformity to the laws of Manu? Are not their hearths and homesteads, their social etiquette, their out-door intercourse with each other, all governed by the laws of Manu? To Manu, therefore, one must look for the solution of any social problems which may arise in connection with Hindu institutions past and present.

Among the domestic virtues, duties or obligations, by whatever name they may be called, which devolve upon the constituent members of a Hindu family, the relative duties of parents and children first deserve attention. To a Hindu father, a son is an object of religious value. He is not only the light and comfort of his eye in this world, but the instrument of his salvation in the next. In the *Dāya Bhāga*, it is said, "since a son delivers his father from the hell called *pat*, therefore he is named *putra* by the self-existent himself." A childless man cannot escape perdition. To die, therefore, without issue is regarded as one of the greatest of all calamities. It is for this reason that the birth of a male child is attended with greater rejoicing and merriment in a Hindu household than the birth of a daughter. In addition, therefore, to natural affection, religion lends its weight in increasing the value of male children. They are, therefore, reared up in the midst of tenderness, affection, and caresses which are carried to such an extravagant length that they sometimes do more harm than good to the objects upon which they are lavished. Hindu parents do not *love* their children; they caress and spoil them. In them they love the trophies of their vanity, the pastime of their idleness, the fancied instruments of a mistaken salvation. Bedecked with pearls and gold, the Hindu child in its infancy contracts habits of pomp and show which in manhood cannot be useful either to himself or to society. The fondness of Hindu parents for adorning their children with gold and jewels is so inordinate that a person occupying a very humble position in society, doing no more honorable business than that of a collecting sizar and earning only Rs 16 a month,

is obliged by social tyranny and convention to buy at his son's *annaprashan* (or the ceremony for initiating the child in rice-eating) at least 20 sicca weight of gold (value Rs. 320), which the neighbouring goldsmith is ready to convert into trinkets for the occasion. It is known of a man who actually raised money to celebrate this pleasing rite by mortgaging his ancestral domicile, the only one he had on earth to put his head under.

A Hindu father's duties to his son are various and multiform, the principal of which are the ceremonial rites. These are the *annaprashan* or the eating of rice, the *churakaran* or the shaving of the head and the boring of the ears, the *upanayana* or the assumption of the sacerdotal thread, and *biha* or marriage, each of these ceremonies involving considerable expense, and which a man's vanity sometimes leads him to give gigantic proportions to, often beyond his means. The obligation of parents to marry their sons seems, however, the creation of the modern *Shastras*, for no mention is made of it by Manu. On the contrary, texts occur in his code which would give a man the liberty and choice of marriage without parental influence. "A man," says Manu, "aged 30 years, may marry a girl of 12, if he find one dear to his heart." It plainly indicates that in the age of Manu, every young man could marry, according to his own sweet will, the object of his choice, without being hampered by parental authority. The same liberty, it appears, was extended on the side of young women. "Three years let a damsel wait," says Manu, "though she be marriageable, but after that term let her choose for herself a bridegroom of equal rank." Further, "if, not being given in marriage, she choose her bridegroom, neither she nor the youth chosen commits any offence." It was not perhaps till Koolinism was invented, at a very recent period of Hindu society, that the valued prerogative of man to marry at the pleasure of his own will was transferred to parental shoulders, which have ever since been doomed to sustain all the burden of their children, even at the risk of supporting them in idleness. Under the present regime, Hindu parents are not only required to maintain their sons and families, but a moral obligation is almost imposed upon them by the tacit consent of society to find adequate provision for them in life, according to their own rank and dignity. Thus, all sense of independence and self-exertion is snapped asunder, and we find in many Hindu families of wealth and rank grown-up young men, who might have been the pride and ornament of their families and their country, withering in sensualism and inanity. The gross dependence of children on their parents, their complete helplessness and incapacity to make their own way, is chiefly characteristic

of the Hindus of this country, whose energies are paralyzed, whose enterprise is cramped by nothing so much as parental fondness and parental government. The views on this subject of one of the most distinguished writers on Political Economy of the day, which may at first sight appear to orthodox Hindus novel and strange, because not in accordance with their pre-conceived ideas, are nevertheless well worthy of their attention.

“The duties of parents to their children,” says John Stuart Mill, “are those which are indissolubly attached to the fact of causing the existence of a human being. The parent owes to society to endeavour to make the child a good and valuable member of it, and owes to the children to provide, so far as depends upon him, such education and such appliances and means as will enable them to start with a fair chance of achieving by their own exertions a successful life. To this every child has a claim, and I cannot admit that as a child he has a claim to more. There is a case in which these obligations present themselves in their true light, without any extrinsic circumstances to disguise or confuse them; it is that of an illegitimate child. To such a child it is generally felt that there is due from the parent the amount of provision for his welfare, which will enable him to make his life, on the whole, a desirable one. I hold that to no child as such any thing more is due than what is admitted to be due to an illegitimate child; and that no child for whom this much has been done has, unless on the score of previously raised expectations, any grievance if the remainder of the parent’s fortune is devoted to public uses, or to the benefit of individuals on whom, in the parent’s opinion, it is better bestowed.”

Mr. Mill’s argument may jar against the affectionate feelings of Hindu parents; but it is still suggestive of a very important consideration, namely, whether the thought of making provision for children, over and above what is necessary to enable them to start in life, should be allowed to act as a dead weight on a man’s capacity and desire to do public good. The Hon’ble Mr. Maine, in his address at the convocation of the Calcutta University in 1865, publicly lamented the want of Native liberality on this side of India, and brought forward in strong contrast instances of Parsee munificence towards public and useful objects. The explanation of this difference between the public spiritedness of the two races may perhaps be found in the importance that is given by the people of this country to founding a family fortune to the exclusion of objects of public benefit. It is not to be understood, however, that parents should be alto-

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gether mindless of making a pecuniary provision for their children, but that such provision should be made within certain defined limits, so that the claims of society upon each individual member for his share of contribution to the public weal may not be overlooked. "In order to give the children," says Mill, "that fair chance of a desirable existence to which they are entitled, it is generally necessary that they should not be brought up from childhood in habits of luxury, which they will not have the means of indulging in after-life." And yet this is a duty which is often most flagrantly violated by those of our countrymen who have terminable incomes—Government clerks and other office-holders who have little or no property to leave. When the children of rich parents have lived, as it is natural they should do, in habits corresponding to the scale of expenditure in which the parents indulge, it is generally the duty of parents to make a greater provision for them than would suffice for children otherwise brought up. But allowing that those children have a just ground of complaint who have been brought up to require luxuries which they are not afterwards likely to obtain, and that their claim, therefore, is good to a provision bearing some relation to the mode of their bringing up, yet it is really no grievance to any man if, for the means of marrying and supporting a family, he has to depend on his own exertions. Hindu parents, by marrying their children at an early age, unduly incur the responsibility of supporting them and their families, thereby giving rise to a system of family dependence, the effects of which were most correctly described by the Hon'ble Mr. Phear at a recent meeting of the Bethune Society. It raises up a body of hangers-on on the bounty of the head of the family, creates a feeling of dependence and servile submission among the receivers of that bounty, and withholds from society the services of many of its members, who might otherwise have added to the labour and capital of the country by struggling for their own means of livelihood. The vanity of marrying one's children is, however, a modern peculiarity of our system, which does not derive its sanction from Manu, and it is therefore to be hoped that it will not be long before this custom, which continues in existence from the pleasing effect it has on the minds of parents, will cease to be countenanced by the more enlightened section of our community, who are themselves heads of families and fathers of children, and who can regulate their conduct, unfettered by custom or prejudice, on the most approved principles of political economy and justice.

• But the most important of parental duties is that of finding a sound, comprehensive, and practical education for one's children,

so that as individuals, social beings, and citizens they may fulfil with honor and credit the great ends of their existence. Education in Ancient India, during the times of Brahminical ascendancy, was confined to the privileged classes alone, namely, the Brahmins, the Kshatryas, and the Vaishyas, or the three great divisions of society—the priests, the soldiers, and the merchants.

The first devoted a life-time under the roof of their preceptor to the learning of the Vedas, and the rites and sacrifices ordained in them. The most rigid discipline and pious austerities were imposed upon the disciples, calculated to subdue their passions and elevate their minds above the grosser wants and desires of human nature. They were thus eminently fitted for the performance of religious ceremonies in all households, and mixed freely with the female members, who prepared clarified butter, milk, and curds, and assisted generally in the preparations for the holy offerings.

The education of the Kshatryas, or the military class, consisted in a knowledge of the use of arms and of the principles of government. A Kshatrya, according to Manu, must excel in the use of arms. He must protect the weak from the strong, espouse the cause of the oppressed and the forlorn, honor women and virtue, and pledge his sword always in the right cause. The Kshatryas were, in a word, the *chivalry* of Ancient India. They faced dangers with unconcern: they endured fatigue and trouble with a cheerful heart, and they dared to do what men will dare when the soft and bewitching eyes of woman gleam along their path.

The education of Vaishyas consisted in a knowledge of agriculture and of the rules of commerce:—

“Let the Vaishya,” says Manu, “having been girt with his proper sacrificial thread and having married an equal wife, be always attentive to his business of agriculture and trade, and to that of keeping cattle.

“Of gems, pearls, and coral, of iron, of woven cloth, of perfumes and of liquids, let him well know the prices, both high and low.

“Let him be skilled likewise in the time and manner of sowing seeds, and in the bad or good qualities of land; let him also perfectly know the correct modes of measuring and weighing, the excellence or defects of commodities, the advantages and

disadvantages of different regions, the probable gain or loss on vendible goods, and the means of breeding cattle with large augmentation.

“Let him know the just wages of servants, the various dialects of men, the best way of keeping goods, and whatever else belongs to purchase and sale.”

Thus, in the age of the institutes of Manu, which intervened between the settlement of the Aryan conquerors on the plains of the Gangetic valley and the complete establishment of sacerdotal authority over the affairs of the settlers, were the duties of each class definitively arranged, and followed with inviolate precision and regularity. Each of these classes of society had its own teachers and preceptors, and the marked boundaries which divided one class from another could not be trenched upon with impunity. The transgressor being tried, convicted, and punished according to the law of the land. The age, however, which is now passing over our heads is the precursor of a social revolution, the inevitable tendency of which is to leaven into one mass the divided interests of the country, to sweep away the traces of those ignoble barriers which divide and disintegrate the great Aryan family into petty sections, limiting and restricting the aspiration of each within certain narrow limits, which are jealously watched and guarded by the defenders of the system of caste. But the force of education has already effected a wide breach through these ancient battlements, and a youthful band, composed of all classes, untrammelled by the associations and prejudices of their caste-loving ancestors, are eagerly pressing forward to establish a commonwealth of their own, where each may follow his avocation according to his own taste and inclination, without being hampered by the conventional rules and usages of a by-gone age. But until this social revolution is an accomplished fact, the evils of a transition state must be meekly borne. The choice of a profession being no longer dictated by the authority of state or religion, young men from all classes whose forefathers were either weavers or *banneahs*, carpenters, braziers or blacksmiths, flock to our schools and colleges, chiefly those that are supported by missionary enterprise, and with high academic honors blooming fresh upon them, disdain to revert to the occupations of their forefathers, and thus, without any definite aim or object before their eyes, sink into the condition of unpractical or useless members of society, swelling at the most the ranks of *krancedom* and accepting the minimum salaries which an overstocked market and an open competition

naturally bring about. The pursuit of knowledge for its own sake is no doubt as valuable to the meanest artizan, who has to depend for his bread upon the sweat of his brow, as to the possessor of a princely fortune, who can cultivate letters and science without being harassed by the cares of gaining a subsistence. But the inequality of condition and rank is almost a natural barrier against mere literary pursuits to the humbler classes, who recruit the ranks of artizans and manufacturers in all countries, and must be set primarily before the eyes of all parents in those classes for the due protection of the interests of their children. The weaver, the carpenter, the brazier, and the blacksmith who send their sons to an English school cannot direct their attention to the study of literature and philosophy without disqualifying them for their own and those other practical professions by which they can earn an honest and independent livelihood, and thereby prove themselves useful and valuable members of society. Our system of natural education is already defective as regards the exclusion of the practical arts and sciences, and the undue preponderance given to the luxuries of literature, which should be reserved alone for the rich and those higher classes who cannot take to any of the handicrafts or those manual employments which are considered the legitimate occupations of the poorer and humbler classes of Indian society, may fairly be regarded as a deterrent element in the social progress of the nation. But rank or social status here is not determined merely by wealth or affluence, which may be the distinguishing marks of a gentleman among other nations. So long as the system of caste survives, the order of precedence will be taken, according to the supposed original division of the human race into classes by divine ordinance. A Brahmin is superior to a gentleman, for his person is sacred, and his occupation the study of the divine sciences. A Kshatrya is a warrior and a protector from ill, and a military spirit is incompatible with, and disqualified for, mechanical employments. The Vaishya, whose profession consists in commerce, will engage himself in husbandry, or attendance on cattle, but will not stoop to any of the manufacturing professions, which are exclusively the business of the mixed tribes, and are therefore considered more dishonorable than agricultural pursuits. A true gentleman in the proper sense of the term comes from the Sudra class. Inferior to the three first tribes as regards social rank, position, and privileges, he is as much above and superior to the mixed tribes as the Brahmins are to him. Among the several families of the Sudra class the Kayasthas are the most pre-eminent, claiming, as

they do, their descent from the five men who attended and content invited from Kanya Koolya. The word *Kayastha* is a title to which the stayer at home from *Kāya Sansthita*.* Hence it is in the house man, a person who does no business, stays at home, and the boon household according to his means and circumstances, he change, but subsistence at the most waits on princes and monarches of her husband an honorarium for the performance of the clerical duties, which courts. Among the Bengal *Kayasthas*, three families. Taught by rank, and eight the second. The rest, comprising her future families, are of inferior rank, and assume titles of strength in whole Sudra tribe. The three first families, who are the heads, and who are the real gentry among the Hindus, are the associations Boses, and the Mittras. The next eight who hold the yesterday had are the families of Dey, Dutt, Kara, Palita, Sen, Singh, and training. Each of these classes is noted for certain peculiarities of which, if which the *Ghuttucks* or Hindu genealogists are loud in praise of the The Ghoses and Boses are the most admired for their superior of social of disposition and overflowing charity; the Mittras are the most shrewd and crooked in their ways of dealing; the Duttas are ridiculed for their jealousy and envy of the position and rank of the first three tribes. The pride of those strong in them all that, except serving their king and the other the in the capacity of counsellors, writers and accountants, they will not follow any of the mechanical professions or handicrafts which are assigned only to men of inferior birth. For instance, the *Kumbhakara* or potter, the *Tantravya* or weaver, are said to be sprung from a Brahmin by a girl of the Kshatriya class. The *Kansakara* or brazier, and the *Saukhakara* or worker in shells, are said to be born of a Vaishya woman by a man of the sacerdotal class. The *Karmakara* or smith, the *Dussa* or mariner, are sprung from a servile man by a woman of the military class. The *Chandala* from a Sudra father and a Brahmin mother, his profession being to carry out corpses, and to execute criminals, and officiate in other abject employments for the public service. The musician, the painter, and the sculptor belong to classes sprung from intercourse between the first and second tribes. Thus employment in handicrafts and manufactures is associated with inferiority of birth, which precludes the purer tribes, Brahmins, Kshatriyas, Vaishyas, and the original Sudras, from such occupations. The consequence of educating all the classes, whether pure or mixed, has been that while the latter, abandoning their own arts and professions, have encroached upon the province of the former, the men who have

* Colebrooke on the Indian Classes.

hitherto monopolized the learned professions to whom caste is dearer than life and who sacrifice its comforts and conveniences at the altar of family rank and pride, are the chief sufferers; while on the other hand the value of mechanical employments from want of labourers in the field has gone up so high that articles of common use are not to be had at even four times their original price.

The duties of Hindu parents to their female children are of a very simple kind. They are to support them till they are married, to treat them kindly, to keep them always in a pleasing temper, to adorn them with jewels, to instruct them in household duties, and to give them in marriage to worthy persons. Under the roof of their parents, Hindu girls are treated with the utmost tenderness for the idea of separation at marriage being always present in the minds of the parents, they are ever watchful of the happiness of their daughters. With his exuberance of fancy, Kalidasa has invested one of these parting scenes with a tenderness and pathos which are as inimitable as they are true to nature. Even the prosaic historian, Mr. Mill, has succumbed to its influence. "The scene," he says, "which takes place when Sacontala is about to leave the peaceful hermitage where she had happily spent her youth, her expressions of tenderness to her friends, her affectionate parting with the domestic animals she had tended, and even the flowers and trees in which she had delighted, breathe more than pastoral sweetness." These affectionate parting scenes occur almost in every Hindu family in which there are marriageable daughters, and indicate the love and affection which their parents cherish towards them. The declaration in Manu, that "by a girl or young woman, or by a woman advanced in years, nothing must be done, even in her own dwelling-house, according to her mere pleasure," does not imply, as is apt to be supposed by European readers of the text, the existence in a Hindu household of unworthy restraints on the actions and desires of unmarried women; they are such only as parents should impose on their daughters to rear them up in virtue and those noble qualities, both of mind and heart, which are a woman's best ornaments. There was a time when education of a very high order was given to our daughters, and which fitted them to hold *Swayamvaras*, at which they were permitted to choose their own husbands after trying them by their own standard of learning. But though the practice of educating their intellect has fallen into desuetude, the moral training which they yet receive under the paternal roof is capable of producing those sweet-tempered and amiable angels who adorn our households. The best proof we

have of the effects of such training is the perfect ease and content with which a Hindu girl reconciles herself to the situation to which she finds herself suddenly transferred after marriage in the house of her husband. Isolated from parents and relatives, and the boon companions of her youth, she does not at all regret the change, but is a picture of humility and submission to the relatives of her husband, and at once contracts that love and affection for them, which are to continue unbroken through her whole existence. Taught by the anxious mother to anticipate, even when too young, her future destiny, the Hindu girl evinces no ordinary moral strength in being able to form new associations and relationships, and to throw her whole life and soul into them, as if the associations and relationships from which she was parted only yesterday had never existed. It is the result of the severe moral training which Hindu mothers give to their daughters, and which, if allowed to combine with a sound and healthy education of the intellect, could not fail to add infinitely to those charms of social behaviour of which they are now the possessors. But if intellectual culture were only an alternative to moral training, it would be far better that no education at all should be given than that a woman should be brought up in learning and letters, devoid of those excellent moral qualities which can alone be acquired under the domestic government to which she is now subject. But intellectual education, under existing circumstances, cannot be so fully carried out as might be wished, owing to the prevalent system of early marriage. In this respect the Hindus have much fallen and deteriorated from the position which they held in the time of Manu, when the marriageable age of their daughters ranged from 12 to 15 instead of from 9 to 10. These early marriages are attended with such a forced maturity, that it is not unusual to see a girl of 12 with a child in her arms. The languor and pallor which succeed such premature development are not only destructive of physical health, but conduce largely to mental decrepitude and decay. The freshness of youth is invaded by the cares of early matronhood, and at the age of 25, when European ladies are mostly spinsters, a Hindu woman is strongly marked with age. The institution of early marriages is however, indicative of a state of society other than that of extreme poverty; for the difficulty of gaining a livelihood is one of the most effective checks on inconsiderate marriages, and is one of the most powerful causes now in operation for restraining the increase of population among the poor in all countries in Europe and America. The capacity for maintaining a wife and family is the best criterion we have of judging of th

condition of a people, among whom such social indulgences are liberally allowed. Blessed with a rich and fertile soil, the Natives of this country can, with very little labour and skill, command a sufficiency of food and the other necessaries of life to enable them to maintain a host of relatives, friends and kinsmen. Hindu parents are anxious to marry their sons and daughters, not merely that they may thereby discharge a duty which they owe to themselves and to their children, but that they may, while deriving an inconceivable pleasure from the play of the affections, secure the honor of the family from the degradation to which prolonged celibacy and its supposed natural concomitants, illegal and immoral sexual unions, may bring upon it. The social reproach, however, would not have been itself so powerful a motive to the celebration of early marriages, if the requisite means and expenditure were not so easily obtainable as they are in India. The checks to marriage and population which poverty brings to bear upon a nation, would have had their full play in this country, but for the richness of the soil and the comparative facility with which a livelihood is obtained.

As regards the filial love of the Hindus, it may be remarked that it amounts almost to blind submission and obedience, which takes away from them all independence of thought and action. It is owing to this excess of filial piety that they cannot stir out of their homes to see and study for themselves distant countries and nations, or do anything that does not lie within a beaten track. Of the respect due to parents, the text of Manu gives the following illustrations:—

“That pain and care which a mother and father undergo in producing and rearing children cannot be compensated in a hundred years.” “Let every man constantly do what may please his parents; and on all occasions, what may please his preceptor; when those three are satisfied, his whole course of devotion is accomplished.” “As long as those three live, so long he must perform no other duty for his own sake, but delighting in what may conciliate their affections and gratify their wishes, he must from day to day assiduously wait on them.” “By honoring those three, without more, a man effectually does whatever ought to be done; this is his highest duty; appearing before us like dharma himself, and every other act is an *upadharna*, or subordinate duty.”

Among all nations, whether wise or uneducated, the honor due to parents is recognized in some form of devotion or other.

