* HYGIENE IN THE ZENANAS OF INDIA.

The energetic activity of English women in various intellectual and benevolent spheres has been a striking feature during the fifty-four years of Queen Victoria's reign: and India opens up yet another sphere to medical ladies thereto inclined. There is no more interesting, nor, doubtless, more productive field of labour than the practice of medicine in the zenanas there.

More than twenty years ago, Miss Carpenter, sister of our renowned physiologist, hearing much of the low social condition of the women of India, and the insanitary state of their dwellings, determined, although then, in the seventh decade of her life, to go and see for herself, in view to, if possible, their improvement. (She had previously, in 1870, founded the “Association which I have the honour to represent here to-day, and of which the Princess Alice became the President. (It is now under the patronage of the Princess of Wales.) Miss Carpenter, being much impressed with what she saw, paid other visits to India; but died in 1877. Stimulated by her example and exertions, the Association has spared no effort in endeavouring to carry out her designs: Branches have been established in some of the principal social and educational centres, an active interest being taken in them by high official authorities; its Magazine has been utilised for conveying information on the best means of preserving health in India, as well as on sanitary subjects in general; and its promoters may fairly be congratulated upon the progressive fulfilment of the objects with which the Association was founded.

Nearly half-a-century ago, the Government of India tentatively initiated the experiment of sending four intelligent young native gentlemen of good caste to England, to study medicine—under

* Read at the International Congress of Hygiene and Demography, held in London, August 10th—17th, 1891.

(a) Subsequently called the “National Indian Association.”
the superintendence of one of its ablest medical officers, Dr. H. H. Goodeve. The experiment was eminently successful; and, the door being thus opened, other young Indian gentlemen voluntarily came to England from time to time for the same purpose. Now, they come in increasing numbers to study, not only medicine, but various callings which, it is hoped, will, on their return to India, be of use to themselves and to their country. To all who wish to avail themselves of its aid, the National Indian Association is prepared to stand in loco parentis: to provide them with suitable accommodation; to shew them the better sides of English life; and to introduce them to a knowledge of such Institutions as may especially benefit them. (It is to be regretted that, in some cases, the young men arrive at too youthful a period of life.) The Association is, likewise, prepared to take charge of Indian ladies who come to study in this country. And here I would urge that all medical students from India should be encouraged to thoroughly study the laws of health. The subject is, of course, taught by professors in the medical colleges and schools in India, but it has never been popular with students, which is a matter for regret—constituting, as hygiene does, the very essence of preventive medicine. It is remarkable that, although the natives of India—Hindus especially—attach great importance to personal ablution (which is indeed, a religious obligation), they do not seem to recognise the necessity for healthy surroundings. The management of the lying-in chamber is a striking illustration of this. Indian mothers look upon fresh air as positively injurious to the infant; and to exclude it, as well as the possible entrance of malignant spirits, they take, infinite pains to close every door and window, and to fill up every crevice, so that there is a complete absence of ventilation; the room resembling, says Kunye Lall Dey, in his “Hindu Social Laws and Habits,” an “hermetically sealed box.” In this darkened chamber—a large fire burning in the centre, even in the hottest weather, in order to disperse any objectionable spirits that may have found entrance—the mother and child remain, inspiring the vitiated atmosphere for twenty-one days;—till the ceremony of the shusti puja has been performed. Imperfect ventilation is, indeed, a characteristic feature in all Hindu dwellings. The sitting and reception rooms, intended for the male members of the family, are comparatively spacious; as, is the dalan or hall for the celebration of the pujas and festivals that take place on the premises. (There is also a court-yard for natches and other entertainments). But in the untuppoor (zenana, or female apartments), in which the men are apt to sleep half their time away, a very limited number of cubic
feet of air are allotted to each individual; and in the immediate neighbourhood are the cooking rooms, which have no proper outlet; the austakoor or place for receiving their refuse; odious privies, often left uncleaned; wells sunk almost directly beneath these privies; the tank for the women, who here wash their clothes and themselves—in fact, an abundance of impurities which led a well-known Calcutta practitioner, some fifty years ago, to write that it would be difficult to find in any city “more fruitful and fatal causes of diseases and death concentrated within narrower limits.” A superior water supply and drainage—the liquid (b) sewage of Calcutta is now drained away into the salt water lakes instead of being deposited, as formerly, in the river (still used by many, as then, for drinking and in the kitchen) at the rate 180 tons a day—have greatly improved the health of the city generally. But these reformations, though largely appreciated by the native community, have been introduced by the ruling power:—they are not the result of the growth of native public opinion. And I am not aware that there is any material difference—so conservative are the people, so indisposed to brook any change that affects the Ma Bap ka dustoor (ancient customs)—in the insanitary condition of the houses and their immediate surroundings. Let anyone take a walk through the Tiretta bazar in the northern quarter of Calcutta at daybreak, before the inhabitants are astir, and he will probably see, as I have, in the hot season men asleep on chār pāis (country bedsteads), placed in front of the houses, close to, if not directly over, one of the street drains, whose contents are not always limited to water! Can it be surprising that cholera should be endemic—about 4,000 on an average, in the past, dying annually in the city—or that the natives should have so little stamina wherewith to resist it? As a matter of fact, 92,520 were swept away by the disease in twenty consecutive years. The mortality from cholera has been very considerably diminished during the last twenty-five years, owing it is believed, to the improved water supply. It would doubtless be

(b) The liquid sewage is conducted by a main sewer into the Circular Canal, whence it is supposed to find its way into the tidal Bidridhuree river (which is practically an arm of the Bay of Bengal) there to be tossed about and finally deposited at high tides in the Salt Lakes with which the Bidridhuree communicates. The system is considered, by eminent medical authority, to be very unsatisfactory. The liquid sewage, it is urged, should be made to discharge at a point much further down—into an arm of the sea which does not communicate with the Salt Lakes, nor with the country near Calcutta. The “dry sewage” (street sweepings, &c.)—all that the sewer does not carry off—is conveyed by municipal carts and by railway to an area of municipal land, about a mile square, where it is laid down in layers from eight to ten feet in thickness;—thus raising the land, which was originally very low.
still further diminished if the hygiene of the home could be improved also. We sometimes wonder why our military cantonments, upon the public buildings in which so much money has been expended, should become unhealthy. In some cases there may have been physical objections, perhaps overlooked or insufficiently considered, to the site; or, possibly, other causes beyond human control may have unexpectedly supervened. But in others—more frequently, too, than the European authorities are aware of—the unhealthiness is of the natives' own causing. For example, cholera appears in a bazar or in cantonments, and, upon the advice of the administrative medical officer, or staff-surgeon, a temporary hospital is erected a short distance from the cantonments for the reception of such cases. But, not unnaturally, the sick do not like to be taken from home, and the occurrence of cases is, therefore, not reported, the officials being left to discover their existence as best they may. The inmates of the infected house "lie close;" and the cholera dejecta, instead of being disinfected, removed to a distance, and then buried, are either thrown into a corner of the premises or placed in a shallow excavation in the immediate vicinity of the house—it is no burial in the true sense of the word—hurriedly made for the purpose. I once met with a similar case when marching in medical charge of a cavalry regiment. A trooper, seized with what were apparently the preliminary symptoms of an attack of cholera, buried the excreta in his tent.

The extent of crowding in the sick chamber of the Bengalee—witness the rush of relatives or friends from the bedside tumbling over each other in their haste to escape before the arrival of the European physician called in in consultation—is sometimes very great. Fresh air, so essential to the prevention of ante-mortem clots—embolisms—a not uncommon cause of sudden death after surgical operations, is the last thing thought of when such a catastrophe is threatened. In some parts of India—in the comparatively low and damp parts particularly, e.g., Bengal proper—phthisis pulmonalis is not uncommon amongst both men and women; and, no doubt, overcrowding in small rooms contributes to this.

For the feeding of infants, whose "stunted growth, constant sickness, and early death" is often due, says Kunye Lall Dey, in the publication before referred to, to the substitution of inferior meethaes (sweetmeats) for the mother's milk at the time of weaning, and to the free consumption of immature fruit, is a subject upon which the mothers of India require much enlightenment.
About thirty years ago, a lecture was given in Calcutta by a native gentleman, in which he advocated the use of butchers' meat and alcoholic drink by Bengalees, urging that, as such a dietary gave strength to Europeans, his countrymen would do well to adopt it. Mistaken counsel! And the increase of liver disease during the past five and twenty years, amongst the Bengalees, and others who have followed it, only too certainly proves its fallacy. The lecturer, who overlooked the fact that Britons owe their superior physique in the first instance to a northern clime, would have given better advice had he recommended his countrymen to adhere to the simple vegetarian diet suitable to a tropical climate; to indulge less in sweetmeats and ghee (clarified butter); and to abstain altogether from every description of alcoholic drinks, which tend to reduce the strength of Europeans and of all who have recourse to them.

The natives of India have yet to learn, like all residents there, that by lying too much on the back in a country where the lungs being less active and more eliminatory work being in consequence thrown upon the liver, this organ becomes, as has been so well pointed out by Dr. Charles Macnamara in the Indian Annuals of Medical Science, predisposed to fatty degeneration—a predisposition greatly increased by the habitual use of fatty food and alcoholic drinks.

How best to counteract the influence of malaria and of impurity-laden air and water—the natives are familiar enough with the effects of these agents as evident from the expressions "huwa lug gya" (the air has struck), "panee lug gya" (the water has struck)—is another lesson of paramount importance.

These instances of what may be called "insanitation" are given to show, in some degree, the nature of the ignorance which prevails about even the most elementary of the laws of health. Fully to describe the insanitary condition of Indian villages and households would take up too much space.

The opening now offered, through the instrumentality of the National Indian Association, for instructing Indian mothers in the laws of health in a familiar and unscholastic way in their homes, as also the girls at school, who in due course will become mothers, is one that, if judiciously utilised, may bear excellent fruit; for, after all, the women are at the root of all social reformation and progress. The Association has acted as a pioneer in originating and quickening the movement for providing skilled female medical aid for the zenanas, into which no medical man is ever allowed to enter, and the women in which were therefore dependent upon such professional assistance as could be obtained from their own sex in
India. This indigenous assistance is now known to be of the worst possible description. The subject having been ably dealt with in the *Contemporary Review* by a medical lady who is also a member of the Association—Dr. Frances Hoggan—that body took it up. Meetings were held under its auspices; an impetus, fostered by the Queen herself, was given to the project for sending to these poor women thoroughly well-taught lady doctors from England; until at length, the proposed scheme, having been well ventilated, assumed a definite shape. Through the exertions of Mr. Kittredge of Bombay, and the liberality of a Parsee gentleman, a hospital for the reception of native female patients was built; and funds for the passage out, and the salaries for three years of two lady doctors were guaranteed. The scheme, thus set on foot, commended itself to the lady of the (then) Viceroy—the Countess of Dufferin—who, with the sanction of the Indian Government, and cordially assisted by local authorities and medical officers, and by native princes and gentlemen in various parts of the country, has completed the foundation of a great social reformation.

 Provision has already existed for the treatment of women in some of our hospitals and dispensaries in India; but not for those of high caste, or for *purda-nishins* (screened from the public gaze). For these, hospitals are now being established; and, either in them or at home, they have the opportunity of receiving, when ill, the best possible professional treatment, at the hands of their own sex. All female medical officers should be thoroughly well-informed in the subject of sanitation and the laws of health, so as to be able to impart their knowledge, in a pleasant popular way, to the inmates of zenanas. Lady doctors from England might be encouraged, as well as the male medical students from India, to take the degree in State Medicine required for sanitary officers. A strong impetus is being given, and in this the National Indian Association takes an active part, to the school education of Indian girls: and it is certainly very desirable that hygiene should be included in the curriculum of study, especially in normal schools. Indian girls are remarkable for their zeal in learning whatever they are taught, and there seems to be no reason why they should not excel in teaching

(c) The first practical impetus to the idea of (medically) educating women in India for work in the zenanas, was given by Surg.-General Balfour in Madras; and upon his recommendation, the Madras Medical College was thrown open to female students. One of these—Mrs. Scharlieb—has since particularly distinguished herself, both in India and in England—taking high honours at the University of London. A due meed of praise must also be accorded to those missionary ladies, who, with various degrees of medical qualification, had, for several years previously, been labouring in zenanas under the auspices of religious societies.
this subject, as their sisters have excelled in other intellectual efforts. Many amongst our own countrywomen—notably (in connexion with the subject which has brought so many accomplished sanitarians of both sexes here to-day) the far-famed Florence Nightingale, the Hygeia of England—have successfully laboured, as before observed, in various spheres, for the welfare of mankind. Why should not our sisters in India, when sufficiently educated, follow their example, and show their capacity in this sphere? A valuable sanitary Primer, called “The Way to Health,” has been published for the Education Department of the Punjab; and, on the representation of the “National Association for supplying Medical Aid to the Women of India,” ..., the Indian Government have published a new edition; and translations of the work have also been issued. A text book on Domestic Economy and Sanitary Science, for the use of the senior classes of English and Vernacular schools, which gained the reward of 1,000 rupees offered by Government for the best treatise on the subject, has also been published. These are excellent publications, likely to do much good as text books in the higher schools; but I think that there is room for others, suitable for elementary village schools and for use in the zenanas.* The natives of India are very fond of proverbs and stories—the Kuhani-wala (story-teller) is always a welcome visitor in inns for travellers and wherever people congregate—and, therefore, books on hygiene, published on these lines, would, I believe, be popular. (I speak from personal experience.) In this connexion I would recommend lady doctors to study the works of the National Health Society and of the Ladies’ Sanitary Association.

