ON THE EFFECTS OF CERTAIN SOCIAL CUSTOMS IN INDIA ON THE HEALTH AND WELL-BEING OF THE PEOPLE.

[The following Paper was read at the Eighth International Congress of Hygiene and Demography held in Budapest last September, by Mr. Syed Hassan, M.B., M.R.C.S. Eng., L.R.C.P. London, D.P.H. Cambridge; Surgeon-Major 3rd Bengal Infantry. Surgeon-Major Hassan attended the Congress as Delegate for the National Indian Association. His Paper was very well received, and he was made an Hon. President of the Tropical Section of the Congress.]

MR. PRESIDENT AND GENTLEMEN,—The whole history of sanitation, in all countries and at all times, has been the history of a gigantic and ceaseless struggle against ignorance and superstition. The more enlightened and the better educated the community for whom he has to provide sanitary pabulum or introduce sanitary reform, the lighter will be the task of the sanitarian, the more effective his schemes and the greater the measure of his success. But even in Europe, with its high standard of civilisation, the war of the vaccinators and the anti-vaccinators, still raging with unabated fury, is an object lesson of no mean value, affording as it does some curious glimpses into the inner workings of the fanatical mind, no matter how highly educated its owner or how highly civilised the community to whom he belongs. In England, in the old days, inoculation was denounced from the pulpit as a "diabolical operation" tending to "anticipate and banish Providence
out of the world," on the ground that Job's disease was small-pox and Satan the first inoculator. Later, vaccination was condemned as "contaminating the form of the Creator with the brute creation," and John Birch, Surgeon to St. Thomas's Hospital, held small-pox to be a "merciful provision on the part of Providence to lessen the burthen of a poor man's family." In a consultation over a case of "vaccine poisoning," Dr. Mosely gave out gravely as his deliberate observation that the "boy's face seemed to be in a state of transforming and assuming the visage of a cow." In another child "the disposition was changed to brutal, and it ran upon all fours like a beast, bellowing like a cow, and butting with its head like a bull." Since those days, as you are well aware, vaccination has been accused of being responsible for every conceivable disease and affliction in turn, the assertions made in support of such allegations involving often the most bare-faced contradictions and inconsistencies. Less than forty years ago, M. Verdé de Lisle "held that the human species had degenerated, that the powerful races of former ages had been succeeded by a generation small, thin, mean, bald-headed, and shortsighted; without imagination, sad and spiritless. He asserted 'the whole cause of this multiple disaster' to be vaccination. In infancy, children were feeble and rickety, later on they were a prey to idleness, incapable of exercise, or even of active mischief. A further deplorable result was, that they never danced."* A great deal more in the same strain follows.

The latter day champion of the anti-vaccination movement has nailed his colours to the mast, and is carrying on the strife to the bitter end. Beaten back from one position, he takes shelter behind another; driven away from one cardboard citadel, he erects another until it is demolished in its turn. From year to year, from one session of Parliament to another, from day to day, he is obliged to shift his ground, content to carry on his gorilla warfare for lack of candour to acknowledge himself beaten.

On another question of vital importance to the health of the British Army, to the safety of the British Empire, we have seen, in our own days, squeamish sentiment, prudery and fanaticism prevail over sound common sense, and the teachings of sanitary science, without or with but a feeble parade of even strained statistics, fictitious data

* Dr. McVail's "Vaccination Vindicated."
and false syllogisms, such as are brought forth abundantly in support of the anti-vaccination doctrine.

But, in spite of all this, it must be admitted that the general standard of sanitary education of the people of England, and of some continental countries, if not of the whole of Europe, is of a very high order; and it is important to note that the extent of this education is in direct proportion to the dissemination of general education among the masses of a nation, and to the extent to which their minds have been freed from old-fashioned prejudices and superstitions.

This brief sketch of the conflict between the emotional and intellectual aspects of human nature for mastery over the practical business of life clearly proves that even at the close of the nineteenth century—which, beyond all others, represents the reign of reason—victory rests oftener with the former than with the latter. As a preface to this paper, the subject has been here introduced because it points a two-fold moral; it teaches two lessons to the man who interests himself in questions of Indian sanitation.

The first lesson is that if such things as I have instanced are still possible in Europe, with its boasted civilisation and its reign of intellect, what must be the magnitude of the task the sanitarian has before him in a country where ignorance and superstition reign supreme with undisputed authority, and with an iron rod exact unquestioning obedience from their millions of votaries; where education, in the modern sense of the word, is only a tender exotic of recent growth, and where only a small percentage of the population can read or write in any language.

The second lesson is of much greater practical utility, inasmuch as it teaches us to be more contented with our lot in India, and encourages us to further efforts. If the nations from whom we are so anxious to learn, and who are so capable of teaching us, are themselves not quite so well off in sanitary matters as one would have a right to expect; if they still have to struggle against long established prejudices, preconceived notions and vested interests, we may by comparison think ourselves not so badly off after all, and we may hope to do things better than they when the time comes for us to enter the charmed circle of the brotherhood of advanced nations. Such comparisons are of the utmost utility, and it is only by their means that we shall ever be able to get over the pessimistic frame of mind, which a too exclusive contemplation of the
sanitary problems of India alone is apt to engender; to take a more cheerful view of things, and to assume a more hopeful attitude with regard to sanitary reforms of the future.

The task which I have undertaken, the task of placing before you an account of such of the peculiar social customs of India as have a bearing on the health of the community is one of such great magnitude that it would be impossible to do justice to it even if I greatly exceeded the limits imposed on this paper. I shall endeavour, however, among a multitude of such customs, to select a few of the most important and most peculiar, so as to give you some idea of the evils which, as you yourselves will be able to judge, must result from their extensive prevalence.

It is a trite observation among those most intimately connected with India, though not a generally recognised fact, so far at least as outsiders are concerned, that that vast Empire is not a country in the ordinary sense of the word, but an extensive Continent; that its inhabitants form a congeries of races, and not a single and united Indian nation. The following figures from the last census returns will help you perhaps to grasp the situation better than I can explain it. To begin with, the population is 287 millions, or nearly eight times that of England and Wales, and almost exactly seven times that of the Austro-Hungarian Empire. The number of languages spoken in this immense tract of land is no less than 150.* Its religions can be grouped under ten main headings, and each of its 60 principal castes is subdivided into a large number of smaller ones. The enormous number of its races can only be brought within reasonable grouping by being placed under nine large divisions, such as Indo-Aryan, Dravidian, Kolarian, Turanian, Semitic, &c., which really give no adequate idea of the multitude of subdivisions—constituting races differing widely from each other in colour, in features, in physique, in character, courage, intelligence, and energy; in fact, in every quality—physical, mental, or moral—by which the human race is endowed; possessing no common history and no common past, except such as is most likely to stir up the worst passions of human nature, and to excite the antagonism of race against race.

* "Even after sifting out synonymous entries and grouping under main heads dialectic peculiarities."—Census Report, India, 1891.
The one common tie, however, which binds all these diverse Indian races together, the one privilege, the one birthright, that has at all times belonged equally to all, is the general unsanitariness of their surroundings, namely, the contaminated soil on which they live, the impure atmosphere they breathe, the foul water they generally drink, and the poor food on which they support their existence. Setting on one side local climatic and topographical peculiarities, the conditions which govern the personal hygiene of the people of India, are exactly the same at Cape Comorin as in Kashmir, in Quetta as in Chittagong. And such of these conditions as are more or less directly dependent on the habits and customs of the people, fall naturally within the scope of this paper. In this restricted sense, we can almost speak of the social customs of India as national customs, for they are independent of ethnical divisions, and many of them even of religious differences. Minor variations which, so far as the subject matter of this paper is concerned are immaterial, are influenced more by locality than by any other factor.

I have been at some pains thus, to impress upon you that the mode of life—founded on and directed and governed by sacred and old-established customs, and ancient superstitions—of the various races and peoples of India is practically the same all over the country, because to my mind there is no one fact which is of greater importance or of greater practical value for the Indian Sanitary Administrator to bear in mind. It follows, as a natural corollary to this fact, that when we have solved the sanitary problems of one province, one district or one town in India, we have solved practically the same problems for similar units of population and area over the rest of the country. It is the more essential to insist on the recognition (if I may so call them) of these common factors of nationality from a sanitarian’s point of view, because in the handling of purely political problems concerning India, it is equally essential to remember the wide divergencies existing between different races, the great factors of disunion and discord, to the sources of which reference has already been made above.

The first among Indian customs which claims attention in this paper, partly owing to its universal prevalence in the country, and partly because it can be traced to a very dim and remote antiquity, is the custom of the seclusion of women. Those of you in this part of Europe who may be familiar with that form of it which prevails in the neighbour-
ing Mohammedan countries or in Egypt, can form no con-
ception of the extent to, and the rigour with which it is
carried out in India, under the several names of the Parda
system, or the Zenana, or more locally, the Gosha. Its
counterpart in Western Asia is the Harem, an Arabic word
signifying a sacred place. That portion of a house which is
occupied by the female members of the family is therefore
called the Harem, for it is regarded as a sanctuary con-
crated to them, and reserved especially for their use. Every
Mohammedan household of any pretensions possesses more
or less accommodation for the Harem or Zenana, and in
India the same remark applies to most Hindu households
also. The nature of the accommodation varies, of course,
with the means of the individual; but even where of
palatial dimensions the demands of this custom preclude
the possibility of free access to air and light, for the Harem
must at all costs be shut off from the rude gaze or curious
prying of the sterner sex. In the poorer class of houses
these demands can only be satisfied at the sacrifice of all
comforts, and of the most elementary requirements of the
laws of health. In India, from within the four walls of
this sacred enclosure, its inmates, from the age of eight or
nine years to the end of their lives, hardly ever move out,
except in vehicles which are closely screened; while such
frivolity as a constitutional walk, or one for purposes of
business, or for paying a friendly visit to the next door
neighbour would be looked upon as an unpardonable
offence against decency and decorum. Even the privilege
of going about veiled in the yashmak or burqa enjoyed by
the women of all Mohammedan countries is denied by
custom to their sisters in India.

There is one fact in connexion with this custom which
it is necessary to explain and clear up, because a great deal
of misconception with regard to it has taken firm root in
the minds of most Western authorities on the subject, and
has spread to such of the general public as derive their
information from them. One hears commonly in European
countries that women in the East are kept shut up in the
Zenana. Perhaps, in the main, this statement is true, but
prima facie it would imply that the male portion of the
community were in the habit of incarcerating the opposite
sex, against their wishes, within the walls of the Zenana,
somewhat after the fashion of convicts condemned to prison
for the rest of their natural lives. The facts of the case are
diametrically opposed to any such fanciful conceptions.
Seclusion of the Zenana is always regarded as a privilege.
of the highest order, enjoyed only by the rich or the well-to-do, coveted by their inferiors, and respected by all. The first step of the man who has made his "small pile" towards raising himself in the social scale is to build high walls round his house and place his women folk behind them. The greatest misfortune, on the other hand, that could befall a family of position would be for its women to be obliged through change of circumstances to give up their seclusion, and forfeit the social distinction of _parda-nashin_, a badge of rank and dignity belonging exclusively to their class.

It follows naturally from what has been said that, luckily for them, the _parda_, or seclusion, is an impossible luxury for the poorer classes. It is also a fortunate circumstance that its rigour is much relaxed among village communities, where it exists in a much more modified form among the Muhammadans, while among the Hindoos it very rarely exists at all.