But nowhere is a man forbidden to do anything for his own sake, to recognize no other duty than that of assiduously waiting on parents as long as they live, to conciliate their affections and gratify their wishes. True filial love, as the law of nature prescribes it, consists, on the side of children, in the practice of those actions which are useful to themselves and to their parents. It has its origin,—1st, in sentiment, for the affectionate care of parents inspires, from the most tender age, mild habits of attachment; 2ndly, in justice, for children owe to their parents a return and indemnity for the cares, and even for the expense they have caused them; 3rdly, in personal interest, for if they use them ill, they give to their own children examples of revolt and ingratitude, which would authorize them at a future day to behave to themselves in a similar manner. But are they bound to understand by filial love blind submission and obedience, or a reasonable submission founded on the knowledge of the mutual rights and duties of parents and children—rights and duties without the observance of which their mutual conduct is nothing but disorder? To those who have fathers and mothers still living, it is not desirable to suggest any deviation from the course they have been hitherto following, for they have been brought up by those fathers and mothers under a tacit and implied contract that they should obey them in all respects, even in their whims and caprices; but those among us who are fathers of children should do those children the justice which, as educated and sensible men, with expanded minds and liberal hearts, they are bound to render. The rising generation would thus have under their enlightened auspices greater independence of mind and liberty of action than it has been our own lot to enjoy, and would be able to achieve those much needed reforms which their fathers are now barely permitted to speculate upon.

The nature of the conjugal affection of the Hindus next demands notice.

“Conjugal love,” says Volney, “is a virtue, because the concord and union resulting from the love of the married establish in the heart of the family a multitude of habits useful to its prosperity and preservation. The united pair are attached to and seldom quit their home; they superintend each particular direction of it; they attend to the education of their children; they maintain the respect and fidelity of domestics; they prevent all disorder and dissipation; and from the whole of their good conduct they live in ease and consideration; whilst married persons who do not love one another fill their house with quarrels

and troubles, create dissension between their children and the servants leaving both indiscriminately to all kinds of vicious habits; every one in turn spoils, robs and plunders the house; the revenues are absorbed without profit, debts accumulate, the married pair avoid each other or contend in lawsuits; and the "whole family falls into disorder, ruin, disgrace, and want."

As a parallel to this truly graphic picture of the duties of married life, which would apply to all ages and nations, the Hindu law prescribes the relative obligations of husbands and wives in the following words:—

"Married women must be honored and adorned by their husbands.

"Where females are honored, there the deities are pleased; but where they are dishonored, there all religious acts become fruitless.

"Let women, therefore, be continually supplied with ornaments, apparel and food at festivals and at jubilees by men desirous of wealth.

"In whatever family the husband is contented with his wife, and the wife with her husband, in that house will fortune be assuredly permanent.

"Certainly, if the wife be not elegantly attired, she will not exhilarate her husband; and if her lord want hilarity, offspring will not be produced.

"A wife being gaily adorned, her whole house is embellished, but if she be destitute of ornaments, all will be deprived of decoration."

Similarly on the part of the wife, Menu says—

"Him, to whom her father has given her or her brother with the paternal consent, let her obsequiously honor while he lives, and when he dies, let her never neglect him.

"No sacrifice is allowed to women apart from their husbands, no religious rite, no fasting; as far only as a wife honors her lord, so far she is exalted in heaven.

"A faithful wife who wishes to attain in heaven the mansion of her lord must do nothing unkind to him, be he living or dead."

These rules are followed to the letter in every Hindu family. Except by the utterly depraved, women are honoured and adorned in every house. They are the lights of the zenana,

not only casting their halo on us while we are within doors, but exercising a more lasting influence on all our thoughts and actions. They are the tutelar deities to whom we pay all the homage that is due to them. They are in fact the disposers of our social destinies; and we, far from being the cruel tyrants we are sometimes represented to be, willingly submit those destinies into their hands. Really, if one were disposed to draw a picture of conjugal felicity that would approve itself to the taste and admiration of all mankind, he could not select for his purpose a better subject than a married Hindu couple, who are the impersonations of mutual kindness and forbearance, who are the comfort, strength, and source of happiness of each other. But while the scandalous allusions by foreign writers to the condition of Hindu women as one of actual slavery cannot be too strongly deprecated, it cannot, on the other hand, be denied that there is a shady side of the picture, some dark spots which detract in no small degree from the merit and value of the whole. These dark spots occur in the shape of certain restraints on free social intercourse between man and wife. They might be the institutions of a barbarous age. They might have had their origin in certain local peculiarities and customs, but their continuance on the Statute Book and their practice up to the present day are scarcely creditable to those who, holding their women in the highest esteem, suffer themselves to be led by force of habit to outrage their own understanding.

Take, for instance, such an ordinance as this—

“Let no man either eat with his wife, or look at her eating, or sneezing, or yawning, or sitting carelessly.”

Now one of the greatest promoters of domestic happiness is the family board, at the head of which the mistress of the house has a right to sit, to quicken the glow of social enjoyment by her presence. Her exclusion from it by Hindu law may, to some extent, be explained by the share which Hindu women originally had in the cooking of the food and in the serving of it to all the members, including the servants of the house. The law also declares that “a husband is to be revered as a god by a virtuous wife,” and their eating together may justly militate against that law. But in the present advanced state of our society, when the women of the house generally neither cook their own food nor serve it with their own hands, and when the godship of the husband is generally understood to be a mere

figure of speech, the introduction into every respectable Native house of a family board, where a man and his wife with their sons and daughters and daughters-in-law may eat together, cannot fail to develop those social amenities in which we are now so particularly deficient. Female companionship is a desideratum in Hindu society, the want of which every educated Bengali in his heart cannot but deeply regret. As long, therefore, as we do not succeed in removing the existing restraints which prevent women from mixing in the society of men, so long do we not only give a handle to our traducers to charge us with cruelty and unkindness to the weaker sex, but we lend ourselves to the continuance of a system which is at once pernicious, and opposed to our truest aspirations after happiness. The charms of female society are enhanced by nothing so much as music, and it is to be regretted that whilst by almost all the Indian races, the Mahrattas and the Hindus of the Upper Provinces especially, music is reckoned as one of the principal accomplishments of women, it should be forbidden among their sisters in the Lower Provinces. In Ancient India music and dancing were considered as the most necessary accomplishments of women. When the *Pandoos* took shelter during their exile in the dominions of the king of Virata, Arjun offered his services as a music and dancing master, and was immediately introduced by the rajah to the ladies of his house, who were brought up by Arjun within a short time so perfect in the arts of singing and dancing, that the rajah was delighted with their performances. In all schemes of female education now being followed out, the teaching of music should have a prominent place, and when our daughters and our wives are able to sing to us with their charming voices, or to play upon some of our favourite instruments, we shall have a home made sweet, for the want of which we are now only full of vain regrets.

Fraternal love is the love subsisting between brothers, which enables them to establish the strength, security, and conservation of the family. Brothers united defend themselves against all oppression; they aid one another in their wants; they help one another in their misfortunes. The Hindu joint family system, under which brothers live together in the same house, may from this point of view be regarded as a source of strength to the family; while at the same time it is natural to expect that such close associations and daily intercourse will make the family attachments and affections stronger than if they lived separately. But it is very doubtful whether in reality this happy union and concord are invariably attained. It seems more natural to suppose that difference of tastes and tempers, diversity

of aims and pursuits, inequality of incomes, and the consequent unequal distribution of comforts and conveniences, tend to produce jealousy and dissension among brothers. Blessed is that family indeed where the causes of such jealousy and dissension do not exist. But the agreeable result of such an association is an exception rather than the rule, while at the same time it appears more probable that, by living separately, the causes of jealousy and discord are removed, while the natural yearning for brotherly affection and kindness is intensified by absence and want of daily communion. The family strength is not a whit impaired by such separation, for brothers will help each other more earnestly and liberally in wants and misfortunes, than when one is a perpetual burden upon another, in which case the recipient of continual favors, instead of being an object of sympathy, love, or tenderness, is looked upon with feelings the very reverse of those which one brother should entertain for another.

The duties of masters to servants are not clearly defined in the Hindu Shastras, though we can bear testimony to the gentleness, obedience, and faithfulness of Hindu servants in general, as also to the kindness and consideration which they receive at the hands of their employers. There is a just equality between the service rendered and the recompense paid, that is to say, the wages are equal to the labour performed. Besides, there are the extra gains which are not merely tolerated, but acquired under the direct sanction of their masters. These are the presents bestowed on them at festivals and jubilees, not only by the members of the family in which they are employed, but by distant relatives and friends of their masters. The only respect in which the treatment of servants, though intrinsically kind and considerate, has an air of ill usage, is the kind of language used by Hindu masters to their servants. In the first place, their names are purposely corrupted to make them sensible of their state of servitude. Ram Chunder, on accepting service, accepts with it the contemptible abbreviation of his name into *Ramo*, Sham Chunder into *Shamo*, Gokul Chunder into *Goclo*, and similar other corruptions according to the taste and fancy of the employers. Reprimands and threats are also conveyed in indecent and vulgar language, such as one could scarcely use towards another, however low his social position may be, without causing an immediate breach of the peace. Thanking a servant for the performance of a duty is unknown in Hindu society; while every true-hearted Englishman cannot dismiss from his presence any of his menials who has executed an order without a gentle nod of the head, accom-

panied by an utterance of thanks from the mouth. Certainly a politeness of manner is due to servants, however kind you may be to them in other respects: and it therefore ill becomes educated Native gentlemen, who are pioneers of social reforms and models of etiquette and good-breeding, to indulge in the epithets which their unpolished forefathers were in the habit of lavishing on their servants.

Among all the domestic virtues, the practice of economy is one most essential to the preservation and well-being of a family. Economy, in its narrower acceptation, means the proper distribution of every thing that concerns the existence of a family. The idea of saving or accumulation does not necessarily come within its meaning; neither does it imply parsimony or niggardliness. It means the capacity for so distributing a man's income as to be able to meet his own wants and those of his family or dependents with an appearance of completeness in each department of living. In the exercise of this faculty it is not necessary that a man should avoid luxuries and confine himself to the necessaries of life—for luxuries are as essential to human existence, to keep one in cheerfulness and health, in love with one's self, one's neighbours and one's kindred, as the bare supply of the wants of life—food, house and raiment. Certainly that existence would be burdensome, and therefore perhaps not worth having, that would have to content itself with eating the same food, wearing the same apparel, and living in the same house, from the day that its possessor first saw the light of the sun to the day when he ceases to look on it. From the king on his throne to the humblest of his subjects, every unit of humanity has his luxurious comforts and indulgences; and so equally the king and his humblest subject have need of, the exercise of economy in their respective scales of living. That economy consists in the act of being liberal in one kind of expenditure and in being saving in another, for if a man be liberal in diet, he should be saving in apparel; if he be liberal in the hall, he should be saving in the stable; if he be liberal in acts of charity, he should be saving in his sports and amusements, for "he," says Bacon "that is plentiful in expenses of all kinds will hardly be preserved from decay." To apply this principle to a Hindu family, reference has already been made to the extravagant demands upon a man's income or resources, and it has been shown how, under the joint family system, the earning of a single individual is cast upon a dozen idle people, and how, after providing for the wants of each, the saving is applied to the performance of rites

and ceremonies. A child's *annoprashun*, a son or a daughter's marriage, a father's or mother's *shraddh*, either swallows up the scrapings of years or throws a man into irretrievable debt. Certainly in matters that come but once in a way, a man may afford to be magnificent or extravagant, but occasions for unusual expenditure occur so often and at such regular intervals in a Hindu family, that a man cannot be too careful or too scrupulous about spending money on these occasions. He may, if he chooses, for once celebrate his son's or his daughter's marriage, so long as Hindu society may continue to recognize the giving of such marriages as a part of parental duty and obligation, with that rude show and glitter which are considered irreproachable and even meritorious; but when a man has many sons and many daughters to marry, he cannot recklessly indulge a lavish outlay upon each without ruining himself or bringing misfortune upon those very children, upon whom he spent his fortune for no earthly good to them or himself. There are instances of men still living upon whose marriages many lakhs of rupees were spent by their reckless parents, who are now paupers and dependents for their bread upon private friendship and charity. But there are so many other demands upon the resources of a Hindu family besides those for appointed rites, obligations or ceremonies, that they literally swallow up the fortune of a Cressus by their too frequent recurrence and unusual heaviness. The exchange of presents between friends and relatives is a mark of esteem, love, or affection. But who is there in Hindu society who has not at some time or other been made painfully sensible of the real nature of these presents? Are they not *exactions* alike discreditable to those who give and to those who take them? Who that has married daughters has not suffered anguish of heart and vexation of spirit at the approach of those numerous festivals and seasons, when one must do his best, beg, borrow or steal, to send his son-in-law and his host of relatives presents, not according to their own means and competence, but suited to the rank and dignity of the recipients. If considered ineligible, they are received with taunts and derision, which the bearers of those presents are directed to repeat to the sender. Who, again, that has married his son into a family richer than his own has not had to pocket similar insults from the relatives of his own daughter-in-law? The exchange of presents has been so systematized that there are regulated limits to the character and value of each present. One who cannot come up to the prescribed standard is degraded in the eyes of his friends and relatives. But irrespective of the claims of near relatives and friends

to such presents, there are various outside demands which a man cannot avoid, or insufficiently meet, without making himself amenable to social reproach. If you are invited to a wedding either on the part of the bride or the bridegroom, you must send suitable presents in clothes and eatables. If you are invited to a poojah, you must put in your pocket a couple of rupees, a rupee, a half-rupee, or even a quarter of a rupee to present at the place of worship, and you must calculate upon your reception according to the value of your present. It was once the subject of talk in Native society that at a certain respectable Native gentleman's house, the guests were actually treated to dinner in three different styles,—a first class dinner being given to those who paid a rupee, a second class to those who paid half a rupee, and a third class to those who paid a quarter. These interminable presents, which are neither the tokens of friendship nor love, are intolerable bores and nuisances which do not enrich the man who receives them, but make him who gives them poor indeed. Awakened to the folly and extravagance of these expenses, we should consider whether, having regard to those higher demands upon our resources which as kinsmen, citizens, and subjects we are bound to satisfy, we should blindly submit to custom and convention, and do as our forefathers did, or whether we should take lessons from those around us and learn to regulate our expenditure with a juster regard to our means. There are even among the Hindus men of open-handed charity who are exceptions to the rule, but their existence does not in any way palliate or cover the fault of the class to which they belong.

To this cursory review of the domestic life of the Hindus, considered under the principal heads of their relative duties to each other as members of a family living together under the same roof, it only remains to add that, if parents have been warned of the consequences of bringing up their children in habits of luxury which they will not have the means of indulging in after-life; if children have been admonished of their blind submission to the whims and caprices of their parents at the sacrifice of their own independence of thought and liberty of action; if brothers have been reminded of the propriety of living separately, clear of subjugation to the family; if habits of frittering away the acquisitions of labor on vanity, feeding and unprofitable objects have been reprov'd; the warnings, admonitions, and reproofs also point to a model of domestic economy the most perfect of its kind for the people of this country to follow, namely, that presented by their Western brothers, "who are their

own masters and maintainers;" who are the architects of their own fortunes; who spend it at their own will, and upon whom the stroke of misfortune falls singly and individually without involving others in their ruin. If they have risen high in the scale of nations; if they form, as it were, the vanguard of modern civilization; if they are the masters of the sea and the terrors of the battle-field; if they are at the same time the first nation in the peaceful arts; if they are the mould of form and the glass of fashion; if charity beams in their countenance and patriotism glows in their hearts; it is because "every man's aim among them is to stand by himself in the world," to look to his own individual means and resources and no other, and yet act in subordination to the good of all mankind.

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HINDU SOCIAL LAWS AND HABITS

VIEWED

IN RELATION TO HEALTH.

MR. PRESIDENT AND GENTLEMEN,—I purpose to introduce to your notice this evening a subject which I hope will have some interest for the members of this Association. To a medical man, particularly when he is a foreigner, the social customs and habits of the people among whom his lot happens to be cast, are by no means an unprofitable study. To know a disease is to cure it; and as most diseases are local, owing their origin to the peculiar habits, mode of living, and the social indulgences of the patient, it is a duty incumbent upon his medical attendant to make himself familiar with them before he can hope to hit on the right cause of the disease, and to treat it successfully, or at least to alleviate it so far as it may lie within the power of medical knowledge and skill to do. A common idea prevalent among the natives of this country, and that even among the educated and intelligent classes, is that English practitioners are not quite at home in their treatment of native cases, which they think is generally overdone from an imperfect acquaintance with the native constitution, and from a want of skill to adapt to it English Hygiene. Although I do not fully share in this popular belief, yet I cannot altogether reject it as totally undeserving of thought or consideration. On the contrary, the fact that such a notion exists, enhances instead of lessening the obligation under which every medical man, in whatever situation of relative usefulness to the country, ought to feel himself placed, of

knowing for himself, by study and observation, not only the physical and climatic influences which govern health, but those acquired habits, the offsprings of either accident or convention, which grow with one's growth, and strengthen with his strength. It is not possible, in the course of a single paper, to trace *serialim* one and all the native habits and customs which have reference to health, and therefore cognizable by the medical profession. My object is more to suggest enquiry in this direction, than to read an elaborate discourse upon the subject itself. The results of individual enquiries may be thrown hereafter into a common fund, from which the future student of English medicine in India will derive no small help and aid to successful practice.

The Municipal Committee of 1815 for Calcutta circulated a paper of questions inviting information on sanitary points from those able to afford it. In glancing over the printed questions and replies, my attention was arrested by the singular evasion with which one of the most suggestive queries put forth by the committee was met by nearly all the native gentlemen who were consulted. The question I refer to was, "Do you know any native habits prejudicial to health?" Some of the answers were really amusing; while others, far from enlightening the committee, willfully "threw dust into their eyes," by openly denying not only all personal knowledge, but by seriously doubting the existence, of any such habits. There was one of the answers which, though brief, was remarkable for its candour. It was of Baboo Kissen Chunder Dutt. He said, "I consider the following native habits most deleterious to health:—1st, Their mode of crowding a house; 2nd, Their sleeping on the ground-floor; 3rd, Their use of unclean water for drink and culinary purposes; 4th, Their treatment of women after delivery." But to one who has paid a careful attention to the subject, and who has studied native life and habits in all their phases, it will appear that the conditions necessary to health are violated in a greater or less degree according to the social position, knowledge, education, profession, employment, taste and means of our countrymen, in more respects than those included in the four general heads given by Baboo Kissen Chunder Dutt. I shall, therefore, follow the natural division given by recent and eminent physiological authorities of the leading conditions essential to health, namely: ventilation, diet, clothing, drink, cleanliness,

exercise, and innocent enjoyments, and consider, under each head such peculiarities of native character as are indubitably at variance with the laws of health. My remarks, however, will apply only to Calcutta from which my facts and illustrations have been chiefly drawn.

VENTILATION.

It would be unnecessarily taking up your time to discuss at a place like this the well-known principle that a constant supply of fresh and pure air is essential to health. We all know that in order to keep the air in its necessary state of purity, it must be continually changing. The change, according to Dr. Parkes, must amount to at least 2,000 cubic feet per hour per head for persons in health, and not less than 3,000 or 4,000 cubic feet or more for sick persons. Less than this will not suffice to keep the air pure, and even this amount is quite the minimum which must be given.

In a Hindoo household, whether for persons sick or in health, the supply of air is regulated on exactly opposite principles. A man in health may have a little fresh air introduced into his room now and then through bye-ways and apertures; but a sick man, never. His room is hermetically sealed. The chinks and holes resulting from unskillful carpentry are carefully filled up with bits of cotton, paper, or rags, so as to make the entry of external air, or the escape of the internal heated air, literally impossible.

An English physician on his first admission into a native sick room feels anything but an agreeable sensation. His warnings against the consequences of a vitiated air in a strictly close room are received with suspicion, and his injunctions to open out the windows of the sick room, to relieve the patient from the effects brought on by breathing a tainted atmosphere, are but reluctantly obeyed. This *hermetically closed box* of a sick room is the result not only of prejudice against fresh air itself, which native mothers have been taught to regard as injurious to their suffering children, but is a precaution and a safeguard against the intrusion of what are called "evil winds" and "malignant spirits."

•

The windows are closed to keep those winds and all kinds of goblins and hobgoblins out. Every sickness of a child is attributed to the touch of some "evil wind," or of some goblin's breath, and while the doctor is exhausting his *vade mecum*, and inditing endless recipes for the cure of his patient, the ignorant Hindoo mother trusts for the recovery of her child, not so much in the physician's skill, as in the efficacy of the *mantras* which the priest is set to chant daily, to counteract and neutralize the influence of the "evil wind." Thus, it will be observed, that ignorance of the properties of air and superstitious fears are the two powerful influences which an English practitioner will have to combat before he can hope to get a native sick-room well ventilated; and as free ventilation in a sick room, subject of course to certain degrees of temperature, is an important remedial agent, his successful treatment of a case will mostly depend upon his ability to impress the relatives of his patient with its importance.