There is one important point in connexion with the laws of health which should not be overlooked—viz., the physical development of the body in athletic exercises. These should always be apportioned to the capacity of the individual. Sufficient care in this respect is not taken even in England; and, in consequence, it occasionally happens that the life of a lad, who might otherwise have grown up into a fairly strong man, is embittered, if not

* Mrs. Brander, Senior Inspectress, Madras, has lately prepared a valuable little work on Domestic Economy for the use of teachers in the Madras Presidency, which is noticed on page 509 of this number of the Indian Magazine & Review.—Ed.

(d) Some years ago I published, in Hindi, for use in the village schools of the N.W. Provinces, a brochure of this kind, in two parts—the one dealing with vaccination, the other with general cleanliness. During the Mutiny (1857) they were destroyed; but, after it, the Government did me the honour to reprint them. They have now given way to the more comprehensive publications before mentioned.
shortened, owing to the germs of disease—the result of too rough exercise for a delicate frame—being laid before the body was fully formed. If this be so in a race remarkable for a powerful physique, how much more is it necessary that care should be taken in tropical regions, where the youthful frame is, as a rule, so much inferior.

There are other subjects which, though not usually included under the head of hygiene, might well be taught to the youth (of both sexes) of India in connexion with preventive medicine. One of these is the extermination of poisonous snakes, which, in conjunction with wild animals, annually destroy their thousands. Under the present system, a reward is given for every dead serpent brought before the magistrate or civil authority of the district. But this plan does not apparently effect an appreciable reduction in the mortality. This is not surprising, when it is remembered that a cobra di capello lays from eighteen to twenty eggs at a time: so that, for every one captured, a large number would remain at liberty. Then, on the part of the people generally, there are religious objections to their destruction. Supposed to be associated with Deity, they are in some parts well cared for, and even worshipped. The low caste natives, therefore, who will alone undertake the work of extermination, receive but scant assistance from the community at large. But, as with progressive enlightenment this superstition (with many others) will disappear and the true character of these reptiles be clearly understood, we may reasonably hope that the individual slaughter, now conducted at such a disadvantage, will give place to a more comprehensive system of eradication. The only other egg which is likely to be mistaken for a snake's is the lizard's, but there is really no difficulty in distinguishing between them, the latter having a shelly, the former a leathery, covering. There is, however, no distinction between the eggs of venomous and those of harmless snakes; but, in a case of this kind, there need be no compunction in punishing the innocent with the guilty!

All progress in sanitary reform in India must proceed, pari passu, with general enlightenment. The Government and municipal bodies may do much; but the citadel of opposition is situated in the zenanas, the storming and carrying of which had best be left to the accomplished medical women, who, with their gentle and loving methods of attack, are more likely than any one else to be successful—the medically-educated and noble hearted daughters of the United Kingdom.
OFFICIAL AND SOCIAL RELATIONS BETWEEN EUROPEANS AND ORIENTALS.

At the Congress of Orientalists, held in London in the first week of September, under the patronage of H.R.H. the Duke of Connaught, attention was given not only to subjects of antiquarian and linguistic interest, but also to the practical aspects of Oriental studies, as affecting commercial progress, and the social relations between English people and the people of India. On September 7th, when Sir Lepel Griffin, K.C.S.I., presided, representatives from the London and Edinburgh Chambers of Commerce, and others, entered upon a discussion as to the importance, with regard to success in international trade, of wider knowledge of the languages of the countries of the East, and also of the customs and ideas which influence the market. A resolution was adopted to the effect that the London Chamber of Commerce be requested to use its best efforts for the establishment of a school for Oriental languages in connexion with the City of London.

The branch of the subject which will have a special interest for our readers, was taken up in the afternoon of the same day. General Sir Richard Meade, K.C.S.I., in the chair. The first paper was read by the Chairman, it was entitled **Official Relations with Orientals.** The second was by General T. Dennehy, upon **The Social Relations of Europeans and Orientals.** We shall give the *Times* report of these two papers, as they well deserve the notice of all Europeans who come into contact with the educated classes of India.

**Official Relations with Orientals.**

Sir Richard Meade said: The subject that has been assigned to this section for consideration is one of much general interest and of growing importance, and merits very careful thought by all Europeans who are directly associated with Orientals, either commercially, politically, or as administrators, and who conscientiously desire to maintain with them the good relations that are essential for the successful performance of the duties intrusted to their charge. Looking back at the great events in the distant past that have affected the mutual position and destinies of the European and Oriental nations and peoples, it must, I think, be
admitted that the general character of those events has had a certain influence in determining the tone of European feeling towards Orientals, and has so, more or less, affected their mutual relations. The progress of events in India and the far East during the last two centuries has probably made little change in the general tone of feeling I have referred to, so far as the masses amongst European nations and peoples are concerned; but this tone has undergone considerable modification amongst Europeans of all classes, who have been brought into direct association with the peoples of those distant countries, and especially India; and the object of the present discussion of one branch of the general subject we have to deal with, is to consider, with the aid of the knowledge derived from such association, what ought to be the official relations and intercourse of Europeans with their Indian subordinates and fellow-subjects generally. And here I would observe that it must not be supposed that the views put forward by me in this paper will be found to be of a novel or previously unthought-of character, for such will assuredly not be the case. The views I now put forward will be based on the principles and practice of the highest class of Indian administrators, who have themselves practically solved this question, and have set an example to their fellow officials, of the relations that should be maintained and encouraged between European superiors and their native subordinates and the people generally.

It is essential that Europeans who have to control and direct the important work of administration in India shall be gifted with temper, patience, a large and warm sympathy with the people they rule over, and the good sense and judgment that are needed to keep men straight, and to inspire confidence and respect amongst those with whom they are brought in contact. They should be able to converse with freedom in the language of their people, and should be always accessible and ready to hear everyone, but should at the same time be decided and firm. They should encourage their subordinates to take an active and warm interest in everything that concerns the welfare of the people, and should themselves set an example to all around them in this and every other respect. The acceptance of favours from subordinates is forbidden by Government, and is so obviously wrong, that no right-minded European superior would stoop to such a practice. Natives are proverbially quick in gauging the character of their European superiors, and are prone to say and do what they think will please them. They are themselves naturally courteous and polite, and appreciate courtesy and thoughtful
kindness on the part of their superiors. Where these are wanting, and they are treated with rudeness and bad manners, the influence of the superior with them is at once more or less lowered, to the great injury of their mutual relations. In their social intercourse with their native subordinates European superiors should do all in their power to encourage a habit of friendly intimacy, and to lead their subordinates to take an interest in instructive general conversation and social meetings. The great importance of good social relations between European officials and natives of all classes cannot be over-estimated. Such relations tend to remove prejudice and to beget kindly feelings on both sides. The effects of English education have already made great changes in the character and habits of the natives of India who have benefited by it, and there is no denying that the results have been in some respects disappointing. But it could hardly have been otherwise under the circumstances, and European superiors will do well to recognise this fact, and to adapt their official relations with their native subordinates, and what are termed "the educated classes," to the changes in this respect that have occurred and that are in progress. It should not be regarded as a reproach to an educated native that he aspires to higher employment in the service of the State than has heretofore been open to his class, but extravagant claims, improperly preferred, should be temperately but firmly resisted, and a thoughtful and sympathising European superior will be better able to do this effectively than any one else.

As regards the possession of administrative ability by the natives of India, many of them have shown a marked capacity in this respect, and it must be remembered that, while the work of direction has lain with European superiors, the great bulk—indeed, I may say all—of the actual details of administration has been and is carried out by native subordinates. I could at this moment name several of my own native assistants, Hindus and Mahomedans, who were employed by me in independent positions as administrators of native States—where ruinous disorder compelled interference—and who performed their duties most creditably and successfully. I have also had considerable experience of the work of native deputy commissioners in charge of districts and native assistant commissioners, and found them perform their administrative and judicial duties, on the whole, well and satisfactorily. European superiors should protect their subordinates of these classes, and especially the former, from certain temptations of office to misconduct, which are apt to press on them at the hands of relatives or former associates, and which it is no doubt very
difficult to resist. Well-to-do native officials are regarded by their relatives as bound to assist them in some way or other—by public employment, grants of land on favourable terms, &c.—and it is not easy for Europeans to understand how great is the pressure that may thus at times be brought to bear on employés of this class. In all matters of this nature a European superior should carefully consider the circumstances of a native subordinate's position, and help him, as far as he can, in keeping free from entanglements that might sooner or later bring him into trouble. He should also recognise and encourage good and faithful service on the part of native subordinates, and mark such of them as show special fitness for further advancement in the public service. While on the subject of the administrative capacity of natives of India, I must briefly refer to the three most eminent native administrators of modern years—viz., Nawab Sir Salar Jung, Minister of Hyderabad; Rajah Sir Dinkur Rao, Dewan of Gwalior; and Rajah Sir Madava Rao, Dewan of Travancore, Indore, and Baroda, with all of whom I had the honour of being intimately officially associated for many years.

European officials of all grades, but especially of high position, in India, have special duties of the most responsible nature—which cannot be made the subject of rules and regulations—to fulfil towards their native subordinates of all grades and classes, and the people generally under their rule. The duty of training, watching over, and elevating the characters of their native subordinates is one of the most important of their responsibilities, and failure in realising what I may term the sacredness of that duty means failure in one of the greatest obligations they are under to the State. India is now passing through a crisis which requires the exercise of the most thoughtful judgment on the part of all European superiors who are in a position to influence the educated classes of the country, and they cannot turn that influence to better account than by applying it to aid in the establishment of a well-trained, loyal, and efficient body of native officials, who are contented with their service, and who, being themselves of "the educated classes," ought to influence beneficially those classes generally, and all with whom they are brought in contact.

General T. Dennehy then read a paper on "The Social Relations of Europeans and Orientals," basing his remarks on a thirty-five years' experience of India, in positions mostly necessitating close and constant association with the Orientals. He said that it was generally imagined that caste was a great obstacle to
social intercourse with natives; but this idea came from a mistaken conception of caste. It arose probably on the first migration of the Indo-Aryans as they came in contact with the uncouth, uncivilised aborigines of the countries which they traversed. The Aryans were even then highly civilised, careful in their personal cleanliness and religious observances, and they naturally shrank from contact with the unclean savages. They guarded with particular care against any contact of these unwashed aborigines with their foods, and hence arose the first manifestation of caste in the exclusion of strangers from their meals. This custom grew with years to be a cherished observance, and what was first a measure of hygienic precaution became an article of religious belief. The later developments of caste corresponded with the guilds of European countries so prevalent in the Middle Ages. New castes were seen growing up in India as new necessities arose. For example, since the establishment of railroads it had been necessary to find pointsmen and firemen; and these men being anxious to preserve the emoluments of their posts in their own families were now actually crystallizing into a new caste. After all it was possible to initiate and cement friendship in other ways than over the dinner table. The one thing necessary was sympathy, which should not be crushed by prejudice. It was often said that the British were not a sympathetic nation; but behind the mask of reserve which the Englishmen assumed, real kindness and sympathy existed; and if only the Oriental could get behind this mask, no one could be more grateful than he for sympathy and kindness. Once known and understood, the European would find much to admire and appreciate in the Indian character. He himself was fortunate enough to possess many Indian friends, whom he had found to be good fellows, pleasant companions, and keen sportsmen. Many Indian gentlemen he had known who were as true and chivalrous as any Englishman could be; and it was worth some trouble to gain the intimacy and friendship of such men. As an example, he would mention the old Maharana of Dholapur, whose house had for years been at feud with the neighbouring Maharajah Scindia of Gwalior. When the Mutiny broke out, the Maharajah Scindia was compelled to fly, and, in order to reach British territory, he had to pass through his old enemy’s dominions. The Maharana, hearing of the Maharajah’s flight, sent emissaries to conduct him and offer him hospitality; but at the same time he declared that he would never meet his enemy unless it were sword in hand. During the same period—that of the Mutiny—a poor Eurasian clerk took refuge with a certain Maharajah. The palace
was surrounded by mutineers, who demanded that the fugitive should be given up. But the Maharajah refused to betray his guest, and in order to appease the mutineers, who threatened to destroy the palace, he sent his son as a sacrifice. These examples showed that chivalry existed in India as strongly as in any Western country.
MARRIAGE CUSTOMS IN ANCIENT INDIA.

