

success in early manhood. Out of 258 cases examined, 101, or nearly 40 per cent, attained success before the age of twenty-five; and 155, or 60 per cent, attained it before thirty-five.

In viewing the statistics as a whole, we find the following results:—

1°. The proportions of the various groups showing distinct promise before twenty are, musicians, $\frac{1}{3}$; artists, $\frac{2}{5}$; scholars, $\frac{2}{5}$; poets, novelists, and men of science, each, $\frac{3}{4}$; philosophers, $\frac{2}{5}$.

2°. Taking the age of thirty as the limit, we find the following proportions of the various groups showing early production: musicians, all; artists, $\frac{4}{5}$; poets, $\frac{1}{2}$; scientists, $\frac{4}{5}$; scholars, $\frac{5}{7}$; philosophers, $\frac{2}{5}$; novelists, $\frac{9}{16}$.

This order in respect to precocity answers roughly to the degree of abstractness of the faculty employed. The musicians and artists, representing the sensuous faculty, are found at one extreme; and the philosophers, representing the highest degree of abstraction, at the other. Between them are the poets and novelists, the men of imagination.

Genius, Mr. Sully concludes, is essentially natural. A truly great man is born such; that is, he is created with a strong and overmastering impulse to a definite form of origination: so he usually evidences it early. But actual production implies also opportunity, physical vigor, and leisure; hence circumstances become of importance as aiding or delaying achievement. Allowing for all this, there are some cases which are explicable only as illustrations of a process of slow development. Sometimes, as was the case with Dante, Milton, and Cervantes, the postponement was volitional and not compulsory.

Genius is precocious, then, in the sense that it manifests itself early. But does it attain the summit of its development quickly, or does it go on improving as long as, or longer than, ordinary intelligence? This is a separate question, and one to which Mr. Francis Galton ('Hereditary genius,' p. 44) gives an affirmative answer. We hope that Mr. Sully himself will before long throw some light on this question too.

EVERY-DAY LIFE OF THE WOMEN OF INDIA.

THE Society of arts lately listened to a paper by Capt. Richard Carnac Temple on the life and habits of the women of India. The author's qualifications for writing such a work would seem to be excellent, as he has lived long in the country, and has an extensive acquaintance with its popular literature. He does not treat of all classes

of Indian women, but chiefly of the higher-caste Hindus, who, however, as he tells us, practically set the example for all the rest.

An Indian woman's life, he says, in its ordinary course, is divided into two clearly defined parts, which are quite distinct, though separated from each other only by the fateful day on which she first goes to take up her abode within her father-in-law's family. Note that it is not called in the Indian languages her husband's family, for that, under the Indian family system, it can seldom be in the case of a bride. Childhood, rather than girlhood, is the heyday of the Indian woman. Free to play as she pleases, with plenty of companions (for children can hardly ever be wanting in a family where all live together, from oldest to youngest); free to run in and out of the houses of friends; never bothered to learn any thing, except what she can pick up from the women about her; never worried with caste restrictions; never asked to do more in the way of labor than to help in the housework; petted by her parents; spoiled by her aunts and uncles, and beloved by her brothers,—an Indian girl-child is indeed happy, as children count happiness. And then suddenly the curtain falls. At about ten years of age—earlier in some parts, and later in others—our spoilt child is old enough to work in earnest, and so she is packed off, sorely against her will, to join her husband's family, entering it not as our brides enter their future homes, at the head of the female community, but at the bottom.

At this stage it is necessary to consider two matters, so far as they affect an Indian bride; viz., the practice of infant marriage, and what is known as the joint-family. It need hardly be stated that the so-called 'marriage' of infants is practised among all classes in every part of India, though of course there are many exceptions to the rule. The term 'marriage,' as applied to this ceremony by us, is, however, rather misleading. It is in reality an irrevocable betrothal,—a bargain, not between the infants who are 'married,' but between those who control them, being often nothing else than a purely commercial contract. It arises out of the theory that a woman is for life under tutelage, and her 'marriage' is therefore merely a transfer of the right over her to another party,—a transfer naturally very frequently made in return for a pecuniary consideration. After this marriage, or betrothal, the girl usually remains with her parents, in trust for those to whom she is to be transferred, until the home-coming, or going to her husband's house, which may be looked upon as the real marriage, as we use the word. Until the second ceremony takes place, the child-wife is still a child to all intents and purposes, and treated