In ordinary apartments, the arrangements for the induction of pure air are likewise very imperfect. In most rooms in which human beings live or are assembled for a time, the air unavoidably becomes considerably vitiated. The carbonic acid gas expired by the lungs, if free to mingle with the air at large, will do no harm; but if breathed out into a close room, it will render the air unfit for being again breathed, for in such a situation, there cannot be a sufficiently ready or copious supply of oxygen to make up for that which has been consumed, and the carbonic acid gas will be constantly accumulating. "An extreme instance of this case was that of the celebrated 'Black Hole' of Calcutta, where 146 persons were confined for a night in a room of eighteen feet square with two small windows. Here the oxygen, scarcely sufficient for the healthy supply of one person, was called upon to support a large number. The unfortunate prisoners found themselves in a state of unheard-of suffering, and in the morning all were dead but twenty-three, some of whom afterwards sunk under putrid fever brought on by breathing so long a tainted atmosphere."*

I will not go so far as to say that every Hindu house is a little black hole within itself; but it cannot be denied that it

* Chambers' *Information for the People*. Chapter on Health. ¶

is crowded to an extent not compatible with the laws of sanitation, the inmates scarcely occupying a space of more than 400 to 500 cubic feet of air. These family gatherings may be a commendable trait in the native character on account of their tendency to promote family attachments, love and regard for distant relatives; but speaking from a sanitary point of view, the over-crowding of houses is the source of innumerable diseases which in their attack take at once a virulent shape, and are not easily overcome. Considering the size and dimensions of the generality of native houses, they are already ill calculated to afford shelter to the number of people generally found dwelling within them. But when we look to their peculiarity of construction and means of ventilation, the evil seems to be aggravated a hundred-fold. A native house has generally two divisions, namely, the outer and the inner apartments; the former occupy the greater space of the two, consisting of sitting and reception rooms, exclusively for the male members of the household, a hall or *dalan* for the celebration of *poajaks* and festivals, and an open court-yard for *natches* and other entertainments. These apartments are more or less commodious, are more or less airy, according to the means, taste, and inclinations of the owner of the household. But further on from these apartments, and situated on the back of the *dalan*, are the inner apartments, the *vatupoor* or the *zenana*, into which are consigned the females of a Bengalee household, our mothers and our wives, our daughters and our sisters,—in fact all the dearest partners and associates of our social existence. The construction of these apartments is always the subject of jealous scrupulousness. There must be as few windows as possible, and where they cannot be altogether avoided, care is taken that they do not open on a public street or on a neighbour's house, thereby keeping out the sunshine and the wind of heaven as much as possible. But it is not to be supposed that these apartments are exclusively allotted to women. The male members of the household, after enjoying up to a certain hour of night the company of their friends, and what is dearer than all,—their *hookah*,—retire to seek in these apartments the solace and repose which a hot bed, a saturated atmosphere, and a dingy, smoky room can afford. Sleep which is "Nature's sweet restorer," instead of imparting freshness and vigour to one's spirits, brings on lassitude and enervation, which are the predisposing causes of sickness. Cooking-rooms without proper chimneys

and smoky outlets generally form part of these dwelling apartments, in addition to which source of mischief is the *Aústakoor*, or place for throwing the refuse of the cooking-house. It may be easy to imagine the noxious quality imparted to the atmosphere by stagnant water and decaying vegetable and animal matter. It is now generally acknowledged that this noxious quality is in reality a subtle poison, which acts on the human system through the medium of the lungs, producing fevers and other epidemics. The miasmata or exhalations from these cesspools, mixed with intolerable odours, nauseate the most healthy stomach, and derange the most perfect constitution. There are also the odious privy houses, one sufficing for a whole family. They are seldom or never cleared, and are a perennial source of disease and unhealthiness. Some with a view to economy, sink wells underneath their privies, which transmit the filth of one generation to another like an heirloom. It is now also generally known that tanks and collections of water of every kind are dangerous beneath or near a house, because unless their contents be constantly in a state of change, which is rarely the case, their tendency is to send up exhalations of a noxious kind. But to a native house, contiguous to the female apartments, is generally attached a tank in which the women perform their ablutions, wash their cooking utensils, and the water of which they use for culinary and domestic purposes. It is, however, nothing better than a kind of mill-pond into which every kind of refuse is thrown or is allowed to discharge itself, the putrid matter thus collected not being cleared out once for a long series of years, no one dreaming of any harm from it. And yet the noxious air diffused by these means tends to the most fatal effects. The progress of knowledge and the appreciation of sanitary laws are however making a great change in the construction and fitness of native houses. Greater attention is now being paid to ventilation and cleanliness in the new houses which we see are springing up on all sides; but there are yet in the midst of our "City of Palaces," innumerable old-fashioned pre-historic mansions which stand firm upon their bases, though it would have been no loss to the world if the cyclone had swept them bodily into the Bay.

DIET.

Under this head, I have but few remarks to offer, as the food of the generality of the natives of this country is of †

kind which is at the same time nutritious and wholesome, though not quite unexceptionable! The ordinary food of the natives of this country is rice. What potatoes are to the Irishman, rice is to the Bengalee. Those who are very poor eat it with herbs gathered in some fields. The middling ranks eat it with split peas, greens, fish, &c. The rich add a number of other things such as boiled fish, acids, pungent spices, &c. They also fry in clarified butter, potatoes, cabbages, cocoanuts, pumpkins, cucumbers, &c. There are certain sects of Hindus who live exclusively on vegetables, as the Vaishnubs, to whom all fish, flesh and fowl is forbidden food. But with regard to existing restrictions on the use of animal food, Mr. Ward mentions a fact which cannot but excite surprise and indignation among our orthodox countrymen. "Nothing," says he, "can exceed the abhorrence expressed by the Hindus at the idea of killing cows and eating beef; and yet the Veda itself commands the slaughter of cows for sacrifice, and several Poorans relate, that at a sacrifice offered by Vishwamitra, the Brahmins devoured 10,000 cows which had been offered in sacrifice." It may be an interesting enquiry in the abstract as to whether our ancestors were actually beef-eaters; but it is not to our present purpose. All that I can say is that if ever they were, the circumstances which brought about a change and a revolution in men's ideas and feelings regarding cow-flesh fully justified the conclusion at which they arrived; for in a hot climate like this, the free and liberal use of all kinds of stimulating animal food ought to be avoided. Milk itself is a very nutritious food, and, excepting the poor, is used largely by all classes of Hindus. Hindu children are chiefly reared on milk, the average consumption per day being a seer or a seer and a half for every child between 3 and 4 years old. Adults also consume about the same quantity in addition to their ordinary food. Ghee or clarified butter is also an article of immense consumption among the natives of Bengal. It is not only used largely by the rich in their curries, but is eaten raw with boiled rice.

The Hindu Shastras direct that Brahmins shall eat at two o'clock in the day, and again at one in the midnight; but a variety of circumstances have produced irregular habits; these, however, are still considered as the appointed hours for eating by those Brahmins who study the Shastras, who make *poojaks*, and who feed upon the bounty of Soodras

and rich men. But Brahmins and all classes who are in the service of Government, eat once at nine o'clock in the morning, and again at about the same hour at night. These hours, however, are altogether disregarded on holidays, and on occasions of festivity. When a native gentleman invites his friends and relatives to a dinner at his house during the day-time, the hour mentioned is 12 o'clock, or noon-day, but the guests begin to drop in after 1 o'clock, and the dinner is not eaten before 4. These late dinners, therefore, cannot but be attended with the most injurious effects on the health of those who eat them. A Bengalee dinner is quite a different thing from an English dinner. In the former punctuality can never be looked for or enforced, and indeed how can it, when the number of guests may vary between a few hundred and a few thousand souls? Ward mentions that at the house of a Rajah at particular festivals, sometimes as many as 20,000 Brahmins were feasted. The same authority says, that at a *shraud* performed for his mother by Mr. Hasting's dewan, Gunga Gobind Singh (of Jamookandee, near Moorshedabad) the founder of the house to which our illustrious citizen Rajah Pertaup Chunder Singh Bahadoor belongs, six hundred thousand Brahmins were assembled at one feast, and dismissed with presents. These monster dinners are rare in these days, but even the little ones that we have, are causes of innumerable diseases which prevail among the Hindus of all orders and grades. The Brahmins however are a particularly dinner-loving people; certain classes among them are professional eaters, who literally train up their children to dinner-eating. These dinner-mongers, it is said, glut themselves in a most reckless manner, and then fall victims to their most unnatural craving for a surfeit. The Hindu women, particularly widows, are given much to fasting. The high-caste widows regularly fast for two days in the month, when not even a drop of water passes their lips. They take but one meal in 24 hours, and even that they deny themselves on every 11th day of the moon, and on the occasion of almost every important Hindoo festival. It is to be expected that this course of abstemiousness and fasting would tend to fatal effects among them, but the contrary appears to be the truth; for Hindu widows appear to enjoy comparatively greater longevity and freedom from disease than most other members of the community.

The Hindus are a notorious people for eating sweetmeats. They consume no end of *sundest* and *metaye*, which consist more of sugar and less of nutritive matter. Children as soon as they are weaned find in sweetmeats a ready substitute for their mother's milk. They eat them voraciously, and in the end suffer for it. It is no wonder that Bengalee children are so stunted in their growth, so constantly sick, and so easily die out. Most diseases of children are owing to improper diet. If they are not allowed to eat sweetmeats they will take to acids, to tamarinds, sour mangoes and plums, all of which have a tendency to impede digestion and a healthy action of the stomach. Adults also have a predilection for sweetmeats such as have little or no nutritious properties. In fact, it is my strong conviction that so long as the Bengalees are a sweetmeat-eating people, they will never become an improved race in physique. Their diminutive stature, their want of vitality and energy, may be all traced to inadequate nourishment. The chief requisite of health is a sufficiency of nutritious food. The organic constitution of man, like that of all animals, depends upon the principle of a continual waste of substance supplied by continual nutrition. Such nutrition may be obtained from a wholesome dietary, composed of animal and vegetable substances. Climate, however, has a remarkable effect in modifying the rule as to the mixture and amount of animal and vegetable food. The former has most of a stimulating quality, and this quality is greater in beef and flesh in general. Now, the inhabitants of tropical countries are, in their ordinary condition, least in need of a stimulus. Hence, a simple diet of rice and fish curry may be found sufficient for them. But whatsoever vegetable substances a man in a hot climate may choose to live upon, he must not lose sight of the first principle in physiology, that "the continual waste of substance should be supplied by continual nutrition." In the climate of India, if flesh meat is to be dispensed with, its place may be well supplied by milk, rice, wheat-flour, green and dry peas, which supply all the nutritive requirements of the human system. Wheat-flour has more nutritive properties than the common *batum* rice of Bengal. Hence it is that the people of the North-Western Provinces, who live chiefly upon it, are a more robust and healthy race of men than the rice-fed people of the Gangetic Valley. I have drawn up for ready reference a comparative table shewing the principal articles of a native dietary, in their relative proportions of

flesh-forming and heat-giving qualities which, I hope, may be useful to my countrymen in regulating their choice of food.*

CLOTHING.

This division of my subject is easily disposed of. The primitive dress of the natives, in which there are neither buttons, springs, nor pins, is happily suited to the climate of this country, and produces a very graceful effect. Over their loins they fold a cloth, which almost covers their legs hanging down to the tops of the shoes. The upper garment is a loose piece of fine white cloth, without seam from top to bottom, thrown over the shoulders, and, except the head, neck, and arms, covering the whole body. The head is always uncovered unless the heat or cold constrain the person to draw his upper garment over it like a hood. This description of native dress does not, perhaps, gentlemen, tally with what you see now-a-days. Educated Bengal puts on caps and turbans, wears pantaloons and *payjamahs*, and if he does not dabble in an English coat, has at least a substitute for it in what is called a *chapkan*. But all this, gentlemen, is an imitation of the European or the Mussulman dress. The primitive Hindu dress consists of a *dhootee* and a *chadar*, such as Pundit Ishwar Chundra Vydiasagara still delights to put on. In the hot weather, a cotton *chadar* was quite sufficient. In the winter it was simply exchanged for a woollen sheet or a Cashmere shawl. The use of jackets or tailor-made cloth was unknown. Much less were stockings in vogue. But the force of habit and association is such that when Sir Philip Francis first landed in India with his coadjutors in office, he concluded that Hastings must have governed most tyrannically over the natives, as they had not even stockings on their legs, which in his opinion denoted abject poverty and positive distress. Clothing, however, must be regarded in the light of a protection from the extremes of heat and cold, so that the body may perform its functions healthfully and without obstruction. "Keeping this view," says an eminent physiologist, "and also bearing in mind the nature and action of the human skin, it is easy to deduce that clothing should be of such a nature as not to impede the necessary escape of perspirable matter, but to suffer it to pass through

* See Appendix A.

its texture; that it should be of such a non-conducting quality as to confine the heat generated by the blood sufficiently to preserve the activity of the nervous system; and that by its lightness, softness, and pliancy, it should permit the free motion of the limbs." The primitive dresses of the Hindus are admirably suited to a perennially hot climate. But in Bengal we experience such vicissitudes of season, that the loose upper flowing garment is not a sufficient protection against all seasons and all weathers. In the winter, an inner garment next to the skin, and closely fitting the body, is felt to be necessary. Cotton being inferior in its non-conducting qualities to wool, is not a suitable dress for winter. There can be no doubt that flannel is by much the best article for being worn next the skin, as it tends to preserve a more steady equilibrium in our bodies under alternations of heat and cold. In a tropical country like this, however, a loose flowing garment is to be preferred, as offering a free exercise to the limbs, to the precise and the more closely fitting clothing of modern European nations. In this hall, however, some years ago, an opinion was advanced containing an advice to the natives of this country to discard their Oriental garb, and to don the scientific costume of Europe. This opinion, however, was confronted by the *Calcutta Review* of the day in so able a manner that I cannot resist the temptation of quoting its words:—

“ All the innovations which distempered fancy and perverted taste could possibly select, this is without exception the worst, and we sincerely hope will never be accomplished. It is scarcely possible to imagine anything more ungraceful, unbecoming, and destructive of freedom of movement, as well as symmetry of form than the modern European dress, from the unsightly head-gear, for which a quaint quasi-physiological reason was advanced, much at variance with the principle of construction of patent ventilating gossamers, to the various other articles of habiliment, in which the Caucasian races of the 19th century are encased. It would not be difficult to find adequate protection for all the important organs of the body from among the strictly Eastern garments worn in different parts of Hindustan, without resorting to the unsuitable and inappropriate devices of the **Billy Buttons of the Western Hemisphere.**

“Young Bengal is already sufficiently ridiculous in straps and tights. He would out-bloomer the most outrageous of the tasteless innovators of recent times, were the predilection for tail-coats and alarming waistcoats to become epidemic, and the rising generation of Dutts and Sens, like the small tiger in *Punch*, to break out all over in buttons.”

The dress of educated natives, borrowed partly from the Mahomedan costume and made up partly from their own, is quite suited to the climate under which they live, to their business avocations, and their conventional usages. It is just as scientifically adapted to the inhabitants of this tropical country, as the European costume is to the men living in the colder regions of the north.

The dress of the women of Bengal consists of only one long piece of cloth, which, wrapped round the loins, comes over the shoulder, and generally over the head as a hood. The same garment serves equally for summer and winter, and is, therefore, not a sufficient protection for the body in all seasons. It seems remarkable that, while the men have improved their own dress and adapted it to the changes and vicissitudes of season and weather, the women of the country should show no signs of improvement in their dress. The reason is obvious. Living as they do in seclusion, they are conservative to the backbone. A Bengalee lady will not put on a new form of garment, because she had never done it before. To be able to induce her to clothe herself sufficiently and elegantly, the pressure must be brought from without. The male guardians of the household must induce her to feel her position as a member of society and as the companion and help-mate of man. Her duties as a mother are particularly onerous and responsible—the health of her children depends upon her own. If she is careless about her dress, if she unnecessarily exposes herself to cold, if she does not keep herself dry under a saturated atmosphere, and allow a free perspiration to relieve her from the effects of damp, her constitution will naturally be enfeebled, and she will become the subject of a thousand distempers, which, through her, will tell upon the health of her children. That our women are insufficiently clad in all seasons is, therefore, a subject well worthy the consideration of all educated natives. It does not fall within the scope of my present address to discuss the kind of dress which should best fit our women, “affordin^g

adequate protection for all the organs of the body," at the same time leaving her free to perform and go through the whole round of social duties which devolve upon her. The question must be left to the good taste and good sense of that portion of our community who are now interested in the advancement of the social status of our country-women.

WATER.

Water is one of the primary wants of human life, no less essential than air and food. Whether for dietetic or domestic purposes, it has always been regarded by natives in all parts of India as a source of endless convenience. Its importance and uses are so well recognized that a strong religious interest has always been attached to its means of supply. To the principal rivers of Hindustan, a divine origin is ascribed by the Shastras. Bathing in them removes all sin. From the Himalayas descend the Gunga, Saraswattee, Sindhoo, Chunderbhaga, Yumona, Oravattee, Gomutte, Gundakee, Kushikee, Uvantee, and several others,—all of which have a sacred interest in the eyes of the Hindus; but none approaching in holiness to the Gunga or Bhageerutty, the waters of which purify all sin, and send the soul up to heaven. One of the common forms of prayer muttered by the Brahmins while bathing in the river is, "O Gunga; thou art the door of heaven; thou art the watery image of religion; thou art the garland round the head of Shiva; the craw fish in thee are happy, while a king at a distance from thee is miserable." Pure or impure, clean or muddy, stinking or odoriferous, its water, says the Shastras, may be drunk with everlasting benefit to the human soul. A man should not scruple if he found any filth mixed with his drinking water, when that water was drawn from the Bhageerutty, but separate the filth from the water, and drink the latter with a light and gladsome heart. Tank water, or water from artificial reservoirs, is not pure or holy in the meaning of the Shastras, and is, therefore, not usable in religious rights and ceremonies. It may be used for drinking and other domestic purposes, where Gunga water is not available, but the greatest strictness is enjoined by the Shastras for keeping it clear of all impurities. Menu says that a man should not cast into such waters "either urine or ordure, or saliva, or cloth, or any other things soiled with impurity, nor blood, nor any other kinds of poison." Bearing in mind the sanctity ascribed

by the Hindu religion to the water of the Ganges, it is not difficult to understand why the Hindus of Calcutta prefer it to tank water, or rain water, for drinking purposes. Some Baboos of Calcutta do, indeed, get their supply of water from their garden tanks, but their number is small. The largest section of the community, and Hindu women in particular, drink nothing but Ganges water. The purity and impurity of that water has, therefore, greatly to do with the health of the native population of Calcutta. That organic and other impurities in water are prejudicial to health, is not a mere matter of conjecture or surmise, but an established principle founded upon experiment and scientific investigation. At a Meeting of the Society of Arts in London, in 1865, the following striking facts were adduced, which conclusively showed that organic matter in a putrifying state is the worst form of contamination that water can have, and is a prolific source of disease and mortality. About the time of the last epidemic of cholera in London, in 1853 and 1854, there were two rival Water Companies, the one supplying nearly 25,000 houses, and the other nearly 40,000 houses, to an entire population of about half a million. This vast population was living, so far as could be judged, in all respects alike, except as to the one difference of their water supply only. And that difference was that one Company drew its water from high up the Thames, where it was of comparative excellence, while the other drew its water from low down the river, where it was profusely contaminated with town drainage. In the year mentioned, among the population alluded to, there were more than 4,000 deaths from cholera. An enquiry was made, house by house, as to those deaths, and the result showed that in the one set of houses the mortality per 10,000 of the population was 37, while in the other set of houses it was 130, that is to say, the cholera death rate was $3\frac{1}{2}$ times as great in the one set as in the other. Going back to the preceding epidemic of cholera of 1818-19, it was found that the mortality from cholera was about equal in the two groups of houses. There could, therefore, be no doubt that the difference between the two waters in the former case, was the cause of the excessive mortality with one set of houses as compared with the other.

Perfectly pure water is hardly to be found. The impurities exist in one or two ways, either floating, suspended in the form

of solid particles, or in a state of solution. When running water comes upon a loose bottom, it carries the finer particles of sand and clay along with it, and the quicker it flows, the larger the pieces it can keep afloat. When the water comes into a position of perfect stillness, the matter thus floated gradually sinks to the bottom, the heaviest first, and the others in succession. The common practice in India of separating mud and other impurities from water is by putting in a piece of alum or *nermalee* (*Strychnos Potatorum*), which seems to act, by the property it has of coagulating the organic substances, and of causing the others to adhere as dyes to such solid matters as may happen to be in the water. The great bulk of solid matter held in solution in ordinary waters consists of salts; that is, combinations of acids with saline bases. The saline bases are chiefly soda, potash, lime, and magnesia. The most common of these matters is carbonate of lime or common chalk. Carbonate of lime alone is insoluble in water, but it is dissolved when water contains carbonic acid. Another substance of some importance is the chloride of sodium, or common salt, the existence of which in waters makes them unfit for drinking purposes. The water of the Ganges, from its proximity to the sea, contains a large quantity of salt. During some months of the year, when the tides are in their greatest force, the impregnation of saline matter is so perceptible that the water cannot literally be touched with the lips, yet this water is used for drinking purposes throughout all seasons of the year, which cannot but have a most deleterious effect on the health of the native population of Calcutta. And as the water is most salted during the months of the cholera epidemic, it is most natural to infer that this great scourge of Bengal has its origin, in a great measure, if not entirely, in river water, which enters so largely into the native constitution. From a careful analysis prepared by Dr. Macnamara of the river water at four principal points, namely, Fort Point, Cossipore, Pultaghât, and Chinsurah, the following result is obtained, showing the proportion of the saline ingredients in a gallon of 70,000 grams during the cholera months, namely, February, March, April and May, when the water is in its most foul state.