A very valuable contribution to the question of early marriage in India was made by Dr. Peterson, at a meeting of the Bombay Branch of the Royal Asiatic Society, on July 29th, in a paper read by him on "Courtship in Ancient India." The chair was taken by the Honourable Mr. Justice Telang, C.I.E., a Vice-President of the Society. Dr. Peterson founded his paper on the contents of an old MS., now in the Bodleian Library—one of the 540 MSS. collected by the late Horace Hayman Wilson. The work is known as the Kamasutra of Vatsyayana. It has only recently become accessible to scholars—an excellent edition, with a better commentary than that which was found with the first MS., having been supplied by Pandit Durga Prasad, of Jeypore. The question of date is, of course, very important. Dr. Peterson considers that the MS. must be of some antiquity, because reference is made to it in a play by Bhavabhuti, who flourished at the end of the 7th century, and he believes also, though he did not enter upon his reasons on this occasion, that it must have been known to Kalidasa, who, it is now supposed, dates from the beginning of our era, or earlier still. "It contains," said the lecturer, "much that is in conflict with the poet's dream of 'the unchanging East,' the belief that India is a country in which all things have continued as they were from the beginning." With a full conviction of the authenticity and antiquity of the book, he proceeded to give a translation of the chapters in which Vatsyayana lays down the rules to be observed before marriage.

We will now quote from Dr. Peterson's paper the rules and his remarks upon them:

1. "By a marriage, lawfully contracted, with a woman of his own caste, who is not another's betrothed, a man secures these six things—increased religious merit, increased means, offspring, alliance, increase of the dignity of his house, and blameless pleasure."

That the woman should be of the same caste is, of course, an universal rule. She must not be at the time the betrothed of another man. Manu declares that the man who gives his daughter
to one man after having promised her to another is as guilty as if he had slain a thousand relations by false witness in court (IX. 71 and VIII. 98). By a marriage lawfully contracted is meant one contracted in one of the four ways approved of in the Shastras. The fruits of marriage explain themselves. Notice only that the third and sixth correspond to the first and second in the preamble to the marriage service of the Church of England. The other four correspond, more or less roughly, to the third there. The commentator explains that the increase of means refers, not only to the dowry the woman brings with her, but to the careful management of her husband's house. "She looketh well to the ways of her household, and eateth not the bread of idleness."

II. "Therefore, let a man select a girl who is such an one as follows. She should be of good family. Her father and mother should both be alive. She should be younger, and younger by at least three years than himself. She should be the daughter of a house that reverences the sacred ordinances, that is rich, the members of which are kindly disposed one to the other, and that is rich in adherents. Her connexions both on the mother's and on the father's side should be influential. She should have beauty, virtue, and auspicious marks. Her teeth, nails, ears, hair, eyes, must have been of the right number to begin with, neither too many nor too few, and she must not have lost any of these parts. She must be of sound constitution. (Mutatis mutandis) the young man should be of the same kind; but, in addition, he must have completed the prescribed course of study."

The choice is to come from the man. The considerations which are to guide his choice call only for occasional comment. He himself, it is stipulated, must have gone through the prescribed course of study, and should therefore be sixteen or eighteen years of age. The provision that his choice ought to fall upon a girl who is at least two years younger than himself does not seem to contemplate a much greater disparity. The belief in the significance of marks on the body, and other such indications, was universal in antiquity, and has not yet died out.

Vatsyayana now, according to a manner he much affects, qualifies what has been said by quoting the more liberal rule of an earlier writer.

III. "According to Ghotakamukha, a man should marry the woman whom he deems likely to make him happy, if he can do so without incurring the censure of his friends."

The lad has made his choice, whether with due regard to all the considerations set out in the second rule, or in accordance with the
more liberal rule of Ghotakamukha. How is his suit to be presented to the parents of the bride?

IV. "The proper persons to present the suit are the father and mother of the young man, and their connexions: friends, too, on both sides, if invited."

The commentator explains "on both sides" as meaning "on the father's and on the mother's side." The three rules immediately following, which are of an extremely entertaining character, refer to these friends, and suggest to me that what is really meant is friends intimate with both the families concerned. Kamandaki, in the Malatimadhava, is such a friend. The father and mother can only prefer the request: what the friends have to do is something quite different.

V. "Such friends should din into the ears of the girl's mother and father the faults, observed, and by them foretold, of other suitors for her hand; when they see an inclination to consent, they should cultivate that by dwelling on the good qualities, personal and hereditary, of their man. Let them dwell very specially on such of his advantages as are likely to commend themselves to the girl's mother."

VI. "One of them may get himself up as an astrologer, and give a glowing account of the wealth that, if there be any truth in birds, omens, the courses of the stars, and marks on the body, must one day come to their friend."

VII. "Others in the same disguise may drive the mother of the girl wild by declaring that their friend stands a good chance of a much better alliance, with regard to which they are being consulted."

The last clause here is the addition of the commentator. It seems to express the meaning intended. It is remarkable that directions, which have the effect, if indeed that was not the intention, of throwing ridicule on the whole of this astrological flummery, are followed immediately by a solemn statement of its importance. The explanation is perhaps afforded by the rule which follows next, from which it would appear that Vatsyayana is citing, out of respect, Ghotakamukha here.

VIII. "For both he who sues for a maiden's hand and he who gives it should act in accordance with signs, omens, birds, and voices."

IX. "Not by mere human chance: so says Ghotakamukha."

The flight of a blue jay on the left is an omen of success; the appearance of a cat an omen of failure. Kamandaki's left eye throbs as the action of the Malatimadhava begins, and she knows
that that organ, which sees into the heart of things (antarajnai), bids her be of good hope. In the case of a man, the throbbing of the left eye would have been a bad omen. The "voices" are a little strange perhaps to us. In the dead of night an indication of how your undertaking is likely to prosper may be got from the words of belated wayfarers passing under your windows; or you may rise early in the morning, go to a neighbouring house, and learn from the first words you hear whether the fates are to be kind or not. The wooer and the father must make a careful study of all these things before doing anything rash: and, as we have seen, the former at least would do well to see to it that human contrivings are not palmed off upon him.

No. X. says: "Let him give up a girl who, when the wooers come to woo, is found asleep, in tears, or out"; and he is to shun her also for other reasons, including the following: A girl with an unlucky name, one who has been kept in concealment, one who is betrothed to another man, one with red hair, one with spots, a masculine woman, a hump back, a bandy-legged woman, one with a broad forehead, one ceremonially impure, an old friend, one much younger than himself, and one 'that hath a moist hand,' &c.

"Let him not woo a girl who is called after a constellation, or a river, or a tree, or one who is despised, or one who bears a name ending in l or r."

It ought to be said that the text here is a little uncertain, and that the meaning of some of the terms used is obscure. . . .

XI. "He will be a happy husband who marries the woman on whom his heart and his eyes are set. Let a man not think of any other: so some say."

Vatsyayana is quoting Apastamba, and we are to understand that this rule, for those who accept it, is to brush away a good deal of what has gone before. The commentator, after the manner of his kind, makes a desperate effort to establish a harmony between such conflicting rules, and would have us believe that all that Vatsyayana means is, that this rule is to come in only when more maidens than one are eligible under the previous rules, when there is an embarrassment of choice. But the "so some say" of the original is a clear indication of a rule that is conflicting with, not supplementary of, the preceding matter. The doctrine of the present rule is developed and illustrated in the next, in which Vatsyayana speaks of the art which should to used to induce the young man to fall into that condition which, according to this text of the venerable Apastamba, is the only legitimate precedent of a
happy marriage. Apastamba deserves a place in our esteem with the "dead shepherd" whom Shakespeare praised—

Now I find thy saw of might;
He never loved that loved not at first sight.

XII. "Accordingly, when a girl is of an age to be given in marriage, her parents should dress her well. Every afternoon she should play with the girls of her acquaintance, always faultlessly got up. At a sacrifice, or a marriage, or wherever people come together, care should be taken to show her off. So also at festivals. For she is of the nature of merchandise."

This is not a rule which calls for much comment. Doubtless, the last remark is not to be stretched unduly, beyond the context. But there are many references in the law books to the practice of the actual sale of daughters. Manu, III. 51, declares that no father who knows the law should take even the smallest gratuity for his daughter, for a man who, through avarice, takes a gratuity is a seller of his offspring. But in another place he has a rule regarding the practice, which is evidence that it must at one time have been to some extent prevalent. The rule will recall to those who know it the story of Jacob and Laban. Jacob served Laban seven years for his daughter Rachel, and when the time came, was put off with her elder sister Leah. When he complained of this treatment, Laban gave him Rachel too, but made it a condition that he should serve over seven years for her. Now Manu (VIII. 204), in a context where he is dealing with the law between buyer and seller, declares that "one commodity mixed with another must not be sold as pure, nor a bad one as good, nor less than the proper quantity of weight, nor anything that is not at hand or that is concealed." And he goes on to provide that "if, after one damsel has been shown, another be given to the bridegroom, he may marry them both for the same price."

XIII. "When, men fair to look on, courteous in speech, and accompanied by their connexions, come to propose a marriage, the parent of the girl should receive them hospitably, and on some pretext or another show them the girl in all her ornaments. They should come to no decision as to giving the girl before they have consulted the oracles."

This consultation of the oracles was, of course, done on both sides. The parents of the girl were bound in her interest to enquire of astrologers and the like as to whether the proposed marriage was likely or not to be to her advantage. So, too, the parents of the
youth. But in addition, as the Grihya Sutras show, the parents of
the man were entitled to require the girl to submit herself to a test
of an extremely curious and unscientific character. I translate the
passage in Asvalayana's manual of domestic religion. The person
addressed in the following rules is the Hindoo who wishes to
observe the whole law: 1. "Let him first make an enquiry into
the family (i.e., of the bride or bridegroom as the case may be)
according to the text 'Both on the mother's side, and on that of
the father.' " A reference to the text cited shows that it was
required that on the mother's and on the father's side the family
should for ten generations back have been conspicuous for knowl-
dedge of the scriptures, penance, and good work. 2. "Let him
give his daughter to a man of understanding." It is very note-
worthy, and should be remembered to his credit, that intelligence
is the only personal qualification on which Asvalayana insists as
indispensable in a son-in-law. 3. "Let him marry a woman who
has intelligence, beauty, virtue, and lucky marks upon her body, who
is, moreover, of sound health." In addition to sound health, which
is put separately, as if to mark its special importance, four things
are required, of which three are perfectly intelligible to us—intelli-
gence, beauty, and virtue—in that order, be it noted. The fourth
wears such an unfamiliar character to us, in the Europe of to-day,
that it has misled the learned translator of the Grihya Sutras who
takes buddhirupasilalakshana to mean, not "intelligence, beauty,
virtue, and lucky marks on her body," but "the characteristics of
intelligence, beauty, and moral conduct." [No. 4 is not clear. It
seems to belong to No. 3; but commentators differ about its meaning.
—Ed. I.M. & R.] 5. "Let him take eight clods of earth, and reciting
over them the verse 'ritam agre,' &c., say to the girl 'Take one of
these.' " 6. "If she choose the piece that has been taken from a
field that bears a double crop, let him know that her children will
be rich in grain; if the piece from the byre, rich in cattle; if from
the debris on the altar, rich in piety; if from a lake that never dries
up, rich in all things; if from the gaming-ground, addicted to
gambling; if from a place where four roads meet, addicted to
wandering; if from barren land, barren; if from the burning
ground, a death to their husbands." . . .

