

T. Pattabiram Pillay—continued.

- (2) When the individual lazily wanders about the streets without the least chance of obtaining food and when he is likely to starve to death, if not compelled to go to a poor-house.

I would let them go only if their friends or others offer to support them.

I have often found it very difficult to keep such wandering beggars in the poor-house. When they are sent to relief-works, several of them bolt away on their way to, or after reaching, the relief-works and are again found in about a week in a state so helpless that they are again admitted into the poor-house. By no rule or legislation can this state of things, in my humble opinion, be avoided. I think a legislative enactment is not only unnecessary but most undesirable. It will create all sorts of fears such as conversion, emigration, &c., which it would be found impossible to prevent.

When a certain relief-camp in this district was removed from the heart of the town to a place three miles out of it, fears of conversion, &c., seized the people to such an extent that the strength of the house was reduced from 3,000 to 700 in three days.

Mr. Oldham.

I do not advocate any systematized or legalized compulsion, nor do I see the necessity for any legislative enactment. At present the vagrant stragglers who are picked up in the bazaars are carried off to the relief-camps by a show of authority if not by actual force. They would prefer an uncertain existence by roaming about the bazaar, and stealing and begging, to the discipline of the camp. But then there is always the power existent to arrest such persons under the law as vagrants, and nowhere in India or elsewhere that I know of is there any difficulty in dealing with this class as they are now dealt with.

In Adoni last year much stronger measures were in force. A cage was erected and pilferers in the bazaar and on the Railway premises were thrust into it and fed till the hour for drafting them to relief-camps or works according to their condition, as was daily done, came round. This class can be always dealt with in some such way. It does not comprise those people who from religious prejudices or social feelings will not go to a relief-camp, though many of them, however unfit for them, will go to relief-works. As long as these persons' endurance of starvation or death in the face of relief, which they can have for the asking, does not affect the public safety or health, I would not give, even to superior officers, the power of overriding feelings, which might appear to be ignorant of stupid prejudice, by force.

Mr. Weekes.

The nature of the unwillingness should first be considered. When it proceeds from pride of birth and former rank and position I would not compel to go to a camp, but in pride of birth I do not include Brahmins; by pride of caste I mean people, as we call it, well or high born. I would certainly use a gentle pressure and moral influence to induce poor people to go who only stay in their villages from indecision, despair, apathy, ignorance, or belief in the possibility of supporting life on leaves and berries. I would also compel all wanderers to go into camp, *i.e.*, people who have left their houses to find a place where perhaps they have heard grain is cheaper, and who, having once begun to wander, cannot be induced to stay at any place and become often so reduced as to

Mr. Weekes—continued.

succumb to a mania for wandering. I do not think any legislative action necessary, though I conceive there is no fear of any objection on the score of exciting the people.

Lieut.-Col. Bartleman.

I am averse to using compulsion to bring starving persons to a poor-house against their will. In the first place, such people must be in a very reduced state of emaciation and debility before compulsion can be used; they would struggle for liberty; and, as the resistance would be very determined when forcibly being taken to the poor-house (which is perhaps situated at some distance), it is probable the result (from exhaustion aggravated by the resistance used when in such a weak condition) would be fatal, and the party, if he did not die on the way, would do so shortly after admission to the poor-house, and the news of this catastrophe spreading would have very evil effects on the rest, who becoming more frightened would be firmer than ever in refusing poor-house relief; and in most cases on the approaching visit of a relief officer to their villages, would keep themselves aloof. I would therefore use no compulsion, but make every endeavour (and in this the Monegar's co-operation is essentially needed) to persuade them to seek relief, and, if unavailing, would conclude they had some other means of subsistence though small, or relatives able to assist them. Perhaps it would be as well if some law or orders were obtained to the effect that Monegars or heads of villages would lay themselves open to punishment if they took no proper precautions to see that all starving persons in their neighbourhood were properly fed or sent to a poor-house (*vide* Answer 8, Chapter II), and that it was as much their duty, apart from humanity, to prevent any person within their cognizance making away with themselves through starvation when means of relief were held out, as it would be were any person to attempt suicide by means of drowning or other method.

Rev. Newport.