* Soluble Salts.	Febrý.	March.	April.	May.
Fort Point	59·9
Cossipore ...	1·8	7·3	29·4	38·7
Pultaghât ...	1·86	1·93	2·7	5·3
Chinsurah ...	2·2	2·1	2·2	2·4

Speaking of the water from the Cossipore Point, which is about one mile above the Bag Bazaar Canal Bridge, Dr. Macnamara observes, that the water during March, April, May, and June, is largely intermixed with the saline matters of the sea water and the sewerage of Calcutta, and during that time is unfit for human consumption. "The cholera months of February, March, April and May," he remarks a little further on in his Report, "are not otherwise the most sickly months of the year in Calcutta. Must we then not look for some special cause exerting itself in the comparatively healthy months in increasing the number of cholera cases, and do we not find one that will account for the increase in the contaminated state of this water supply at the time?"

But the most injurious of all impurities is the contamination of water by vegetable and animal substances. These are of two kinds—*living* and *dead*. Living organic matter is contained in running streams in large quantities, either as plants or animals, of which some forms are visible to the naked eye, while innumerable others are disclosed by the microscope. But these are comparatively more harmless than dead organic matter which exists in a state of putrid decomposition, and in minute forms of life bred among such impurities. The most obvious and abundant source of this class of ingredients is the sewerage and refuse of towns.

* For a fuller analysis of all the ingredients of river water during the months above-mentioned, refer to Appendix B.

Though we may not know the precise effects of these impurities on the animal system, the single fact of their rendering the water repulsive to the taste and nauseous to the stomach, would be sufficient to prove their unwholesomeness. The practice of letting the sewerage and refuse of Calcutta into the Ganges, cannot, therefore, be too strongly condemned. The water, with the influence of the tides, not only becomes disagreeable to the senses, but is literally impregnated with particles of ordure and other kinds of filth, which make it quite unfit for bathing, far less for drinking purposes. I am able to say, from a very reliable source, that 180 tons of nightsoil are thrown daily into the Ganges at Jackson's Ghaut, which contaminates the water as high up as the Cossipore point. Seeing that the people will drink nothing but river water, it is an act of gross inhumanity on the part of the conservancy managers of the city to persist in their course of emptying into it the whole nightsoil of the town. It is a point which cannot be too strongly urged upon the attention of the authorities, involving as it does the question of the health of between 3 to 4 hundred thousands of souls. River water at particular seasons of the year, particularly in the month of January, becomes clear and apparently free from impurities. Those natives who are able to afford it, keep a store of such water in their houses against unfavourable seasons when the water is most muddy and saltish. But the bulk of the people live on their every-day supply of fresh water, and are thus exposed to the dangerous tendency of its contamination during periods of epidemic cholera.

For culinary and other purposes, the water used by the natives is chiefly drawn from wells and tanks. But the condition of most tanks in the native part of the town is miserable; and their water generally, from the decomposition of animal and vegetable substances, becomes so unwholesome that we cannot safely cook our food with it. We sometimes receive premonitions of their unwholesomeness from the offensive taste and smell which they impart to our cooked food. It is, therefore, of the last importance that there should be interspersed in the native part of the town a sufficient number of good tanks to be able to meet the water supply of the entire population. This subject, however, cannot be summarily disposed of. It should engage the serious attention of *medical men and all interested in the promotion of health among the native inhabitants of Calcutta.*

CLEANLINESS.

Cleanliness is another important requisite for the preservation of health. The Hindus are in some respects a very cleanly people, superior to many ancient nations, and even many modern ones who stand high in the scale of civilization. The Hindu Shastras are replete with laws for the purification of the body. The liberal use enjoined by them of water for purposes of ablution, is sometimes carried to a vexatious degree. A man cannot stir a foot abroad, cannot touch with his hand any part of his body, cannot even sneeze, without being ordained to the necessity of performing some kind of ablution or other. According to Menu, oily exudations and fluids, blood, feces, ear-wax, nail-pairings, phlegm, tears, concretions on the eyes, and sweat, are all impurities of the human frame requiring for their purification an abundant use of water, as recommended by the Shastras. In fact, the impurities of bodies can only be cleansed by water. Besides these constant washings of the face, hands, and feet, and constant sprinkling of water on the human body, total immersion in water at least once a day, before a man says his prayers or takes his food, is strongly enjoined as a religious duty. The effect of such baths from a medical point of view cannot but be highly beneficial to the human system. The use of unclean garments is prohibited by the Shastras. A man is not considered fit for religious or sacrificial duties or competent to attend to any of the usual domestic avocations, until he has put on a clean dress. His domestic appurtenances are also regarded as unclean, until they have undergone some process of washing or purification. The house in which he lives must be rubbed, brushed, and smeared with cow-dung before the occupations of the household could be resumed for the day. His cooking utensils, whether of copper, iron, brass, pewter, tin, or lead, should be fitly cleansed with ashes, with acids, or with water, before they could be again used. The land attached to his house enclosed or unenclosed, is required to be cleansed either by smearing with cow-dung, by sprinkling or by scraping it. It would be tedious to enter in detail into all the social laws of the Hindus for personal and household purification. Those already enumerated abundantly testify to the habits of cleanliness practised by the Hindus from time immemorial in accordance with the letter and spirit of the Shastras. But how far these habits and laws are consonant to modern practical hygiene is a question which should fitly engage the attention of medical

men and sanitary reformers. Ablution is undoubtedly one of the best means of attaining personal cleanliness. Its great end is to keep the skin in a fit state for its peculiar and necessary functions the most important among them being that of perspiration. The human system is subject to a watery secretion, which is sent up through the skin by channels imperceptibly minute and wonderfully numerous. The promotion of the free egress of the fluid is of the utmost importance to health, for when it is suppressed, disease is ready to fall upon some of the organs concerned in the discharge of the water.

The fluid is composed, besides water, of certain salts and animal matters which being solid, do not pass away in vapour, as does the watery part of the compound, but rest on the surface where they have been discharged. If not removed by some artificial means, they form a layer of hard stuff, and unavoidably impede the current of perspiration. Frequent ablution of the body prevents this or any other extraneous matter from accumulating on the surface of the skin, and, by clearing the pores, promotes the free exudation of perspirable matter, to the great relief of the human system.

The native practice of anointing the skin with oily matters before the bath, may be considered as a check to perspiration. But in a hot climate like this, oily anointment has the effect of cooling and softening the skin, and while it does not altogether suspend perspiration, it prevents a copious flow of the watery compound, which cannot but produce exhaustion and prostration of the nervous system. The oil is besides rubbed off in the process of ablution, and afterwards by dry cloths. It is only the ignorant and the poorer classes who anoint themselves profusely with mustard oil, take a dip, and, without letting themselves dry, attend to their avocations, carrying a thick coating of oily substance on their skin. Frequent change of the clothing next to the skin is also a great aid to cleanliness, and may partly be esteemed as a substitute for bathing, seeing that the clothes absorb much of the impurities, and when changed may be said to carry them off. The Hindus have an excellent law on this head. Menu says, "Let no priest who keeps house and is able to procure food, ever waste himself with hunger, nor when he has any substance, let him wear old and sordid clothes." The rich and the well-to-do people change their dress at least twice a day, putting on at every time a fresh suit of clothes whitened by the washerman. • The duties of the washerman are even

prescribed by Menu. ' Let a washerman wash the clothes of his employers by little and little, or piece by piece, and not hastily, " on a smooth board of salmali wood. Let him never mix the " clothes of one person with the clothes of another, nor suffer " any but the owner to wear them." The middling ranks who cannot afford to have their clothes whitened daily by the washerman, have them washed at home in tank or well water, and they wear them after drying them in the sun. The poorest classes and mendicants who have scarcely any tattered rags to put on to their backs, cannot help wearing sordid clothes, but they still soak them in water once a day, putting them on while wet, and suffering them to be dried on their bodies by the sun and their own animal heat.

The Hindu practice of household cleanliness is rather a strange compound of anomalies, for while they will have their rooms cleansed by sweeping, by scraping, and by sprinkling of water, for more than once a day, they will suffer the sweepings, and the scrapings, and the refuse of the house to accumulate, and to putrify under their noses, contaminating the very air they breathe. This may, however, proceed from the imperfect knowledge of the properties of air and malarious matter. The Hindus are very particular about the cleanliness of their cooking-rooms, which they will have every day smeared with cow-dung, it being according to the Shastras one of the several pure things vital to cleanliness. Cow-dung has undoubtedly deodorising properties, and is now used under the sanction of medical authorities for cleaning jails and other public buildings in the Mofussil.

The Hindu idea of cleanliness, however, is associated with religion. Their ablutions, their baths, their change of dress, their household purification, are all parts of a religious system having directly little or no reference to sanitary or hygienic laws. By this I do not mean to assert that the Hindus were ignorant of the laws of public health. On the contrary, their hygeology or hygiene is of a very detailed description, descending to minutie or trifles unthought of in the systems of other nations. Only in a tropical country like this, the causes of disease are so active and numerous in their operation, as to demand the aid of religion to assist in saving mankind from the ravages that would be caused by neglect or inattention to them. Dr. Mouat, in his essay on Hindu Medicine, (*Calcutta Review*, No. 16), very justly observes,

“ that the personal duties, including all operations connected with the toilet and dress, as well as the subject of duties generally, appear to have been carefully inculcated, and enjoined in many respects in a clear and sensible manner, admirably adapted to the moral and social circumstances of the people. Habits of cleanliness and the frequent use of baths and anointing were among the religious duties of respectable individuals, and correctly deemed essential for the preservation of health.”

Dr. Chevers, in his two lectures on the laws of public health, delivered before the Bethune Society, likewise impressed upon his hearers that personal filth was by no means a characteristic of the natives of Hindustan; generally the lowest, and those sunk in extreme poverty, were the only people among natives who were essentially unclean.

EXERCISE AND SOCIAL ENJOYMENTS.

Although exercise and innocent enjoyments are another important requisite for the preservation of health, yet the laws of Menu present a perfect blank in this respect. In practice also, all kinds of manly exercise are avoided; walking, running, fencing, dancing, riding, rowing, skating or swimming, as an exercise for the body or the limbs, is unknown or seldom, if ever, had recourse to, from fear of accidents. The most superficial observer of Bengalee manners must “ know,” says a writer in the *Calcutta Review* (July No. 30 on ‘Bengalee Games and Amusements’) “ that their games and sports are for the most part sedentary. The amusements of a numerous people that do not supply the British army with a single sepoy, cannot be expected to bear a military character. The Bengalee is certainly the least pugnacious animal in the world. The gods did not make him warlike. Possessed of lax nerves, of a feeble body, and of a timid soul, nature has not meant him to handle a gun, or wield a sword. Unlike the horse mentioned in the book of Job that paweth in the valley, and rejoiceth in his strength; who goeth to meet the armed men, mocketh at fear, and is not frightened; who smelleth the battle afar off, the thunder of the captains and the mighty; the Bengalee quietly folds up his arms, smokes his *hookah*, and carefully barricades his door at the approach of a red coat.” Placed as the Bengalee is under the

“fervours of a tropical sun, and indisposed to frequent locomotion, we cannot expect him to be proficient in field sports; his maxim being ‘that walking is better than running, standing than walking, sitting than standing and lying down best of all;’ it would be preposterous to expect him to excel in any sports requiring manly activity. Gentle in his manners, idle in his habits, timid in his dispositions, unenterprising in his thoughts, and slow in his motions, all his amusements and games must be for the most part sedentary.

“The chess, the *pasha* and cards constitute the whole circle of the games of the largest portion of the intelligent and sober part of the Hindu community. They are played in the halls of the rich, the *chandimandub* of the middling classes, and under the shades of trees. The Bengalees are a very sociable and pleasure loving people. Gregariousness is one of the prominent features of their national character. In every village, the people assemble together in separate parties subsequent to their afternoon nap for purposes of recreation and interesting talk; we do not here speak of the lower orders of the people, but of the gentry of Bengal. In the cool of the evening, parties of respectable natives may be not unfrequently seen sitting under the umbrageous *Bukul*, and amusing themselves with chess, *pasha* or cards. Laying aside for a season the pride of wealth and even the rigorous distinction of caste, Brahmins and Soodras may be seen mingling together for recreation; the noisy vociferations and the loud laugh betoken a scene of merriment and joy. The *hookah*, a necessary furniture of a Bengalee meeting place, is ever and anon by its fragrant volleys ministering to the refreshment of the assembly, while the plaudits of the successful player rise higher than the curling smoke issuing from the cocoanut vessel. The games over, they separate for a short time, and when the shades of evening thicken around them, re-assemble within doors, and amuse themselves again with music and cards.”

Turning to the lower orders of the people and the peasantry of Bengal, we find that some of their sports require considerable muscular activity, agility and locomotion. Unlike the indolent and the lazy people of the higher classes, they have their games and gymnastics which call into action the muscles of the higher and lower extremities, improve the carriage of the

body, develop the organs, and impart a general tone of healthiness to the whole system. The most important among their active sports is the *hadu gadu* or *koppatee*. For a description of the game I must refer my hearers to the article from which I have already quoted, in the *Calcutta Review*.

Archery and sling are common amusements among the herdsmen of Bengal. They may be seen in the fields vieing with one another in throwing stones to the greatest distance by means of their rudely made slings. *Danda-gulce* is the bat and ball of the Bengalees. The *danda* is a stout stick two feet long, and the *gulce* stouter still of the size of half a span. The sport resembles the bat and ball in so many respects, that it is scarcely necessary to describe it. It is chiefly played by boys. Young men and old men sometimes join the play by way of diversion, particularly on the day sacred to Saraswattee or the goddess of wisdom.

“Wrestling,” says the Calcutta Reviewer to whom I have just referred you “is by no means uncommon among the peasantry of Bengal. In all seasons, but especially in the winter, they wrestle together on the outskirts of a village. The stadium of the Bengalee wrestlers is usually a small space of ground under a tree, whither the candidates repair in the mornings or evenings. Unlike the athletic in the Olympic stadium who wrestled in the eye of assembled Greece, and had their names heralded forth throughout the length and breadth of the glorious land, the wrestlers of Bengal are unobserved and unapplauded, except by their rustic comrades. The wrestling over, the simple peasants throw themselves into an adjacent tank or brook, wash their soiled bodies, and not unfrequently crown the amusements of the day with a swimming match.”

I shall bring this division of my subject to a close by simply observing that the indolent and sedentary habits of the higher classes of natives contrasted with the active sports and manly exercises of the peasantry of Bengal, afford sufficient explanation of the weak, flabby and shrunken bodily frames of the former, while the latter are in the enjoyment of a robust constitution with almost perfect immunity from the various forms of disease incident to the climate, the soil, the air and water of Lower Bengal.

Gentlemen,—Having noticed the chief requisites for the preservation of health under the leading conditions of ventilation, diet, clothing, drink, cleanliness, exercise and the social enjoyments, I shall now pass rapidly under review some of the more prominent evils peculiar to the Hindu social system which have their origin either in conventional usage, in a code of ethics belonging to a remote age, in domestic habits and manners acquired under peculiar influences.

The treatment of women before and after delivery, is a matter of great importance in a medical point of view. There can be no question that respectable Hindus as well as the lower orders of people treat a pregnant female with peculiar tenderness; but there are so many counteracting influences which superstitious fears and religious ordinances call into action, that the most kindly attentions and affectionate regards shown to her, assume a colour of positive cruelty. When approaching delivery, she is indulged with whatever food she herself desires, or what her relatives consider best for her. She is allowed to eat no end of sour fruits, sweetmeats, and all kinds of rich and heavy food which are given to her from a common fear prevalent among the Hindus, that unless she eats well and to surfeit, her delivery will be prolonged. She is indulged with a variety of food without any regard to its wholesome or unwholesomeness from apprehension of accidents at child-birth. In fact, in the ninth or tenth month of her pregnancy, she eats a death meal or *saad* in the presence of visitors and relatives, her food consisting of all the delicacies which native cookery and the season can supply. When the hour of delivery arrives, she is obliged to leave her own apartments and is removed to a room generally on the ground floor of the house, damp and ill-ventilated, as such parts of a native house generally are. The reason for the change is that a woman after delivery is considered as in a state of uncleanness or moral impurity. All social intercourse with her is suspended for a time, the impurity in the case of a male issue lasting for twenty-one days, and in that of a female for a whole month. None but close relatives of her own sex are allowed to see her in her state of confinement, but at every time they come out of the lying-in room, they are obliged to change their clothes, and to purify themselves by ablution. It is easy to imagine the state of mind of the patient under such circumstances. Deprived of the ordinary comforts of

life, which cannot but be attended with the most serious consequences, she is denied all the sources of mental cheerfulness, companionship and society, at a time when cheerfulness and buoyancy of spirits are most needed in her delicate state of health. The native mode of treatment of women in accouchment is one of peculiar hardship and torture to the patient. Immediately after child birth, the umbilical cord instead of being cut with a sharp instrument, is rudely torn asunder by a piece of bamboo slice, thereby inflicting sometimes a permanent injury on the navel of the infant, and causing irritation which results in convulsions and tetanus which the child is seldom able to stand. In fact, the great mortality among native children immediately after birth is to be ascribed to this practice. A continually burning fire is kept up in the lying-in room even in the midst of the dog-days of April, raising the temperature of the room to at least 110 Fah. heat. Both the mother and the infant are made to lie by the fireside when they are subjected to a course of warm fomentation by the nurse's hand, literally producing blisters on their bodies. But external heat apart, the common mode of promoting internal warmth, is by administering large doses of spicy decoctions and pungent substances to the mother, which literally kill her appetite, and keep her in a state of feverish excitement for nearly a whole year.

The nursing and the nourishment of Hindu children are far from being congenial to a healthy development of their organs. A Hindu mother suckles her child, till it is three years old; she seldom employs a wet nurse, nor is the child fed with prepared food before the expiration of three years. If however before the child attains that age, the mother is pregnant, the child becomes sickly and begins to languish; for the mother's milk is now most deleterious, and the child continues to suck it, weaning being most difficult, as native mothers alone can testify, under such circumstances. The food of children after weaning, as I have already remarked, consists of sweetmeats which contribute little or no nourishment to the system, and are productive of bodily infirmities. Native children go naked till they arrive at their third or fourth year, and are thus exposed at a very critical time of their lives to changes of weather and atmosphere with no small detriment to their health. Native children in their unclad state are little remarkable for their

cleanliness. All their plays and amusements are with clay, brick dust, and ashes, with which their skins are thickly coated, and which their mothers seldom think of washing or rubbing off, ablutions and baths being considered not very healthful for children. Children of school-going age are somewhat better cared for, though in the villages you might yet see the little imps going all inked over for days and days together, without any sign of improvement in their dress or in their person.

The early marriages of the Hindus, besides the many social evils which they produce, are one among the many causes of the general unhealthiness and premature decline of the people of this country. These marriages induce forced maturity on the part of the married couple, the age of puberty being attained in both the cases at a much earlier age than is known in other tropical countries. It is not uncommon to see a girl of twelve with a child in her arms, and a boy father at the age of sixteen. A Hindu woman at twenty-five looks quite old, and is robbed of all the charms and freshness of youth. To these early marriages, we are undoubtedly to attribute the want of physical energy and manliness on the part of the men, and the general appearance of old age in the women of the country, before either of them have reached even the meridian of life.

The removal of the dying to the banks of the Ganges is another social practice of the Hindus, which militate against the laws of public health. This practice so abhorrent to every enlightened human feeling, derives its sanction from religion, and thus places the English medical attendant of the sick in an altogether false position. He feels his hands tied up, and himself powerless to interfere.

The above, gentlemen, is an unvarnished account of my experiences of the state of Hindu society, both as an ordinary member of that society and as a professional man. If time permitted, I could have entered on a minuter narrative than what I have been able to give you. But the subject is too vast to be disposed of in an address of a prescribed length. I shall, therefore, conclude by casting myself on your indulgence, and by thanking you for the kind attention with which you have listened to this imperfect sketch of Hindu social laws and habits viewed in relation to health.

APPENDIX A.

STATEMENT showing the properties of Articles of a Native Dietary.