The question of the origin of the Zenana system is shrouded in mystery. The Muhammadans are accused, on evidence of a very feeble character, of having introduced it into India, where, before their advent it is said to have been unknown to the Hindoos, some of whose queens, according to ancient legend, were in the habit of appearing in public in the discharge of their queenly functions. Against this it might be said that in comparatively recent periods of Indian history Muhammadan Queens and Empresses have done the same, and even in our own time her late Highness Nawab Secundara Begum always held her public levees, and rode out on horseback to review her troops in person. In other Muhammadan countries, moreover, the custom is unknown in the form in which it exists in India. Among the Iliat or tribal communities of Persia women are not only free to go out, but may constantly be seen riding on horseback; while among the nomad tribes of Arabia, among the Moslems of Turkey and of Egypt, free outdoor exercise and walks for the purposes of business or shopping are permitted to all classes. In Siam, Muhammadan ladies go about quite freely, and even temporary sojourners of that religion from India allow their women the same liberty. In Java, Muhammadan ladies of rank are constantly invited to Dutch receptions and levees, and public dinners.

There can be little doubt that the custom of female seclusion originated in times which were a distant past even before the advent of Islam; that it existed among
the Athenians* and other Oriental nations, and that it was "introduced by royalty to guard its favourites from the public gaze, and fashion crystallised it. Every man with the smallest pretension to respectability hid his wife and female belongings from the rude gaze of the masses."

It is important also to emphasise the fact that this custom of Indian Muhammadans is not founded on religious doctrine. In India alone, millions of poor but respectable Mussalman women go about their daily business unveiled, and the fact of their doing so does not in any way lower them in the eyes of their more "fortunate" co-religionists, nor does it reflect injuriously on their character or reputation, or render them open to the slightest reproach; while the most bigoted Mulla in the world may be safely defied to declare such women to be outside the pale of Islam.

The evils of a custom like the one I have described, inflicted on the female portion of the community from the tender age of eight or nine—for it is about that age that seclusion begins—you can very well imagine for yourselves. They are co-extensive with those which the denial of fresh air, light, exercise, occupation, and amusement (except of a sedentary nature) from very early periods of growth and development would be calculated to produce on any constitution, however strong at the start. The fate of these women and children is indeed—

"... The fate of those
To whom the goodly earth and air
Are banned, and barred—forbidden fare."

Other evils, however, are not quite so obvious to those who have not come in actual contact with the custom or seen it at work. In cases of illness, for instance, medical advice and attendance were, till within the last few years, and are now to a very great extent, out of the question, because doctors of the male sex could not be admitted into the Zenana, much less allowed to conduct an examination of the patient. Diseases, therefore, which in the earlier stages might have been got rid of without much trouble, are allowed to drag along their weary course for months and years, and the amount of silent ungrudging and patient suffering endured in this way by Indian women, partly from indifference, chiefly from reluctance to consult a male doctor is a marvel to those who have had

* Rawlinson's "History of the Five Ancient Monarchies of the East."
opportunities of observing them. Perhaps they have learnt to—

"Know how sublime a thing it is
To suffer and be strong."

When, however, all the most celebrated *dais* have failed, and there is no help for it, a *Hakeem* or *Vaaia* is sent for; the patient is placed behind a screen held by two female servants, and the hand well wrapped up is put out for the physician to feel the pulse—an operation which takes him many minutes of deep cogitation, at the end of which he is prepared, with the help of the usual questions as to the patient's symptoms, to diagnose the most chronic and obscure illness, and find out the most latent pathological conditions of the various organs of the body. In favour of the modern doctor, who has insisted on a closer examination of the patient, a point has sometimes been stretched, and the tongue put out for him to inspect through a slit in the screen, so that the face should remain unexposed.

Other evils of this system will be brought to light in the course of this paper, but I should be failing in my duty if I passed over this subject without doing honour to the name of the noble and illustrious English lady who was the first in India to recognise the evils described in the last paragraph, and the disastrous results flowing from them; who, with her catholic sympathy and large-hearted charity, found time, in her exalted position and among its multifarious duties, to think of the sore needs and distress of her Indian sisters; and who spared neither time, trouble, nor energy till she had provided for those needs so far as it was possible during the too short period of her sojourn in India. I need hardly say that I am alluding to Lady Dufferin and the magnificent fund named after her, which she established for providing medical aid for the woman of India through the medium of qualified doctors and nurses of their own sex. On her departure from India, she found a willing and enthusiastic successor, § by whom her work was taken up and extended with so much zeal that to-day the Zenana hospitals, with their highly qualified staff of lady doctors

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* Ignorant native women who practise as nurses and doctors.
† Mussalman practitioner of the old Greek system of medicine, as handed down in Arabic translations.
‡ Practitioner of the old Hindu system of medicine.
§ Lady Lansdowne.
and trained nurses, which Lady Dufferin initiated, are flourishing all over India, and affording in-door and out-door relief to hundreds of thousands of its female inhabitants; while the education of lady doctors and nurses is proceeding apace in Indian medical schools. Lady Dufferin's name is indelibly written on the hearts of a grateful people, and her work from its start to the present day has had the high privilege of being under, not merely the nominal patronage of her Majesty, the Queen Empress, but of having attracted her keen personal interest, and shared her powerful support and sympathy.

This, I think, is also a suitable place for discussing once for all what I may be allowed to call the preventive treatment of the evils which spring from the above and from similar social customs which will be described in the course of this paper. That treatment may be summed up in the one word "education"—especially female education—for it is with women that all old-established institutions, time-honoured traditions, all relics of the past, find their surest and best refuge. But the bacillus of ignorance and superstition is unable to flourish long in the strong light of knowledge and science—and it is that light in a concentrated form that we must bring to bear on its natural habitat. Although customs in India, as elsewhere, die hard and have all the force of religious injunctions, once their baneful effects are really brought home to the people and recognised by them, they would be the first to wither and perish under the influence of such light, unless actually and undeniably founded on some important religious principle. It is a characteristic feature of modern education that where it does not completely sap the foundations of religious faiths it exercises a wholesome influence in freeing the fundamental dogmas of such faiths from all superfluities and accretions. Finding it hard enough to protect the most cherished doctrines and the most essential tenets of their religion against the ascertained truths of modern scientific research, its followers are ever willing to throw overboard and explain away all that can be explained away without much damage to the dogmas which are indispensable for the preservation of their professed faith, and to which they must cling as a last stand-by. Customs which rest on any basis less secure and are at the same time admittedly baneful, stand every chance of falling to the ground in a conflict such as this.

This is what is already happening in India. A great advance has been made in the education of public opinion
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even amongst the Muhammadans, and a desire has sprung up on all sides to do something to ameliorate the condition of purda women. This, in itself, is no small step in the right direction, but even more tangible results are becoming visible day by day. The education of girls among the better classes of Muhammadans is becoming the rule rather than the exception. Out of sight and ken of the more orthodox portions of the community, greater freedom is permitted to the women when circumstances admit of it. Medical men who have won confidence are more generally employed for the treatment of ladies, and the necessary examinations are not objected to; and, marvel of marvels! two Indian Muhammadan ladies have this year been on a visit to Europe and England—an event which makes quite an epoch in the history of social progress in India, and deserves careful record. Fifteen years ago, when writing on this subject from another point of view, I had hoped for more than has actually been accomplished; to-day I am thankful for and content with this apparently small progress, for, though slow and gradual, it has been steady, and has all come from within. It is the more likely, therefore, to be durable and progressive, for great and sudden convulsions and upheavals are just as ephemeral in social as in natural phenomena, and equally to be deprecated as subversive of the established order of things, without allowing time for the substitution of something better.

The agencies that have been at work to bring about this change among the Muhammadans are the spread of education among the men, greater desire for the education of women, the partial education of a generation who are already wives and mothers, and the greater facilities and greater desire for the education of the rising generation of girls up to a higher standard. Among the Hindúos and some other races, these agencies have borne fruit for a much longer period, and with them consequently the emancipation of women is at least one generation in advance.

Another very powerful agency has been the work of the National Indian Association, which I have the honour to represent in this Assembly, and which was founded over twenty years ago by that eminent and philanthropic English lady, Miss Mary Carpenter, for the promotion and encouragement of social reform in India. Its work has been quiet and unostentatious, and proportionately hidden from the eyes of the general public—but it has nevertheless.
been real and substantial. The Association has interested itself specially in the advancement of female education in India; the pages of its journal, now called the Indian Magazine, have always been open to the discussion of Indian social problems and social institutions by well-informed Europeans and Indians, and have been instrumental in correcting many erroneous impressions, and in placing before the British public the various points of view from which the same question may be regarded. For over sixteen years, moreover, the Association has had the advantage of the services of an Honorary Secretary* who has endeared herself to all by her sterling qualities, whose name is known, and loved, and mentioned in many an Indian home like that of a sister; and who is ever willing and ready, often at great personal inconvenience, to promote the best interests of the hundreds of Indians now in England for purposes of study or travel.

It is on these grounds, I consider, that the National Indian Association fulfils the functions of a powerful machinery in aid of sanitary science, and it is on these grounds that I claim for it the sympathy of the august audience I have the honour of addressing. It stands in the same relation to Lady Dufferin's institutions as preventive medicine does to therapeutic measures.

It will thus be seen that some of England's best and most humanising work in India does not lie on the surface, and remains therefore unrecognised by the world at large. In the turmoil of political strife and political agitation it is often lost sight of and forgotten, but it exists, nevertheless, and flourishes, and may be known by the fruit it is already bearing, to those who choose to look beneath the surface.

I shall now pass on to the description of a custom which is much more limited in its range of action, but which deserves notice because it is undoubtedly the most baneful of all Indian social institutions, and has not, to my knowledge, been sufficiently brought to light or discussed, perhaps on account of its comparatively limited scope, for it is almost the only one of Indian social observances which is confined exclusively to the Muhammadan portion of the community. But as this community in India numbers over fifty-seven millions it would still have affected a very large mass of humanity but for the fortunate circumstance that

* Miss E. A. Manning, 35 Blomfield Road, Maida Hill.
it is further limited to the élite of the community, to the oldest families, the bluest blood, who are also the most conservative in their tendencies. On democratic principles, though their numbers are considerable, they form perhaps a fractional and negligible minority, but in a country like India their influence in the economics of the body politic is immense.

I am referring to the custom of intermarriage between near relations and the descendants of a common stock, carried on not only for generations but for centuries, without the importation of fresh blood. In Europe, a similar custom is in vogue amongst royalty. In India it is far more widely followed, and its combination with the seclusion of women enhances all its evils and leads to dire results. No selection for the elimination of hereditary or acquired weakness or disease is possible, as marriages are arranged by parents at an early age, and the couple most concerned never see each other till after the event. All such taints are therefore perpetuated, and as generations roll by they become more and more concentrated and strengthened. Families of great repute in the world of letters, of eminent intellectual powers, superior physique and fine personal appearance, produce only half-witted, feeble youths of stunted growth, incapable of physical or mental exertion, or even of enjoying life; while the repetition of this fearful process of degeneration sometimes ends in the practical annihilation of the families themselves. It is unnecessary for me to enumerate the long catalogue of diseases which are specially instrumental in the production of these results. I shall merely mention that according to my own observation it is the girls that suffer most from physical disabilities and bodily ailments, while intellectual weaknesses and deficiencies are specially apt to show themselves in the boys, the exceptions only proving the rule.

And the reason is not far to seek: for the boys must make use of their limbs and breathe the fresh open air round them, perhaps in spite of themselves; while the girls are shut up in the Zenana, unable to stretch their limbs or get into their lungs any air of a higher degree of purity than the custom of seclusion permits; and this in large and overcrowded Indian towns, where the custom is most strict, is easier imagined than described. On the other hand, the strain on the mental faculties is greatest is the case of boys, for, however dull and stupid they may be, an attempt at their "education," or at what is a substitute for education, must be made early in these hard times.
Of late years this process of degeneration has been making rapid strides, for the counteracting forces that had checked it hitherto have entirely ceased to work. In days not long gone by, when everybody had to be prepared to defend his hearth and home, the most essential part of every youth’s education in a gentleman’s house, was to fit him to carry arms and to ride. Riding, fencing, active outdoor games, some of them of a violent nature, and all indigenous in origin, were the order of the day. Even thirty years ago, when such swords as were still left had already begun to grow rusty in the sheaths to which they had been returned for good and all, the universal prevalence of these games and manly exercises, and my own share in them as a boy, are among my earliest recollections and most lasting impressions. There was enough to live on, and people were contented if they could combine a modicum of learning with their “gentlemanly accomplishments.”