Persons in such a state of emaciation and helplessness as to need immediate attention to save life should be compelled to enter a poor-house and to remain there till physically able to work, when they should be drafted off to the relief-works. Experience shows that many persons will not willingly enter relief-houses or camps, and will not stay there except compelled to do so. When drafted off to relief-works they either desert on their way or refuse to work on their arrival. They then recommence a life of vagabondage and speedily become as emaciated as before. The whole process is then gone through again and again till death or a plenteous harvest changes the state of affairs.

In my opinion this conduct in a time of famine is *criminal*, and should be treated as such. When the hands of all officers are overfilled with work, and every nerve is trained to meet the crisis, lazy vagrants should not be allowed to hamper affairs according to their sweet will. They should be *compelled* to go to camp—compelled (when physically able) to work—compelled also (if obstinate) to go on working or to leave off wandering. I see no reason for respecting the liberty of the subject to such an extent as to let him thwart and impede the action of Government in saving life. I would treat all such as criminals are treated, *i.e.*, I would make them work *nolens volens*. If special legislation is necessary, there would be little difficulty in making a law declaring refusal to go to camp when emaciated, and refusal to work when

**Rev. Newport**—continued.

able, a criminal act, to be punished as any other criminal action is punished. European vagrancy in India is criminal; why not Native vagrancy also?

**Major Ross.**

A person in such a state of emaciation that life is endangered should be forcibly sent to the poor-house if found anywhere.

I should not in such a case allow any discretion to be exercised by the starving person, and the walls of the relief-camp and the vigilance of the gate-keepers would prevent the escape of such subjects.

The assumed intention of Government being to save human life, *all* persons in a state of emaciation should be afforded relief in camp till fit to be drafted to work.

I do not think legislation necessary or expedient; the knowledge of the existence of such a law would frighten many poor and ignorant villagers who have in many cases a great disinclination to go to a relief-camp, and a great deal of real distress might be concealed where otherwise persuasion to go to camp might avail.

The ordinary people of the country who, however unwillingly, have become inmates of camp, as a rule, become quite satisfied after a short residence there. I do not mean that the camp diet is attractive, but the people become contented.

**Mr. Travers.**

I would not use compulsion in placing people in a poor-house unless I considered their lives were actually in danger, and then under these circumstances there would not be much difficulty in retaining them there.

I do not consider it necessary to obtain any legislative authority for this action; I have always found a little firmness suffice. I think if any special legislative authority was granted on this point it would excite suspicion and fear on the part of the uneducated class who usually form the inmates of poor-houses.

**Mr. D. K. Homan.**

If nobody interests himself about the emaciated person, it is sufficient reason for concluding that he would starve if not sent to a relief-house, and he should be accordingly sent and retained, if necessary, by force. This rule should not apply to Brahmins or members of very high castes or to religious Fakeers, whom I have never seen suffer much from famine. Special legislation is, I think, unnecessary as I have found by experience that actual force is seldom or never required, and that the people finding themselves deserted by their friends generally consent to go to the poor-house if they are only supplied with carriage. The people would be sure to get frightened if it was known that a special law had been passed authorizing their being sent by force from their villages and would hide themselves on the appearance of the officer appointed to see the orders of Government carried out.

**Major E. W. Shaw.**

Entry into a poor-house should, I think, only be made compulsory when life is in extreme danger, and should be resorted to as seldom as possible. I have found the result of compulsion to be that people who are actually starving conceal themselves in their houses and will not appear before the relief officer from dread of being forced into a camp. Where there has been great mortality in a camp, it seems almost cruel to force people into it. For instance, I have had a young girl, whom I was endeavouring to



Major E. W. Shaw—continued.

persuade to go into the camp, say to me "two months ago I went to the camp with my father and mother and brothers and sisters, they all died there, I only am escaped to tell you." I did not compel her to return. Where the system of village-dole is in operation some discretion may be allowed of refusal to go to a camp. People forced into the camp would be kept inside the enclosure by the peons and camp guard. I should not force vagrants or others into a camp unless, as I said before, their lives were in danger from starvation. I do not think legislation necessary or desirable in the case of a Government servant forcing people evidently dying of starvation into a relief-camp. There is an order of Government authorising him, or rather instructing him to do so, and that is sufficient for him. At the same time I do not know that he would not be liable to an action at law if the person so forced into confinement chose to bring one against him. Possibly a cross-action might be brought for attempt to commit suicide.

Mr. T. H. Homan.