as such, and it is only after it that she in any sense enters on the duties of female life. The family she joins is exactly like that she has left, only it is that of another; to her a vast difference, and one which she never forgets—indeed, it is not unfrequently made painfully apparent to her at every step. What may be called the regulation Indian joint-family is one composed of the *paterfamilias*, all his sons and brothers, and various extraneous relatives, such as nephews, cousins, and wife's kindred, for the male part; and all their wives, in addition to his own wife and daughters, together with a sprinkling of the family widows, for the female part. In this patriarchy there are grades upon grades, both male and female, dependent chiefly upon age and distance by blood from the head of the family; and as everybody is married in India as soon as the time for it comes, the chances are that the last-made bride is, in the nature of things, in the very lowest place.

In the average Indian family the strictest domestic economy is the rule of life, and the household work is done by the women of the household, not, as with us, by paid servants. Servants there are, of course, in all Indian families, but they are, as a rule, on a totally different footing from that of the European domestic, being for the most part independent persons with a *clientelle*, for whom they perform certain customary services for a customary wage. The distribution of the daily work, down to the most menial kind, lies with the *materfamilias*, who may be best described as the oldest married woman in the family proper, for widows can have no authority. The cooking, as the work of honor, she keeps to herself, but the house-cleaning, the washing, the care of the children, the drawing of the water, the making of the beds, and so on, is done by the less dignified members of the household, as she directs; and whatever is most menial, most disagreeable, and the hardest work, is thrust upon the bride.

Not only is our bride thus turned into a drudge, often unmercifully overworked, but from the day she gives up her childhood to the day of her death—it may be for sixty years—she is secluded, and sees nothing of the world outside the walls of the family enclosure. She is also, by custom, isolated as far as practicable from all the male members of that little inner world to which she is confined. Free intercourse, even with her own husband, is not permitted her while yet her youthful capabilities for joyousness exist.

Every person belonging to the European races well knows how much common meals tend to social sympathy; how powerful a factor they are in promoting pleasurable family existence, and in

educating the young to good manners. There is nothing of this sort in Indian upper-class society. There the men and women dine strictly apart, the women greatly on the leavings of the men, and that, too, in messes of degree, very like those in a royal naval ship. *Paterfamilias* dines by himself; then the other men in groups, according to standing, waited on by the women under fixed rules; and lastly the women, when the men have done, our poor young bride coming last of all, obliged often to be content, it need hardly be said, with the roughest of fare.

Such, then, is one of those customs which go to make an Indian woman's existence less happy than it might be. Let us notice another, this time as to family intercourse. No imported woman may have any relations with those males who are her seniors. Every bride is such an imported woman, and all the household which she enters who are the seniors of her husband are her seniors. This at first generally includes nearly the whole family, and must necessarily for a long while include the major part of it. In all her life she never speaks to her husband's father, uncles, or elder brothers, though dwelling under the same roof, or, to speak more correctly, within the same enclosure, for an Indian house is what we should call a courtyard surrounded by sets of apartments. On the other hand, *paterfamilias* has not only never spoken to, but technically never even seen, any of the younger women of his varied household, except those born within it, though they all dwell under his protection and at his expense.

There is another custom regarding which it is useless to pretend that it does not lead to endless misery and family squabbling,—the absolute subjugation of the women to the *materfamilias*. The mother-in-law is indeed an awful personage in the eyes of her sons' wives, one against whose will and caprice it is hopeless to rebel. One cannot describe her power better than by noticing a daily ceremony which symbolizes it. It amounts to wishing 'good-morning,' is called in Upper India *máthá tekndá*, and consists of bowing down to the ground and touching it with the forehead. All the women, except her own daughters, perform it daily to the *materfamilias* when they first see her, and a bride must do it practically to everybody.

An Indian woman's happiness in life immensely depends on her becoming the mother of a son. This at once raises her in the family estimation, which is all in all to her; insures her against the greatest bitterness of widowhood, in case that befall her; and procures her domestic authority should she survive the mature years with her husband still living. *Materfamilias* is a veritable queen in her own little world, often coercing her

husband, commanding her sons, and ruling the rest as she pleases. The remarks just made apply, as above said, to the mothers of sons only.