Nearly forty years of Pax Britannica, the growing struggle for existence, and the feverish competition of modern times have changed all that. All indigenous sport has disappeared, and the only purpose for which children are now-a-days supposed to be created, seems to be that of being sent to school at as early a period of their lives as possible; and such sport as is in vogue at these schools being of an optional and half-hearted kind goes at once to the wall before the more exigent demands of “cram.” Thus it is that the evils of this disastrous custom are able to run riot without let or hindrance, and if left alone it will soon work out its own destiny and find a solution in the total effacement of its votaries.

And all this superstructure of abomination is founded on a gradual misconception, culminating in complete repudiation, of the meaning of a simple monosyllabic word originally used for the very proper discouragement of what would now-a-days be called a *mésalliance*. Marriages are recommended by Muhammadan doctrine among one’s “Kuff”—an Arabic word meaning one’s peers—that is among those of equal position by birth and social status—and this recommendation has gradually and unconsciously resulted in the custom described above, the original meaning of the word “Kuff” being forgotten.

We come now to the hackneyed subject of Infant Marriage, about which so much has been written and heard. By confining our attention exclusively to the sanitary aspect of the question however, and eliminating all that relates to purely social and moral problems, it may be
possible to lessen the tedium of a subject which some of you perhaps may think has already been discussed *ad nauseam*. Such questions as the widowhood of infants and young children, with all the misery, desolation, and scandal it brings in its train, the plurality of wives, the re-marriage of widows, the sweet amenities of the mother-in-law are full of thrilling interest; but this is not the most appropriate platform for their discussion.

The earliest period of life at which, to my knowledge, marriages in India are contracted is during intra-uterine existence—any earlier age than that being looked upon as rather premature. Two bosom friends, expecting to be mothers at about the same time, arrange such marriages quietly—of course conditionally, on their unborn babies behaving themselves and making their appearance in the world endowed with opposite sexes. To this end, all gods and saints who are likely to be of service in such an emergency have their good offices propitiated by appropriate offerings and promises of better things to come. Such marriages, and those of children between the ages of five and ten years—very common all over India*—are the least harmful of early marriages—where the ages of the couple are about equal—for, as a rule, the girl in India attains puberty some four years before the boy. By the time, therefore, that they are husband and wife in reality, the girl, though she may not have reached the age at which the prime of life begins, escapes the risk which exists in other cases of being, physiologically speaking, a girl and not a woman. It is in cases where the difference in age is so great that the husband is already an adult, or becomes so while the wife is still a child, that it becomes important to know at what age, according to local custom, the latter generally leaves her parents' house and lives with her husband. This last sentence, perhaps, requires an explanation, for it may not be known to some of you at least, that in India, in the majority of cases, the child wife does not leave her parents' house immediately after marriage, but continues to live with them for a variable period, according to her age at the time and the prevailing custom of the district or the family. Legally, the minimum

* The number of married and widowed children in India under five years is as follows:—

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<tr>
<th></th>
<th>Married</th>
<th>Widowed</th>
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<tr>
<td>Boys</td>
<td>103,000</td>
<td>7,000</td>
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<td>Girls</td>
<td>258,000</td>
<td>14,000</td>
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</table>
age of consent for a girl—that is, the age at which the husband acquires the right of cohabitation, used to be ten years; but the age at which she actually left the paternal roof and became a member of her husband's family was, and is still, often less than this minimum. The abominable results that at times followed this practice, however, came to light in some scandalous cases, in which violence by the husband, at the supposed legal age, but sometimes really at an earlier period, had ended in the death of the child-wife. The minimum was then raised to twelve years by a humane Government, with the almost unanimous support of the whole country, though, to their eternal shame be it said, not without a cry of "religion in danger" from a certain section of the community, noted for political agitation, whom I need not mention by name.

This custom of early marriage prevails both among Muhammadans and Hindus, but to a much less extent among the former than the latter. The figures* quoted in the margin show this to be the rule. They also point to the great influence of locality on the prevalence of the custom. As a general rule wherever the custom is most in vogue amongst the Hindus, it is proportionately in greater favour with the Muhammadans also, though (with rare exceptions) to a much less extent. The most striking example of this influence of locality, however, is the case of the two districts of Karnal and Shikarpur, in the one province of the Punjab: while in the former 919 Hindu and 824 Muhammadan girls, out of every 10,000 under the age of 10, are married, in the later district the corresponding figures for the same age are 147 Hindus and 38 Muhammadans. Religion, as I have already pointed out, is but a minor factor in the consideration of marriage customs in India; but on the whole it may be said that among the Muhammadans, in the vast majority of cases, and taking

* Number married in 10,000 under the age of 10 years:—

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<th>Boys.</th>
<th>Girls.</th>
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<td>Hindus</td>
<td>Muhammadans</td>
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<td>Bengal</td>
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<td>Bihar</td>
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<td>Orissa</td>
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the country as a whole, a girl is not married till she is nubile, and then she leaves her parents and begins to live with her husband immediately after the event. All my enquiries have led me to the conclusion that in the cases not covered by the exceptions which the figures already quoted indicate, Muhammadan girls are hardly ever married before the age of 12, while the average age at marriage seems to be not under 14 or 15 years. The Brahminic injunction, on the other hand, is to get all their girls married before they have reached "womanhood."* By marriage we are, of course, to understand the earlier ceremony which is binding in law and custom, and after which a girl becomes a widow in the event of her husband's death, irrespective of whether she has lived with him or not—that is, irrespective of consummation.

This injunction is followed, with a somewhat varying degree of punctiliousness, in various parts of India. Madras, as a Presidency, seems to be the least early-married; while Baroda, Gujrat, Berar, and Haiderabad are most so. Among a certain caste in Baroda, 51\% per cent. of boys, and 86\% per cent. of girls, are married under the age of ten years; while between ten and fifteen years, 82 per cent. of the former, and 96\% per cent. of girls enjoy conjugal bliss. Next in order are the North-West Provinces and Bengal. According to the Census Report for 1891, from which all the statistical information given in this paper has been culled, throughout the West of the Punjab, and among certain classes in other parts of the Province, husband and wife live together immediately after marriage, and no juvenile marriages are permitted. The latter, however, are in vogue in the East and Centre of the Province, and here, in the words of the report, "even the Muhammadans follow the custom of their Hindu neighbours"—as they do elsewhere, for that matter. The following remarks, again, from the same source are worthy of being quoted verbatim, as helping, in conjunction with the last statement, towards the explanation of the apparent anomalies that exist with regard to the effects of juvenile marriages on the population of India. They run as follows: "But on the whole the Punjab population marries at a maturer age, and is less strict as to widow marriage than most other parts of the country, though there is a great difference in this respect between the frontier and Western plains, and the more settled tracts of the Centre and

* Indian Census Report, 1891.
East. The latter tract resembles the general distribution of population shown in the returns for the North-West Provinces, where the age of marriage is longer than usual."

But even in the last-named Provinces remarkable differences exist in the custom in its various parts, irrespective of religion. Nor can it be said that it prevails only among the higher or among the lower classes or castes of the community, for the Census returns show that, in this respect also, there are great differences in different parts of the country, as it is found sometimes to be limited locally either to the one class or the other, but not always to the same.

These local variations in custom are of no great importance to us as sanitarians. What we have to do is to grasp a few of the main and prominent facts which will serve to give us an adequate idea of the extent of the evil we have to deal with. The most important among these facts is, that the latest census returns are subversive of the generally received impressions as to the proportion of cases in which infant marriages are in vogue—the practice being hitherto regarded of almost universal prevalence. The evil assumes its greatest gravity chiefly from the fact that in India we have to deal with such huge masses of population. If we were considering an average sized European population, the number of those among whom the custom of child marriage would be found to be prevalent would, perhaps, not be a matter of very great concern. But when we come to deal with 287 millions, the matter assumes a different complexion. The following figures will illustrate my meaning: even in India, out of 10,000 males under fifteen, only 590 are married, or very nearly 6 per cent.; and twenty are widowers, or only 0.2 per cent. Of females under the same age, 17 per cent. are married, and 0.51 per cent. are widows. These percentages seem small after all, but even the insignificant 0.2 and 0.51 per cent. give us in India a population of 574,000 widowers, and 1,463,700 widows. You can in the same way calculate for yourselves how vast the figures become of those married under fifteen, although the percentages are only 6 and 17 respectively, for males and females.

Another fact to bear in mind is that, in India, the prime of life begins and ends some five years before it does in European countries. A girl, at any rate, enters this period when she is fifteen, and at that age she has, as a rule, already been a woman, physiologically speaking, for
some three years. The only country in Europe where marriages take place at anything like the ages they do in India, is the one in whose capital we are assembled today. Hungary forms a sort of intermediate stage in this respect between the juvenile marriages of India, and the (generally) late ones of the rest of Europe, and I hope we shall have the benefit of the views of some of the local authorities on the subject during the discussion that will follow this paper. In India, in the case of girls, every year of married life under fifteen must make an enormous difference to the physical constitution of the progeny; and when we get to ages below twelve incalculable damage is often done to the constitution of the mothers also; and, yet, authenticated instances are known of mothers of eleven years of age—the result of a precocious, perverted, perhaps pathological sexual proclivity, brought on by artificial means, and artificial surroundings. One marvels, sometimes, how a law which sanctioned the violation of children ten years old, could be allowed to disgrace the Statute-Book of a British Administration for so long, and why a custom more abominable than that of Satti, or of female infanticide, did not share their fate long ago.

It is impossible to prove the share that this custom of early marriages must bear of the responsibility for the deterioration of the communities among whom it prevails, because it is impossible to eliminate altogether the other factors which are at work at the same time. The influence of the other customs—some of which have been brought to your notice in this paper—the influence of race or the original stock, of climate, of town life, of the over-crowdedness of large areas, and the consequent increased struggle for existence, can never be sufficiently isolated from each other, or from that of the custom of juvenile marriage, to afford conclusive proof of the degree of harm worked by the last alone. Perhaps there is a not altogether fanciful coincidence between the superiority of marriage customs in various parts of the country, and the superiority in physique of the races concerned, even after making allowances for the ethnical factor; but that, of course, constitutes no scientific proof in the face of other disturbing elements, and I shall, therefore, not attempt to pursue the subject any further or trouble you with my impressions about this coincidence, as I am not quite sure of their holding water under the pressure of close ratiocination. I must add, however, that nothing has as yet been produced to prove that no harm results from the custom, and the presumptive
evidence is all in favour of the opposite conclusion. Many a visitor to India could point to the fine sturdy races of the Punjab, and to other fine specimens of humanity in various parts of the country, and pertinently remark that if these are the products of what you call the evils of your social system, the best thing you can do is to perpetuate those evils.' To him I would reply—'look at the vast majority all over India that present to view the opposite side of the shield; contrast their puny, miserable, short-statured figures with the powerful frames of the few that catch the eye. Remember, also, that if each case were investigated on its own merits, if a careful family history of each race, of each individual, were drawn out, we should, in all probability, be able to explain every case that may at first sight appear to be anomalous.' In the mind of the man, however, who comes into daily contact with the masses in all parts of the country, who can, in his mind's eye, trace the history of individuals and families he knows, there can be no reasonable doubt left that he is in the presence of a degenerated and degenerating race. And such degeneration is the net result of a combination of forces, which it is our duty to investigate and recognise, even though with the present data it should not be possible to analyse with exactness the influence of each constituent element.