In no case would I allow a person of low caste who, I thought, was in a starving state the discretion of refusing to go to a poor-house. If a starving person were of good caste and some person on whom I could depend promised to look after him, I would not use compulsion, but otherwise would insist in his going to a poor-house. I may here mention that I think each poor-house should

I concur in this opinion.

A. McC. W.

have a railed off portion including a kitchen to which persons of the higher castes alone should be admitted. This plan would, in my opinion, do much to induce persons of better castes, who now never come in until in almost a dying state, to avail themselves of gratuitous relief before it was too late. Under the present system of all classes being herded together, there is no doubt that very many of the higher classes prefer starvation to accepting the poor-house conditions. A good fence and *paid* guards, who could be fined in case of persons forcibly brought in getting out, is the only way of keeping such persons in at first. I have found from experience that persons who most loudly objected to residence in a poor-house after being there ten or twelve days and finding that they were regularly fed were quite satisfied to remain in it.

Captain Awdry.

With regard to making it compulsory for a starving man to enter a poor-house or relief-camp I would recommend legislation in regard to the vagrant and professional beggar class, and if any such are found begging they should, I think, be shut up in a closed camp and fed on the barest subsistence. It would be far better for the State that they should die outright, but, failing that, it would be well that they should be shut up to prevent them by their importunity getting money or food from the more deserving of the population who are in want themselves.

With regard to other than professional beggars, I think it would be a mistake to *compel* any man to live by coming to camp; in all such cases the individual should be most carefully warned of the relief which he can obtain if he chooses to live, but as famine may in a certain sense be considered as an effort of nature to get rid of over-population it appears to be straining philanthropy a little far, perhaps to the detriment of others, to shut a man up compulsorily and *make* him live where he refuses to do a simple act by which means of life are placed before him by Government.



**Dr. Ayasawmy.**

During the height of famine a great number of half-starved and helpless people may be seen wandering about the town, clamoring for food, though there may be a poor-house close by to which they will not resort from pride, obstinacy, or disinclination to reside within the enclosure; such people, in my opinion, should be compelled to enter the poor-house and kept there till they are well enough to join the relief works. The vagrants should be treated similarly, viz., all those that are able to work should be sent to the relief-camps, and the weak, old, and crippled, who hitherto lived upon private bounty to the poor-house. I do not consider it absolutely necessary to obtain any legislative authority for such an action. The law of humanity should, I think, rule at a time like this.

**Major Baynes.**

As already stated I do not consider it advisable, except in the case of persons who have reduced themselves by refusal to labor, and of those who, not being eligible for money relief, are primarily classified as recipients of cooked food, but whose condition clearly indicates that they require medical aid as well as nourishment; if the option be given to them they will assuredly prefer death in their village on the money-dole.

I should, of course, show this class every consideration and try and make the removal as pleasant as possible by allowing a child to accompany its parent, or a husband his wife. But to the former I should apply removal to the poor-house as a punishment, and show them no such consideration. Brought to the poor-house by force it is obvious that they can only be detained there by the same agency as stated in paragraph 23 of this section; they must be fenced in and guarded as if they were convicts under sentence.

The absence of a Vagrant Act affecting natives renders legislation regarding the treatment of these classes most urgent; it was impossible to legally carry out the orders of Government during the last famine. Officers were told that such a person must do this and such an one must do that, but the proverb anent taking the horse to the water holds good, and we were obliged to take the most arbitrary steps to save people against themselves.

To meet the cases specified below legislation is required.

A seeks relief, is able-bodied, is ordered to a relief work, refuses to go, gradually reduces himself by slow starvation till he is unfit for work, and so has eventually to be forced into a poor-house, or in some way gratuitously assisted, and so becomes a burden on the public purse.

B is in need of relief, but is not in working condition; is ordered to go to a poor-house, refuses to do so, goes on the tramp or starves in his village, and would die if not arrested and taken off forcibly to the poor-house.

With the former class I have no sympathy; their conduct is simply vicious, and I would abandon them to the consequences of their idleness if their death was not calculated to do harm to others. I am convinced by experience that if he had been permitted to be firm on this point the idlers would never have reduced themselves as they did.

Major Baynes—continued.

With this class I have some sympathy and can understand their putting it off as long as they could, for the nature of the relief is so repugnant that its offer much resembles that of stones for bread, of the scorpion for the fish.

Refusal to accept relief in a poor-house.

Still on the assumption that recourse to the poor-house is the only means of gratuitous relief available except the money-dole, legislation is equally requisite for both classes.