ARTICLES OF FOOD.		Flesh formers.	Heat givers.	Mineral matters.	Watery & fatty matters
Amylaceous.	RICE	7	78	1	14
	SAGO	4	82	1	13
	ARROW-ROOT AND TAPIOCA				
	POTATOES	2	23	1	74
Saccharine	SUGAR	0	100	0	0
Oleaginous.	BUTTER AND GHEE	0	100	0	0
Fibrous.	WHEAT	13	72	2	13
	<i>Triticum milliccum</i>				
	Jowarce	9	74	1	16
	<i>Sorghum vulgare</i>				
	Bajra	10	73	2	15
	<i>Pennisetia spicata</i>				
	Karghi	12	70	1	17
	<i>Panicum mitiacum</i>				
	OATMEAL	17	69	3	11
	BARLEY	11	72	2	15
FISH	11	7	1	78	
COOKED MEAT	22	11	1	63	
Cereals.	GRAM	19	62	3	16
	Chullar Dhol				
	<i>Cicer aristonum</i>	20	61	3	16
	PIGION PEA				
	Uar Dhol	25	58	2	15
	<i>Cajanus indicus</i>				
	COMMON PEA	21	59	2	15
	Mutur Dhol				
	<i>Pisum sativum</i>	28	56	3	13
	LENTILS				
	Musoori Dhol	24	59	3	14
	<i>Ervum lens</i>				
	VETCH	24	60	3	13
	Khesaree Dhol				
	<i>Lathyrus sativus</i>	22	62	3	13
	CHWOLEE				
	Burbuti Dhol	7	36	2	55
	<i>Dolichos sinensis</i>				
	GREEN GRAM	6	8	1	86
Moog Dhol					
<i>Phaseolus mungo</i>	22	62	3	13	
Mausi Kohi Dhol					
<i>Phaseolus radiatus</i>	7	36	2	55	
GREEN PEAS					
MILK	6	8	1	86	

N B—Flesh formers are Nitro enous matters which supply nutriment and form the oses of the body.

The Heat-givers or carbonaceous food consist of Starchy, Saccharine, and Oleagenous

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IN AID OF
SOCIAL PROGRESS AND FEMALE EDUCATION
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NATIONAL INDIAN ASSOCIATION.

OBJECTS OF THE ASSOCIATION.

To extend a knowledge of India in England, and an interest in the people of that country.

To co-operate with all efforts made for advancing education and social reform in India.

To promote friendly intercourse between English people and the people of India.

THE ASSOCIATION CARRIES OUT THESE OBJECTS BY THE FOLLOWING AND OTHER METHODS:—

1. The publication of a monthly Journal recording educational work and social progress in India, and diffusing information and opinions on Indian subjects.
2. Lectures in connection with the Objects above stated.
3. Grants in encouragement of female education, grants to educational and philanthropic institutions in India, gifts of books to libraries, prizes for schools, &c.
4. Extending the employment of Medical Women in India.
5. Selecting English teachers for families and schools.
6. Help and friendly offices to Indian teachers visiting England for purposes connected with their profession.
7. Affording needful information to Indians in England, supplying them with introductions, &c.
8. Soirées and occasional Excursions to places of interest.

In India there are Branch Associations at Calcutta, Bombay and Madras, which undertake educational work and promote social intercourse between English and Indians.

This Association, which was established by Miss Carpenter, has now existed fourteen years. The Committee desire to promote, by the various practical methods indicated above, increased sympathy and union between English people and the people of India. They therefore request co-operation from all who are interested in India's moral and intellectual progress.

In all the proceedings of this Association the principle of non-interference in religion is strictly maintained.

MEMBERSHIP, ETC.

Subscriptions and donations to the Association to be paid to the London and Westminster Bank, 1 St James' Square, S.W. ; to FRANCIS WYLLIE, Esq., Treasurer, East India United Service Club, S.W. ; to ALAN GREENWELL, Esq. (Bristol), Treasurer, 8 Alma Road, Clifton ; or to Miss E. A. MANNING, Hon. Sec. Subscriptions are due January 1st of the current year.

A payment of ten guineas or of Rs. 100 constitutes the donor a Life Member; an annual subscription of 10/- and upwards constitutes Membership. Members are entitled to receive invitations to the Soirées and Meetings of the Association, and the monthly Journal.

The Journal may be subscribed for separately, 5/- per annum, in advance, post free, by notice to the Publishers (London, KEGAN PAUL & Co ; Bristol, J. W. ARROWSMITH) ; and it can be procured through Booksellers.

In India the Journal may be obtained from the Secretaries of the Branches.

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NATIONAL INDIAN ASSOCIATION.

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FIRST WORDS.

THIS *Journal*, as our readers are mostly aware, has two main objects:—1. To spread a sympathetic knowledge about India in England. 2. To encourage those who are working in India on behalf of individual development and the reform of hurtful customs. We wish to refer specially on this occasion to the second object, and at the beginning of a new year to indicate again our position in respect to the reforming tendencies which with increasing energy are now moving Indian life and Indian society.

No one who studies India in the present day fails to realise the invisible battle waging between a modern and an ancient civilisation, which almost within a hundred years have been there brought face to face. The conditions have been such as to make a conflict inevitable and also momentous in results. A collision may be said to be taking place in every College and School, in every city and town, in every educated household, and it even reaches the home of the

poorest peasant. Its issues have to do with the foundation of life. It affects religion, social organisation, intellectual opinion, character, ideals and habits. On the one side is the piercing force of Western thought and influence, penetrating all departments of being, on the other the massive strength of Oriental staidness, bulwarked by the innumerable natural supports of a dominating power which can count its age by centuries. The noiseless contest goes on from year to year, imperceptible, except through the altered positions of which it is the silent cause.

Within the limits of the scope of the National Indian Association, that is, in regard to education and social reforms in India, it is striking to observe the present variety of opinion and action in India owing to this continual conflict as compared with times not long past. Even for boys Western education was once met by firm family opposition; that of girls, in any but the narrowest sense, was considered unquestionably wrong and of evil boding; the laws of caste, more rigid than in antiquity, weighed as an iron chain on individual ideas and impulses. That state of things still exists, nearly in the same degree as formerly, in very many parts of India; but practical questions are now almost everywhere raised which never needed answers before; and points have been conceded which the forefathers of present Brahmans would have indignantly refused to yield. In regard to education, early marriages, the treatment of widows, travelling, the zenana, and other stirring matters of discussion, we see no longer an unbroken line of agreement, even among the orthodox party, while the circle of those who have abandoned the traditions of the past continually enlarges and strengthens.

There is, we think, some satisfaction in the fact that the contending parties in this great struggle are both so strong.

The form of civilisation of every people depends mainly on the mental and moral characteristics of its members, working under the influence of their outward surroundings, and of the vicissitudes of their history. A new system suddenly superimposed cannot have the natural and rooted growth which is the basis alike of the strength and of the grace of national institutions. In a process so speedy too, the useful elements become extinguished with the worthless, and a needlessly absolute break is made with the form of civilisation which it is sought to displace. Besides, such an effort seems pretentiously to assume that perfection has been attained by the supporters of the more modern form; its unsolved problems are kept out of sight, and it is placed in a seat of pre-eminence the right to which it ought modestly to disclaim. There seems then no reason to wish that the present metamorphosing struggles should be short, nor, indeed, to desire that an impatient Western civilisation should ever have a complete victory over that of the grand and dignified East.

Practically, and for individuals, questions of social reform in India have the most puzzling aspect. In this *Journal* we have always expressed sympathy with those pioneers who make changes, not for the mere sake of change, still less for the tempting sake of personal interest and advantage, but because they believe that certain true principles are involved in their reforming aims. In regard to education, such workers recognise the existence in every human being of faculties and capacities which a strictly repressive system ignores, and would thus give advantages of training fitted to secure a healthy development, and to prepare each one to be as useful as possible in his line of life and duty. In attempting to alter certain social customs, they would do away with the artificial hindrances which affect individual position and activity; hindrances which, as it were,

make seeing, hearing, and speaking beings blind, deaf, and dumb. They thus desire to secure for Indian society fruitful aid from its previously less valuable members, and to increase the moral welfare of those concerned. But it must be extremely perplexing to know how to take the initiative in these matters. It must be difficult to decide where to be active and where passive, difficult to weave in the good that is old with the good that is new, difficult to judge how soon to begin to carry out new plans, very difficult to reconcile the claims of family and social bonds with aims which in the abstract look right and beneficial. For each individual the path of duty must be one that needs constantly recurring consideration. The sympathy of onlookers may be justly claimed even by those who mutually differ on many points, if only the standard of these workers rests on high principle, and if instead of merely expending "lakhs of words" they endeavour, first of all, earnestly to improve the corner of life, which it is their personal responsibility, partially at least, to regulate.

We desire to make our *Journal* increasingly helpful to the reformers who in this period of contending forces and of transitional phases of development work steadily in the spirit we have indicated. As before, we shall this year willingly report the experience of those who are unselfishly labouring to advance sound education, and to spread a healthy culture—experience which is likely to be of great use to others. Opinions and suggestions founded on accurate knowledge will also be always welcome, and we should like to be informed as to institutions connected with the old lines of civilisation, which, no doubt, are often thrown into the background by the prominence of more modern systems. We intend to supply each month a short account of some European institution or movement which it may prove interesting to workers in India to study and adapt, though actual imita-

tion ought to be out of the question. We shall also begin next month to insert occasional short notices of books published in England, such as if better known might prove serviceable to those concerned in education in the East. Moreover works on Indian subjects will be referred to regularly for the attention specially of our English readers. Meanwhile we shall at any time be glad to be told of other ways in which the *Journal* may be made increasingly useful.

We earnestly trust that much solid progress will be made in the year which is beginning, and that the great conflict may be carried forward by wise and vigorous efforts till "every form of wrong," but only of wrong, has been patiently assailed—"Never hastening, never resting!"

ADMINISTRATION OF TRAVANCORE.

A brief account was given in this *Journal* about a year ago of the first year's administration of Travancore under a new Maharajah and a new Dewan. Mr. Ramiengar's report for the Malabar year 1057, which ended on the 14th August, 1882, shows the working of the changes introduced last year, and describes the inauguration of another series of important reforms.

The rainfall was again below the average, and the means of the ryots having been reduced by two successive adverse seasons, the collections of land revenue were very unsatisfactory. Nearly a tenth of the assessment on rice lands had to be remitted on account of waste and withered crops, and Rs. 229,311 out of an aggregate demand of Rs. 1,826,765 remained uncollected. Of the old arrears of Rs. 379,388, the greater part remained outstanding, Rs. 30,763 having been remitted and only Rs. 23,033 collected. Better results may perhaps be hoped for during the year which has just closed, as the S.W. monsoon in June, July and August, 1882, was unprecedentedly heavy, but in the northern districts the immediate effect of this downpour was disastrous to life and property.

The following statement shows the income of the Travancore state during the last two years :—

	1880-81	1881-82
	Rs.	Rs.
Land Revenue	1,655,257	1,605,783
Salt	1,495,620	1,401,337
Tobacco	795,211	746,930
Miscellaneous Revenue	448,896	505,013
Customs	431,937	396,463
Judicial Fees, &c.	311,949	298,134
Cardamoms, forest produce, &c. ...	369,067	255,335
Arrack and Opium	200,714	204,121
Timber	109,775	196,893
Interest on Government Securities ..	212,887	159,000
Registration of Assurances	122,431	107,164
Arrears of Revenue	29,123	28,624
Post Office	20,974	20,166
Total	6,203,841	5,924,963
Balance as per last year's account ..	5,448,182	5,274,348
Grand total	11,652,023	11,199,311

It will be observed that there is a falling off under every head except three, viz. : Miscellaneous Revenue, Arrack and Opium, and Timber. The decline of land revenue has been accounted for. The sales of salt were slightly in excess of the sales of the previous year, but the selling price has been lowered by eight annas a maund in pursuance of the reduction made in British India, and a considerable reduction in the annual salt revenue is anticipated as the result of this measure. The quantity of salt manufactured was 2,320 garces, against 2,841 last year, and this was supplemented by 2,039 garces imported from Bombay. The reduction in the salt revenue may perhaps hasten the elaboration of the measures necessary to make Travancore independent of Bombay as regards the supply of salt, which were referred to as under consideration last year. The reduction in the duty on tobacco resulted at the time in a large quantity of this article being cleared from bond, and as this was not all sold the quantity withdrawn from the bonded warehouses has been reduced this year, and the revenue from this source has been affected accordingly. The effect of two adverse seasons is also seen in a decrease in the duty on exports and in the price realized by the sale of cardamoms. A large increase of

revenue may be looked for in future from what is perhaps the least desirable source—the Abkarry farms, the triennial leases of which were expiring, having when put up to auction realized an increased annual rental of nearly a lakh and a quarter. The decrease in the interest on Government securities is not explained in the report. On the whole the revenue was Rs. 278,878 below that of last year.

The aggregate expenditure was Rs. 142,347 below that of the previous year, as shown in the following statement :—

	1880-81	1881-82
	Rs.	Rs.
Public Works	1,404,489	981,827
Subsidy to the British Government	810,652	810,652
Huzur Cutcherry and other Civil Establishments	598,934	585,244
Religious Institutions	574,521	574,998
The Palace	548,535	543,720
Cost and charges of goods sold, &c.	492,790	475,267
Charitable Institutions	326,518	331,151
Contingent charges	290,238	294,354
Police Establishment	161,659	205,575
Sexennial ceremony	14,641	200,050
Pensions	175,186	185,068
Education, Science and Art	183,696	184,822
Judicial Establishments	172,543	177,507
Census	26,218	..
His Highness the Maharajah's tour	167,614
Anniversary of the demise of the late Maharajah	63,803	..
Nair Troops	185,042	167,583
Elephant and Horse Establishment	95,238	126,518
Medical	103,265	96,838
Registration of Assurances	53,890	48,341
Post Office	30,221	39,162
Pokuvaravu Department	60,657	23,251
Conservancy	4,939	15,786
Total	6,377,675	6,235,328

There are two exceptional items in this list. The Moorajepam, a ceremony which occurs once in six years, and towards which a small sum was advanced last year, was celebrated this year, and the Maharajah made a tour through the Madras Presidency, Bombay and Upper India. The full expense of this tour does not appear in the accounts, as the Maharajah defrayed all expenses on account of religious ceremonies, offerings, presents, purchases, &c., from his private purse. If it had not been for these two exceptional items the revenue,

small as it was, would have more than covered all the expenditure, although that expenditure now includes increases in various departments, due to the reforms which were introduced last year. The revision of the judicial and police establishments, the reforms in the Post Office, the increased attention given to sanitation, and the reorganization of the body guard, have all entailed some expenditure, and in some instances burdened the pension list with charges which may continue for some years. On the other hand there was a large reduction in the expenditure on public works, mainly arising from the fact that the Warkully tunnels and various special buildings in the palace and elsewhere had been completed, or nearly completed, in the previous year, but also partly due to the fact that the progress of certain works was impeded by the heavy floods already referred to. There is also a large decrease in the Pokuvaravu Department. This department was started in the latter part of 1879 for the purpose of preparing a complete register of the landholders of the State, which was considered a necessary preliminary to the passing of an Act for the collection of arrears of land revenue. It comprised 856 public servants and 1,144 process servers, and it was originally supposed that the work would be finished in a year at a gross cost of Rs. 70,000, or, deducting Rs. 42,000 to be realized by fees, at a net cost of Rs. 28,000. The working of this department was one of the first things which attracted Mr. Ramiengar's attention. He found that out of 547,295 applications for transfer of registry only 57,890 had been disposed of in sixteen months, and that at this rate it would take twelve more years to dispose of the remaining applications, while the cost would be about 12 lakhs instead of the small sum originally estimated. Moreover, as in the natural course of things, lands must continue to change hands, the transfers of these twelve years would then remain to be dealt with, and the department would never overtake its work. He was also impressed with the inexpediency of placing large quasi-judicial powers for the adjudication of important rights of property in the hands of a set of illiterate, irresponsible and professedly temporary officials. Under these circumstances it was resolved to abolish the department and to entrust the work to the ordinary village and Taluq establishments pending the introduction of a revenue survey and settlement. On the whole the accounts of the year show a deficit of

Rs. 310,365, and the balance in hand at the end of the year is reduced from Rs. 5,274,348 to Rs. 4,963,983.

- The value of the exports, in spite of some advance in the important item of coffee, fell from Rs. 8,413,698 to Rs. 7,590,223. From some unexplained cause the trade in this article with Bombay seems to have been diverted to Colombo. On the other hand the value of the imports rose from Rs. 5,160,912 to Rs. 5,431,215, mainly owing to the demand for grain occasioned by the adverse season, and also to an increasing demand for thread in preference to piece goods, apparently due to increased activity among the native weavers.

The most important event in the Public Works Department has been Colonel Mead's investigation of two great projects for improving the irrigation of South Travancore. The one known as the Perinjani Reservoir, and on which upwards of Rs. 70,000 has been spent for a mere preliminary investigation, is condemned as based on insufficient information, and is virtually abandoned for the present. The other special project which "has for its object the utilization of the waters of the Codyar by throwing them into the Paralayyar by means of an ancient 40 feet high and a channel 12½ miles long through a most difficult country" would cost at least six lakhs of rupees, and its expediency cannot be decided on without definite information on the quantity of water available in the Codyar. Colonel Mead's general conclusion is that there has been no material improvement in the river channels and tanks of South Travancore during the last hundred years, and it has been resolved to at once put in hand certain minor but important works, which with some modifications have been approved by him. As a native officer of experience has been now entrusted with the repairs of tanks and the supervision of the distribution of water for irrigation, it may be hoped that a gradual amelioration will be effected in works on which the prosperity of the agricultural population is so largely dependent.

The reorganization of the Police Force on the Madras system excited much jealousy and sullen opposition on the part of the subordinate officials, who under the old *régime* were invested with revenue, magisterial and police functions.

- In some places some of the old police refused to join the new force, and at Alleppey the whole of the old police resigned in

a body, and had to be replaced by an entirely new set of men. The infusion of some new blood into this body was of course desirable on many grounds. Three experienced inspectors, and nine head constables were obtained from the British and Mysore services, and some appointments in these grades were bestowed on graduates and undergraduates, who were seeking employment in the public service. Even in the lower ranks the number of men who have received some education is larger than it is in the Madras police, the proportion of educated men in the entire force being 80 per cent. in Travancore against 67½ in Madras. It was not to be expected that this untrained and undisciplined body would get into good working order in the first year. Departmental punishments were numerous and frequent, and a want of discretion was shown in making arrests, the per centage of convictions being only 36½, but the superior magistrates all consider that the new system is a great improvement on the old one.

The entire judicial machinery has been reconstructed on the lines indicated last year, with the exception that village courts have not yet been established. The result of the separation of the police from the magistracy, and the adoption of the British Indian Penal and Procedure Codes is a marked reduction and simplification of the work of the several courts, and an improvement in the administration of criminal justice generally. The changes made in the civil courts have also on the whole worked well. The moonsiffs, although the number of their courts has been reduced from nineteen to eighteen and their jurisdiction has been enlarged, have done more work and got through their cases more rapidly than in the previous year. The zillah judges, whose number has been reduced from fourteen to nine, have not as yet been equally successful, and the work of two of them in particular is the subject of some unfavourable comments. The addition of two judges to the bench of the high court has rendered possible the deputation of a judge to report on the working of the zillah and moonsiffs' courts, and the result has been the submission of a scheme for the reorganization of the ministerial establishments, which is however still under the consideration of the high court.

The reforms elaborated last year in the Judicial system have been followed up this year by reforms in the Revenue Department. The existing arrangements are described as

even more primitive and unsatisfactory than in the judicial branch. Sooner or later there must be a systematic revenue survey and settlement; and a revision of the garden assessment is a still more pressing necessity, because an immense mass of plantations which have come into existence since the last assessment of the gardens upwards of forty years ago is unfairly exempt from all taxation. The first question dealt with has however been that of placing the revenue establishments on an efficient footing, which has been effected by replacing a host of ill-paid and inefficient officials by a smaller number of fairly remunerated men. Travancore is divided into 31 revenue taluqs, with an average area of 217 square miles, which is about one-third the size of an average taluq in the neighbouring districts of Malabar and Tinnevely, but it has not been deemed expedient to reduce the number of taluqs at present, because under the existing system the Government dues are received partly in kind and partly in money, and also because the tahsildars are burdened with onerous and multifarious duties in connection with the maintenance of religious and charitable institutions, the management of which forms no part of the duty of revenue officials in British territory. The tahsildars in Travancore have always been underpaid. At one period their salaries ranged from Rs. 28 to Rs. 50, but in those days the prices of the necessaries of life were very different from what they are now, and the standard of attainments and public morality was also very different. The existing scale was of course much higher, one tahsildar receiving Rs. 120, six Rs. 100, and the rest about Rs. 71, but under the new scale there are six tahsildars on Rs. 150, ten on Rs. 125, and fifteen on Rs. 100. The tahsildar's immediate assistant is styled the head sumprethy. This officer has now been placed in a position analogous to that of the taluq sheristadar in the Madras districts, having charge of the treasury and being responsible for the preparation of accounts and revenue returns, as well as exercising magisterial functions in the absence of the tahsildar, and his remuneration has been raised to Rs. 40 in the first class taluqs and Rs. 35 in the others. Other changes, which it is unnecessary to specify, have been made in the lower grades, but the general result is that although 52 men have been got rid of, the cost of the 31 taluq establishments, exclusive of the tahsildars, has been raised to Rs. 7,439 per mensem, or

Rs. 2,256 above the previous cost. The revenue and magisterial establishments of the four divisional officers, who are styled peshkars, have also been revised, and the number of employes reduced from 148 to 95, but although the position of those who have been retained has been greatly improved, there is a saving of Rs. 142 per mensem. On the whole however the changes made in the revenue establishments involve an increased cost of Rs. 39,948, against which has to be set the reduction of Rs. 67,836 by the abolition of the Pokuvaravu establishment.