I had hoped to be able to touch on some points connected with the system known in India as the caste-system, and also on some connected with pilgrimages, selecting those which are the outgrowth of custom, and not of religious injunctions; in fact, sometimes even opposed to the spirit of such injunctions; but, as I have already trespassed too far on your time and your patience, I hope you will excuse my ending this paper without carrying out my intention.
LADY DUFFERIN'S FIVE YEARS' REPORT.

A REPORT of the work done during the last five years by the National Association for supplying Female Medical Aid to the Women of India has just been issued at Simla. It has been so fully and ably summarised in a recent number of the Times, that it seems well to submit the entire extract dealing with this subject to the readers of this Magazine:

The Countess of Dufferin's Fund has summed up the results of its labours in the convenient form of a quinquennial report. When initiating the work in 1885, Lady Dufferin stated its chief objects to be threefold. The first was female medical tuition in India, including the teaching and training of women in that country as doctors, hospital assistants, and midwives. The second was female medical relief in India, including the establishment of hospitals, dispensaries, and wards, under female superintendence, for the treatment of women and children. The third was the supply of trained female nurses and midwives in India. Taken as a whole, it amounted to a magnificent scheme for bringing Western medical science within reach of the women of India, a scheme drawn up after a careful study of the conditions and probable difficulties with which it would have to deal. It was firmly organised on the basis of a strong and permanent central committee in Calcutta, with branch committees for the various provinces, and subsequently with a committee in England. Its proposals commended themselves to the Princes and influential natives of India, and a considerable subscription list was speedily obtained.

As regards female medical tuition, on which the stability of the undertaking must eventually depend, Lady Dufferin found the machinery in part already provided, and in part to be created. The medical colleges in the five great centres of Indian population became training grounds for female as well as for male students. Special classes for female medical students were formed for provinces which lay at too great a distance from the colleges in the capitals of India. In this way medical tuition has been brought within the reach of Indian women, not only in the Presidency towns and the ancient historic cities, but in an outlying coast-strip like Orissa, and in Burma beyond the Bay of Bengal.

During the past year 224 female students have been obtaining medical tuition in India under Lady Dufferin's scheme. The number is apparently independent of those who pursue their studies outside the operation of the Fund. A body of indigenous female
practitioners is thus being trained up, whose habits of life enable them to thoroughly understand the conditions among which they will have to work and whose inexpensive scale of living will help to solve the problem of self-supporting medical relief among a population unable to defray the cost of imported European aid. Less than a tenth of Lady Dufferin's female students are Europeans. Over 200 of them are natives of India, 50 being of Eurasian descent and 153 of purely native races. The report expresses some disappointment at the slow increase in the number of the female medical students from 192 in 1889 to 224 during the past year. But, as a matter of fact, the increase seems quite sufficient under the conditions imposed. Female students of the hospital assistant class can be readily obtained from among the lower orders in most provinces of India except in the North-West and the Punjab. These young women possess a respectable primary education, sufficient for the branch of medical duty to which they are destined. But much difficulty is experienced in inducing native ladies of the higher ranks to enter upon a medical career. The supply of female students for the assistant-surgeon grade is distinctly below the demand. This, too, in spite of the liberal inducements held out to ladies of that class. Almost all the 224 female students receive scholarships to enable them to pursue their curriculum. The hospital assistant grade receives Rs. 5 per month, while those who are going through the assistant-surgeon course receive as high as Rs. 50 per month. The latter sum is a very liberal one, and probably exceeds the average earnings of the native clerks and Ministerial officers employed in the district administration of India. The example set in Madras by municipal bodies granting scholarships has produced good results. But those who really understand the state of general female education in India, and the moral dangers arising from careless or indiscriminate selection of female candidates, know that the number of young women suitable for the medical career is in the aggregate not only small but also insusceptible of any sudden increase. The Fund does wisely in extending its work slowly on an indigenous basis, and with carefully selected students, rather than in aiming at a sudden expansion upon less sound lines.

It is a healthy sign that the demand for female medical relief in India is growing more rapidly than the supply of female medical students. During the five years the number of hospitals and dispensaries has more than doubled, and there are now no fewer than 65 such institutions directly under, or in connexion with, the Countess of Dufferin's Fund. Ten of these were constructed and are entirely supported by princes or chiefs. The sum expended on building hospitals and dispensaries in the various provinces is computed at 1½ million rupees. The association has been able to increase its staff of lady doctors and assistant surgeons so as fully to keep pace with the extension of its hospital work. At the end of 1888 there were five lady-doctors and six assistant-surgeons under the association—total, 11. In 1893 there were 13 lady-doctors and
42 assistant-surgeons, besides 45 trained hospital assistants—total, 100. The system inaugurated in 1888, whereby the Government of India brought the female medical staff and students of the association under the supervision of the medical officers of the State, has proved of value, and is giving a recognised position to the employes of the Fund.

The work actually done has increased even more rapidly than the hospital accommodation. One of the primary objects of the association was to afford medical relief to women of good class who are precluded by custom from obtaining the aid of male practitioners. In this branch only a small and slowly increasing success has been attained. But on the broader, and, as we venture to think, the more useful basis of medical treatment capable of verification at public hospitals and dispensaries the expansion has been on an enormous scale. The total number of female patients and children has risen from 100,000 in 1888 to 601,574 in 1893. To this beneficent work the labours of many earnest men and women in India have contributed. Lady Lansdowne took up the work at the point at which Lady Dufferin left it, and Lady Elgin is giving to it the same serious and continuous attention. The present able report by Brigade-Surgeon Lieutenant-Colonel Franklin proves how thoroughly its duties are being done. It also shows that the success has nearly reached the utmost possibilities of the present financial resources. "Many hospitals," says Dr. Franklin, "have now touched their maximum, and any substantial increase in the future must depend on the opening of new institutions."

This great achievement of practical relief brought within the reach of the suffering women and children of India has not only involved a large outlay, but also demands an increasing income. The association started by Lady Dufferin nine years ago now possesses property to the value of nearly 3½ millions of rupees. But if its work is to be extended in a manner at all corresponding with the demands made upon it, Indian philanthropy must henceforth be supplemented more largely than before by British charity. The Marchioness of Dufferin has this year taken the United Kingdom branch into her own hands, and she is anxious to improve its income. The necessity is the greater at the present moment, as a new sphere of usefulness has opened up for the work in England. Many of the Indian and Eurasian women who have been studying and practising in India are anxious to carry their studies still further, and to gain experience in European hospitals. When such practitioners are recommended by the central committee in India, it becomes the duty of the United Kingdom branch to assist them in their laudable ambition. A few such cases immensely increases the popularity of the female medical profession which Lady Dufferin's Fund has created for India. Apart from the gain to the individuals themselves, their example, and the higher success which it is hoped they will obtain on their return to India, tend to raise the status of the whole body to which they belong. It is to be
hoped that Great Britain will not fail to support the United Kingdom branch of the Countess of Dufferin's Fund in this very practical work.

It appears, therefore, that in future Lady Dufferin and the United Kingdom Committee will make it their main endeavour to carry out the plan which is last mentioned in this extract, and will assist medical women, Indian and Eurasian (some of whom have been engaged in studying and practising medicine for the last eight years), to come to England and to seek experience in English hospitals, for a period of about two years. Several have been already assisted in this manner, and at this moment there are four applications endorsed by the Central Committee in India, for grants in aid from England. The Government of the N.W. Provinces, the Native State of Mysore, and some others, have partially assisted some of these students in their English expenses.

It is hoped that other provinces will do the like, now that they have a distinct promise of co-operation from Lady Dufferin's Committee here. The corporate funds of the National Indian Association are very scanty, and are fully employed, as our readers well know; but if there is any way in which our members can give help towards an object which has so clearly in view the welfare of Indian women, we feel sure they will gladly assist these students by any means within their powers. The Committee can only add an expression of hope and trust that the efforts of the Association made for general female education in India, may be of service in the earliest stages of that instruction, which all who aspire to be lady-doctors, must receive.

October 14, 1894.  
MARY HOBHOUSE.
SOCIETY FOR THE ENCOURAGEMENT AND PRESERVATION OF INDIAN ART.

It will gratify the friends and well-wishers of the S.E.P.I.A. to hear that its influence and work continue to increase steadily. Its latest undertaking is to be in connexion with the "Empire of India" Exhibition. What this Exhibition is, the following extract, sent by the Directors of the Exhibition Company to a few of the Indian papers, will explain:—

THE EMPIRE OF INDIA EXHIBITION,
LONDON, 1895.

Since 1886, when India occupied the position of honour in the Indian & Colonial Exhibition at London, the great Peninsula has figured in but unimportant positions at the International Exhibitions, which have been held in various parts of the world. This is to be deplored, as our rivals in trade did not fail to make greater efforts to use this well-established means of securing publicity and advertisement in the world’s markets. Indeed, the insignificant positions assigned, to still more insignificant exhibits, at recent Exhibitions, cause a deep sense of shame, that the name of India has been allowed to be used in connexion with small, peddling businesses, unredeemed by any attempts at that sumptuary magnificence, which in the East still dignifies the trading communities.

The announcement made some weeks back, and more fully specified in our advertisement columns to-day, will therefore be welcome to those, who believe in the right of India to the highest position of honour amongst the Dependencies and Colonies of the Imperial and Royal Crown of England.

And this position has not been awarded from political or sentimental notions, but has been the result of the deliberate and unanimous choice of the “Empire of India,” as the title for the first of a long series of Exhibitions which will be held annually in London.

In 1886, the splendour of the Indian Exhibition was due to the wise administration, which allowed three great Sections to be produced independently of each other, and each free from the vexatious interference of official control.

Dr. George Watt’s Imperial Court displayed the natural and material resources of India, with such a profusion of illustration,
arranged scientifically and economically, that a unanimous expression of opinion in favour of its permanency was the principal cause of the foundation of the Imperial Institute.

The Industrial Arts Gallery, divided into Provincial Courts, by carved wood and stone screens measuring over half a mile in length, was planned by Sir Edward Buck in conjunction with Mr. Purdon-Clarke; and the Indian Palace, with its outer Court peopled with a busy hive of Indian craftsmen, collected and brought over by Dr. (now Sir) John Tyler, who had carte blanche from Messrs. H. S. King & Co., whose firm had undertaken this difficult portion of the general work, at the special request of H.R.H. the Prince of Wales.

The general scheme of next year’s Exhibition will present distinct characteristics; some of the former elements will be missing, others enlarged, and new ones added. The collections in the Imperial Institute and the India Museum, obviate the necessity for any extensive repetition of the Imperial and Industrial Art Courts. The importers of Indian Produce and Art Manufactures will occupy the principal position in a great central glass and iron building, to be called the Imperial Palace, surrounded by the exhibits of Home manufactures for the Indian markets; and a new feature will be the spectacular performances in the Colossal Empress Theatre, specially constructed for this purpose, where Mr. Imre Kiralfy, the author of Barnum’s greatest spectacular triumph, “Nero,” and whose “Venice in London” last year was considered the most successful realistic reproduction ever attempted, has undertaken to eclipse all previous successes in the production of an Indian pageant, and also has planned a section of an Indian city, with streets, bazaars, and market places, in which a large number of native craftsmen will carry on their trades amongst surroundings, which will complete an Oriental picture, such as has never before been realised in the West of Europe.

A new departure will be in the system of Awards, which will be limited to Art works produced in India. At the Indian and Colonial Exhibition, every exhibitor received a certificate, whether his work was meritorious or otherwise. These certificates, therefore, had no competitive value, and disappointed those who had hoped to receive an honorary reward for the excellence of their work.