Punitive legislation affecting idlers and emaciated persons.

I would suggest—

1st.—That all relief officials, with the exception of those below the grade of Village Inspector, be empowered to arrest and prosecute before the nearest Magistrate any able-bodied adult who after refusal to go to work is found begging, or whose appearance indicates the effects of starvation, and that such person on conviction be, if still able-bodied, committed to the District Jail for hard labor for one month, or in other words to a penal relief work; and if too reduced to work should be committed to the poor-house for detention at the discretion of the relief officer which is an equivalent sentence to simple imprisonment.

2ndly.—That all relief officials of the same grade and police constables be empowered to arrest and send to the poor-house, at the public cost, any adult or child whose appearance indicated imminent death from starvation, provided that the action of the Police be confined to persons of this description who are wandering on the roads.

These measures could not make the relief works or the poor-house more distasteful than they are; and, as before stated, we had to adopt them as regards the poor-house, and it is only required to legalise what was an arbitrary action.

Hurry Row.

Those that go about begging should be compulsorily taken to the poor-houses, if too weak to work; if otherwise, they should be made to work and earn their livelihood. The alternatives in this matter are these,—one should either work and live; or if too weak to do so, go to the poor-houses; or if too respectable to go to poor-houses, obtain rations from the aforesaid Committee. No other alternative should be allowed. Those who do not elect any of these alternatives, should be confined as vagrants and treated accordingly. No legislative authority to do this appears necessary. We have had enough of legislation. It will excite fears in the population and screen the wilful offenders against common sense and common law.

QUESTION 26.—What ration should be given to the ordinary inmates of a poor-house, and what special diet to those who are much reduced by innutrition? Have you any experience of the effects of the ration for adults which consists of 1 lb. of raw flour with condiments? What is the proper quantity of condiments? State the results of your experience as fully as possible, whether this ration has or has not shown itself sufficient to support life.

Sir W. R. Robinson.

This question will doubtless be accurately replied to by competent sanitary and scientific authority. I will merely observe that the nutritious constituents of 1 lb. of raw flour (wheaten flour is

Sir W. R. Robinson—continued.

probably meant) differ from those of 1 lb. of rice which has for months been the substitute for their own ordinary food amongst the working famine coolies employed in this Presidency and those on gratuitous relief. But the Commission have to do with a far wider circle of famine than that which affects camps and works. They have to deal with the vast masses of the famine-stricken who pass to their death unrelieved under present conditions either by works or camps, or by charity or trade; and the abnormal mortality of the famine period amongst these dwarfs the camp and cooly-ration question to its true proportions. These outlying and by far more numerous classes in the main live from hand to mouth on the food they raise and the grain-wages they earn from the village stocks; and their condition is little influenced by the cheap markets even of their ordinary life. But when the food cannot be raised and village stocks are gone or are beyond their reach, they scarcely seek works and camps where there is much that is repellant and discouraging; they frequently cling to their homes in steadily declining want; try leaves and weeds for a while and then pass away in the direst misery because they do not resort to works or camps, and flour and grain are alike absolutely beyond their reach; for it is impossible that trade should stoop to this new platform of craving human life under the exigencies of the time. It is to the case of these more than of those who are being relieved, in camps or on works, that the Commission must direct the attention of the future. The ounce or two of food may be saved or wasted on the famine laborer or camp-inmate, but the thing is probably insignificant when we contemplate, for instance, what has been going on for eighteen months in the famine districts of the Presidency and Mysore amongst the multitudes who have passed away unsuccoured—and possibly largely repelled by our administration. There are things here which must not recur; and in order to prevent them our measures must be more aggressive and inviting, and more in accord with the conditions and feelings of the people.

Mr. Longley.

The ordinary inmate of a poor-house, who is convalescent, should receive a ration of 20 oz. of raw grain and of 2 oz. of dholl with the necessary condiments of salt, tamarind, and chillies; or, instead thereof  $\frac{7}{16}$  of an ounce of curry-powder. The special diet to those reduced by innutrition should be the following:—

*Sufficient to support life.*

Articles.	Daily for each Person.	
	lb.	oz.
Cholum } or	0	8
Raggi } Rice	0	16
Dholl	0	2
Salt	0	1
Vegetable	0	4
Mutton	0	3
Tamarind	0	$\frac{1}{2}$
Ghee or oil	0	$\frac{1}{2}$
Curry-powder	0	$\frac{7}{16}$
Onions	0	$\frac{1}{2}$
Garlic	0	$\frac{1}{4}$
Firewood	1	0

The above is calculated at 24 oz. or 4 ollocks of grain for each adult for two meals. Women suckling their children will have the above ration daily. Children above 12 years of age will be treated as adults, and below that age will receive half the above ration.