XIV. "The wooer's party will be asked to bathe, and so forth.
They should say 'All that will come later.' They should not that
day accept such attentions."

XV. "Or let him woo according to the custom of the country,
and then marry in one of the ways approved of in the scriptures.
Here ends the chapter on wooing."
At the end of his chapter on wooing, Vatsyayana quotes some old verses—

“Social games, such as, for example, filling up ‘bouts rimes,’ marriages, and intercourse generally, should be with a man’s equals, not with those either above him or below him.”

“A man marries above him when he marries a girl only to be treated by her and her friends as a servant ever afterwards; no man of spirit will do that.”

“He marries below him when he and his people lord it over the girl; that is a bad marriage; it, too, is censured by the good.”

“Where the love between husband and wife adds lustre to both, and is a source of joy to both families, that is the only marriage which is approved.”

“Let a man, if he will, marry above him, and walk humbly among his wife’s relations ever afterwards; but on no account let him do, what all good men disapprove of, marry beneath him.”

This chapter, which I have given in full, treats of the usual preliminaries to marriage in the ordinary case, where the man selects the girl of his choice, but leaves it to go-betweens to arrange the match. Vatsyayana proceeds to speak of cases where, for one reason or another, this is not found practicable. A poor man, however excellent, a man who has all other virtues, but is of mean birth, a rich man, if he be a neighbour (this is noteworthy: the commentary refers it to the quarrels that are certain to come if the families to be connected by marriage live near each other), a man who is not his own master, and one or two others, need not hope for a favourable answer to any deputation they may send. They are accordingly enjoined to woo the girl for themselves. They get minute directions how to do this, and are in the end warned that, however great their success may be they must not expect their lady to confess her love. “For all the world knows that a girl, however much she may be in love, will not herself make any overtures to the man.” Accordingly he must be quick to read the signs by which she involuntarily betrays her passion. I must pass these over. There is much of the “touch of nature” in them. It ought, for example, to interest the sufferer of the present day to know that Vatsyayana held that the girl might be taken to be yielding if it was found that she could not look her lover in the face, and was put out when he looked at her, if she liked to be in his company, and made his friends her friends, if she gave him the flower from her hair, and made a point of wearing the flowers he sent her. The glimpse into the state of Hindoo society which this chapter reveals is heightened by some “old verses” which Vatsyayana quotes.
They are eloquent of a condition of things in which the girl, to a great extent, still had the free disposal of her own hand.

"A girl who is much sought after should marry the man whom she believes to be likely to be a support and a joy to her, eager to meet her wishes, and ready at her command."

"When a girl's friends, from lust for money, would marry her to a man chosen without any regard paid to his character, or appearance, or the fitness of things, who may even have wives already, she should herself reject with scorn such a suitor, no matter what his qualifications may be, even if he stand ready at her command, be strong, and urge her greatly, wooing her in every possible way."

"Better is a willing husband who is all your own, though he be poor, and have nothing that men think desirable, than one who, with everything in his favour, asks you to share his heart with many other wives."

"For the most part the many wives of rich men have, indeed, no cares, but they are not their husbands' confidants and friends; they are mere instruments of his carnal pleasure."

"If a man of birth below your own woos you, or one whose hairs are grey, or one who likes to visit foreign countries, do not accept."

"And do not accept the wooer who woos you as he has wooed many others, or him who is addicted to gaming and cheating, or him who has wives and children already."

"If you cannot make up your mind that one of your suitors is better than the rest, choose him who has addressed his request to your mother and father through his in the prescribed way; such a suitor is the best, he is made up of love."

The state of society described in the Kamasutra is, as was to be expected, reflected in the literature. I propose to close this paper with an illustration of this. It is taken from Dandin's "Dasakumaracharita," a work written, so far as I can judge, in the ninth or tenth century. It would take me too far to show in detail how closely Dandin, in the extracts I am about to make, follows the Kamasutra. I will ask you to believe that the references are frequent and obvious. To give one example only, Vatsyayana lays it down that a good wife will waste nothing, use even the chaff of rice as polishing stuff. You will see how this comes out in the tale of how Saktikumara chose a wife. In the story Mitragupta, one of the ten princes who give the book its name, has fallen into the hands of a goblin, who puts four questions to him, and assures him that if he does not answer them, he will be eaten. One of the
questions is "What is the most pleasing, and at the same time, the most profitable possession of a 'householder'?") Mitragupta answers, "A good wife," and in support of his answer he tells the story of Gomini:

"In the country of the Dravidas there is a town called Kanchi. A young merchant, by name Saktikumara, lived there, who was worth many crores. He, being eighteen years of age, fell a thinking. 'The man who has no wife, and the man who has a wife that does not suit him, are neither of them happy. How am I to find a good wife? ' It seemed to him that if he took a wife on the report of others it must be a mere chance whether he made a happy marriage or not. Accordingly he disguised himself as an astrologer, and wandered from town to town with a small parcel of rice tied up in the end of his garment. All the people who had girls to marry brought them to him, believing that he, as an astrologer, could read their fortunes from their appearance and the marks on their bodies. Whenever he saw a girl of his own caste, with the proper features and marks, he would say to her 'My good girl, could you make me a good dinner out of this handful of rice? ' From house to house he was laughed away with scorn. In the course of his wanderings he came to a town on the bank of the Kaveri river, in the country of the Sibis. There he saw a girl, with hardly any ornaments on, who was shown to him by her foster-mother. She had lost with her father and mother all her fortune, and her house was poverty-stricken. But his eye clave to her, and he said to himself (I spare the Society and myself the inventory of female charms which follows, noting only that it is closely modelled on our book): 'A form like this cannot give the lie to her disposition. And my heart cleaves to this girl. Still I must put her to the test before I marry her. For he who acts without reflection has many occasions to be sorry afterwards.' Accordingly, with a kindly smile, he said to her: 'My good girl, do you think you could make me a dinner, with all the usual accompaniments, out of this handful of rice? ' She made a sign to the old nurse, who took the rice out of his hand, washed his feet, and made him sit down on a terrace that had been well washed and rubbed with cow-dung. While the nurse was doing this the girl dried the rice for a little in the sun, turning the heap over every now and then. When it was sufficiently dry, she beat it gently with a hollow rod so as to separate the grain from the husk. Then she said to the nurse, 'Mother, take these husks to the goldsmiths, who use them for burnishing their ornaments, and with the cowries you get for them bring some pieces of wood,
See that they are hard, and neither too moist nor too dry at the heart. Buy also an earthen cooking pot so big, and two drinking vessels.' When she had arranged for this she put the rice into a mortar of kakhubha wood, which was neither too deep nor too shallow, and which bulged out in the middle. With a long heavy pestle of khadira wood, bound at the head with iron and sloping a little inwardly at the middle, she pounded the rice, gracefully exercising her arm with the up and down stroke, and every now and then with the fingers of her other hand sifting the rice. Next she winnowed the rice of all impurities, washed it more than once in water, and, after due worship paid to the hearth [she threw a little rice in the fire], she put the rice into five times its own quantity of boiling water. When the rice softened, and leapt in the pot, the moment it was past the condition of buds on a tree, she lessened the fire, and putting a cover on the pot, tilted it over, and drew off the water. Then she stirred the rice for a little, and when the whole of it was equally well cooked, she took the pot off the fire, and set it down face downwards. The wood was still sound at the core: she poured water on it, and extinguishing the fire, made charcoal. This she sent to the dealers in that article, bidding her nurse bring, with the cowries got for it, vegetables, ghee, curds, oil, an amala berry, and a tamarind, as much as she could get. With these she made two or three relishes. The rice water had all this time been standing in a new jug, round which earth kept moist had been heaped. She gently fanned it with a palm leaf. She put salt in it, and perfumed it by exposing it to the smoke of burning charcoal. Next she polished the amala berry and flavoured it with a lotus. And now she bade him, by the month of her nurse, bathe. She herself bathed and made herself clean, and was ready to hand him the oil and amala berry in due order. After his bath he mounted a bench on the clean dry terrace, and she fell to wiping the drinking vessels, which, with a little water in them, she had placed before him on a pale green leaf from the plaintain tree in the court of her house, which she had been careful to cut so as to leave the joint and a-quarter of the leaf on the tree. She gave him first the drink she had prepared. He drank and forgot his weariness: his heart rejoiced, and the water moistened every limb. Then she gave him two spoonfuls of the rice-water, a little butter, dall, and one of her relishes. The rest of the rice she made him eat with the curds, cardamoms, green stuff, and cool and fragrant buttermilk and rice water. He was satisfied, and there was food over. He called for water. She poured into a platter for him.
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water from a new jar fragrant with aloe, the pataila and the lotus flowers. He put his mouth to the platter; the pattering drops, 
cold as snow, made his eyes redden and his eyelids curve, the sound 
of the falling stream gladdened his ears, his cheeks roughened as the 
pile on them rose to the pleasure of the cold touch, his nostrils 
opened wide to take in the rush of perfume, his tongue revelled in 
the sweetness of the draught: he drank the clear bright water till 
he was full up to the throat. He shook his head for her to stop, 
when from another vessel she gave him water to rinse his mouth. 
The nurse took away the remains of the dinner, and he, spreading 
his garments on the clean floor, lay down for a little. He was 
satisfied, and married her according to law. Some time afterwards, 
showing in that little regard for her, he took a dancing girl into his 
harem. She waited on her as a friend. Her husband she served 
continuously as her god. She fully discharged all her household 
duties. An ocean of courtesy, she attached her husband’s kinsfolk 
to her. Enslaved by her merits, Saktikumara put her in charge of 
all his house, and made her lord of his life and body. In her he 
found the three things men desire—religion, wealth, and pleasure. 
Said I not well that a good wife is her husband’s choicest treasure?:”

The Chairman (the Hon. Mr. Justice Telang) in proposing a 
vote of thanks to Dr. Peterson for his interesting and instructive 
paper, said: Everybody knows that, for some years past, the 
customs of the Hindoo community relating to marriage and kindred 
matters have formed the subject of lively discussion among us; 
and a good deal has been said in praise of our so-called ancient 
institutions, in this connexion, by men whose expressions of pride 
in the wisdom of our ancestors, and the excellence of the heritage 
left by them for us, were not founded on any real knowledge of 
that wisdom or that heritage. The information brought together 
by Dr. Peterson in this paper will deserve to be read, studied, and 
 inwardly digested by some of these champions of the old order of 
things. I remember, for instance, that many years ago a Bengali 
friend of mine in the course of conversation spoke in the strongest 
terms against the system of courtship which, he said, some people 
were endeavouring to introduce among the Hindus from the 
West. I forget the precise words he used, but I well remember 
that he spoke of any idea of allowing communications before 
marriage between those who were to be parties to a marriage as, 
among other objectionable things, “denationalizing.” The informa-

The information which Dr. Peterson has collected out of the old literature of 
the Hindus shows how little foundation there is for this view. 
I say nothing, of course, about the introduction of any system of
courtship among us at the present day. But this shows how the Hindu conservative of the period is apt to misapply the epithet "denationalizing," and how little his conservatism is connected with any familiarity with that which he talks of conserving. Or, take again, that story of Saktikumara which Dr. Peterson has translated for us. The information which it indirectly furnishes about the usual age of marriage in former times among us is very instructive to us of the present times. And I may, in passing, observe that such indirectly furnished information is really of much more historic value, in most cases, than the contents of books containing rules and regulations for people's guidance, in regard to the actual everyday life of the people. Now we find from this story that the young man then did not begin to think of marriage until after he was eighteen years of age, and after he had finished his studies; and Dr. Peterson also, as we have seen, draws from the passages he relies on the inference that the other party to the marriage would, in those days, not be more than three or four years younger. That, again, is a point worthy of being remembered in the discussions that are still going on among us. I do not think I need detain the meeting by dwelling in this way on any of the other points which arise in this paper. It is enough to have indicated the mode in which these points bear on the practical discussions of the present day. I should like to add that I am always well pleased to see the result of a scientific study of our ancient literature brought into relation with the actual life of our people at the present time. The men who call themselves practical, who have little or no knowledge themselves of literature, history or science, who brand those who have some knowledge as bookish, and who give themselves airs of superiority on account of their practical character, may well be asked to take a note of this, that after all the world is governed by the men of ideas, and that even when the ideas are derived from such a source as ancient and mediæval Hindu literature, there is in them, so far as they are true, the capacity to influence the practical social development of to-day in a way which they may not appreciate, but which is none the less real.
REVIEW.