In the arrangements for next year, it is announced that, in order to ensure a thorough and impartial examination of the exhibits for the awards, the co-operation and assistance of the Society for the Preservation of Indian Art has been invited. This responsible and onerous task having been accepted by the Society, as a duty in the interests of Indian Arts and Manufactures, a Committee of its members has been appointed, to judge the exhibits and award the prizes, which will be in money, the sum of 7,000 Rs. having been placed at their disposal by the Exhibitions Company. In addition to these prizes, the Society will also award certificates of similar degree to the senders of other work, which may be considered of sufficient merit.
In short, the "Empire of India" Exhibition of 1895, bids fair to mark next year, as one in which India will be prominently to the fore with the people at home, and perhaps when the public interest and curiosity is aroused, the politicians may find it advantageous to their interests, to devote a little more of their attention to the affairs of the Imperial Dependency, than they have for years past.

The Society, wishing always to keep in touch with the artisans and art-workmen themselves, feel that they will but be carrying out their own aims and objects in undertaking the duty of judging exhibits and awarding prizes. These are to range from Rs. 50 to Rs. 500.

The exhibits invited from India will consist of fine and decorative art-work, jewellery, manufactures in brass and copper, wood and ivory carving, marble and stone shrine work, pottery, leather work, silk, woollen and cotton fabrics, brocades and hand embroideries.

We hope silk weaving will be included among the trades at which the craftsmen are to be seen at work, as we are especially interested in the long-famed silk industry of India, and think, that representing it in all its branches at the Exhibition, will give it the impetus it stands in need of.

Mrs. David Carmichael and Mr. Purdon Clark are gratified at being assured by the Directors of the Company, that every possible care will be taken of the artisans, who are to be brought over for this Exhibition. They will be comfortably housed and looked after, both during and after working hours.

Since last month we have to add the following names to our list of Vice-Presidents and Life Members: H.H. the Maharajah Pertab Singh of Jamu and Kashmir, G.C.S.I.; H.H. the Maharajah of Kolhapore, K.C.S.I.; H.H. the Maharani Surnomoye, C.I.; The Rajah of Bobbili; and Mr. J. Lawrence Gore.

We acknowledge with many thanks a donation of Rs. 200 from the Maharajah of Jamu and Kashmir.

Mr. Lasenby Liberty, Mr. James Proctor Watson, and Mr. Thomas Wardle have accepted seats on the Council, and have joined the Executive Committee.

We have received many letters of thanks acknowledging the Certificates, which the Society awarded to Exhibitors and others who helped us in the Chesham House Loan
Exhibition. These were from H.H. the Maharao of Kotah, the Rani Gajapati Rao, the Rani Seeta Bai of Wudhwan, Mrs. Ameer Ali, Mrs. Willoughby Dumergue, and Mrs. Curzon Wyllie.

We copy a letter from Mrs. Potter Palmer, President of the Board of Lady Managers, Chicago Exhibition:

Chicago, Illinois,
September 24th 1894.

Dear Madam,—I beg to acknowledge receipt of a pamphlet containing the Annual Report of the Society for the Encouragement and Preservation of Indian Art, which has reached me through your kindness. As this is a subject in which I am most deeply interested, I am greatly pleased to possess so valuable a paper in regard to it.

With many thanks for your kind remembrance of me, I remain, sincerely yours,

BERTHA HONORE PALMER.

THANA SILKS.

In course of an account of the "Manufacturing Industries of India," recently summarised in the Journal of the Society of Arts, the following sentence occurs: "Thana, near Bombay, used to have a thriving trade in woven figured silks, which were famous for their qualities of dye and purity; but it has now lost most of its trade, owing to European competition and a growing demand for cheap goods." Here, then, in this sentence, if it be applied generally to the handicraft arts of India, we have an admirably concise indication of the "reasons" of our Society. Its "objects" also plainly follow from those reasons. It is because of the "purity" of the materials used—according to their respective purposes—in Indian decorative art productions, and the instinctively harmonious quality of the designs, whether simple or elaborate, that the work of the hereditary artisans commanded a demand, by which the workers could thrive. Hence our reasons for seeking to sustain such demand where it still exists; to revive that "thriving trade" in quarters where it formerly prevailed; and to create it afresh in new directions where
many of these artistic productions come as a new light and sure of satisfaction to persons and communities of genuine taste, who resist the crave for "cheapness" and the sophistications of shams or mechanical repetitions. Herein our objects are plainly stated; but that term may be extended to include our methods, though these our Society is always striving to explain and illustrate. The initial basis of these methods, is to take care that Indian art workers of the right sort shall be earnestly and discreetly encouraged to rely on their hereditary traditions, wherever, in any corner of the great peninsula, such honest struggling artisans can be found. The zeal of our friends must not lead them into any forcing inducements. Patient persevering conservatism, must be the motto of those who, in their respective localities, seek to promote the work of the Society. No doubt mistakes arising from pardonable eagerness will still occur; but we can rely on the sagacity of the various special experts, whose counsel is always available to our Committee, to check any errors of this kind.

Mainly as bearing on this subject of substitution of cheap aniline tinctures in place of the indigenous indelible Indian dyes, we will quote a few passages from the letter of one of our active Corresponding members, a Madras civilian, stationed on the Malabar coast. He says:

"Your Society has not by any means been forgotten by me, so let me tell you some of my observations. In going into weavers' homes in out-of-the-way villages, I found that the sober colours we have been accustomed to identify as purely Indian dyes are now derived from European materials of chemical origin, many of which imitate the native colours exactly. It is almost impossible here to get any article, in the way of textiles, which is purely Indian. The weavers own to me, that they are giving up their old ways, as keeping to them would only mean ruin to them. This is their only chance they say of competing with European goods—these by no means only English stuffs. As they put it, the extra eight annas on the cost of a cotton cloth coloured by native dyes means to them not only loss of profit, but actual loss. So they buy these European high coloured powders, which are applied very easily, with such results as your Society must regret. Here is an instance: One evening in Bellary bazaar, I bought, by lamp-light, a gauze cloth of native manufacture, which surely, I thought, must have been of true Indian dye. But next morning's daylight revealed the vile aniline tinge; it's a horrid thing! By the way, speaking of
blankets, you may remember what I said as to native wool weavers being able to supersede the jail-birds in producing blankets for Government; the Madras Mail has recently had a leader dealing with the practical side of our subject. Will try to send you a copy. My work is often very heavy, and I do not get much time for these S.E.P.I.A. recreations.

Now these notes, though necessarily only incidental, may serve to suggest to many of our friends in India, who come in direct contact with the village artisans, how they can assist the Society's objects and extend its influence.

CALCUTTA DEAF AND DUMB SCHOOL.

A VALUABLE institution has lately been formed at Calcutta for teaching the lip-reading system to deaf and dumb boys. We have received the first report, which gives an account of its beginning, in April 1893, with a class of two boys, in a room lent by the City College. The number is now eleven, of ages from 7 to 16. A public meeting was held last August, presided over by Mr. H. J. S. Cotton, C.S.I., to make the school more widely known, so that its work may be continued and extended. The teachers are very earnest and devoted, and one has just been sent to England to study at Dr. van Praagh's Training College. A similar institution at Bombay is liberally supported. It is to be hoped that this most useful movement at Calcutta will not be allowed to fail from want of funds.
THE LEGEND OF THE 'LOWLY DEVOTEE.'


In order to give an idea of the species of legend which, among the vast multitudes of worshippers of Īśvara in South India, occupies the place which the Holy Gospels fill among Christians, a translation and abridgment of the most popular Tamil history of a Īśvarī* devotee is here given. His unpronounceable name was Ĉirru-toṇda Nāyanār—i.e., 'the lowly devotee.'

In the town of Tiru-ĉenkattān-kudi, in the Ėora land [the Tamil country round about Tanjore], there lived a man called Parañjotiyār, who was a skilled physician, an adept in the management of horses and elephants, and also a mighty warrior. But he was a saint also. Day and night this noble and highly gifted man meditated on the perfections of Īśvara the Supreme, and so humbly devoted himself and his wealth to the service of the poor mendicant devotees of Īśvara, that he always bore the name of 'the lowly devotee.'

On a certain occasion he had gained a great victory for his Rāja, and as he returned laden with rich spoil the courtiers sneeringly told the king that it was the singular devotion of the brave hero to his God that had gained for him the victory, which was due solely to the favour of Īśvara. 'What,' cried the Rāja, who before this knew nothing of the saintliness of his Commander-in-Chief, 'have I exposed so great a saint to peril of death in battle for my petty affairs? He shall fight no more!'

The 'lowly devotee' replied, 'Nay, I have merely performed the ancestral duties of my caste. No evil there, though I slew your foes!'

* There are six sects of acknowledged Orthodox Īśvarīs, differing chiefly about certain philosophical tenets.
But the king, giving up to him the spoils of the campaign, released him at once from all further service, and bade him occupy himself henceforth wholly in the service of God, and of His devotees. So the Nāyanār [devotee] went home, and thenceforth devoted himself exclusively to the worship and service of Čīva in the temple of his native town. And, as domestic virtue is the highest of all virtue, he married a lady called Nangaiyar of Tiru-venkādu, by whom he had one son, Čirāla-dēvar. At five years of age the boy was sent to school to learn Čīva’s sacred books.

Now ‘Čīva the Supreme’ was graciously pleased to make proof of the love of his devotee, and to test especially his obedience; and, therefore, from among the various forms the God assumes and under which he is worshipped by the six Čaiva sects, he chose that of Bhairava—‘the terrible, the destroyer’—and descended from Kailāça, his own peculiar heaven, in that dread shape, loaded with matted hair, his body smeared with ashes—weird and terrible. Yet he seemed a man, though of the most repellant type of fanatical mendicant. The ‘lowly devotee’ found him thus seated under a banyan tree, and immediately discerning the sign of the sacred ashes, went to offer him hospitality.

The disguised one inquires: ‘Art thou the renowned lowly devotee?’

The Nāyanār meekly replies: ‘The servants of my God deign in love to style me so. I have sought in vain to-day for guests among the pilgrim-servants of our God. I have now found thee. Graciously take thy holy meal in my house.’

‘Thou canst not find me the food I need.’

‘If Čīva’s servants need aught, the difficult becomes easy, because of Him whom they serve; I can and will provide whatever thou canst require.’

‘Once in six months I eat the flesh of a slain victim; this is the day.’

‘I have flocks and herds; I can supply and offer the victim, and my wife shall prepare the food.’

[To an orthodox Čaivite the slaying of any living thing is a great crime; yet this devotee is represented as overcoming his natural repugnance to it and to the use of animal food, because he believed that what the servant of Čīva wished must somehow or other, there and then, be right. The whole story—one of the very oldest of the religious legends of South India—takes us back to the
time of Abraham, and seems to illustrate a faith resembling his.]

The Bhairava replies: ‘What I eat must be a HUMAN victim. It must be five years of age, its limbs without a blemish; the only child in the household; a sacrifice willingly offered. Such a little one the mother must herself hold with joyous mind while the father slays. Such food alone I eat this day.’

‘Such food, if THOU require is not difficult to supply,’ replies the lowly devotee, and hastens homeward with cheery countenance. His wife meets him with wisely obeisance at the door, and asks: ‘What does the holy one require?’

He repeats to her the awful words.

She asks: ‘Where shall such an offering be obtained?’

‘My life, my wife,’ says he, ‘for much wealth might even such a one be bought, but where are the mother and father able so with glad and pious mind to sacrifice? It must be our little son, and it is we who must so offer him to the servant of the God.’

She, with a like unflinching devotion, consents, and adds: ‘Go; bring from the school our little one, born to be the guardian of our lives.’

The devotee, with pious mind, eagerly hastens to the school. . . . [But I must draw a veil here. The food is ready, the fearful guest brought in, and the father with courteous deference begs him to eat of the sacrifice.]

‘I cannot eat alone. None so worthy to share with me as thyself.’

Another plate is set in all lowly loving obedience. But the Bhairava interposes yet another objection.