Mr. Longley—continued.

Dry grain (one of cholum to two of raggi) is preferable to rice, as it is more nutritious; but when it cannot be procured or is very expensive, rice may be used.

The above dietary gives, when cooked, a meal weighing about 2 lb. 5 oz. The pepper-water or salna or kulambo comes to about half a pint.

The cholum and raggi should be well cleaned and ground before it is cooked.

The curry-powder is made of the following ingredients:—

	lb.
Chillies	25
Coriander-seed	12
Turmeric	4½
Mustard-seed	¾
Cummin-seed	¾
Jeelakara or Seeragam	¾

Sixteen oz. of raw grain was found insufficient for the starving creatures who were admitted into the Chalk Hills Camp, Salem.

Mr. Price.

The ration, including condiments, given to the inmates of poor-houses in Cuddapah will be found at pages 10 and 11 of the "Instructions." Besides these diets, there was the hospital diet which the Medical Officer ordered for each patient. I never had any experience of the effects of 1 lb. of flour with condiments. We never gave the 1-lb. ration in poor-houses; 20 oz. was the nearest approach to this, and I cannot say that I approved of it. It would support life, it is true, but the people, as a rule, recovered very slowly or remained stationary, and they did not put on flesh to any appreciable extent. Of the pound of rice on works I have already spoken. I consider that ghee and vegetable should have been added to the "20-oz. ration."

Mr. Grose.

I am disposed to think the ration finally fixed by Government sufficient for paupers leading a completely idle life in a relief-camp. It seemed to me enough to support life, and even to produce a gradual improvement. The larger ration which was given for some time caused sickness, and the smaller ration was obviously insufficient. The ration finally fixed was as follows:—

20 oz. raw rice.	½ oz. ghee or oil.
2 „ dhol.	7/16 „ curry-powder.
1 „ salt.	½ „ onions.
½ „ tamarind.	¼ „ garlic.

I think that the garlic might be omitted, that ½ oz. oil would be enough, and that it would be better to give a little dry fish (or sometimes meat) and a few vegetables than dhol, which is less liked and less digestive. It is essential that there should be precisely the same rations and the same sort of cooking at all camps, or some will be more attractive than others.

As regards the special ration to be given to patients in hospital, Government prescribed a 24-ounce rice ration with meat; but I think the amount by which it exceeds the ordinary ration was seldom eaten, except by the hospital attendants. Milk, arrow-root, &c., and even meat should be given, but only in special cases and under the orders of a medical man. I have no experience of a 1-pound ration, but I am sure it would be insufficient.

Mr. Austin.

My experience of the present ration is that the condition of paupers in camps remains nearly stationary. If they are of strong

Mr. Austin—continued.

constitutions they may even slightly improve on it. The ration has undoubtedly sufficed to save life, but with a view to fit paupers for being sent from the camps to relief works, I think it might with advantage be raised by one-third.

Mr. Crole.

As regards ration, I have found the following sufficient for ordinary adult paupers :—

- 1 lb. raw grain.
- $\frac{3}{4}$  oz. dholl or 4 oz. vegetables or 2 oz. salt-fish.
- $\frac{1}{2}$  „ salt.
- $\frac{1}{2}$  „ tamarind.
- $\frac{1}{2}$  „ chillies.
- A leaf or two of tobacco.
- „ „ betel.
- $\frac{1}{2}$  an areca nut.

When dholl is given, it must be trituerated and then boiled slowly in water with the chillies, salt, and tamarind; thus forming a “char” or curry. If not given so, it causes diarrhœa.

With reference to this matter please refer to answer to Question 6, Section I of Chapter III. It must be remembered that in a relief camp the cleanliness, regularity, and freedom from exposure or exhausting labor add to the recuperative qualities of diet.