DOMESTIC ECONOMY FOR INDIAN HOUSEHOLDS.

By Isabel Brander, Senior Inspectress of Girls' Schools.

Published by order of the Director of Public Instruction.

Madras, 1891.

The growing necessity for teaching the why and the wherefore of the small details of household management upon which so much of the health and comfort of daily life depends, has just been met in the Madras Presidency by the publication of a small manual by Mrs. Brander, Senior Inspectress of Girls' Schools. The book is straight-forward and simple, and contains much valuable advice, founded to some extent upon well-known authorities, such as Dr. Sophia Jex-Blake, Mrs. Buckton, Mrs. Ilbert, Dr. Furnell, Mr. Tegetmeier, and others. The subject of Hygiene is so inseparably connected with the proper management of a house, that it is not surprising to find much relating to it. The importance of a good water supply, and the way in which water supplies are often rendered impure in India, are treated at great length, and in a manner calculated to impress both youthful and older minds with the extent of the influence exercised by the drinking or use of impure water upon the spread of such diseases as cholera, fevers, and small-pox.

There is no doubt that if sanitation is to progress in India, children must be early initiated into its importance. The grown Hindu will persist in the habits of his forefathers, even in the face of Government inspectors and decrees—an amusing instance of which is given by Mrs. Brander. A sanitary commissioner was once inspecting in a district in which two important tanks were strictly set aside for drinking purposes, and a policeman set over each to prevent people washing their bodies and clothes therein. In going round the town, he was shown in the distance where one of the tanks lay, and he immediately proposed that they should go to look at it. On arriving there, he found it was a magnificent tank, but alas! crowds of people were on all sides of it, and all, or nearly all, busily engaged washing their clothes, and those that were not doing that were bathing their bodies! And whilst he and
the members of the Municipality stood watching, a woman came up and filled two brass chatties with the water to take home for drinking and cooking.

The only way in which carelessness in this respect can be overcome is by teaching facts such as Mrs. Brander has collected—facts which, once realised, will do more than anything else to break down the old idea of "fate" being responsible for all disasters.

The book is intended for the older girls in Government schools, and no doubt many a household will be the healthier and the happier in the future if the teaching comprised in it is really learned and stored in the minds of the pupils. The great danger with all teaching of natives is the learning by rote, which so often secures a good certificate, and deceives the examiner as to the amount of knowledge actually assimilated. The authoress is wise enough to note this in her preface, and to recommend the practical carrying out of the experiments and processes mentioned. The ordinary native woman is so helpless and so ignorant of most things with regard to domestic comfort, especially in the case of sickness, that practical experiments—in such things, for instance, as poultice making—are indispensable if any value is to result.

Some very common sensible hints are also given on the subject of expenditure and savings, though it will probably be many a day before the exorbitant sums spent at weddings and funerals will be reduced, and before natives will learn to prefer a safe investment of 3 per cent. to the glory of showing off their savings in costly sets of jewellery.

The great point of the book which cannot fail to impress all who read it, is its strong common sense, and the practical advice given in so many departments of home life. From the feeding and training of the new-born baby, and the care of the sick, to the management of the garden, the poultry-yard, and the cow-shed, the treatment of horses, and various beasts of burden, the keynote is practical humanity, the exemplification of the truth that God helps those who help themselves, and that upon ourselves and not upon a blind fate depends most of our daily happiness and comfort, and not only our own personal comfort but that of those for whom we are responsible, whether children, servants, or dumb animals.

E. M. HENDLEY.
THE PHYSIQUE OF INDIAN STUDENTS.

Dr. Rahim Bakhsh, of Lahore, has written in the Punjab Magazine upon the important question of the want of healthy vigour among students in India. We are glad to reprint an article of such a useful tendency from an Indian practitioner of large experience.

Education in India has been attended with many advantages, but there is scarcely anything human which has not one or other sort of evil attached to it, and education also we find, in our case at least, has not proved an exception to this rule. It has put us, no doubt, into the possession of vast stores of knowledge containing the thoughts of the ablest of mankind; it has improved our minds, civilised our lives, and done many other things besides; but has, with all this, robbed us of physical health and strength which is not the less necessary because of other things. One who has had occasion to observe the physical condition of our students, however cursory and limited may have been his observation, must have seen enough to convince himself that, so far as the improvement of the body is concerned, our education has been a miserable failure. The broken-down constitutions, the unhealthy and care-worn aspects, the imperfectly developed bodies, and the spectacled eyes of many would soon confirm his impressions as to the physically injurious consequences of our education.

Had there been a necessary antagonism between mental and physical improvement, there would have been no course open to us except that of deciding as to which of the two was more desirable, and shaping our course according to this decision. But our experience of other nations teaches us that no such antagonism exists. In them we find men combining in themselves the robustness of constitution with that culture of intellect which is the result of prolonged and systematic education, and in face of such instances, by no means unfrequent, the idea of the aforesaid antagonism can hardly be entertained. Instead of there being an inverse relation between mental and physical culture, the latter is to some extent a necessary condition for the acquisition of the
former and the subsequent enjoyment of its fruits. A man troubled with impaired digestion or subject to repeated attacks of headache or burdened, for the matter of that, with any other bodily infirmity, is ill prepared to apply himself steadily to his studies or to profit much by such application, even if it were possible. Besides, there come to our notice the pitiable cases of many who have, by their early disregard of physical health, brought themselves to such a miserable state as to be able to do nothing for themselves or others, but to repent the follies or the inevitable circumstances of their former life, which have carried away the possibility of their ever becoming useful members of society. It is fortunate that the medical men here have only a comparatively low standard of efficiency in view while certifying to the physical fitness of the candidates for Government employment, otherwise many of these would have denied to them the poor satisfaction of securing some means of earning money to compensate the sense of the irreparable loss they have suffered. Nothing can, however, permanently relieve the wretchedness of condition which follows the loss of physical power, that leaves us unable to cope with the every-day troubles of life, and takes away the zest from all our enjoyments.

It being obvious that physical culture is a thing eminently desirable, not only for the sake of the immediate benefits which it confers upon one who has the good fortune of possessing it, but also as enabling him to carry on successfully the keen struggle for existence that is going on around him, let us proceed to investigate the causes of its deficiency in the students of our country.

The first and foremost among these is the want of regular exercise. I need not dwell here on the need of exercise as a means of keeping up and promoting the health and strength of the body, as I believe everyone would admit that with regard to this there is no possibility of doubt. I shall, therefore, confine myself to pointing out the causes of its being looked upon with disfavour or apathy in our country.

It is only some months ago that Professor W. Bell, who has proved himself a true benefactor of the students by encouraging in the schools of this Province a proper attention to their physical needs, wrote a book on physical culture, in a supplement to which he gave the list of the principal games played in the north of India, with a brief account of each of them. Now, no one going through this list will fail to be struck with the absence of such games which a man having some idea of self-respect would suffer himself to indulge in. The absence in these games of all implements of play,
and of comprehensive and minute rules which give it an imposing appearance; their inability to call into action the decision of character, the quickness of judgment, and the power of combination; the undignified positions to which any one wishing to join them must submit himself; one and all declare that they lack those characteristics which alone can win for them a popularity among the civilised classes of India. Many of them lay down as one of their rules that the defeated and crestfallen party should undergo the bitter humiliation of carrying their victorious and triumphant adversaries on their backs for a prescribed distance; and although this relation perhaps represents more faithfully the one existing between their counterparts in actual life, such a practice, I believe, would not recommend itself to men having somewhat dignified notions of their personality. Such men would be more apt to think that their position, whether on the back of or under their adversary, corresponding to that of numerator or denominator in the vulgar fraction, would give them an appearance of vulgarity and cause their dignity to be represented only by a fractional value.

These games are really meant for children whose natural simplicity has not been replaced by conventional notions of dignity and etiquette, or for those grown up men who, so far as their acquaintance with the world and its ways is concerned, are still, old as they are, in the happy state of childhood. The children are a privileged class, and possess by right of nature the fullest liberty to enjoy themselves as well as they can, while their spirits are so fresh and buoyant that things which to others have quite a commonplace aspect, can afford them a vast fund of amusement. Whether in the busy thoroughfares of a large city, or in the unfrequented lanes of a small village, you will throughout the greater part of the day hear now and then a merry chorus of little voices proclaiming the children at play. Besides these little favourites of Nature there are others who, by the retention of the primitive customs and manners, and the eschewing of all the conventionalities of the modern times, have not lost their right to those delights which she profusely bestows on her humble votaries. In the skirts of a solitary village you will still find numbers of people of different ages and sexes in the cool shade of summer, or the congenial sun of the winter, or during the clear moonlit nights engaged in enjoying these simple pastimes and breaking the usual stillness of village atmosphere by their loud peals of laughter. In the periodical fairs each village is represented by smart players who, by their strength and skill, try to hold up the honour of the village to which they respectively belong. I would readily compare these fairs to the gatherings of the Greeks on the
occasion of the Olympic games, but somehow or other I find myself unable to divest my mind of a dreamy notion of Greek magnificence and refinement. Fights are by no means unfrequent on these occasions, so that one should think that the recent fight over the cricket matches at Amritsar had its cause deep in the national character.

But, excepting the case of small children and simple villagers, these games are but little indulged in. Nevertheless, I should be mistaking the cause for the effect were I to state that this unpopularity of the games is due to their being unsuited to the notions of the civilized men. It would be doing but little credit to the ingenuity of the natives of this country, were we to think that they were, notwithstanding their desire, unable to find out such games as would be more agreeable to themselves. It is not the absence of productive genius, but that of will or desire that accounts for the shortcomings of our games. Various influences, social and climatic, have combined to produce in the minds of our people a settled disregard towards the manly games. The hot climate of the country inclining men more towards calm repose than active exercise, and false notions of personal dignity engendered by a prolonged period of despotic government, have by degrees brought them to think that enjoyment of games is unbecoming to men of superior rank and culture. People of such modes of thinking were not likely to invent games, because I think in such cases at least necessity alone is the mother of invention.

The complexity of human affairs is so great, that sometimes an institution and its effects are so remote and dissimilar, that a casual observer fails to see any connexion between them. Perhaps few would hear without surprise that the caste system is one of the causes of our neglect of exercise; but that such is really the case can be easily made obvious. If you propose to any person who has not broken through the barriers of the caste system, that he should take regular and systematic exercise, you will be most probably confronted with some such argument as that he is not going to become a wrestler, which means that he should abstain from doing such things as are usually done by the wrestlers. Perhaps there are few institutions, other than the caste system, which are more retarding to the progress of our society. Each occupation has been from time immemorial entrusted to different classes of persons, and their descendants alone, to the exclusion of all others, are made to follow it. What was perhaps adopted from motives of expediency, has gathered around itself a false show of
sanctity, and any deviation from it has come to be considered as either immoral or abnormal. The sway of the caste system is so great, that sometimes one wonders why eating and drinking respectively were not made the occupations of different classes of persons. In India, as it happens, wrestling is the profession of Pahlawans, as athletic sports are those of Bazigars. The very fact of this limitation acts with a prohibitive force upon the minds of many.

The causes I have enumerated above are more especially applicable to the case of our students than to the generality of the people of this country. The foregoing considerations, which present almost insuperable obstacles in the way of the popularity of games, are from their very nature such that they can act with full force upon such minds alone as are well matured by knowledge or experience. The notions of personal dignity are very soon acquired by those who undergo a systematic course of education, and thus an early aversion is produced in their minds, at least towards their native games. I must not, however, be understood to mean that I regard the early development of these notions as an unfortunate circumstance, but on the contrary it is the false belief in the inconsistency of these notions with a free enjoyment of games that in my opinion is solely responsible for these injurious consequences. However, experience would show that English education, and more especially the example of the English people in our country, is doing much to eradicate these false notions.