‘Thou hast a son, let him eat too.’

‘My son cannot help us in this!’

‘Till he come I eat not; go seek, call, and bring him here.’

The father rises, calls the mother, and they, simply obedient but bewildered, stand without the door and cry, ‘Come, O son.’ Then, lo, even as he was wont, his bright eyes beaming with joy, his long black silken curls glistening in the sunlight, his silver anklets tinkling as he runs, their son is seen hastening on, and rushes into his mother’s arms.

. . . When they would bring him in to the presence of the disguised God the dread guest had vanished, and the dish was empty, bright, and clean. It had all been delusion, the sport of the Deity!

No death, no offering, but in pious will.
Then, because what the God caused them to seem to do in a loving ecstasy was right from its motive, though forbidden in itself, all the Gods appeared to them in the sky and applauded them; and while they worshipped in speechless rapture, the father, mother, son, and nurse were carried away to Kailāca, there to adore the God, and Pārvati, his wife, and Subhrahmanyan, his son, in bliss unending.

This South Indian story of the tenth century (probably) may possibly be a perversion of a Bible history, imperfectly learned from the earliest Christian Missionaries, or even derived from Muhammadan sources, but I feel sure it is a genuine Hindu legend.*

There is a bewildering variety in the religious beliefs and usages of the Indian peoples. The question is sometimes asked what is the religion of ordinary rural India? In a great measure the religion of the villagers of India (Pagani) is demon-worship. Traditions, which have been more or less skilfully manipulated by Brahman teachers, exist of ancestral beliefs and practices that date probably from a period earlier than that of the Aryan invasion of India. One of the oldest of these is the one here given.

* In the Indian Institute, Oxford, are to be seen printed copies of various editions of this work, with illustrations, curiously suggestive. In the Bodleian Library are two palm-leaf MSS. of this particular legend, one of which is a very spirited dramatic version. I have never seen or heard of another copy of this latter.

At the date of the last Census taken in British India, a Census on similar methods was sanctioned by H.H. the Maharajah of Travancore, as also by other rulers of Native States. At Travancore Mr. V. Nagam Aiya, Dewan Peishwar, who had already had experience in this line, was appointed Commissioner for the occasion, and the above two thick volumes were the result. The work involved much anxiety, and many trying difficulties, although the people of this State, having already been enumerated and scheduled in 1875, in 1881, and even earlier, had less objection than those in other parts of India to the mysterious process, and there was in consequence no need to enforce the penal clauses inserted in the Order. The Maharajah proclaimed, "We command that every person in our Dominions submit a correct return"; and his subjects willingly; and on the whole intelligently, obeyed. Mr. Baines, the Imperial Census Commissioner, was communicated with as to his forms and methods, which were almost entirely adopted; enumerators and supervisors were appointed, a house register and a preliminary enumeration were undertaken, each requiring about a month, and on the 26th February 1891, the actual Census was carried out. There was one point of difference between that of Travancore and of British India: that a larger part of the work was taken in the day-time, because of the wildness of some parts of the country, and because the houses are not usually clustered in villages, but are enclosed in an area of several acres by strong masonry walls, so that at night the inmates, having probably retired to rest by 7 o'clock, it would have been impossible for the enumerator to enter. In each house it must have taken some time to obtain the required information, as not only names and ages had to be entered, but also religion, sect of religion, caste, sub-
division of caste, parent tongue, birth district, occupation, and learning (literate or illiterate), &c. The final results as to numbers in Travancore were: Males, 1,290,415; females, 1,267,321. Total, 2,557,736.

It is evident that, from the full details in each schedule, a valuable amount of information was received in regard to the social condition of the people. Mr. Nagam Aiya, with praiseworthy diligence, has constructed out of the census papers a very complete account of the Travancore State—not merely in the form of statistics, but in interesting chapters under the different headings that had been adopted. He has, moreover, given the groundwork necessary to enable a foreigner to have a pretty full comprehension of the bearing of the facts obtained by the Census, for he tells briefly the history of the State; he describes the general features of the land and the peculiarities of the dwellings. He also characterises the sects of religion and their beliefs, picturing minutely the forms of worship; he gives lists of the various occupations, some of which are very curious; and of the 180 castes, with 578 sub-divisions; and he explains the social life, marriage customs, and the educational standard and methods. The first volume (the second is of statistics only) is most instructive and readable. There is difficulty in extracting from such a mass of interesting information.

We will give as one specimen of its contents the description of a Koothu, which is a religious performance consisting of the “reciting in a quasi-dramatic style of Puranic stories,” for the “delectation of Brahmin and Sudra audiences.” This comes under the head of Occupations—for the reciter, known as a Chakhyar, lives by these recitations.

“The Chakhyar ‘Koothu’ is one of the chief elements in a temple Oolsavam,* affording intellectual recreation to the middle-aged and the old that frequent it on such occasions.” It appears to take place at a time when, after the morning ceremonies, “there is a perfect still within the pagoda for about three or four hours in the afternoon, which still is only broken by the Chakkyar’s performance, called the Koothu. The Chakhyar is generally a middle-aged man well versed in Sanskrit and Mayalayam. The theme of his discourse, which usually extends over the space of three hours, is generally one of the scenes of the Ramayana or the Mahabharata, if the Chakhyar is well up in the art of humouring his audience. The one that I heard is a particularly great master of

* The Oolsavam is a temple festival, celebrated with much ceremony twice a year; an occasion of great rejoicing, which attracts thousands from the villages near.
that art, being considered one of the very ablest performers in Malabar. He is well read, and can himself compose in Sanskrit or Malayalam. The delivery is extempore, and the Chakhyar himself told me that he knows by rote about 15,000 Sanskrit slokas. He is a man of genius, and can therefore adjust himself to his audience at a moment's notice, whether that audience consists of Princes, Namburi (Brahmin) dignitaries, or the common people. He keeps them spell-bound for the space of three or four hours, during which he is continually speaking without a pause. He is something like the great orators of Britain, who are said to "enchant and enchain their audiences." The performance is considered religious, for the recital never takes place outside the walls of a temple. One portion of the pagoda is specially dedicated for the Chakhyar's Koothu, and is known as Kootham balam. This is generally a structure of great architectural value in the big temples. In the centre of the raised "dais" sits the Chakhyar on a wooden throne, like Sootha of old before the Rishis, and delivers his performance. The dress of the Chakhyar is of a very antiquated fashion, but I thought his crimson cloth turban with its gold rim and silk embossments very pretty. On his right sat his pleasing wife, known as the Nangyar, in her simple and neat white dress, and knot of hair in front, sounding the cymbal in her hand. Her presence is indispensable in a Chakhyarkoothu. She was the only person I noticed who kept serenely quiet when the audience was roaring with laughter or ringing with cheers. The etiquette is that the Nangyar should not break silence during the koothu. Behind them sat the drummer with his drum, called the Milavu, which was sounded once in fifteen minutes or so, and which produced a dull and antique sound. The instrument evidently has not undergone any change since it was originally invented in Parasurama's time. I do not think anything similar to it exists in any other part of India. The Chakhyar criticises men in authority and their measures in terms of scathing sarcasm, whenever he gets an opportunity for doing so, or when he feels sufficient confidence in the good sense and tolerance of the officials who listen to him. Even princes and nobles are not spared. H.H. the late Maharaja once listened to a performance by this same Chakhyar in one of the Kootham balams attached to a most important pagoda in North Travancore. This Kootham balam was in a very neglected condition. The roof was riddled with holes. Wishing to draw his Highness's attention to the wretched condition of the roof, the Chakhyar quietly remarked, in the course of his performance, that the occasion was not only honoured by the presence of the august Maharaja and his officials, but even by the moon and the stars shining resplendently through the roof. This had a most wholesome effect, for the building was taken in hand the next day, and put in thorough order. But he is neither vulgar nor offensive in his criticisms. He utters nothing base. He has a charming manner of pointing out foibles, for he is a most amiable critic; but he is more happy in detecting excellencies
and praising them. This was probably the method adopted for conveying public criticism in ancient days, and was, I believe, more effective than the newspaper press of modern times, on account of the agents being more qualified and the occasions more select. The Chakhyar is also a very contented gentleman, for he gives you this magnificent performance for the small sum of three rupees and a quarter, which is generally paid by one of the audience, the remaining hundreds of spectators enjoying the amusement gratis. The performance continues for several nights during the Oolsavam season, and is given in nearly all the big temples of the country. The Chakhyar Koothu is one of the most popular institutions of the land.

The following extract gives a picture of Hindu family life:

It is often asserted that there is no such thing as a Hindu home, in the sense in which we speak of an English home. This, I think, is a mistake. The Hindu home is a reality, and is a potent reality. It is the centre of our religious and caste education; but for the existence of Hindu homes there would be no such thing as Hindu caste. Caste is not an official institution. It is not the creation of the law. It is the offspring of the Hindu household, and is nurtured and maintained there. Change the character of this household and you destroy caste altogether. The Hindu wife is the centre of this household. She is not the only prop of the house. She may not be the sole manager. She is not the goddess of the shrine, worshipped as the English wife is, but she is undoubtedly the main factor there, the central pivot upon which the whole household rests. She is the chief comfort and companion of her husband, the dutiful sharer of his joys and sorrows, the only help of his old parents, the ready and obliging friend of his sisters and brothers, the bringer-up of his children, and their preceptor in caste observances and domestic duties—above all, she is the most hard-worked and least-thanked servant of the household. She may be the result of a different civilisation, and in some respects a peculiar one compared to that of her European sisters; but if there is no doubt—as Lady Grant Duff very correctly observed—that "there is an indefinable amount of beauty and charm in everyday life in Southern India," it is the Hindu wife that mainly contributes to it. Their daily life may be briefly described.