Again, take the case of the widow from infancy : shorn of much that women value in the world, dressed in coarse clothing, deprived of her ornaments, compelled to fast till health breaks down, made to subsist on the coarsest of food, kept out of what amusements come in the way of the rest of the household, forced into being the unpaid drudge of the family, held to be the legitimate butt of the ill nature of all, considered fit only to amuse the children, openly called and taught to think herself a creature of ill omen, — this being the cause of all the rest of her sorrows, — superstition has indeed nowhere else shown more clearly its power to pervert the reason of man. How much the women dread widowhood is exhibited to the full in the fact that to call a woman a widow is to offer her a dire insult, and from her earliest childhood a girl is taught to pray that she may die while yet the red spot, which is the sign of the married state, remains on her forehead.

It must not be thought, however, that an Indian woman's life is necessarily all unhappiness. Human nature in her case is as capable of adapting itself to circumstances as elsewhere ; and since the ultimate gauge of permanent individual happiness is suitability of temperament to immediate surroundings, many a woman in India must be so constituted as to be quite content with the life she is called upon to lead, and in fact to enjoy it. When a girl is naturally sedate, yielding, and good-natured, of blunt susceptibilities, limited aspirations, and strong religious emotions, she will give in to her mother-in-law, avoid quarrelling without effort, follow the course of life laid down for her without demur, thoroughly believe it to be the only desirable life to lead, find the innumerable restrictions imposed upon her not unwelcome, and become contented with her contracted sphere, and, if those about her happen to be kind, be quite as happy as any girl in the world. But the potentialities for misery involved in her surroundings are enormous, and, where such is the case, to argue that misery is not the frequent result would be to argue against human nature.

Such is the life of Indian women as described by Captain Temple ; and there seems to be little to deprive it of its gloom, except the frequent holidays and the feasts that attend them. He tells us, however, that the women themselves are the strongest supporters of the social system which dooms them to such a life ; and this he attributes in part to religious sentiment, and in part to the well-known fact, that women, all the world over,

are the strongest advocates of social rules and ceremonies.

As to the best methods of improving the women's lot, the author of the paper spoke somewhat hesitatingly. He thinks that something may be accomplished by the native monotheistic church known as the Brahmo Somaj ; and he alluded favorably to the efforts of certain missions of European origin, and to the society organized under the auspices of Lady Dufferin for furnishing medical aid to women. He took occasion to reprobate the practice of child-marriage, and expressed the hope that it may be disallowed by law. There is now pending in the Indian courts a case in which the question of the legality of such marriage has been raised ; and if the decision should be against its legality, an important reform would thus be wrought. It is evident, however, that the main cause of the evils that Captain Temple has pointed out, is the system of caste ; and so long as this system prevails, there can be no satisfactory improvement in the life of Indian women.

MINCHIN'S STATICS.

IN the third edition of his valuable treatise on statics, of which the second volume has recently appeared, Professor Minchin has enlarged the work by about two-thirds of its previous amount. The new matter is almost all contained in the second volume, and consists largely in an exposition of the theory of screws, a chapter on astatic equilibrium, and very large additions to the chapters on the theory of attraction, electrostatics, and the theory of strains and stresses. There are also other important additions, notably in the chapter on virtual work. The theory of attraction is far more extensively treated than in the second edition, the space devoted to it being 122 pages as against 37. Spherical harmonics are introduced in the present edition, and it may be mentioned that the author proposes and employs the term 'Laplacian' to denote a Laplace's coefficient.

In the preface to the second volume the author lays stress on the fact that he has, in the chapter on attractions, explicitly adopted the C. G. S. system, in order to constantly fix the mind of the student on the concrete realities for which his symbols stand. This is undoubtedly most desirable ; but we cannot help suspecting that the importance of this and similar points of discipline, as objects of a scientific treatise, are overestimated by Professor Minchin and other English writers. It is

A treatise on statics. By GEORGE M. MINCHIN. Vol. ii. Oxford, Clarendon pr., 1886. 8s.