It appears that the sovereignty of the English people is not confined to our person and property, but also extends its sphere to our customs, manners and habits. Imitation is natural to man, and he consciously or unconsciously assimilates the ways of those whom he regards as his superiors. The same tendency which accounts for our adopting the English dress, the English speech and the English modes of thinking, has been the cause of our taking so readily to English games. The English games are not replacing those of native origin, but are really filling a void which has already existed for a long time, and the sooner it is filled the better it would be for the future happiness of our people. Polo, cricket and lawn tennis, combining exercise for the faculties of both mind and body, are best calculated to excite the admiration of the educated classes of India, and if we add to this the absence of any native game possessing the same amount of claim to our attention, and the force of the example set by the English people, their temptation becomes almost irresistible. The Bombay and the Bengal Provinces testify as to how complete has been the victory of the English games, and our own comparatively
unenlightened province is not perhaps far behind in affording similar testimony.

The only impediment to the increasing popularity of the English games is their costliness, but strip them of this, and you will destroy half of their fascination. In proportion as a game is expensive, it seems to lose that unbecomingness which is inseparable from many of them in the native mind. However, in this, as in many other cases, our pockets seem to fall short of our ever-increasing wants. The progress of civilisation among our countrymen has taught them many new things to desire without making a proportionate increase in their means of obtaining them, and thus it is that, although they may be objectively becoming richer, their subjective consciousness of poverty has increased. In Bombay I hear that private munificence has been very wisely directed towards providing for the physical needs of the people, but much I think depends upon the energy of those who are immediately to profit by such provisions. If our countrymen could learn the power of combination and develop in themselves those qualities which are requisite for it, they would soon be able to overcome those obstacles that seem insuperable to our individual and divided energies.

Another cause having an injurious effect upon the physical condition of our people is the irregularity of their actions. It would be obviously unnecessary for me to show how the want of regularity tends to check the healthy development of the body, of which almost every man is capable by nature. The beating of the pulse, the action of the heart, and the function of the stomach are all regular, and if we do not observe a corresponding regularity in our voluntary actions, and thus try to preserve the natural equilibrium, we must be certain of a life troubled with disease and premature death. Regularity is not only physically useful, but possesses also a great deal of moral value. It is so closely connected with punctuality, habits of personal activity and love of business, that its absence implies that of all others. Now nothing can be more apparent than that either our people are ignorant of this all-important principle, or notwithstanding their knowledge of it are somehow or other averse to applying it to their daily lives.

If you go to see a friend of yours for some days successively at a particular time of day, you will most probably find him on every occasion occupied in a different manner. One day you may find him reading, the next day he may be taking his meal, and on the third he may have gone out for a walk. The irregularity seems to be inextricably bound up with our social life. Howso-
ever you may be occupied, and whatever may be the time of day, you can never be certain that an acquaintance of yours may not drop in to disturb you by his tedious and commonplace remarks. It would be the setting at naught of all the social rules if you were to tell him in direct terms that you wish him away. You may no doubt intimate to him your will by far-fetched and indirect innuendoes, but these he may be slow to understand or unwilling to adopt. Besides this, politeness demands from you, that while he is rising to leave you, whether this be the result of his own free will or that of the indirect influence of yours, you must always insist upon his extending his visit, and it often happens that he considers that he on his own part runs the danger of being regarded as impolite if he does not comply with your wishes. This show of politeness by parties of whom really none is polite, often involves a great waste of time and trouble. The "not at home" device, which I hear answers the purpose tolerably well in European society, will not be found serviceable here, where any person has the moral right of enforcing his presence upon you without giving any previous notice to lessen your painful surprise. I do not think that this vice of irregularity can be removed on a large scale until civilisation makes so much progress in our society that the people in general come to understand more fully the value of regularity in relation to their moral and physical improvement. However, there is no reason why individuals who have already realised its importance, and try to practice it, notwithstanding social restrictions, should not succeed to a great extent.

It is not an easy thing to ascertain the causes of the prevalence of irregularity among our people. I should think that regularity is only a late acquirement, and our people have not yet reached in the natural course of evolution that stage of civilisation where irregularity drops off and the actions tend to become more systematic. Further, I believe that manufacturing industry is more calculated than agriculture to teach those who are engaged in it the useful lesson of the value of time and regularity, and our deficiency in that kind of industry, arising from the natural resources of our country, has something to do with our being so slow to learn that lesson. It may be that we should have to unravel the whole of the past history of our people in order to trace their present condition to its remote and original sources. I have neither time nor ability to undertake this difficult task, and I shall proceed to describe the other causes of our physical degeneration.
Bad living is also one of the causes which brought about our physical decline. It was only recently that a question was raised as to how much income was sufficient to enable a native gentleman of an ordinary family to live decently considering the general standard adopted by his society. Many conjectures were made, and although it is not my business here to decide as to which of them was nearer the truth, yet I can refer to them as unanimously proving the fact that we usually adopt a style of living much inferior to that of other nations. This may be due in some measure to the poverty of our people, but poverty alone is incapable of accounting for the whole, and a search therefore ought to be made into other causes.

Our people have seen dangerous times, when the wealthier among them had to bury their treasures in unknown and hidden recesses, and to adopt through necessity a mean style of living for fear of tempting the avarice of the powerful tyrants. No man in those troubled times had the courage of freely enjoying the fruits of his labour, because those who were not afraid of exhibiting their wealth were such as had come by it without any labour at all. Now, fortunately through the advent of the British rule, life and property have been made perfectly secure, but such is the force of habit, that with what the people were once forced to submit to, they are now unwilling to part. It is by no means an uncommon sight, especially among the shopkeeper class, to see millionaires living a life, so far as personal comfort is concerned, only suitable to those whose income is barely sufficient to enable them to lead a hand-to-mouth existence.

Besides this, the customs of the country impose upon us such useless expenditure, that even men of tolerably large incomes can give but a little for the absolutely needful ones. Births, marriages, and deaths are occasions on which large sums of money are lavished with a profuse hand, entailing perhaps a life-long misery upon those who, through want of the moral courage necessary to resist the force of custom, have been betrayed into following it, and encouraging a class of men who have ceased to work with the knowledge of having an ample opportunity of enriching themselves at the expense of others. If the money so squandered were employed in procuring nourishing food, good clothing, and fresh air and other necessaries and comforts of life for the people, we should have seen them morally and physically in a much better condition than they are at present.

Our people, by the long course of compulsory adoption of a comparatively low standard of living, have at last grown so accustomed
to it, that whenever some of them manage to get into the possession of a large income, and have the courage to spend it, they often commit the grossest mistakes in finding out those things for the purchase of which they ought to lay out their money: Their wants are few, and a small portion of their income suffices to satisfy them. For the surplus they are unable to find out any other opening than the most criminal luxuries, such as drinking and other excesses. They do not know that the advancement of science and art has caused such an enormous increase in the number of things which can add to the comfort and enjoyment of our life, that the more difficult question is, not where to spend our money, but whence to obtain it.

Early marriage is another pernicious custom which is slowly but steadily undermining our constitutions. It affects not only the individual who has had the misfortune of marrying early, but its injurious influence extends, according to what the scientific men call the law of heredity, to his children and children's children. The subject of early marriage has so long occupied the attention of the thinking portion of our country, and has been so thoroughly discussed in all its bearings, that it is quite needless for me to treat the subject here at length. It is fortunate that, in spite of the opposition of our Bengali friends, the Age of Consent Bill has been recently passed into law, and let us hope that its "educative effect" will do much to decrease the prevalence of this custom.

There may be other causes too, but the absence of proper exercise and of regularity, and the presence of bad living and of early marriage are the most important of them all, and if these are removed, I believe we shall have no occasion to complain of our physical decline.

Rahim Bakhsh.
INDIA AT THE CONGRESS OF HYGIENE.

Never has a war of more importance, nor fraught with greater results to the people, been fought on Indian soil than that now waged by Sanitary Science against all that is unsanitary in that country. It is long since it was first recognised that good sanitary conditions surrounding our cantonments in India were almost absolutely necessary to the maintenance of a standing army of British troops, and, under many well-known men, of whom Parkes takes the foremost place, rapid and great strides have been made in this direction. Side by side with this work, Local Governments have worked indefatigably to bring about sanitary reforms in the large native towns, and, though these efforts were often abortive, there is no doubt but that much good was effected. Of late years, however, there has been a more visible improvement. Towns helped by Government are not afraid to embark on large undertakings involving great expenditure, as in the case of the new water supplies to Peshawar, Rawal Pindi, and other cities, and the improvement of those of Bombay and Calcutta; and Local Governments have even ventured to cope with the enemy in villages and outlying districts generally.

The Special Indian Meeting, held in connexion with the seventh International Congress of Hygiene and Demography, on the 13th and 14th of August, demonstrated in no unmistakable manner that these advances are very real, and are already bearing fruit; and that further projects will be continuously carried forward by Government and its officers. As support, both in money and original papers, poured in from India, it became evident that justice to that country could not be done if left entirely to the crowded international sections, and so India not only presented a bold front at the Congress generally, but was honoured by a Special Meeting, which proved its raison d'etre by its success. Surgeon-General Cunningham's paper on the mode of preventing the spread of epidemic disease from one country to another, was one of India's contributions to Section I., of which Sir Joseph Fayrer was President. In this he reiterated his well-known views as regards the uselessness of quarantine, the strongest objection to which lay in the fact that it persistently ignores every sanitary improvement.
This was endorsed by all but the French and Italian delegates, who, unfortunately, as one speaker put it, still place the cart before the horse; or, as someone else remarked, being well aware of the unsanitary condition of his own towns, and the difficulty of getting money for improvement, wished to save each his skin.

In this Section, too, a question of great importance to Europeans living in India was brought forward in the discussion on the Effects of Alcohol on Public Health, when the President, with years of experience in India, stated that abstention had always been his advice to young men proceeding to India.

Sir William Moore also contributed an able paper to the same section, on the Prevention of Fever in India, in which he again brought forward the disastrous results in men sent out too young to stand the climate—a fact accentuated now by the great prevalence of typhoid in our military cantonments. More care was urged in dressing suitably to avoid chills, and in the selection of food and drink supplies. On the side of the general population, stress was laid on the necessity of better drainage, more especially in irrigated districts. The water-logging of lands irrigated from high level canals, preceding an exceptionally rainy season like that of last year, causes so rapid a rise in the subsoil water level, that densely populated and thriving districts are suddenly fever stricken, and sometimes almost decimated. The prevention of fever, he urged, could only be accomplished by strengthening the people, by general sanitation, and by diffusing a knowledge of personal hygiene. The State cannot interfere directly with the ordinary internal daily life of people. In the discussion which followed, exception was taken to Sir W. Moore's recommendation of the use of opium in staving off fever.

Another contribution to the same Section was Dr. Felkin's paper on Malarial and Enteric Fever, which was noteworthy in that it touched upon a question much agitating medical men in India, and his opinion that typho-malarial fever does not exist as a separate disease will probably find an echo in the minds of most; but his opinion that an antagonism exists between malaria and phthisis is, perhaps, not supported by well-substantiated evidence in India, where both diseases appear to be common to malarious districts.

In Section II., Bacteriology, Professor A. Lavesan, in a paper on the Haematozoon of Malaria, first described by the author in 1880, referred to the principal forms in which it appears in the blood, and its apparent, if not actual, identity with similar haematozoa found in frogs, lizards and birds. There appeared to him to be several points that marked a difference, but the study of the one might, he
thought, throw considerable light on the life history of the true haematozoon of paludism.

In Section VII., Hygiene, Mr. Latham Baldwin’s paper on Sanitation in India from a Civil Engineer’s point of view, was very instructive. His remarks on the great density of the population of Indian cities, and the consequent pollution of the ground to a considerable depth, cannot be too much insisted upon as the most important argument in favour of a pipe water supply. He mentioned that experience in India shows that waters in Indian rivers undergo a process of purification, and, when passed into pipes after a length of flow and filtering, give one of the most wholesome supplies—as in Calcutta; but when taken from sources liable to immediate pollution, as from tanks, are generally unwholesome. There is no doubt but that, as he stated, women suffered more than men from unsanitary surroundings, but this is probably due to their spending a great part, if not the whole, of their existence in unsanitary houses.

In Demography, Mr. Holt Hallett argued at length against the hours of labour in Indian factories. A discussion followed, in which Dr. Bahadurji, Dr. Cooper, and Dr. Cooke expressed their indignation at the misrepresentation of facts.