Education is making steady progress. The most important institution is the Maharajah's College, Trevandram, to which are attached a High School and a Preparatory School. The following figures show that the number of students in the college classes are increasing:—

	1880-81	1881-82
College	123	136
High School	578	575
Preparatory School	230	231
Total	931	942

Fifteen pupils passed the B.A. examination against twelve last year, nineteen the First Arts examination against eleven, and forty-one the Matriculation examination against forty-five. One student of the Trevandram College obtained the M.A. degree. The Law class had an average attendance of twenty-one students, but only two went up for the B.L. examination, and only one passed. The number of English District Schools is the same as last year, viz., nineteen Government Schools and three aided Schools, but there is a considerable increase in the attendance, which has risen to 1,609. Nearly half the pupils in the Government Schools are however in the lowest class, and a comparative examination to which the three highest classes were for the first time subjected was attended in some cases with poor results, but the institution of this examination is likely to prove of great value in checking the tendency to promote boys to classes for which they are unfit, and even during this year Mr. Ross considers that the progress has been greater than it has ever been before. The three aided Schools are also favorably

noticed. The attendance in the English Girls' School at Trevandram has risen again from 56 to 66, but only one girl out of three succeeded in passing the Middle School examination. The aided High Caste Girls' School in the Fort, conducted by Miss Blandford under the auspices of the Zenana Mission, is increasing in numbers, there being 93 girls against 72 in the previous year. The results of the last written examination are described as satisfactory in Indian history, geography and arithmetic, but the pupils failed in the geography of Europe, this being their first attempt at writing an English paper. The following statistics show the advance made in vernacular education during the year :—

Classification.	1880-81				1881-82			
	Schools	Pupils			Schools	Pupils		
		Boys	Girls	Total		Boys	Girls	Total
Government-								
District .	33	2,921	459	3,380	36	2,634	791	3,425
Village .	197	8,267	738	9,005	196	9,437	937	10,374
Aided---								
Town ..	25	1,813	446	2,259	25	1,891	482	2,373
Provincial.	410	15,035	3,431	18,466	412	14,913	4,258	19,201
Total	665	28,036	5,074	33,110	669	28,905	6,468	35,373

It will be seen that while the number of schools has remained nearly stationary, the attendance has increased considerably, the increase being most marked in the girls' schools. Most of the aided schools are mission schools. The instruction imparted in the village schools does not generally rise above the second standard, which includes the second book of reading, writing on paper and cadjan, dictation, the simple rules of arithmetic, the names of the taluqs and the geography of the taluq in which the school is situated, and some lessons on health. The district schools teach up to the third and fourth standards, which comprise poetry, grammar and composition, arithmetic as far as proportion, the geography of India, Asia and Europe, the history of Travancore and half the history of India, a little Sanscrit, some text books on moral and social duties, the principles of agriculture, &c. The fifth or highest standard, which is reached only in the Central Vernacular School at Trevandram, includes the whole of arithmetic, the first book of Euclid, algebra as far as simple

equations, the geography of the four continents, Indian and English history, Malayalam poetry, grammar and composition, Sanscrit poetry, and treatises on education, agriculture, moral and social duties, &c. The number of boys and girls attending these vernacular schools is a little over six per cent. of children of a school-going age. There are besides hundreds of indigenous village schools which have yet to be brought under the influence of the grant-in-aid system, and it is mainly in this direction that an extension of education may be looked for. This will be a work of time, for the instruction now imparted in these schools is described as not only useless, but mischievous, and the first thing requisite is to train the teachers. The possibility of one or two Normal Schools being established for this purpose is hinted at.

No lines of railway have yet reached the Travancore territory, and there is a great dearth of industrial enterprise. It is however now in contemplation to connect Travancore with Tinnevely, and two alternative lines are under consideration. Some attempts have been lately made to introduce the manufacture of sugar. Mr. Danagh, an American merchant at Alleppey, is going to start a cotton mill with 20,000 spindles and 200 looms, partly with the aid of capital advanced to him by the Travancore Government; and the Government are also in communication with Mr. Routledge with a view to establishing a paper mill.

The Dewan's report deals with many other matters, which cannot be touched on here, but it will be sufficiently obvious that the history of the year is a record of progress.

One more event may however be noticed. The enlightened ruler of this state received a telegram from the Viceroy on the day before the Queen's birthday, announcing his appointment as a Grand Commander of the Star of India.

R. M. MACDONALD.

REVIEW.

INDIAN IDYLLS. From the Sanskrit of the *Mahābhārata*.
By EDWIN ARNOLD, C.S.I. Trübner & Co. London, 1883.

Mr. Edwin Arnold's books need no introduction. One of them, the delightful *Light of Asia*, is known far beyond the

circle of people specially interested in India, and that circle is always anxious to read anything he has written. This time we are not sure if the work he offers to us is, or is not, the completion of a previous scheme. His trilogy, three volumes of poems treating respectively of Buddhism, Brahmanism and Mohammadanism, was complete without it. But we have no need to quarrel when what comes to us in addition is as good as this.

The *Indian Idylls* consist entirely of poetic translations from the *Mahābhārata*, of which the two most important are *Sāvitrī* and *Nala and Damayantī*, and the rest of a half a dozen detached episodes of less importance, or at least smaller size.

Mr. Edwin Arnold, quoting in his preface from an earlier paper of his own on the two great epics, says—

“These most remarkable poems contain almost all the history of ancient India as far as it can be discovered, together with such inexhaustible details of its political, social and religious life, that the antique Hindu world really stand epitomised in them. The Old Testament is really not more interwoven with the Jewish race, nor the New Testament with the civilization of Christendom, nor the Koran with the records and destinies of Islam, than these two Sanskrit poems with that unchanging and teeming population which Her Majesty rules as Empress of Hindustan.”

This is saying a great deal, and perhaps it would not do to expect parallels of this kind to be very literally correct; it is enough if, as this one, they are very vividly suggestive. When more is known about the past of India, we shall perhaps learn why a people so good as they were at historic story, should have failed to write history, or be told what was the nature of the religious scruples to which this fact has been generally ascribed. Better still, if further knowledge enables us to unravel, as perhaps it may, the historic thread on which the fiction hangs.

To proceed to the poems themselves, we take *Sāvitrī* first, as less known than *Nala and Damayantī*.

Sāvitrī is a true heroine of Indian story. Born in answer to prayer—fair, so very fair, “better than many boys,” one of the exceptional women in honouring whom, Hindu poets think they make amends for a great deal of easy indifference to the sex, at large—so fair, a very miracle, that no one dared

to ask her for his wife. She had therefore to go round India herself, accompanied by her father, his ministers, and sages, to choose a husband, and posting from place to place finally fell in with Satyavân in a wood. He was high born, "fair of form and sweet of looks."

"Gallant, kind,
Reverent, self-governed, gentle, equitable,
Modest and constant. Justice lives in him.
And honour guides. Those who do love a man
Praise him for manhood; they that seek a saint
Laud him for purity and passions tamed."

His father, a blind king, has been turned out of his Raj by an enemy, and the son has grown up in the forest. Sâvitri chooses him at once and absolutely. A great sage, Narada, is consulted, who gives the above quoted description of the prince, but says it is an evil choice as he will die a year after the marriage. Nevertheless Sâvitri is determined, and it takes place. She lives in the forest with him and the blind king, and all goes well until the day comes when Satyavân must die. The wife has prepared herself by holding a "threefold fast"; for three days foregoing food, sleep, and movement, she sat, "still as though carved in wood."

The prince went out as usual on the fatal morning to the woods with his axe on his shoulder, but not alone; Sâvitri asks and obtains leave to go with him.

"With aching heart; albeit her face was bright,
Flower-laden trees her large eyes lighted on,
Green glades where peafowl sported, crystal streams,
And soaring hills, whose green sides burned with bloom,
Which oft the Prince would bid her gaze upon;
But she as oft turned those great eyes from them
To look on him, her husband, who must die,
(For always in her heart were Narada's words);
And so she walked behind him, guarding him,
Bethinking at what hour her lord must die;
Her true heart torn in twain, one half to him
Close-cleaving, one half watching if Death come."

Of course the blow falls. Satyavân feels a sudden pang, and lays his head down in her lap to die. Then Yama comes to bear away his soul, comes in person as a special grace; fits his noose (it is not stated where) and forces forth his soul,

“subtile, a thumb in length,” and bears it away towards the south. Instead of staying to mourn, Sāvitrī follows him—“bold in wifely purity.” Yama bids her go back. She answers it is her duty to follow where her lord goes, and says a verse to him in praise of virtue and self-mastery. The king of death is so pleased that he offers her any boon she may ask other than her husband’s life. She begs that the king, her father-in-law, may have his sight restored. Still she follows and repeats more verses till Yama has promised her the restoration of her father-in-law’s kingdom; male heirs to her own father; sons for herself, Satyavān’s children. But she is not content, and follows singing. We quote the final verse.

“Never are noble spirits
 Poor while their like survives.
 True love has wealth to render,
 And virtue gifts to give.
 Never is lost or wasted
 The goodness of the good;
 Never against a mercy,
 Against a right it stood.
 And—seeing this—that virtue
 Is always friend to all,
 ‘The virtuous and true-hearted
 Men their ‘protectors’ call.”

This is hardly so good as some of the earlier ones, but by it Yama is vanquished. He gives her back her lord’s life, and all ends well.

The story of *Nala and Damayanti* has been told before, and is probably known to most of our readers. It is certainly very well told here, Mr. Edwin Arnold giving us the beautiful legend in a very worthy poetic form. Damayanti is another of the ladies too beautiful to be chosen, and who holds a gathering of princes to choose her lord, and from a brilliant throng of gods and men takes Nala, beautiful and good.

“Ruling his folk
 In strength, and virtues, guardian of his state,
 Also the Aswa medha rite he made,
 Greatest of rites, the offering of the horse.”

- Of all the rites of the Sanskrit legendary world this is the least comprehensible. It seems to be a glorification of obser-

vance as such, meaning very little and leading to nothing. It did not even hinder Nala being possessed by an evil spirit, who led him to gamble and loaded the dice against him. He loses everything and deserts his wife, moaning over her as she lies asleep—

“ Ah, Sweetheart! whom nor wind nor sun before
 Hath ever rudely touched; thus to be couched
 In this poor tent, its floor thy bed, and I,
 Thy lord deserting thee, stealing from thee
 Thy last robe! Oh my Love, with the bright smile,
 My slender-waisted queen! will she not wake
 To madness? Yea, and when she wanders lone
 In the dark wood, haunted with beasts and snakes,
 How will it fare with Bhima's tender child,
 The bright and peerless!”

This is beautifully expressed, but it fails perceptibly to mend a very bad case. The simple solution of staying to take care of her did not occur to him. The pathos of Buddha leaving the wife he loves to serve suffering humanity is a little out of place here, and we feel that Damayanti has the best of it when she awakes, and, finding her husband gone, says:—

“ Wert thou not named, O Nala! true and just!
 Yet art thou these to quit me while I slept?
 And hast thou so forsaken me, thy wife—
 Thy true fond wife, who never wrought thee wrong,
 When by all others wrong was wrought on thee?”

The only thing to be said on Nala's side is, that the Hindu wife of this period made such a point of her faithfulness as, we suspect, to be rather glad when she really had plenty to put up with. No other purpose of any kind is served by Nala's desertion. Damayanti has dreary wanderings and many dangers and sorrows; Nala something of the like, but he comparatively soon gets a comfortable post as charioteer to the king of Ayodhya. The wife is first discovered by her father's people sent in search, and then she takes a very great deal of trouble to hunt out her missing spouse. We may be willing to forgive him for the very great beauty of two songs—too long unfortunately to quote, too good to mutilate, but, quite the best things in the book—by which the husband and

wife finally are assured each of the other's identity and good faith. For these our readers must turn to the book itself; they will be well rewarded in doing so.

Of the six minor poems the three last, *The Night of Slaughter*, *The Great Journey*, and *The Entry into Heaven*, have appeared before in the author's volume of *Indian Poetry*, published two years ago. They are well worth reproducing, and are in their true place here as closing a volume wholly drawn from the *Mahābhārata*. No one will regret reading again the story of the journey of the Pandu princes towards their death, nor fail to admire the faithfulness of Yudhishtira, who refuses to leave his dog to enter heaven, and the simple force with which the story is told. The king, detailing four sins, says:—

“These four I deem not direr than the sin,
If one, in coming forth from woe to weal,
Abandon any meanest comrade then.”

This is a wholesomer kind of faithfulness than that of the wife, who requires to have the agony piled up very high that she may show how true she is. Both this and *The Entry into Heaven* have the spirit of true manliness, and something too, that we are disposed to think exclusively Christian, and which it is good for us all to find at times elsewhere.

Of the third portion of the minor poems we have not time to say much. We do not particularly like the *Saint's Temptation*. *The Birth of Death* is an attempt at a philosophical explanation of death, which does not seem to be very successful as such, though it is very touching.

We conclude with the lines which close this chapter:—

“Whoso reads and whoso hears,
This fair story of old years,
Well and wisely gives his pains;
Since thereby his spirit gains
Piety and peace and bliss;
Nay, and heavenward leaeth this;
And, on earth, its wisdom brings,
Wealth and health and happy things.”

J. E. CADELL.

CROSSING THE SEA FOR HINDUS.

(The following article, by a liberal Brahman, which lately appeared in a paper published at Bangalore, presents a striking picture of the conflicting opinions as to caste rules in Mysore. It will enable our English readers to appreciate some of the difficulties connected with a voyage to England for Hindus of the higher castes from Southern India.)

At no time within living memory has the Bráhmán world of Mysore been more convulsed than at present. Widow marriage, conversion of Bráhmáns to Christianity, carrying of cooked food on the railways, adoption of European costume and manners, free use of English and Hindustani (*Mélchha* tongues) on sacred occasions, inter-dining among the various sects and sub-sects of the Bráhmáns, and a thousand other breaches of customary and sacerdotal laws have been openly practised or attempted; yet the almost stolid *nonchalance* of Hindu society was not disturbed by any of them. Within the last six months, however, society in Mysore has been perturbed in a manner at once unexpected and deplorable.

A young Srivaishnava* gentleman, a scion of one of the first families of that community in Mysore, finding his prospects in this country by no means encouraging, and animated by a laudable ambition to enter the higher grades of the legal profession, left for England early in February this year, became enrolled in one of the Inns of Court, and thus began to qualify himself as a barrister-at-law. His father and relatives are thoroughly orthodox, and being assured that such a step would never be permitted by them, he did not inform them of his plucky undertaking until he was beyond their reach at Aden. There was, of course, the usual wringing of hands and gnashing of teeth, but his friends soon reconciled themselves to the inevitable, and determined at least to make a sincere and energetic attempt to prevent his being lost to society. With very practical good sense they incurred much extra trouble and expense in keeping their relative as much aloof in London as possible, so that his caste might not be broken more than was unavoidable under the circumstances. There is absolutely no reason to suppose that the adventurous young gentleman was not true to his Bráhmánical instincts, or that he was not a strict vegetarian and teetotaller.

The Bráhmáns profess to be guided by their Shastras, those

* *Srivaishnava*.—A follower of Ramanuga, the great Vaishnava reformer.

records of antiquity, in which the wisdom and religions of countless ages are crystallized. The precepts of these books and the practice of the present age show that sea-travelling is objectionable for the three twice-born layers of Hindu society. It was very common in the other ages, as the historical portions of the Purānas plainly indicate. For the Kali Yuga,* however, sea going is laid down as a breach of the sacerdotal law. As time went on, and finding that the concerns of life outstripped such a law, a sage stepped in and declared that in the case of the people of the north sea-travelling is permissible, as also certain other specific infractions of the sacred ordinances. Even this was not enough. On the eastern and western coasts, there are ports, shrines and sacred waters, access to which is only practicable by sea. A later social benefactor, therefore, made an exception in favour of sea-travelling even in the south for a period of *less than three days*. As a rider however to the foregoing relaxation of the ancient law, a text exists to the effect that in the present Kalif age, "a sea-travelled Brāhman should not be associated with, although purified." It is noteworthy here that association is prohibited with *all* voyagers, *whether for less than three days or not*. But the rule is more honoured in the breach than in the observance, and nothing is more common now-a-days than to find that every twentieth Brāhman one moves with has at some time or other made a voyage, either on pilgrimage or business, in many cases of more than three days duration. And yet these estimable members of Hindu society never underwent any penance, nor have they incurred any, the least, social disabilities.

It is essential that the preceding circumstances should be kept in view in rightly appreciating the social commotion which at present engrosses the public mind in Mysore. The friends of our traveller were anxious on two grounds that he should continue a member of their society; *viz.* (1) with a view to spare the natural feelings of his parents, and to maintain intact the ties which bound him to wife and children; and (2) with the less selfish hope that the enlightenment and enlarged experience gained by a trip to and sojourn in the countries of the west should leaven the inert masses of his countrymen, and thereby awaken in their minds a spirit of enterprise and greater activity. But the first plunge is always most unpleasant. An inventory was taken, therefore, of such members of the community as would consent to associate with the traveller when purified after

* *Kali yuga*.—The last of the four great divisions of time according to ancient Hindu chronological rules. The four yugas are Krita yuga, Treta yuga, Dwapara yuga and Kali yuga.

† *Kali* or *Kali yuga*, age.

his return. Nearly all his well educated fellow-caste people agreed to treat him as before ; for it is a well-known fact that the breasts of the educated Hindus all over India are stirred by a keen desire to visit the civilized countries of the west, and many of them would to-morrow cast social and other difficulties to the wind, if they could only raise the requisite " sinews of war." The majority of the Srivaishnavas were, however, passive, as they usually are to changes of all kinds ; and the case of the traveller would not have evoked more than a languid and ephemeral interest in the country, but for the officious zeal of a few gentlemen whose intellectual attainments and status were worthy of a better cause. It should be noted here that the Srivaishnavas are straining every nerve to give their sons the benefits of a high English education, the disintegrating results of which are manifested in mental, religious and moral differences between the members of every family. The parents of the educated Bráhman belong to a fast disappearing and fossilised past, and are only tolerated. He himself stands on a platform to which his wife has had no access. His children, if he has any, are yet more advanced, and jeer at observances which even their scoffing parent holds sacred.

It was very natural therefore that when the question was put, many educated Srivaishnavas who were in all respects their own masters consented to identify themselves with the cause of the sea-traveller. Although they are fathers themselves, it is their blessing that some of them have their parents alive, and these latter were lashed to fury by their own wounded self-importance and by the influence of the dissentient educated members. One of them went so far as to itinerate through certain parts of the country, and stir up his quiescent caste-men to excommunicate the sea-traveller and his friends. Meetings were held at Bangalore, Mysore and other places, in which the Shástras were consulted ; and an unusual and highly artificial cohesion was lent to the heterogeneous ingredients of the Bráhman world.

Taking advantage of the long vacation, the traveller was induced to pay a flying visit to his family, and underwent a very tiresome and costly penance at a sacred shrine under the auspices of a very learned and holy sage. But his return served as the very apple of discord among the already over excited members of his caste. The leaders collected together the majority of its members, and passed resolutions not only excommunicating the sea-traveller, but also those who sympathised with him, although the latter have not as yet broken bread in his company. In this manner, the would be defenders of the caste have virtually dug the ground from under its foun-

dations, and introduced discord and disunion where there was on the whole a general feeling of unanimity.

It would excite the risibility of the outside reader if some of the results of these proceedings were described. Father is divided from son, wife from husband, mother from daughter, and friends and relations from each other; in short there is confusion and chaos in the community. All this would vanish like mist before the sun if a little reason were used: but was ever reason called into play at times of popular excitement and agitation in any country? Contact with the excommunicated is imagined, and whole families plunge into penance. Altogether, the ferment into which Brâhman society has been thrown in Mysore would afford a curious study to the unimpassioned observer.

None so well as a Brâhman can realise the horrors of excommunication. The same penalty in the Church of Rome, and "boycotting" in Ireland are mere child's play in comparison. Utter exclusion from social and religious privileges and duties, and from all those acts and observances the sum total of which forms the be-all and end-all of Hindu life, is but a part of it. Every one looks askance at an excommunicated person, and life becomes a burden to him. It may easily be imagined then what the powers of the caste *Vehm Gericht* are for evil in this country: *maths** and temples are attempted to be closed to him, and no one will assist an excommunicated person in the performance of unavoidable religious rites.

Travelling in Europe is not altogether condemned by the orthodox majority. The leaders at least admit that it will enlarge the mind and improve the traveller in more ways than one. But they argue that it is impossible for a Brâhman to cross the seas and visit European countries without irremediably forfeiting caste and religion. In this matter the minority are at issue with their caste-men, and strongly advocate visits to civilized countries. They maintain that it is quite feasible to travel in Europe and stay some time in the countries of the west without breaking caste, or abjuring religion and nationality. The orthodox, however, do not concede the possibility of a Brâhman leaving India without being denationalised.