Till the age of 5, the little Brahmin girl's life is one of supreme freedom from care. She remains wholly uncultured. She runs about the house or the street with the girls of the neighbourhood, singing pell-mell all manner of songs that she has heard sung in the verandahs or the street, either by women or girls, or korattis or pandarams. This is the sum total of her knowledge. When any girl in the village is married, she comes home and asks her mother when her own marriage will take place. The mother
answers: "I don't know when your marriage will take place, nor to whom God wills you should be given away." This answer is in all earnestness, for from the very day of a Hindu girl's birth, the bestowal in marriage is one of the chief cares of her parents. After 5, the girl puts on a pavadai and a ravikkai, and is slowly instructed in domestic occupation, in which, as she grows, and until she joins her husband, she becomes the mother's chief help. At this stage her time is devoted to the combing and plaiting of her locks of hair, learning the songs necessary to be sung in her marriage, or in decorating her fingers with a green herb-stuff called marutani, which leaves a crimson colour there. After marriage, her dress and appearance undergo a complete change, no matter how young a girl she may be. Even if only 8 or 9 years of age, she must as soon as married give up the pavadai (which is considered girlish) and puts on the big pudavai of a grown-up lady, wrapped up in the same fashion, making her look, as Lady Dufferin remarks, "a miniature woman." Lady Dufferin wrote: "The little Hindu girls are most attractive. They do look such miniature women with their coil of hair (or ribbon), the jewels on their head, necklaces, bracelets, and anklets; and then their drapery of different coloured muslin variously put on." Long before she joins her husband, which is when she is 12 or 13 years old, she has learnt all the chief household duties, knows to cook and serve meals for ten or twelve persons, to sweep and cow-dung the house and clean the kitchen vessels, wash her own clothes and her mother's, clean and dry the rice, dholl, and other grains required for daily consumption, draw from the well the required quantity of water for cooking purposes, give the charity doles of rice daily to the beggars, receive neighbouring women and talk to them about household matters in the absence of the mother, bathe her younger brothers and sisters, and dress and feed them, comb their hair and put the caste marks on their foreheads, milk the cows and tend them, make obeisance to elders, and all such minutiae of daily life too numerous to detail here. As she gets older she becomes demure, is more reserved, less gay, and talks less even in her parental home. When she goes to her husband's house she talks to no one except her mother-in-law, and then only in a mono-syllabic sound. She is supposed not even to speak to her husband, though she may see him twice or thrice a week. The husband of course is most kind and devoted to her, but he dare not show the least inkling of his mind to his own mother or sisters. His mother is ever watching her son's feelings with suspicion, whether they continue as good as before or have become changed by the machinations of the daughter-in-law. After a year or two complaints from the mother-in-law begin to be heard in the bathing ghauts: "the daughter-in-law is not so good as she was," "she is become very bold," "she does not care for me, nor for her old father-in-law," "my son, poor boy, is all deluded," "he does not take notice of my complaints," "what an unfortunate wife I have brought for him!" "how much I spent for her!" "I little knew this," "it is all my own making," "I have-
nobody to blame," "I do not know with what charms and things she has befooled my son," "her mother and grandmother were known to be quarrelsome and disobedient, but I expected that this girl at least would be different," "it is my fate," and so on. These are stated with many harrassing details. The village women, all of whom have also come for the bath, express sympathy to her. One of them, a Samaritan, conveys the tale to the daughter-in-law at the next morning's bath. The daughter-in-law, it should be remembered, does not bathe at the same time with the mother-in-law. She rises early and bathes early, so as to prepare meals and get everything ready for the husband's and mother-in-law's breakfast. The daughter-in-law is much annoyed, and in her turn complains to the husband, and this goes on for days without any notice, for a dutiful son is not to notice the complaints of his wife against his mother. This is the standard of good conduct, and no respectable man, who cares for the opinion of his fellows, can act contrariwise, so wide is the dread of public opinion. All that he can say in reply is: "Wait, my wife, all will come right in time; obey my mother, do not complain, it is no good for you," and so on. And if the wife is a termagant woman, not heeding the advice of her husband, she may become boisterous, with the result that her husband beats her. But after the first few years of conjugal life in the husband's home, when the daughter-in-law has survived all this and has children, everything cools down. The mother-in-law settles down into an old, innocent lady, spending her time wholly in religious occupations, without any concern whatever in the details of domestic business, and comes to recognise the position of her daughter-in-law in the family; so much so, that when her grandchildren go up to her and ask her opinion about any of the household matters, she says: "I don't know these things; go, and ask her"—meaning, of course, her daughter-in-law. The husband begins to talk to her even in the presence of his mother; sometimes, when at meals, the mother recommends certain things to be done for the home according to the wishes of the daughter-in-law. The daughter-in-law now reverences and loves her mother-in-law; there are no quarrels in the house; everything is peaceful and smooth. The son, who by this time has become the head of the house, has no conflicting interests to reconcile. The wife has it nearly all her own way.

JAUHAR-I-HAIWĀNĀT: "The Jewel of Animals."
JAUHAR-I-MUSHĀHIR: "The Jewel of the Famous." By PIYĀRĪ LĀL, Zamīndār of Burothā, near Aligarh, N.W.
Prov. 1894.

THESE two books continue the series which Bābū Piyārī Lāl is publishing in the Urdu language, with the object of bringing some portions of Western learning within reach of his humbler fellow-countrymen. The first of these
REVIEWS.

Books is a treatise on Zoology, giving short descriptions of domestic and wild quadrupeds, domestic and wild birds, insects, reptiles, &c.; fishes, nondescript animals; and, at the end, are some explanations of technical terms, and popular expositions of the peculiarities of several creatures. This book contains much that is novel and interesting to an agricultural people, who are surrounded by specimens of animal life with the surprising instincts and habits of which they are unfamiliar.

The second book is a series of biographical notices of the great people of the world who have made themselves distinguished as religious teachers, philosophers, scholars, soldiers, inventors, reformers, or statesmen. No distinction is made of nationality or creed, or sex; for famous women find their places in the series. This book is useful by tending to build up in the Indian mind some appreciation of the historical sentiment, in which they have ever been curiously deficient. The thoughts of the people have been so steadfastly fixed on spiritual things and on the world to come, that they have remained almost dead to the present life.

The simplicity of the phraseology adopted by the author is much to be commended, and the numerous illustrations must greatly assist the comprehension of his readers. F. P.

Mr. F. C. Danvers, who has for some time past been engaged in writing a history of "The Portuguese in India," has, we understand, now completed the work, which will be issued by Messrs. W. H. Allen & Co. Limited, in the course of the present month. Of the subject little has hitherto been known excepting during the first one hundred and fifty years of Portuguese Dominion in India. The rise of Portugal to greatness and power has been the theme of numberless authors, but as soon as her influence began to decline—more especially after the termination of the Spanish occupation—her historians have not cared to dwell too specially upon the theme of her decadence. From the year 1640 to the present day, no consecutive history of "The Portuguese in India" has been published, and Mr. Danvers' work would therefore seem calculated to fill up a by no means unimportant gap. The work will be in two volumes, and illustrated by reproductions of plates from sacred books, and original sketches.
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THE ORIGIN OF THE NAME HINDU.

The physical precedes the historical or theological. Now looking at the physical structure of India, three natural divisions—the northern, the central, and southern divisions—meet the eye. These again give prominence to rivers, just as Africa gives prominence to deserts, and Switzerland to mountains. Of the rivers, the Indus is one of the largest, if not the largest, after which this vast peninsula has been named—Industan, or the land of the Indus; as the Panjab, which means the five rivers (Jhelum, Rani, Beas, Chenab, and Sutlej), is called the land of the five rivers. In this connexion one might ask why of all the rivers the Indus has been so fortunate as to succeed in giving her name to the country. The answer is plain and easy. The passage of the Aryans into India was laid across the river. The Indus was the first river that they crossed. And nobody can deny that they came to it by the north-western frontier. The naming of a country after the name of a river which flows through it, and which forms one of the means of communications, is no uncommon practice.

We must now proceed to the derivation of the term of Hindustan. Closely identified with Industan is Hindustan. The derivation of the one is the derivation of the other. "Indus" is called in Sanskrit Sindu. Industan therefore means the land of the Sindu or Sindudesha. The Sanskrit sibilant ś corresponding with the guttural h we have "Hindustan." Nor is this a solitary instance. For the word "week," which signifies seven days, we have in Sanskrit and in some of its dialects saptaha, which, again, is made up of two words—sapta (seven) and aha (day). As in the former case, the Persian guttural having usurped the place of the Sanskrit sibilant, we find the hybrid term haptaha retaining aha at the end. It will be thus seen that Hindustan or Industan, which latter makes the nearer approach to the original Sanskrit derivation, and has been anglicised, corrupted, and cut short into "India," are almost identical—with this difference, that the Persianised term has a history of its own. How is it that the land of
the Indus (Sindu) means the land of the Hindus? It is believed even in these days that the countries beyond the Hindu Kush or beyond Attock—Persia, Beluchistan, and Afghanistan—are the countries of Islam, in contradistinction with the country of the Hindus. No Hindu is allowed to pass beyond that natural barrier. The cis-Indus region is consequently the land of the Hindus, and the trans-Indus regions are the non-Hindu countries. There are Hindus beyond this Hindu boundary; but they are more Mahomedanised than Hinduised in their custom and manners.

The mythology of India calls India “Bharatbarsa,” or the land of Bharat, one of its kings. The Orientalists prefer this name to any other, for other names do not properly convey the same idea, and are more or less connected with things that are better fitted to be forgotten than cherished in endearing memory. In Bengali, “Bharatbarsa” is made use of. In the Panjab the term “Hindu,” if I am not misinformed, was (I do not know if it is still) significant of bad characters—viz., highwaymen or interlopers. Modern Hinduism is but an excrescence of the sublime monotheistic teachings of the religion of the Vedas. This religion of the Vedas is nothing but the Arya Dharma or the Sonatan Dharma. Modern Hinduism is but another name for Brahminism, or Hindu Sacerdotalism or Sacramentalism. It originated with the Brahmans at the period when Bharatbarsa became priest-ridden. They exercised much greater influence than the Popes; their word was law. It was more absolute and effective than the papal bulls. Politically, theirs was the British lion of those days. Against this absolutism the sage of Kapilavastu appeared to contend; and curb he did their powers to an almost vanishing point, when Sankaracharya revived and re-established it in the country, though the sanguinary hostilities generally and unjustly imputed to him and his followers have no ground to stand upon. Well, then, a coalition was set on foot. This was a changeful time. The Hindus incorporated with their tenets the best of the teachings of Buddha, whom they regard as the ninth avatar of their Vishnu, and imitated the Buddhists in more than one way. The Buddhists in their turn never lost sight of their Hindu prototype. To elucidate the truth of the above I would say that the religion of the Pala dynasty of the rulers of Bengal was an admixture of the doctrines of the religion of the Vedas and of Buddhism. This was a period when a happy
blending of the two religions was being brought about. The Hindus absorbed into their rank and file the Buddhists, even the very name of Buddhist, so much so that their conquerors began to recognise in them a motley product of both.* And so they are.

NAKUR CHANDRA BISVAS.

THE Sir Jamsetjee Jejeebhoy Parsee Benevolent Institution, Bombay, was established by the first Baronet in 1849. Its objects are: The education of poor children, and the relief of elderly and infirm persons. The largest of the schools, which is at Bombay, has 776 boys and girls on the rolls, and the Inspectors have reported very highly of the teaching. It has been described as one of the grandest schools in the whole of India. The other schools are in the Mofussil, and show satisfactory results.

* Vide Visva Kosh, p. 308.
OBITUARY.

THE LATE BHOODEB MOOKERJEE.

As an old friend of the late Bhoodeb Mookerjee, I have read with great pleasure the eloquent tribute to his memory recorded by Mr. Hodgson Pratt in the September number of the Indian Magazine. And as Mr. Hodgson Pratt states that his reminiscences are all antecedent to a period now more than forty years ago, I should like to be permitted to add to those reminiscences a word of appreciation for Bhoodeb's later life, during which I had the pleasure and advantage of his friendship, from the year 1868 down to the date of my retirement from India. Like my old friends, Kristodas Pal and Iswara Chandra Vidyasagara—both now, alas, gone over to the majority—Bhoodeb was a man thoroughly to be relied on. Always gentle and courteous in manner, he was able to combine respect and consideration for the opinions of his colleagues and friends with an honourable independence. He was a warm friend, and was always glad when he could render back in full and overflowing measure any little service or attention that had been rendered to him. Vidyasagara was the very ideal of the high-minded, benevolent, intellectual Brahman of the old school. Kristodas—who, though not actually a Brahman, belonged to a caste nearly as high—was the model of the kindly, clever, versatile man of the world, of whom I know many among the younger educated Indian gentlemen of the present day, though few can hope to attain to the many-sided excellence of Kristodas's character. But Bhoodeb in his later years seemed to me to combine some of the best qualities of both these great men. Without losing any of the sancta simplicitas that adorned both the manner and the character of Vidyasagara, he acquired such a knowledge of men and affairs as put him on a level with Kristodas as a man of the world, and he used his knowledge and his great abilities with the same conspicuous honesty of purpose. None was better qualified than he to aid in that movement for the establishment of closer relations and deep and hearty friendships between the men of the West and the men of the East, of which Mr. Hodgson Pratt speaks, and for which he has done so much.