At the Special Meeting, Sir M. E. Grant Duff (in the chair) opened the proceedings, and was followed by Sir William Moore, who gave a rapid, concise but interesting sketch of Sanitary Progress in India. He showed how improved agriculture had augmented the food supply, and how extended facilities for distribution had prevented scarcity. Education, Medical Schools, Hospitals and Dispensaries, and now Lady Dufferin’s Female Hospitals were, he said, all steps in the right direction. Vaccination, registration of births and deaths, attention to local sanitation, improved water supply and the regulation of fairs and festivals were all considered, and many of the principal improvements of late years enumerated.

A paper on the Progress of Sanitation and Preventive Medicine in Rajputana, was afterwards read by Surgeon-Major T. Holbein Hendley, who drew a forcible picture of the sanitary evils existing in an ordinary Rajputana capital, evils which sufficiently explained the fact that nearly every fresh Rajput capital has at least one, but often two, or even more, ancient cities close beside it which are now mere ruins. Jeyapore, for example, has its Amber, and Jodhpore its Mundore. The British cities of Delhi and Agra are also cases in point, the whole plain around modern Delhi being covered with the ruins of former capitals,
abandoned on account of the contaminated state of the soil and as a consequence, of the wells. In the city of Jeypore which was founded as late as 1728 A.D., only 49 of its 827 wells now contain sweet water. He then passed to the description of Rajputana villages, often inhabited by Bombay and Calcutta millionaires, and thus to the difficulties always to be met with from the ordinary Indian mind having an utter disbelief in any but ceremonial cleanliness—concluding, however, with a well-deserved tribute to the Native Princes and their advisers, who have done far more, influenced by the Foreign Department of the Indian Government, to further the cause of Sanitation than could have been dreamed of twenty years ago, as witness the water supply and sanitary railway of Jeypore, the new tanks at Jodhpore and the improved sanitation of Ajmere and Ulwar.

At the adjourned meeting on the second day, the following resolution was moved by Sir Wm. Moore, seconded by Sir Douglas Galton, and carried unanimously: "That looking to the interest shown by India in this Congress, and considering the probability that other tropical countries and colonies would take a similar interest in future Congresses, if a more prominent position were given to the consideration of subjects in which they are specially interested, this meeting recommends to the Permanent Committee that in future Congresses a Tropical section be formed, with a view to a more full discussion of questions affecting sanitation and the origin of disease in tropical climates." The discussion on the papers was entered into with much spirit, and listened to with great appreciation by the numerous members and delegates from India, the Punjaub alone having contributed eight of those present. Mr. T. H. Thornton, C.S.I., formerly Secretary to the Government of the Punjaub, Deputy-Surgeon-General Harvey, Mr. E. C. K. Oliphant (Bombay), and others took part.

Sir William Wedderburn then read three papers sent to him by native gentlemen—Surgeon-Major K. R. Kirtikar, of the Bombay Army; R. B. Vishram Ramji Ghole, Honorary Assistant-Surgeon to the Viceroy; and K. V. Dhurandhar, Medical Officer, Baroda, which were of great interest as they painted in no unvarnished terms the horrible state of Indian villages and the disgusting habits of their native inhabitants.

Thus ended a meeting which, as a supplement to the Congress, cannot fail to be of lasting importance to the sanitary future of our great Empire in the East.

HAROLD HENDLEY.
The Administration Report of this State for the year 1065 M.E. (1889-90) has recently been issued. It may interest the readers of this Magazine to know that it was as Dewan of Travancore that the late Raja Sir T. Madava Row, now fully twenty-five years ago, first gave evidence of the eminent administrative ability he possessed—an ability of which afterwards both Indore and Baroda in succession received the full advantage. It was under his administration that Travancore first entered upon that career of progress which it has since, more or less steadily, pursued; and we are glad to find evidence in the present Report that there is still a more or less successful endeavour to maintain the same praiseworthy policy of governing the State, so as, to, as far as possible, secure the progress and happiness of the people governed. It may also be mentioned that Mr. T. Rama Row, the present Dewan, who is a near relative of Sir Madava's, has been in the service of the State for upwards of thirty years, and was, during the Raja's administration, Dewan Peishcar of Quilon District.

Of course, where one deals with the complex machinery of the various departments of a Government, one is prepared to find something here and there not quite in proper gear; but in the present Report we are glad to find evidence afforded that the only legitimate end of government is being in the main kept in view. Occasionally, it is true, we come upon figures that perplex us, and make us wish to ask questions; or that sometimes even suggest doubts as to their trustworthiness; but we are well aware of the difficulty the Dewan and heads of departments must encounter in testing and sifting the figures supplied to them, and we are sure that they are quite alive to the fact that the value of a report depends in very great measure on the trustworthiness of the figures supplied. In some cases, indeed, the Dewan himself has noticed something wrong, and has called for an explanation, which we trust he will receive, and find satisfactory. For instance, he notices that in the year under review the extraordinary number of 2,741 juveniles are reported as charged with offences, as compared with only 880 the year before. On the whole, we should
be glad to find, that the sufficing explanation of this abnormal increase is simply a mistake in the figures, and not that a criminal epidemic has broken out among the young people of the State. Then, again, on looking up the Reports for the years 1847-8-9, we find that the number of persons tried for offences committed in their capacity of Government servants was only 71, 38, and 106 respectively, whilst in these last three years of the Administration of the State—viz., 1863-4-5, the numbers were 270, 363, and 260. A natural, but, we believe, a mistaken inference from these figures would be, that the Government service has become much more corrupt than it was nearly twenty years ago. It would be particularly disappointing to have to feel ourselves shut up to this conclusion in the face of the fact that during this period the agencies of education and moral training have been specially active, and that a large number of those taken into Government service are young men who have received this education and moral training. But, setting aside this as, in all probability, not the real explanation, we are not so sure as to what that really is. Is it due to a large increase in the number of servants employed, or to a greater diligence on the part of the better class of them in dealing with cases of corruption in their subordinates? Or to a cause that a remark of the Dewan, in dealing with the figures of the last two years, suggests—an increase in the number of frivolous charges against Government servants? Or are all or several of these causes, perhaps, at work? Or, finally, may we suspect the trustworthiness of the figures themselves? This last suggested explanation receives some little confirmation from the fact that in the Report for 1864 "a few inaccuracies in the figures for grave offences" are admitted to have found their way into the Report for 1863.

The Dewan very properly notices another unsatisfactory feature in the returns sent in to him—viz., the excessive number of apparently frivolous charges against women. Of these, there were as many as 3,019 in the year under report, whilst in only 362 cases did the charge result in conviction. Assuming the figures to be correct, we have here, perhaps, an evidence of what, we fear, is a too common failing with many of the natives of India. The first thing they are apt to do when they fall out with each other, is to abuse each other's female relations.

We have already taken up so much space in dealing with these parts of the Report, that we must pass over much that would afford matter for interesting and useful study. The important work of Revenue Survey and Settlement is being
carried on surely, we hope, though more slowly than at first. The introduction of postage stamps, a measure contemplated so long ago as 1849 (1874), but only realized by the present Dewan, is one of those reforms which, though not perhaps commanding attention so much as some others, nevertheless save a great deal of worry and prevent a great deal of abuse. The income from this source is substantially increasing—a circumstance due, we have little doubt, in good measure, to the introduction of this convenient system.

The subject of Education, whether vernacular or English, is a tempting one, but we must content ourselves with noting a few interesting or gratifying points. His Highness's College at the capital is mentioned as having attained its majority, and some attempt is made to give an idea of the work done and the progress made in the twenty-one years of its existence. There is a considerable increase in the number of grant-in-aid schools, which is gratifying, as indicating a greater readiness on the part of the people to help themselves, instead of looking to have everything done for them by Government. There is also (and this fact is probably connected with the one just mentioned) a steady and very substantial decrease in the cost of the education of pupils in the Government District English Schools. The greater part, however, of the education carried on or aided by the State goes on in the vernacular schools, some of which, we believe, have, as yet, no connexion with Government. The education given in these latter is reported as being "superficial and defective, and ill-adapted towards improving the mind." It certainly is a somewhat curious and comprehensive mixture; for, apparently, in five years the child is expected to learn (and that altogether orally), arithmetic, poetry, medicine, and astrology. It is satisfactory to learn that efforts are being made by the officers of the Vernacular Education Department to improve the teaching in these indigenous schools. It may be mentioned here that the Vernacular, has no connexion with the English department of education, each being under its own independent head—an anomaly which will doubtless cease as soon as Government finds a suitable opportunity for placing both departments under one responsible officer.

In connexion with the development of female education in this department, it is gratifying to note that a female Normal School, opened only a few years ago, has now 221 pupils. Many, indeed, have had to be refused admission for want of room. It is to be hoped that Government will, with as little delay as
possible, find means of satisfying this very creditable desire to acquire knowledge, not only in case of some, but of all.

We are sorry, however, to say that we come again upon a perplexing set of figures in connexion with this part of the work of the department. We are well aware of the difficulties encountered by teachers in India in securing fairly regular attendance of girls, but this difficulty does not satisfactorily explain the figures we refer to. Here they are. According to the Report, though the number of pupils on the registers of the Government girls' schools has, during the year, increased by 283, the average daily attendance has decreased by 234. We think the Director might, with advantage, have noticed this unsatisfactory state of things, especially when, in the case of the aided girls' schools under mission management, we have, as we should expect, an increase in the one set of figures (though still not satisfactory), corresponding to the increase in the other, whilst, in the case of those unconnected with missions, the improvement is quite phenomenal; for, whilst the number on the register is said to have increased by 5,537—itself a very large number—the average daily attendance shows a still greater improvement, rising, as it does, to 5,703. These figures, if we are to accept them as trustworthy, do not seem to show the Government girls' schools in an advantageous light on this point as compared with the same class of aided schools, whether mission or native. But we are well aware that this is a very important, and, in the case before us, not by any means secure "if."

His Highness' Government has, of recent years, been making praiseworthy attempts to develop various industries in the country. Not long ago, a spinning mill was set a-going in Quilon; more recently a paper mill has been erected at Poonuloor; and, more recently still, Mr. Rama Row has started in Trivandrum an industrial school, in which the arts of making and glazing pottery, ivory carving, kuftgari work, &c., are taught. We are glad to see that the Superintendent of the Madras School of Art speaks approvingly of the work done, and we trust the Dewan will be thoroughly successful in this new attempt to turn the useful energies of the more intelligent of the people in other directions than what the late Maharajah described as quill-driving in Government offices.

As in the case of several other Native States, the Dewan has to report a short visit from Prince Albert Victor. Though the Prince spent the greater part of his time in the beautiful hill jungles, where he was fortunate enough to bring down a handsome bison, he was very hospitably entertained at the close of the hunting expedition by the Maharajah, who met him at the beautiful
watering place of Courtallum, an outlying village of Travancore, on the eastern side of the Western Ghauts. These visits of the members of the Royal Family of the paramount power are, we think, calculated to do much good, if they do not become so frequent as to cause too great a drain on the resources of the State visited, and are conducted, as we are sure it is always endeavoured to do, with every possible regard to the courtesies due to its ruler.

We thank Mr. Rama Row for the Report that he has sent us of this interesting little State, and we shall look forward with interest and pleasure to the next.
OBITUARY.

