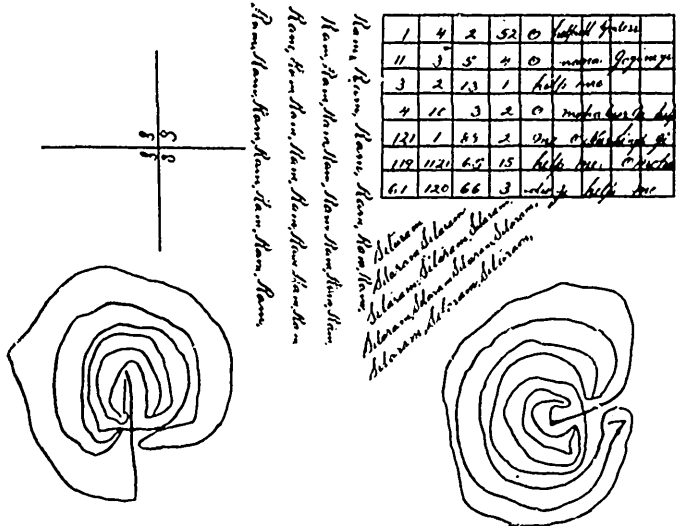


and his ribs show through his skin. His European superiors at Court remark upon his altered appearance and persuade him at last to see the Doctor Sahib, who probably recognizes the case as one of cancer, and as such, hopeless. It is *kismet*, say the dying man's friends; the spirits will not leave him, say the priests, and when he is dead they will probably add that at least as long as he was attended by them he lived, but that when he went to the English doctor the spirits were angry, and that hence he died. Under such a process, it will be seen that the English doctor is likely to have a terrible death-rate amongst his native patients. All the cases that can recover under the influence of suggestion, faith, time, and that friend of the doctor, the *vis naturae medicatrix*,



never reach him at all, but go back to health and strength as witnesses of the power of the priests and others; and the ones which reach him are either hopeless, as in the example given, or have lost much time and have hence a less chance of recovery.

The native of India is eminently superstitious and sees omens for good or evil in everything. To his mind every nook and cranny, every tree and building is peopled with spirits. If a whirlwind carries an eddy of dust across the road, he points to it as a visible spirit. But if in the daytime he is nervous and suspicious, at night he is ten times more so, and it is a brave man who will by himself then cross a bridge, for under every such dwells a ghost. The priests, who are in my opinion usually great frauds, of course foster the idea of spirits, as the more offerings the people make to such the richer does the priest become.

Further, the idea of the supernatural causation of disease is