The *maths* in Southern India were invoked, and their decision was of course adverse to the reform. It would have been absurd to expect the contrary. The priests and women all over the world form the stronghold of the dogma that "whatever is is best." If sea-travelling be allowed by the *maths*, the very corner stone of their existence would be displaced. It may safely be questioned by the thoughtful whether

* *Maths*.—Monasteries or religious bodies.

any movement for the amelioration of mankind ever emanated from, or received in its earlier stages the support of, the established church in any country!

Education and contact with the most advanced phases of western thought have engendered in the minds of young Hindus a tendency to drift away from the established and recognized landmarks of the Shāstras. Their ambition is to assimilate their thoughts and actions to those of the Europeans, whom they adopt as their models. But this tendency is not generally shared by the more sober and practical thinkers among the Hindus, who are trying on every possible occasion to take the happy *via media* between blind and superstitious bigotry on the one hand, and unsympathizing and reckless radicalism on the other. Their measures are therefore inspired with the two-fold object of gradually making progress while not yet quite abandoning the Shāstras, on which the whole superstructure of Hindu society is established.

In the case of the sea-traveller already mentioned, the advocates of reform attempt to prove that although travelling by sea is objectionable, it is only a breach of conventional law, and may be expiated by penances; and that no religious or social privileges need be forfeited by it.

Amongst the innumerable works and traditions which constitute the Hindu's sacred law (*Shāstram*), the Smritis* of Manu stands prominent. It is an axiom that "Smritis at variance with Manu's are not binding." Manu nowhere expressly prohibits sea-travelling. In chapter iii., verses 149 to 167, Manu characterizes certain individuals, including sea-travellers, astrologers, doctors, teachers for remuneration, idol-worshippers, murderers, tradesmen, bankers, men with certain bodily deformities and diseases, &c., &c., as the worst kinds of Brāhmins, and as unfit to eat with, and directs that they should not be invited for Śradhs † and other religious rites (*Haryam-Karyam*). The Pandits interpret this rejection as extending to the complete social ostracism of sea-travellers; but in practice this interpretation is falsified almost every day. Doctors, bankers, tradesmen, teachers, &c., form very estimable members of Hindu society, and men who have made voyages along the coasts, and for periods extending from one to seven days, occupy no inferior position therein. The exclusion is now applied only to those who would cross the seas to Europe. That the above mentioned prohibition is confined only to par-

* *Smritis*.—The sacred laws of India, next in importance to the Śrutis or Vedic revelations.

† *Śradhs*.—Properly Śvadhams. Religious ceremonies, periodically performed in honour of the dead.

ticular religious rites is quite clear from the fact that sea-travellers are mentioned in the commentary on Parásara's* law, among persons unfit for the Srádh (*Bráhmánár't kam*). Whatever may have been the applicability of Manu's Smriti to other ages no well-informed Bráhmán will deny that in the present Kali age, the law in force is the Smriti of Parásara; and the commentary of Mádhaváchárya thereon is well known all over India. It is nowhere stated in this Smriti that sea-travelling is sinful. In chap. xii., verse 78½, Parásara treats of the sin of association (*Samsargam*), and Mádhaváchárya's comment thereon is that "Parásara did not think that there is any sin in association in the present age." Again, in Manu chap. xi., 188, there is the mandate that "UNPURIFIED SINNERS should not be associated with; but after purification they should be treated AS BEFORE." The only exceptions to this rule are referred to in the next verse, viz., ungrateful persons, and murderers of women, children, and of persons who throw themselves on one's mercy. But a sea-traveller is not there included among those to be shunned after purification. The text† enjoining the social exclusion of *purified* sea-travellers comes from the Puránas, which are also recognized as authorities, although inferior to the Smritis. Lists of acts to be avoided and omitted in the Kali age are therein given, and include association with "Dvijas who have made voyages on board ship over the sea." But it has been decided by the Poona Branch of the Sankarácharya's *math* that "nau yatúh" refers only to sailors and persons living by the sea, and not to ordinary travellers. A corroborative text also exists, and has been acted upon north of the Krishná. It is, moreover, undeniable that most of these rules are obsolete. For instance, *Sanyásam*‡ is condemned therein; but who does not meet with Hindu *Sanyásis* now-a-days as thick as blackberries? The blowing of the sacrificial fire with the mouth is condemned, but such fires are kept alive only with the mouth, although a stick is held in the hand as an apology for a pipe. The daughter of the maternal uncle should not be espoused in marriage; but what is more common in Southern India than such marriages? To go, except on pilgrimage, to Bengal, Sindh, Gujarat, and the frontier countries, is tantamount to losing Bráhmánism; but how many thousands are there not, who have been to those countries on business? Have they undergone any penance?

More instances might easily be given to prove that such rules have long ago ceased to have force, but the above will suffice.

* *Parásara*.—A great writer on the Smritis, the chief authority for the Kali yuga.

† *Dvijasya abhíwad tu nau yatúh Sodhitasya api sangraha*.

‡ The severest form of asceticism.

The reform party contend that this old-world text ought not to over-ride the explicit doctrine of Manu and of the celebrated Mádhaváchúrya in his commentary on Parásara, and that after penance the sea-traveller should be re-admitted into all the privileges and duties of caste. But the orthodox defenders of custom and tradition contend that association with him should be forgiven to the fifth or sixth degree, in the same way as Yájnya Valkya lays down for *unpurified* sinners. This is both illogical and narrow-minded, for Yájnya quotes Manu's rule in chap. xi., 188 (*supra*), and legislates only for *unpurified* sinners. A sea-traveller *after purification* in the prescribed manner cannot obviously be governed by the same rule.

The above is a plain and unvarnished picture of the present state of Bráhman society in general, and of the Srívaishnavas in particular, in Mysore. In times of popular excitement many excesses are committed, which the perpetrators themselves will be the first to regret in cooler moments. But Indian society ought to inscribe this truism on every wall and house-door, that it would be as easy to stem the torrent of a river as to stop the march of progress, now that it has begun. If the patriarchs of Bráhman society are dissatisfied with the revolutionary ideas of the times, they should have refrained from giving a liberal modern education to their sons and brothers. But they are most eager to give to their children all the benefits of a high education, and it is therefore absurd on their part to be dissatisfied with the consequences. Light and darkness cannot be more irreconcilable than a high modern education and belief in *every one* of the observances and superstitions of the fossilised Hindu world.

Travelling itself is strongly recommended in the old literature of the Hindus as an important means of education. One of their witty satirists has happily likened a stay-at-home person to a tortoise at the bottom of a well unable to see the world and ignorant of happiness.* The Purámas, Ka'vyams and even the fables abound in adventurous travels by all the heroes worthy of imitation. But the ignorance of ages and the bonds of caste, creating endless exclusiveness, have produced in the Hindu mind a reluctance to leave home, and even the certainty of material well-being does not in most cases overcome it. Already, however, there are healthy signs of a change, and it behoves the leaders of society to take advantage of and profit by them.

In the Bombay Presidency going to England has become common enough, and there is no difficulty with regard to the

* Kúpa. kúrmaih, Sadhamá,
Kim janite bhuvana charitam
Kim sukham chopá bhungté

social restoration of the traveller. • It is only in the South that there is an overpowering resistance ; but if there is any power in truth and reason, and if human nature is true to its instincts, the Hindu well-wishers of their country need not despair of ultimate success. Europe has by an inscrutable dispensation of Providence become the home of worldly prosperity, and India is indissolubly bound to her. Despite the frantic opposition of Brahmandom the time will come round, and that sooner than most people expect, when a visit to the land of our rulers will be robbed of all its present social terrors to a twice-born Hindu.

A BRAHMAN LIBERAL.

(From the "*Harvest Field*.")

MEDICAL WOMEN FOR INDIA.

A Paper on Medical Women for India was read by Dr. Frances Hoggan before the Balloon Society, in the Lecture Room of the Aquarium, on the evening of November 30th. Surgeon-General E. Balfour presided at the meeting.

The Lecturer traced the early history of the movement and its rapid development during the last year. She specially called attention to the fact that it had originated in India nine years ago when Surgeon-General E. Balfour (the chairman of the evening) was at the head of the Medical Department of the Madras Presidency, and succeeded in obtaining the sanction of Government to the admission of women to the classes of the Madras Medical College. After paying a warm tribute to the generous and disinterested services rendered by Dr. Balfour to the cause of medical women, and giving particulars of the appointments held by some lady doctors in native States, Mrs. Hoggan brought forward a large amount of concurrent testimony from medical men, Indian women and others to prove the urgent need of women doctors in India. She touched on the insufficiency of medical missionaries to meet the case, while recognising the fact that female missionaries had penetrated into native homes and gained the confidence of the women to a greater extent than medical men ever could do. She gave the history of the movement at Bombay for bringing out from England a few qualified women doctors, on fixed guaranteed salaries, to be supplemented by fees from private practice—a movement which

dated from the publication of an article she wrote for the *Contemporary Review* in August, 1882. She enlarged on the opening of the Calcutta Medical College to women this year by the liberal policy of the Lieutenant-Governor of Bengal, and mentioned the encouraging fact that a native lady B.A. had immediately availed herself of the opportunity afforded to enrol herself as a student of the Calcutta College. Reference was made to the twenty millions of Indian widows, and a hope expressed that they would be encouraged and helped to come forward in large numbers for medical training as they had already done for training as teachers. In conclusion Mrs. Hoggan pointed out that medical women in India would do as much service to the State as the doctors of the Civil Medical Service, and that they ought therefore to be eligible for suitable Government appointments in British India, or they would be at a disadvantage as compared with native States, where they already hold several good and lucrative appointments. She held that it is mainly to Indian women receiving their medical education in India, where the colleges are now open to them, that we must look for the solution of the medical woman question in India.

The following speakers took part in the discussion which followed the reading of the Paper:—Major Proudfoot, formerly Secretary to the late Sir Salar Jung, at Hyderabad; Dr. Cullamore, who practised for many years in Northern Burmah; Rev. Dr. Brown; Dr. Clarke, an Indian medical practitioner; Captain Molesworth; and Mrs. Clark, lately a medical missionary in the Punjab.

A resolution was passed to the effect "That this Meeting hears with satisfaction that a long-felt want has been met, partly by sending out qualified women from this country, but more especially by the facilities which Government are now offering for the medical education of women in India."

A vote of thanks to the Chairman was proposed by Col. Prendergast Walsh, and seconded by Dr. George Hoggan, and the Meeting closed. —————

We have the pleasure to give in full the address of the Chairman, Surgeon-General Balfour, on the occasion above referred to. It was as follows:—

Ladies and Gentlemen,—It may not be out of place for me to explain why the honor has been conferred on me of being

placed in the chair at this Meeting. I may therefore mention that while I was head of the Madras Medical department circumstances led me to form the opinion that the time had arrived for the Government to authorise the admission of lady students into the Medical College. My proposal to that effect was approved, and after a preparatory attendance at hospital and dispensary practice four ladies entered the College in the 1875-6 session. All of them have since passed out with credit, one of them taking more marks than any of all the other students there. That lady is now employed by the Hyderabad government on a large retaining fee. Another of the four is employed in Rajputana, by a Rajput State; a third married, but has since engaged in private practice; and the fourth lady came to this country and recently took the degree of Bachelor of Medicine, with high honours, at the London University.

This was the inauguration of a great change in the educational system of India, for in the current year all the other medical schools—at Calcutta, at Bombay, at Agra, and at Lahore—have been thrown open to lady students. Last session eight ladies were on the rolls of the Madras College, and for the current session three fresh students have joined. At the outset, several young persons applied to be admitted to the classes with a stipend from government; but it was decided that those desirous of studying must do so on their own resources, and the result has shown that stipends were not required, and that permission to enter the colleges was alone sufficient to attract ample numbers.

It is only twelve years since the question of providing medical aid to the women of India from the medical colleges there has been under discussion, but in that interval the subject has assumed a prominence for which its warmest advocates could not have hoped. The Hyderabad government by its enlightened minister, the late Sir Salar Jung Bahadur, in 1873, at my recommendation, accepted the services of a lady physician. The people of Bombay also have not waited for their own medical schools to train lady doctors, but have sent to England for them; one qualified practitioner has been selected, and another is likely shortly to follow.

You are all aware that in this country the higher education of women has been receiving increasing attention. Ladies' Colleges were established in Harley Street and Bed-

ford Square. The London University has declared its degrees to be available for women; the University of Cambridge has admitted women to the Tripos Examinations; Girton College and Newnham are continually enlarging their accommodation; Mr. Holloway is erecting at Mount Lea, near Egham, a college for the higher education of women which will go far to eclipse any scholastic foundation that has been known in Europe for centuries. Even since I was asked to take this chair, the newspapers mention that Sir William Thomson has bequeathed £30,000 to found scholarships for students of both sexes, in equal numbers, and to assist young women to enter the medical profession. Sir William Thomson was for many years the British Ambassador at the court of Persia. The people of that country are almost all Muhammadans, and he had therefore ample opportunities for knowing the importance of having lady doctors for the Eastern races.

Great Britain may well be proud of its educational progress. But India is not lagging behind; and you will here to-night of recent instances of liberality on the part of Hindu and Parsee residents which will show how many noble minds there are among that country's people.

With these changes going on it may be well to explain that the women of India are not worse off, as regards medical advice, than their mothers were. They have not only, as before, their own hereditary physicians and surgeons, oculists, bone-setters and midwives, but they have now, in addition, increasing numbers of medical men, both Europeans and natives, who are practising in accordance with the teachings of Western science.

Such being the present position it may be asked, why not leave the numbers of practitioners to be regulated by the demand? To that question I would answer, that the object of those who are interesting themselves in this movement is not to provide medical aid for the people of India generally, but they desire to obtain it for the *women* of the country. Their social condition is altogether dissimilar from that of the women of Great Britain. They are uneducated, and by their customs they cannot be seen by any man except their nearest male relations. Missionary bodies have tried to meet this difficulty by employing women to visit their Indian sisters, and there are at present many Zanana missions at work. And those who are endeavouring to obtain medical aid for the women of India are following the plan of the Zanana mission-

aries, and are providing medical women for those households which medical men cannot enter.

There is another reason why the women of India now merit special care. Since forty years the Indian Government and the missionaries have been training the young men in the higher branches of education, but their sisters, their daughters and their wives, have been left behind. The 1881 census showed a population over 252 millions, but only 155 thousand females of all the races were under instruction. And lady doctors will find that while fathers and husbands are anxious to have their medical attendance, the uneducated women of the households will accept it hesitatingly.

Medical women going from this country will find much to do. They will obtain remunerative employment in the larger towns, particularly in the mercantile cities of Bombay, Calcutta and Rangoon, where business habits accustom the residents to pay for what they receive. But there are not many large towns; the mass of the people are poor, and a medical woman settling there must look to creating a practice for herself. There are, however, many Native Governments that will gladly aid with a retaining fee; also many of the municipalities have women's wards and midwifery wards attached to their dispensaries. There are likewise several large hospitals for women and children, and all of these would afford honourable employ, and would give the necessary opportunities for developing a remunerative practice. Indeed, the last mail from India brings the news that the Duke of Connaught has laid the foundation stone of a Women's Hospital which a native gentleman has endowed. On the subject of fees I may observe that the people are largely agricultural, and distributed in villages. Only 62 towns have over 50,000 inhabitants, and many large fees are not to be expected. I have known an instance of Rs. 10,000 being given to an oculist and his assistants for curing a case of cataract, and I have heard of larger sums; but the ordinary fees will be small. I think it very advisable, however, that fees should be looked for and accepted. A physician of my acquaintance, in large practice in a commercial town, attended every case to which he was summoned, and accepted from the people whatever they willingly offered. The payments were small sums, but he told me that they amounted to Rs. 500 monthly. I may also mention that I have known an instance of a

native gentleman refraining from seeking medical advice because the Civil surgeon would not accept fees. It is therefore advisable alike for the physician and the patient that fees should be tendered and accepted.

I must not detain you from the address of the evening, but there are two points to which a lady doctor going from here may have her attention directed.

Working alone in the seclusion of the households unable to have anyone in consultation, it is very necessary that she should have no half-knowledge of her profession. Besides practice, dislocations and cases of difficult labour which may any day occur, the more lingering diseases, as those of the eyes and of internal organs, will present themselves, many of them of old standing, on which their hereditary physicians have exerted all their skill and failed. For all these the fullest knowledge will be needed.

Also, a medical woman who tries to practice there, must make herself acquainted with the language of the district in which she is to practice. Most of the educated native men know English well; but the women only know their mother tongue; and besides the many objections to employing an interpreter between a physician and a patient, the people of India estimate highly a person who knows their language.

SOCIAL AND PHILANTHROPIC INSTITUTIONS IN THE WEST.

I.—AN EXPERIMENT IN PRODUCTIVE CO-OPERATION.

One application of the principle of Co-operation was discussed at a Meeting of the National Indian Association in the year 1879, when a paper was read by Mr. Vansittart Neale containing suggestions for applying co-operative machinery as a means of enabling the Indian cultivators to rescue themselves from money-lenders. The subject is every day becoming better known and understood. Its forms are numerous. They were on that occasion summarised by Mr. Vansittart Neale under three heads, stated briefly as Distributive, Productive and Financial. The Rev. W. Kaufmann, in his work on "Socialism and Communism," defines the three forms as follows:—

1.—Co-operation, patronising in its main features, which has its origin in the philanthropy of capitalists and others.

2.—Co-partnership, founded on the principle of mutual in-

terest, which allows the working men to share in the profits of employers, whilst the latter still retain the chief management of the business.

3.—Co-operation proper, *i.e.*, combination among the working men themselves to establish concerns for which they are solely responsible, becoming thus their own employers, and combining the character of master and man in their own persons.

It seems necessary to emphasise the fact that none of these forms of co-operation have anything in common with the co-operative distributive stores in London, such as the Civil Service Supply and others, which are described by Mr. Kaufmann as “inferior imitations and spurious adjuncts of the movement. These associations,” he says, “having discovered the benefits arising from co-operation in cheapening articles of consumption by economy in distribution, establish stores like those at Rochdale, but without any regard to the moral and social aspects of co-operation. There is no community of interest among managers, shareholders and consumers. It amounts to nothing more or less than amateur shop-keeping among the higher classes, with the view of obtaining the necessaries and luxuries of life at a cheaper rate. But even thus they perform an important function in making the advantages of co-operation more generally known, as well as the benefits of the ready-money system.”

The immediate subject of this notice, “The Decorative Co-operator’s Association,” is an experiment to test the possibility of establishing in England the second or productive form of co-operation “founded on the principle of mutual interest, which allows the working men to share in the profits of the employers, whilst the latter still retain the chief management of the business.” It owes its existence to the exertions of Miss Hart, a lady well known for her sympathy with working men. In considering the vexed question of the antagonism between capital and labour Miss Hart was struck by the solution that seemed to her to have been found in the success of the Paris firm of decorators known as *Maison Leclaire*. Miss Hart published a pamphlet, entitled, “Poverty and its Remedy; a brief sketch of the *Maison Leclaire* and its Founder;” and by a number of lectures on the subject succeeded in arousing a desire to make the experiment in London. The subjoined particulars are taken from Miss Hart’s sketch:—

Two subjects were ever occupying the mind of *Leclaire*: (1) the future of his workmen; and (2) the fact that in spite of his best efforts a rooted antagonism did exist between master and men. He spoke on the latter point one day in the year 1835 to the philanthropist *Fregier*, who replied, without realising

the force of his words, "that he saw no solution to that difficulty, except in the participation of the workmen in the profits of the master!" These words bore no immediate fruit; but five years later Leclaire perceived suddenly that in carrying out that idea he could promote his own interests, and serve the interests of his men at the same time. "I asked myself," said Leclaire, "could a workman in our business, by putting more *heart* into his work, produce in the same lapse of time, *i.e.*, a day, a surplus of work equivalent to the value of an hour's pay, *i.e.*, sixpence? Could he besides save twopence-halfpenny a day by avoiding all waste of the materials entrusted to him, and by taking greater care of his tools?" Everyone would answer that he could. Well, then, if a single workman could arrive at the result of realising for the master an additional eightpence-halfpenny a day, in 300 working days there would be a gain of £10 *ls.* 2*d.* per man, or upwards of £3,000 a year in a business like Leclaire's, which employed at that time 300 on an average. Here would be a handsome profit to be shared by his men, and gained as it were out of nothing.

He had firm faith in his calculation and was prepared for the change, having already a nucleus of good workmen bound together by a Mutual Aid Society, which he had founded two years previously, in 1838. This Society, in the outset little more than a benefit club, became in 1863 a corporate body, representing the workmen's interest in the business, and legally recognised as a sleeping partner. . . . From this date the Society, like the other partners, received 5 per cent. interest on its invested capital, whilst it was allotted 20 per cent. of the annual profits, 30 per cent. being divided among the workmen individually in proportion to wages earned. The remaining half of the profits were at this time shared by Leclaire and his partner.

In making this arrangement Leclaire thus addressed his workmen:—"As members of the Mutual Aid Society you are no longer day labourers, working like machines, leaving off work when the hour has done striking. You are partners, working on your own account, and as such nothing in the workshops can be indifferent to you. Everyone of you ought to look after the plant and the materials as if you had been specially appointed guardians of them."

In 1869 the firm became by charter a "Société en Commandite," *i.e.*, a partnership in which the acting partners are responsible without limitation, and the dormant ones to the extent of their capital only. From this date Leclaire ceased to appropriate any part of the profits—receiving only 5 per cent. interest on his invested capital.