PUNDIT ISWAR CHANDRA VIDYASAGAR, whose death we reported last month, was born in 1820. His father, though not rich, gave him good opportunities for education; at the Sanskrit College, Calcutta, which he attended from nine years old to twenty-one, astonishing his teachers by his aptitude in study. He was soon after appointed Head Pundit at the Fort William College, and by the advice of Colonel Marshall, to whom he owed this appointment, he began to acquire English, in which he easily became proficient. During the same period he worked as Assistant Secretary at the Sanskrit College, and he prepared some useful text books for the students. In 1848, he became head clerk at the Fort William College, and Mr. Bethune, then President of the Committee of Education, obtained his help in the establishment of the well-known Bethune School for Girls (now the Bethune College). The entire management of the school was entrusted to the Pundit. He also was appointed Professor of Sanskrit in the Sanskrit College. In submitting a report of the College to the Council of Education, he urged strongly the importance of making the study of English compulsory instead of optional, in the higher classes—a suggestion which was acted upon; and, as Professor, he prepared an introduction to Sanskrit Grammar, which appears to have revolutionized the system of teaching that language. On the death of Mr. Bethune in 1851, the Pundit became acquainted, in connexion with the management of the School, with the Lieutenant-Governor, Sir Frederick Jas. Halliday, who began to take great interest in him; and requested him to report on the best system for the proposed vernacular and English schools. His views were accepted, and he was appointed Additional Inspector of Schools, on a pay of 500 rupees a month. He was asked to found various vernacular model schools, and to assist as to the plan of the Normal School at Calcutta. Elementary education for girls was also advanced by him, for he established, at a time when such institutions were very rare, forty girls' schools in Hooghly and Burdwan. At this time Miss Carpenter was visiting Calcutta, and on an inspection, in which he accompanied her and Mr. Woodrow, he unfortunately had a serious fall from a buggy, from the effects of which he never fully recovered.
The Pundit next took up the question of the re-marriage of Hindu widows. In 1855, he issued a pamphlet, the publication of which was a source of much discussion and dissension in Hindu Society. It was headed "Should Hindu Widows be Married?" Almost all the Pundits were against him, but he stood firm, and wrote two very learned pamphlets, in which he showed, from the best Sanskrit authorities, that this custom was not prohibited by the Sthastras. In the following year, 1856, he succeeded, by the help of various reforming friends, and of members of the Government favourable to his ideas, in securing the passing of an Act by which the sons of re-married Hindu widows might legally inherit property. The first widow marriage took place in Calcutta soon after, and it caused great excitement and opposition in the Hindu community; but still the Pundit persevered. At great expense he paid the cost of several similar marriages, and he established a Widow Marriage Fund, to which the late Raja Pratap Narain Singh contributed 80,000 rupees. During all this time he was occupied in writing text books for schools and colleges, and other useful treatises.

In 1858 he resigned the posts which he held under Government, as he did not approve the attitude that certain high officials took up towards him, and he occupied himself with founding, by the help of some rich friends, the Training Academy, which, however, did not prosper. But later he started the college known as the Metropolitan Institution which teaches up to the B.A. and M.A. standards with success. This institution the Pundit has endowed by his will. Amongst his other useful efforts were the following: aiding in the establishment of the Hindu Family Annuity Fund, helping forward the Hindoo Patriot newspaper (it was through him that the late Kristo Das Pal was appointed editor of that paper), and endeavouring to check polygamy. At his birthplace, a village in the district of Midnapore, he established an English school, in memory of his mother, to whom he was devotedly attached.

The Pundit received a Certificate of Honour at the Delhi Assemblage in 1877, and he was made a C.I.E. on January 1st 1880.

Latterly he had been in failing health, and on August 5th he died. A large number of those who held him in respect attended the cremation ceremony, and there is a wide-spread desire in India to express, by a suitable memorial, the reverence and esteem felt for this reformer of the early times.

The above sketch is taken from the notice in the Hindoo Patriot.
We regret to have to record the death, aged 75, of the Rev. Golak Nath, Missionary of the American Presbyterian Mission, which took place, on August 1st, at Jullunder. He was born in Bengal, but he went to the Punjab while still very young. In 1835 he was baptised at Ludhiana, and twelve years after he settled in Jullunder, where for many years he was head master of the Jullunder Mission School. He opened the first English School in the Punjab, and was a successful pioneer of education in that Province. Mr. Golak Nath was beloved and respected by all who knew him. His funeral was attended by the chief citizens and officials at Jullunder.

By telegram from Madras, news has just reached the Society for the Propagation of the Gospel of the death of Bishop Caldwell, which took place on August 28. The Right Rev. Robert Caldwell was born on May 7, 1814, and took his B.A. degree at the University of Glasgow in 1837, and his LL.D. twenty years later, while he was made D.D. of the University of Durham by diploma in 1874. He went out to Madras in 1838, and on being ordained, in 1841, he was sent to the Society's mission station of Idaiyangudi. Some estimate of the character of his labours in that place may be formed from the fact that after thirty-six years, in March 1877, when he was elevated to the Episcopate, there were at this station no less than 4,000 baptised Christians. These figures, however, give an inadequate idea of the social and industrial progress of the district under his charge. At the same time as Dr. Sargent, of the C.M.S., he became assistant Bishop to the Bishop of Madras, and was entrusted with the episcopal oversight of the S.P.G. missions in Tinnevelly, embracing 618 villages, containing nearly 40,000 adherents, with forty-six clergymen, most of them natives. Increasing years and infirmities led recently to his resignation. He was well known in Europe for his achievements as an Oriental scholar, his chief work in this department being his "Comparative Grammar of the Dravidian Languages." He was also the author of a "History of Tinnevelly," "On Reserve," and a "History of the Tinnevelly Mission."—Homeward Mail.
Lady Harris gave a fête at Poona a few weeks ago to over 1,000 school children. The little guests were assembled on the Volunteer Parade Ground, where marquees with long tables and hundreds of chairs had been arranged. They began to arrive at 3.30, conveyed in brakes from their respective schools. All kinds of amusements had been provided; as jugglers, snake charmers, performing monkeys, swings, and merry-go-rounds; races were organised, and the children danced and romped to the music of the Governor's band. At 5 o'clock the tea took place, and the cakes and fruit were as much enjoyed as is usual on such occasions. Lady Harris visited each tent, and saw that nothing was wanting for the entertainment of the children, who offered to her Excellency flowers in abundance in acknowledgment of her kindness. Afterwards a procession was formed through the drill hall, and each child received a present, and sweetmeats. Games were then resumed till sunset, when the schools separated, after a delightful afternoon. Many ladies and gentlemen took part in the games, including Lord and Lady Harris, who were unceasing in their efforts to make the fête successful.

Miss Carr, Inspectress of girls' schools, Western and Southern Circles, Madras, writes encouragingly, of the Home Education classes of the National Indian Association, established at Salem and at Coimbatore, and she has sent an account of two very successful parties given at those places by Mrs. Stokes and by Mrs. Lorne Campbell. The Salem party took place on July 14th. The pupils of the classes and their friends, about thirty in all, assembled at Mrs. Stokes', and when the first timidity wore off, they appeared to enjoy themselves greatly. Mrs. Lorne Campbell had given a party of the same kind at Salem some time ago, but some of the guests at Mrs. Stokes' had never been in a European house before, and the furniture in the different rooms aroused much curiosity and interest. The arrangements were perfect, and great care was taken not to offend against any customs or prejudices. Mrs. Stokes had provided some charming presents, as work-baskets, writing cases, &c., for the Home Education pupils, and these were drawn for by
lot, as mementoes of the visit, a proceeding which caused great amusement. Mrs. Surumutu Pillai and Mrs. Subramania Iyer were the chief native ladies present, and the former kindly undertook to distribute the flowers, fruit, pān supari, &c. A very pleasant evening was passed, and Mrs. Stokes's friendliness and hospitality were much appreciated. Mrs. Stokes has now become President of the Branch Society at Salem, instead of Mrs. Lorne Campbell, and Mrs. Mounsey has succeeded Mrs. Stokes as Vice-President.

On August 1st, Mrs. Lorne Campbell entertained a party of English and Hindu ladies at Coimbatore, where Mr. and Mrs. Campbell are now stationed. Among the English ladies present were Mrs. Tate, Mrs. Cox, Mrs. Fitzpatrick, Mrs. Castlestuart Stuart, and Mrs. Kidd; and among the Hindu ladies, Mrs. Malhari Rao, Mrs. Auniasawmi Rao, Mrs. Subhu Rao, Mrs. Balakrishna Iyer, and Mrs. Venkala-sawmi Mudaliar. Miss Carr writes: "Several ladies present knew both Tamil and English, and so could act as interpreters, and the Hindu ladies chatted freely through them with other ladies. Everybody enjoyed the view from the large upstairs verandahs of the house; on one side the beautiful Coimbatore tanks, now at last full of water, and looking like small inland seas surrounded with woods; and on the other side the West Coimbatore Hills, with Lamptoni Peak standing out boldly towards the north, and the Nilgiris rising higher behind. The sunsets behind these hills are among the most beautiful to be seen perhaps anywhere. Later, the younger members of the party went into the compound and played various games, and, judging from the bursts of merriment, they enjoyed themselves very thoroughly. In the drawing room, English and Native ladies played and sang, and it was interesting to observe how the different kinds of music was appreciated. As the guests took leave they received fruit, flowers, and pān supari, from the hands of Mrs. Malhari Rao, the leading Brahman lady of the town.

We hear with regret that Mrs. Logan, who from the formation of the Bombay Ladies' Branch of the National Indian Association has acted as one of the Hon. Secretaries, is leaving Bombay for the present, as her husband, the Accountant-General of Bombay, has been deputed to enquire into the finances of the Kashmir State. Mrs. Logan has exerted herself most perseveringly and successfully, in concert with the two other Hon. Secretaries, Miss Manockjee Cursetjee, and Mrs. Barbhaiya, in promoting the social and philanthropic work undertaken by the Ladies Com-
mittee, and she will be greatly missed by her coadjutors. Miss Hart has kindly agreed to take her place.

Mr. Brander, Senior Inspectress of Girls’ Schools, has resumed the Joint Hon. Secretaryship of the Madras Branch of the National Indian Association, which, during her furlough, Mrs. S. Satthianadhan was so kind as to undertake.

Miss Francis, Inspectress of Schools in the Punjab, has been asked by the Punjab Text-book Committee to prepare an introductory manual of Domestic Economy.

The sad news has been reported that a young Pardah Hindu lady at Delhi, who had received an unusually good education, has lately died. She was daughter of an Honorary Magistrate at Delhi, Munshi Makhan Lal, and wife of Mr. Raghunath Dass Garge, who a few months ago returned home after having been called to the Bar here.

Mr. Ahsanuddin Ahmad, Officiating Deputy Magistrate, and Deputy Collector, Maunbhum, has been appointed to act as Deputy Commissioner of that district, during the absence, on leave, of Mr. Bedford.

The Hon. Secretary of the National Indian Association has been requested to send to Calcutta contributions, such as dolls and fancy articles, (1) for Mrs. Colquhoun Grant’s Annual New Year’s Fancy Fair Stall, in support mainly of Mr. and Mrs. S. Banerjee’s Schools and Widows’ Home; (2) for a Bazaar to be held by the Sakhi Samiti, a Society consisting chiefly of Bengali ladies, which provides scholarships for widows, and otherwise promotes education. Help for these objects will be gladly received. Parcels should be addressed to 35 Blomfield Road, Maida Hill, W. (before November 10th). Interesting books for Libraries are also much in request.
PERSONAL INTELLIGENCE.

In the competitive examination for the Indian Medical Service, held on August 24th, twenty-six candidates competed for six appointments. All were reported qualified. One Indian candidate was successful—R. K. Mitter, who passed fifth, with 3,155 marks.

Kanwar Harnam Singh, C.I.E., and Kanwari Harnam Singh had the honour of being received by Her Majesty the Queen at Balmoral Castle on September 5th.

Arrivals.—Mr. Edward W. de Kretzer, from Ceylon; Diwan Tek Chand, from Lahore, Government of India scholar, from the Punjab; Pundit Jankyi Nath Kaul; Mr. M. Abdul Ghani, B.A.; Gilchrist scholar, from the Punjab; Mufti Fida Muhammad; Mr. Yusuf Ali, B.A., Government of India scholar, from Bombay; Mr. Bhabany Prosad Neogy, B.A., Gilchrist scholar, from Calcutta.

Departures.—Kumar Shri Chhatrasingji, of Rajpipla, and Dr. Patell; Mr. Budrudin Tyabji; Mr. A. F. Vakil—all for Bombay.

Erratum.—We regret that the notice of the late Dr. Rajendra Lala Mitra, by J. S. C., in the September number of the Indian Magazine & Review, was inadvertently attributed to the Athenæum, whereas it was taken from the Academy.

We acknowledge with thanks the Annual Report on Public Instruction in Mysore, 1889-90. Results of Meteorological Observations, 1890, at the G. V. Juggarow Observatory, Daba Gardens, Vizagapatam; the August number of the Journal of Education Madras, now edited by W. T. Denham, M.A. (Oxon), Vice Principal of the Teachers' College, Saidapet.

[Extra copies of the April number of the Indian Magazine and Review, which could not be supplied when asked for, can now be obtained from Mr. Phillips, Printing & Advertising Company Limited, 121 Fleet Street, E.C.]
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