Roper Lethbridge.
The Paris Correspondent of the *Times* records the death, on October 19, of Professor James Darmesteter. He writes:

The grandfather of this accomplished Orientalist was a German Jew from Darmstadt, who, on settling in France, took the name of Darmesteter. His two sons were born at Château Salins, which is now German territory, Arsène in 1846, and James in 1849. James was educated in Paris, and, under the direction of MM. Michel Breal and Bergaigne, he devoted himself to the study of comparative languages and religions, especially Persian. In 1877 he was appointed assistant professor of Zend at the École des Hautes Études. He had already, in 1875, published a thesis on the mythology of the Avesta, which was "crowned" by the Institute. In 1883 the same honour was awarded to a collection of essays on Orientalism and the Aryans. His "Études Iraniennes" also appeared in 1883, and it was followed in 1885 by "Le Madhi depuis les Origines de l'Islam." In the same year he was appointed professor of Persian at the College de France. In 1887 he published "Origines de la Poésie Persane"; in 1888, "Lettres sur l'Inde," the fruit of a visit to the Afghan frontier; in 1890, "La Légende Divine" and "Chants Populaires des Afghans"; and in 1892, "Les Prophètes d'Israël." In 1879 he translated Mr. Max Müller's "Origin and Growth of Religion," and in 1890 he edited his deceased brother's "Reliques Scientifiques." He adhered through life to the religion of his ancestors, but was very broad-minded.

Professor Max Müller, in a letter to the *Times*, dated October 20, after expressing his deep sorrow at the unexpectedness of Professor Darmesteter's death, and dwelling on his eminence as a scholar, continues:

You have mentioned many of his brilliant publications, but you have not mentioned his *opus Magnum*, his translation of the sacred book of Zoroaster, the Avesta. It was published first in my "Sacred Books of the East," Vols. IV. and XXIII., and afterwards in French in the "Annales du Musée Guimet," Vol. XXII., 1892, a splendid undertaking, carried on at the expense of a rich French merchant, M. Guimet. By this translation Professor Darmesteter has proved himself the worthy successor of Eugène Burnouf, who in his famous "Commentaire sur le Yasna," laid down the only safe principles by which the meaning of the ancient sacred books of the East can be recovered. His interpretation of the obscure texts of the Avesta amounted almost to divination, but it was always divination firmly resting on facts and induction.
A man was sent to a fair with orders to spend exactly £100 in buying a hundred animals—ponies, sheep, and ducks. The price of a pony was £5, of a sheep £1, and of a duck 1s. How many of each kind did he buy to make up the £100?

Add two figures to 9, and make the result less than 10.

The conditions are that the letters of each word shall follow in order, without break by any foreign letters, and that the words shall be ranged in proper order, but may be separated from one another by foreign words or parts of words as the propounder thinks fit. In the following lines a well-known proverb is "buried":—

Hark! The loud thunder rolling,
The castle bell tolling!
The lost ones seen flying—
At her side he is crying
"On! on! till we cross
Yon deep treacherous moss."
In vain! the bog's quaking,
The solid earth's shaking;
One dark grave shall cover
The loved and the lover.

Refuge for the thirsty soul:
Outlet for the flowing bowl:
Touch him with a finger light,
His attention to invite:
Some roots are cube, and some are square,
This is a long one, be aware.
II.

Some like it pale; some like it yellow;
Witty, lawless, ragged fellow:
Touch his head with gentleness
To encourage or caress:
It always comes so opportune
That you will guess it very soon.

Would you know both last and first,
Each is the other one reversed.

Lights.
1. Convivial region.
2. Name of a legion.

Solution—TAP; PAT.

T a P
A land A (one of Julius Caesar's crack legions).
P a T
THE GONDAL STATE.

We have received from the Dewan Saheb of the State of Gondal, in Kathiawar, a satisfactory Administration Report for 1893-94, the introduction to which is specially interesting, as it gives a summary of the progress of the State during the ten years of the rule of the Thakore Saheb. The Dewan points out that his Highness on his installation day briefly explained his intended policy—stating that he desired to see the promotion of justice and order, the protection of life and property, and security for the profits of labour; the improvement of communications; encouragement of education; and provision for the sick poor. In all these directions the Thakore Saheb, with the aid of his active Dewan, and of the Durbar, has secured progress for his people. Courts of justice have been improved and strengthened; the police have been rendered more effective, and have given proof of their courage in capturing after hard skirmishes some of the chief dacoits; the revenue system has been made less burdensome to the ryats; railways have been extended, with advantage to trade; and roads have been made or repaired. With regard to education, his Highness has given much encouragement. The Anglo-Vernacular Boys' School has been raised in standard, and a school has been established at Dhoraji. Scholarships and grants in aid have been freely given, and night schools started. Schools for girls, Sanskrit patshalas and vernacular schools have been liberally helped. Nearly twice as much has been spent in education during the last ten years than in the previous decade. His Highness, who has himself taken a medical degree (M.B., C.M.) in the University of Edinburgh, pays much attention to the increase and proper equipment of Hospitals and Dispensaries. One of his new plans has been to form a Travelling Dispensary, the first in the Province, which has become very popular, and is being adopted elsewhere. There is also a charitable institution called the Bai Saheb Ba Asylum, in memory of the Thakore Saheb's deceased wife, where the blind and lame and infirm are received and tended.
Other improvements are noted in the Report, as—the electric light installation; the introduction of the telephone into the capital town; the practical experiments in agriculture at the Farm connected with the beautiful Botanical Gardens; the forming of an Agricultural Students' Class; reforms in jail management and in the Forest Department, &c. The widow of his Highness' brother, Bai Shri Bonjiba Saheb, has lately invested some money for the purpose of employing the yearly interest (Rs. 100) in prizes for the best pupils of the Gondal Girls' School. The school is flourishing, but there is still much prejudice against the education of girls, and it is expected that the sympathy thus shown by a lady of high rank will have an excellent effect.

On the last occasion of the Thakore Saheb's visiting England, with the Rani Saheb, their two elder children were left at Edinburgh for education. They returned to India by America and Japan, thus completing the circuit of the world. The Rani Saheb had on that visit the honour of being decorated by the Queen Empress with the Order of the Crown of India. His Highness has been raised from the second to first class rank among the Kathiawar Chiefs. He became a K.C.I.E. in the year of the Jubilee. The University of Edinburgh conferred on him the LL.D., and two years ago the honour of the D.C.L. degree was conferred on him by the University of Oxford. Gondal may be well congratulated on its Government, the one object of which is to promote the welfare of every individual in the State, according to the expressed intentions of the Thakore Saheb at the beginning of his reign.
The *Punjab Patriot* gives an account of a meeting, held at Lahore on August 18, to bid farewell to Mr. T. C. Lewis, on his appointment as Director of Public Instruction in the N.W.P. A large number of his many friends assembled, and an address, expressive of their appreciation of his services to education, was presented to him. As Secretary to the Punjab Public Library and as Hon. Secretary of the Punjab Association, Mr. Lewis had come much into contact with the native community, and he will be long remembered in Lahore. He was first a Professor and then Principal of the Government College. He had been an Inspector of Schools, and he officiated in 1888 as Director of Public Instruction. In numerous ways he has promoted education in the Punjab, and is himself a man of literary tastes and a Persian scholar.

The *Punjab Patriot* also reports the death of a well-known bookseller of Lahore, Mian Haji Chiragh Din. His funeral was followed by a large concourse of people, including Mohammedans, Hindus, and Sikhs, as he was universally popular and esteemed. He took a warm interest in education, and had been for some years a member of the Punjab Public Library Committee. "Himself a man of education, he contributed not a little to the spread of enlightenment and the diffusion of knowledge among his countrymen, by publishing a large number of useful works by Eastern authors of repute, and selling them at moderate rates, so that they might be accessible to all classes of the people, from the highest to the lowest. He has died in the fifty-seventh year of his active and useful life."

The Lady Aitchison Hospital at Lahore was lately visited by the Nawab and Begum of Bahawalpore. They were much pleased with the Hospital arrangements, and promised Rs. 1,000 to its fund. The Begum was lately nursed during a serious illness by nurses from the Hospital.

The Raja of Kolapur has recently visited Poona, accompanied by his younger brother, the Dewan Saheb. He received deputations from the Educational, the Deccan, and the Mahratta Associations.

*Lala Baij Nath, Small Causes Court Judge, Agra, has been appointed Officiating District and Sessions Judge of Beda.*
Mr. Pramatha Nath Bose, Officiating Superintendent, Geological Survey of India, has published two volumes of a valuable work on which he has for some time been engaged, entitled "A History of Hindu Civilisation during British Rule." The first volume treats of the religious condition, the second of the social and industrial state of the Hindus.

We are glad to learn, from the *Indian Journal of Education*, that Kamala, the Story of Hindu Life, by the late Mrs. Satthianadhan, which appeared as a serial in the *Christian College Magazine*, will be soon published separately, with an introductory memoir by Mrs. H. B. Grigg; and that the first edition of Saguna being out of print, a second edition will shortly appear.

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**PERSONAL INTELLIGENCE.**

Diwan Tek Chand (Christ College, Cambridge, Gov. of India Scholar), one of the recent I.C.S. Selected Candidates has had the award of a £50 Ouseley Scholarship from the Imperial Institute Oriental School, for proficiency in Persian.

Mr. Pherozeshah K. Dadachanji, B.A., Bombay, also one of this year’s I.C.S. Selected Candidates, is son of the Naib-Dewan of Baroda.

Mr. Abdullahibn Yusuf Ali stood first of all the candidates in Roman Law in the I.C.S. Examination.

The following students have passed in the Previous Examination of the University of Cambridge: Part I., *Class II.*—Ginwala (Trinity Hall). *Class III.*—M. M. Doshi (Sidney Sussex); Rughbir Singh (Trinity). *Class IV.*—Anant Ram (Christ’s); Nagendra C. Mitra (Non. Coll.); D. U. Parekh (Peterhouse). Part II., *Class I.*—Nagendra C. Mitra. *Class IV.*—M. H. Visram (St. John’s). Additional Subjects.—*Class II.*—T. M. Doshi (Sidney Sussex).

Mr. Piaray Lal Atal has passed in elementary Anatomy and Physiology, thus completing the subjects of the First Examination under the Conjoint Board.

Mr. C. R. Bakhle has passed the Final Examination of the Conjoint Board for M.R.C.S. (Eng.), L.R.C.P. (London).
Mr. Robini Kanta Nag, formerly a student in the Government School of Art, Calcutta, who has for some time studied art in Italy, received a silver medal for sculpture at a competition held at the Institute of Fine Arts, Rome. He has also obtained other art prizes.

*Arrivals:* The two students for three years under Mr. J. N. Tata's scheme for encouraging students to complete their course of training in special lines are: Dr. Ragavendra Narayan Row, L.M. and S. Bombay, for a London University Degree, and Mr. Bathana, for Cooper's Hill Engineering College. Other arrivals are: Mr. Vasedev Ramkrishna Pundit, from the Central Provinces; Mr. Vinayak Rajaram Dikshit; Mr. Abdul Karim, Government of India Scholar, from the N.W.P.; Mr. K. Choudhuri; Mr. Janini Nath Banerji, for training in the education of deaf mutes; Mr. Mir Sartraz Ali; Mr. Haji Hoosan Buksh, from Behar; Mr. Golam Sarwar Khan, M.A. (Punjab, Gilchrist Scholar), Mr. M. Umar Khan, from the Punjab; Sardar Partab Sing; Mr. Gurdir Singh, and Mr. Sevak Ram, son of Mr. Ganga Ram, Executive Engineer, Lahore.

*Departures:* Dr. K. R. Dutt; Mr. P. H. Chichgar; Mr. S. Humayun Mirza; Mr. Narayan Hemchandra.

The death is announced, on October 15, at Calcutta, of Rev. Jani Ali, M.A., of Corpus Christi College, Cambridge, Missionary of C.M.S.

*We acknowledge with thanks:* In Furthest Ind, the narrative of Mr. Edward Carlyon, of the H.E.I.C.S. Edited by Sydney C. Grier (W. Blackwood & Sons); and the first number of *Rasa-Ranga-Rahtasya*, a monthly magazine of the Chemical and Tinctural Trades. Edited by M. G. Deshumkh, M.D., and T. K. Gajjar, M.A., Bombay.
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