At the present time, of the net profits, after payment of interest on capital, one quarter goes to the two managing partners jointly, one quarter to the Mutual Aid Society; the remaining half is divided among the workmen in exact proportion to the wages earned.

The Mutual Aid Society bestows a retiring life pension of £48 per annum on every member who has attained the age of fifty and has worked twenty years for the firm, and it continues the payment of half this annuity to the widow of such pensioner during her life. The same pensions are secured to workmen or to their widows in the case of a disabling accident whilst engaged in the service of the firm.

The Maison Leclair now affords employment to 1,200 decorators; has, during the last ten years, made a total net profit of £73,000, and during the last five years given to the workmen an average of 18 per cent. bonus upon the amount of their earnings.

The "Decorative Co-operator's Association Limited" was formed in March last with a nominal capital of £10,000 in 10,000 shares of £1 each. The following gentlemen form the Board of Directors:—*Chairman*, Albert Grey, Esq., M.P.; A. Cameron Corbett, Esq.; A. H. Dyke Acland, Esq.; *Hon. Sec.* Miss Hart; *Offices*, 405 Oxford street.

The following paragraphs from the prospectus set forth the principles on which the Association is based:—

"It is proposed that interest at 5 per cent. per annum on the capital invested shall stand as a first charge upon the profits, after which the whole of the net profits shall be appropriated to the remuneration of services actually rendered to the Association.

"These net profits will, until otherwise determined by the Association, be divided as follows:—One quarter to the managers; one quarter to the Mutual Aid Society; one half to the workers and the reserve fund; 20 per cent. of profits being given to the reserve fund; and 20 per cent. to the workers, in exact proportion to wages earned.

"The directors look forward with confidence to the time when a sufficient portion of the capital will be held by the workers of the firm to make the entire establishment a self-governing body. In order to attain this object it is proposed that half of the bonuses payable to the workmen shall be paid in the shape of £1 shares, and that a certain proportion of the profits due to the managers shall be paid in shares also."

The confidence reposed in Miss Hart by a large number of workmen has placed the management in the position in which Leclair stood when, in 1842, he proved his sincerity by paying

to his incredulous workmen the first bonus before it was actually due. Miss Hart has no difficulty in procuring the required number of workmen ready to accept the conditions and to give their best services at the market rate of wages. They receive no immediate profit or advantage, but work on cheerfully, *not* only within stated hours, but so long as occasion may require, in the firm faith that so soon as there are profits to divide they will receive their share. They fully understand that they have no inherent right to become shareholders, but must earn the privilege, and that it is the interest of each to do the best work, to avoid waste, and to require these things from the rest.

All who, like Leclair, are pained by the antagonism existing between the employer and the employed will watch with keen interest the progress of this attempt to adopt Leclair's remedy.

M. S. KNIGHT.

SHORNALATA: A TALE OF HINDU LIFE.

BY TARAK NATH GANGULI.

Translated for this Journal by MRS. J. B. KNIGHT.

(Continued from page 727, Vol. XIII.)

(All rights in this translation remain with the author of the tale.)

[For the assistance of the reader the names of the principal characters in the following chapters are subjoined.]

Sasibhusan, the elder brother.

Pramada, his wife.

Bipin, their son.

Kamini, their daughter.

Bidhubhusan, the younger brother.

Sarala, his wife.

Gopal, their son.

Shyama, the female servant.

Thakurra Dair, a widow.

Nikkamal, a strolling fiddler.

Bipradas Chakravarti, a rich resident of Burdwan.

Shornalata, his daughter.

Hem Chandra, his son.

Gadadhar, brother of Pramada.

CHAPTER XXVII.

BIDHUBHUSAN RETURNS HOME. SARALA'S DEBTS ARE PAID.

It is early evening of a day in Bhadro (August-September). Rain is falling slowly, it has not ceased raining for seven days, the roads are a mass of mud, the ruts of the carriage wheels are become channels of water, the earth standing high on both sides. If you do not step carefully the mud splashes over your garments as though projected from a squirt. Wherever trees stand at the roadside the leaves lie in rotten heaps, sending forth an offensive smell. In the village smoke ascends from every house. The residents finishing their outdoor avocations

quickly as possible, close their doors and light their lamps. Insects of various kinds are flying about, frogs croak forth their loud song, the cricket pierces the ear with his sharp note. For cows, goats, sheep and other domestic animals not one is to be seen out of doors. The coming and going of man has for some time ceased.

At this time two travellers were approaching Krishnagar. Each carried in his left hand a small bag, in his right a cotton umbrella, each wore a long, close-fitting cotton coat, and a turban formed out of the loose garment usually worn over the shoulders. Their feet were bare. The one who walked in advance did not look very tired, but the second one seemed as if every step cost him pain. They were now entering a village, the second one broke the silence by saying to the one in front, "Dada Thakur, we can go no further to-day, let us rest here." From the tone in which he spoke it was evident he was possessed by fear of some kind. We think the reader will recognise the speaker as Nilkamal, and will conclude that he was speaking to Bidhubhusan.

Receiving no answer, Nilkamal again said, in the same low tone, "Dada Thakur! we should not be travelling at the time of worship, let us go into a house. When night is over we will rise and proceed."

Bidhu: Why, Nilkamal, what are you afraid of? you did not use to fear thieves.

Nil: Formerly I had nothing, now I have something to lose. But what about that matter I spoke of?

Bidhu: Just beyond this village is Hanskhali, by that way is my home. Is it worth while halting at so short a distance? For the fear that you expressed there is no cause, we are close to Krishnagar, no highway robbers can attack us here.

Nil: Then go on, but if you would listen to me we should stay here.

Bidhubhusan went on without attending to the words of Nilkamal, who followed him very unwillingly. Having proceeded some distance in silence, Bidhu pointed to a tree in front of them saying, "Nilkamal, do you remember that tree?" Nilkamal answered with a smile, "Dada Thakur, that was one day, this is quite another." They went on in silence till they reached the tree, when Bidhu said, "Let us sit down once more under that tree and smoke." They sat down. Nilkamal, pointing with his finger, said, "Yes, it was there you sat, Dada Thakur, when I came up, and at sight of me you were frightened." Bidhubhusan, casting a glance around, sighed deeply. Four years before Bidhubhusan's heart had been simple, now it was changed. Since mixing with the world to accumulate money

he had taken an eternal farewell of true happiness. In comparing the joyousness of youth with the suffering of the world-worn, whose heart does not burn with regret? who does not sigh?

Nilkamal producing fire, both smoked as on that bygone day, and again set forth. It would be endless did we attempt to relate the many thoughts that arise in the mind on returning home after a long absence. At times the heart bounds with delight, at times the body trembles with fear. What joy in the anticipation of finding all whom we had left behind in the enjoyment of health, yet what fear lest it should be otherwise! A prey to these alternations of feeling, Bidhu arrived at his own door.

When he had left home the house had been too small for its inhabitants. Sasibhusan's new house had not been built. Sasibhusan with his family, Gadadhar Chandra and his mother had all lived in the old house, which had been a scene of noise and confusion by day and by night. Now Bidhubhusan heard not a sound of human occupation. He trembled with fear. Standing in the doorway he said to his companion, "Call out, will you, and inquire who is at home." He did not feel able to raise his own voice. Nilkamal bawled out several times, "Is any one at home?" but no reply was heard. Bidhu, striking his forehead, exclaimed, "All is lost." Again Nilkamal called, and this time Shyama coming out said, "Who are you that come to the door so late?"

Ni: Come and see.

Shyama opening the door saw two persons, one sitting, the other standing. Again she asked, "Who are you?" Bidhu said, "Shyama, are you all well?" Shyama, recognising the voice of Bidhu, began to tremble, and called out loudly, "Where do you come from?"

Bidhu: Be calm, Shyama! is every one well?

Shyama (after some delay): The best I can say is that they are alive. Where do you come from?

Bidhu, at Shyama's words heaved a deep sigh, exclaiming, "Ma, Durga! Shyama, you ask where I come from, have you not had my letters?"

Shyama: Not only have we not had a line since you left, we have not even had news of you. Khuri Ma from long anxiety has fallen into this perilous condition.

Bidhu: And Gopal, how is he?

Shyama: He is well.

Bidhu: Then go on Shyama, let me get into the house.

Shyama: If you should go in now the Khuri Ma would swoon; stay here, I will tell her, and afterwards you can come in.

Bidhu: Shyama! is Sarala so weak that she would faint at hearing of my return?

Shyama: Very weak.

Bidhubhusan was not very greatly distressed at hearing of Sarala's state. That she should love him so deeply as to have lost strength because of their separation gave him a feeling of joy in the midst of his sorrow, like lightning playing in a cloudy sky on a dark night. Alas! he knew not that grief had brought Sarala into the grasp of consumption. Nearly half an hour later Shyama came to call him. You might say that Bidhu went smiling to the threshold of Sarala's room, but on entering he fell to the ground struck with dismay. He could not have recognised Sarala, so emaciated had she become; but hearing his name pronounced, she rose into a sitting posture on the bed, and said, through smiles and tears, "Have you remembered this poor creature after so many days?" With tears, Bidhu answered, "Sarala, your name has been ever in my prayers, but never even in a dream did I imagine I should find you in this condition." Sarala said, with a smile, "Now I shall get well, but I can't sit up longer to-day, my head swims, I am very weak." She laid herself down while Shyama gathered her hair together and bound it up.

Next morning Shyama was delighted to see Sarala rise without assistance and go into the outer room. Shyama thought that anxiety alone had reduced Sarala to this condition of weakness. She said, "Did I not tell you, Khuri Ma, that when the Khura Thakur came home your illness would depart?" Sarala answered, "You are my Luckhu, my Annapurna* If your words should not come true, whose would?" Shyama left the room to escape the sound of her own praises.

During the first part of the night Bidhubhusan's thoughts kept him awake. Towards morning he obtained a little sleep, and therefore laid late, appearing only in time for breakfast. He was overjoyed to see Sarala walking about. She was extremely weak, truly, but to see her moving, and to look at her happy face gave delight to them all. Sarala would have taken part in the cooking, but Shyama would not permit her to enter the kitchen. Sarala urged the matter, saying, "If I do not cook, who will, Shyama?"

"I will fetch Thakurun Didi."

"Will she come?"

"Money will do anything, Khuri Ma, there is no fear."

Shyama's words proved true. When Thakurun Didi heard that Bidhubhusan had returned with plenty of money she required no second call. Observing Sarala's feebleness, she said,

* Luckhi and Annapurna, names of goddesses of prosperity.

"Sarala! you are so weak, yet you never once called me to help." Sarala smiled, but gave no other answer.

The news that Bidhubhusan had come home rich spread through the village in a moment, all were eager to know if it was true. Not to mention other people, Gadadhar Chandra himself came. Those who had before despised them now professed the warmest friendship. How great is the power of money! Bidhubhusan spent nearly the whole day in talking with his neighbours, he did not get even a couple of hours to spend with Sarala. But in the evening when all had departed he came to her rooms.

Sarala had felt so much revived in the early morning that she fancied herself in her former health. Until about twelve she kept busily employed with a happy countenance, but after that hour her hands and feet began to fail her. Without complaining to any one she went and laid down in her chamber. Shyama, though so busy, had kept one eye on her mistress, and now seeing her lie down she went to the bedside and said, "Are you going to sleep again, Khuri Ma?" Sarala answered, "I could not sleep last night, and I feel exhausted for want of sleep, do not wake me." Shyama went about her work, but in a short time returned. Sarala was sleeping, in her face were no signs of care, she appeared like a joyous lily. Some rain fell and a cool breeze sprang up, nevertheless Sarala perspired though her forehead was cold. Shyama gently wiped away the drops. At the touch of Shyama's hand Sarala started in fright, and lest it should rouse her entirely, Shyama stole noiselessly away, asking herself, "Why should she perspire? it is not warm." Still, as Sarala had been able to rise after being so long bedridden, Shyama felt no fear. Evening fell, but Sarala's sleep was not broken. Bidhu coming in asked, "Has she not been awake?" and being told that she had not, he sat down at the head of the bed and touched her forehead, it was like ice. Alarmed, he called her by name several times. Sarala opened her eyes, but did not recognise Bidhu. She asked, "Who are you?" Before he could answer, she went on, "I had forgotten, I know now, you are come to take away my Gopal. You will not find him, I am going." She was delirious. In answer to him she only said, "Why do you call me a hundred times? I am going," and again closed her eyes.

Bidhubhusan went into the outer room weeping. Calling Shyama, he said, "I think Sarala is wandering, do you stay with her while I go for a doctor." Breathing heavily Shyama ran into the room, she found Sarala sleeping. Shyama called her, but she answered not; her breathing was natural, her face was natural, but her body was cold. Shyama sat down and

began to rub her feet. Gopal, seeing his mother a little better after so many days, had gone to play with Bhuban. Bidhubhusan on his way to the doctor called in at the house of Bhuban's mother, and acquainting her with Sarala's condition, begged her to let Gopal stay with her for the night. An hour and a half later Bidhu returned with the doctor, who seeing the patient's condition gave her a little spirit to drink, then asked all particulars. He felt the pulse and examined the chest and back with the stethoscope. Anxiously Bidhu said,

"How do you find her, sir?"

"Her disease is mortal. It is consumption, there is no cure. The books say, certainly, that there are cases of recovery, but in my thirty years of practice I have not seen one. From her appearance the disease must have set in four or five years ago. Probably if great care had been taken at first she might have lived a year or two longer, but that is a mere conjecture. It is not possible in this disease to say when death will ensue. Even now, ill as she looks, it is possible she may live five or six months, but it is very improbable. I judge it likely she will not outlive the night. That she was able to keep about till noon to-day was entirely due to your return. That gave her a stimulus. Sometimes on hearing good news a person who has already been immersed in the Ganges will recover sense and live four or five days. Probably if you had not come she would have lived longer. After a stimulus there is a corresponding exhaustion. That is her present state. She may live or she may die, but even if she survives to-day she cannot live much longer."

At these words from the doctor Babu, Bidhubhusan wept loudly with the words, "Alas! I am the cause of Sarala's death."

"If you cannot control yourself like a man you must not stay in this room. No one can yet say what will happen. She may live, but this disturbance will make it impossible."

"I will not give way to it, doctor; but when I think that if I had not returned she might have lived longer, how is it possible that I should not weep?"

The doctor took Bidhu's hand kindly, "I said before that is merely a conjecture, but even supposing it a fact, what is the use of regretting the past? It is better not to dwell upon what cannot be remedied."

Bidhu sat silent, the doctor looked absently on the face of the patient; Sarala's lips moved. As she seemed to be trying to ask for water, Shyama brought some. The doctor mixed some with a little spirit in a shell and administered it. Sarala complained that it was very hot, her senses gradually returned. Bidhu could restrain himself no longer, but weeping said to

Sarala, "Will you not live one day to enjoy happiness?" Sarala was now fully sensible. The dying are nearly always so. Glancing at Bidhu she said, "Why do you weep?"

"Sarala, you are leaving me, and you ask me why I weep!"

At sight of Sarala's face, so full of love, the doctor was obliged to have recourse to his handkerchief.

Sarala said, "I am going, truly, but who says I am not blessed? I have had the chief happiness of serving my husband and cherishing my child. What little suffering I have endured your coming yesterday wiped away. Where is there any one so blessed as I?"

"Do not talk so, Sarala, or my heart will burst."

Sarala, taking Bidhu's hand, said, "In my last hour I have one wish to express." She glanced at Shyama, her tears flowing, her words would not come forth. Shyama set up a loud cry, the doctor would have silenced her, but he had not the power of speech. Bidhu's hand was in Sarala's. A little later she said, "This is my request, that you will never consider Shyama as a servant. Let her be to you a daughter so long as you live."

"Sarala, Shyama shall be to me not as a daughter only, but as a mother. It is owing to her only that we still live. If I ever forget Shyama, may there be no place for me even in hell."

Before Bidhu had ceased speaking, Shyama was out of the room.

The doctor, controlling himself with much difficulty, offered another medicum to Sarala, who said, "Why any more? what good will medicine do me?" Bidhu said, "Take it, Sarala, even now you are less strong than you were."

"I know my own state, I have been long dying, I only waited to see you. Call my Gopal."

Bidhu looked at the doctor, who bid him do whatever she asked. Shyama brought Gopal, set him down by Sarala, and was going away, when Sarala took one of her hands and one of Gopal's, and said, "Gopal, do you remember what you vowed to me one day? Shyama is your mother, your real mother. See that you keep your vow." Then, looking at Shyama, she said, "You have done more for me than my father and mother ever did. A daughter of my own could not have done so much. I cannot repay you in this life, and it is not probable that I can do so in another. What can I give you? Gopal is my sole wealth. Shyama, I go, leaving Gopal to you for life."

All wept at Sarala's words, they were her last; in a moment Sarala's eyes closed for the last time.

(To be continued.)

INDIAN INTELLIGENCE.

His Royal Highness the Duke of Connaught laid the first stone, on November 22nd, at Bombay, of the Pestonjee Hormusjee Cama Hospital for Women and Children, in the presence of a large assembly. In reply to an address on the occasion, His Royal Highness said it afforded him much gratification that his first public act in India should be performed on behalf of so excellent an object, one which Her Majesty the Empress would most highly approve of, and which was in accordance with the sympathies of the Royal Family.—With reference to this event the Lord Mayor received the following letter from Mr. D. P. Cama, a Parsee merchant in London:—“As to-day the son of our beloved lady Sovereign the Queen and Empress will lay the foundation stone of the new Hospital for Women and Children at Bombay, towards which my dear old father has contributed the sum of £12,000, and in accordance with the time-honoured custom among the Parsees to commemorate such joyful events with some act of charity, I think I cannot do better than enclose your Lordship a cheque for 100 guineas for the poor-box, to be distributed among the deserving poor of this city in which both myself and my wife have spent happy years in safety and unmolested, and I feel confident that I could not have placed this small sum in better hands than those of your Lordship for its distributor.”

His Highness the Maharaja of Cuch Behar was formally installed by the Lieutenant-Governor of Bengal on November 8. The Maharaja of Burdwan, the Raja of Digaputty, and Nawab Abdul Latif Khan Bahadur were among those present at the ceremony. The pavilion was beautifully ornamented, and the *dais* was covered with dark green velvet, embroidered with thick gold thread. The Maharaja wore a native dress of rich material. The Lieutenant-Governor addressed the Maharaja at length, reviewing the British administration, and expressing his pleasure at handing over the State to so promising a ruler.

We are glad to learn that the Agra Medical School has been opened to women. A small class of native women, who hold scholarships, is now in session. Under certain conditions private students may have access to all the lectures, and after a three years' course may be graduated.

The Dewan of Mysore is making arrangements for opening a School of Arts at Bangalore, of which it is expected that Mr. T. Rangasawmi Pillay, an experienced artist, will be appointed Superintendent.

We regret to record the death of Swami Dyanand Saraswati, whose liberal views as to the interpretation of the Vedas are well known. We take from the *Hindu Patriot* the following

particulars in regard to this reformer, which are translated from a Bombay vernacular paper:—"The late lamented Swami was born in Waukanir in Kattywar. He attached himself to the celebrated Pundit Anandgiri, and from the first devoted himself to the study of Hindu mythology. On the death of his great master, the Swami raised the standard of reform. He made his *debut* at Benares fifteen years ago before a conclave of about 900 learned Pundits. At this solemn meeting, presided over by the Rajah of Benares, the Swami undertook to prove that the Hindu Vedas did not recommend idol worship. The arguments were abstruse, the discussion warm, but Dyanand Swami carried his point. About ten years ago he visited Bombay, and challenged all the Pundits and Shastris in and about this city to meet him for the purpose of discussing the question of idol worship. The Swami's reputation however was so great that none cared to enter the lists with him. Not only did he carry war against the worst form of idolatry, but he was a great supporter of widow marriage and such other reforms."

It is understood that Mr. Ameer Ali, Barrister-at-Law, is to succeed Syed Ahmed Khan, whose term of office has expired, as member of the Viceroy's Legislative Council.

The following gentlemen have been elected Members of the Committee of the National Indian Association:—C. R. Lindsay, Esq., P. V. Ramasawmi Raju, Esq., W. Martin Wood, Esq.

PERSONAL INTELLIGENCE.

Mr. J. C. Bose, B.Sc. London, has taken the degree of B.A. in the University of Cambridge (Natural Science Tripos). He also obtained Honours in Physics in the last B.Sc. Examination of the University of London.

Mr. P. N. Roy has passed the second M.B. C.M. Examination of the University of Glasgow.

Mr. Ashutosh Mitra has been elected a Fellow of the Obstetrical Society.

Mr. Rustomjee Byramjee Colabavala has joined Lincoln's Inn.

Kumar Sri Harbbamji Ravaji of Morvi, has been elected a Resident Member of the Royal Asiatic Society, and Pundit Shyamaji Krishnavarmâ and Mr. Saig Ram Bias Non-Resident Members.

Arrival.—Mr. Shashibhushan Sarbadhicary, from Lahore.

Departure.—Pundit Shyamaji Krishnavarmâ, B.A., for Bombay.

Erratum.—In December *Journal*, page 1, line 10, for "a native gentleman" read "and native gentlemen."

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