The tobacco, betel and nut are not merely luxuries. They are valuable medical aids. The tobacco serves to act as a sedative and digestive, and the areca nut has a distinct influence in arresting and preventing diarrhœa. Besides this, these substances are in daily use with the people when they can afford them, and they are very much prized by them in camps. The stoppage of them is not absolutely injurious to health, and I found that their issue was necessary as a Police measure, for, unless the pauper has something to lose by disobeying rules, he cannot be expected to observe them. I made the breach of rules, such as want of cleanliness in huts, punctuality at morning and evening muster, and so on, carry with it, in respect to the offender or offenders, the deprivation of these articles for a day or more, as might be necessary. This had a most remarkable effect on the successful working of camps, and saved much expenditure in conservancy and supervising establishments.

The ration now in force under G.O., No. 2,372, dated 24th July 1877, is as follows; and I think it unnecessarily high except for special diet paupers :—

ORDINARY.		Per. Diem.	
		oz.	dr.
(1) For adults and children of twelve years and upwards.	Raw grain	...	20 0
	Dholl	...	2 0
	Salt	...	0 12
	Tamarind	...	0 8
	Chillies	...	0 8
(2) For children under twelve years.	Half the above rations.		
SPECIAL.		Per. Diem.	
		oz.	dr.
(1) For adults and children of twelve years and upwards.	Raw grain	...	24 0
	Vegetables	...	4 0
	Dholl	...	2 0
	Meat or fish (thrice a week)	...	3 0
	Salt	...	1 0
	Tamarind	...	0 8
	Ghee or oil	...	0 8
	Curry-powder	...	0 7
(2) For children under twelve years.	Onions	...	0 8
	Garlic	...	0 4
		Half the above rations.	

Mr. Austin—continued.

Between May and July 1877, there was the under-mentioned much higher scale, under G.O., No. 1,648, dated 5th May 1877.

## ORDINARY.

		Per Diem.		
		lb.	oz.	dr.
To all classes in camps	Rice ... ..	1	8	0
	Vegetables ... ..	0	4	0
	Dholl ... ..	0	2	0
	Mutton, excluding bone or equivalent in fish			
	three times per week.	0	3	0
	Salt ... ..	0	1	0
	Tamarind ... ..	0	0	8
	Ghee or oil ... ..	0	0	8
	Curry-powder ... ..	0	0	7
	Onions ... ..	0	0	8
	Garlic ... ..	0	0	4

Children under twelve years were given half of the above rations.

NOTE.—I find this to be the same as that of special diet under G.O. of 24th July.

In my opinion these quantities were much too large and over-tasked the digestive powers of persons reduced by long-continued privation. I have not observed that these larger rations caused the same improvement as the diet first mentioned, and which I introduced and worked for some time before Government laid down any rules on this subject.

Mr. T. M. Horsfall.

The ration ordered by Government after fluctuating a good deal ended in 20 oz. of the second-sort rice daily with 2 oz. of dholl for all adult inmates and 10 oz. rice and 1 oz. dholl for children. The diet ordered for those who were much reduced was 24 oz. rice with dholl and condiments given far more liberally and 3 oz. meat or fish three times a week. My experience of the 20-oz. ration is that it is not enough for adults and that 10 oz. is too much for children. The 20-oz. ration supports life, but that only, and it does not give strength enough to allow of the man being drafted to relief-works. I have also found by daily personal observation that the effect of 2 oz. dholl added to 20 oz. rice has been very often to produce diarrhoea and so induce further weakness. 2 oz. dholl by itself is too much. In my opinion, a good ration would be 24 oz. rice,  $1\frac{1}{2}$  oz. dholl, 4 oz. brinjal daily with the other necessary condiments such as pepper, salt, chillies, &c.

The special and rather generous diet of 24 oz. rice, meat, &c., ordered by Government in the case of those recommended first by the Medical Officer was in my experience used but rarely. Those reduced by innutrition had, as a rule, not sufficient digestive power for so liberal a diet, but had to be fed with conjee or such like. The only time when the extra diet could be used was when these people were convalescent but yet not strong enough to subsist on the regular 20-oz. diet. Considering that camp inmates are, or should be, more or less sickly or weak, it was difficult to say when the proper time had arrived for administering the extra diet.

Pattabhiram Pillay.

In my experience I found it necessary that an adult should be allowed 50 Rupees weight or  $1\frac{1}{4}$  lb. of raw-rice daily, i.e., at  $\frac{5}{8}$  lb. of raw rice and one ounce of dholl cooked into stew for every meal, a minor under 12 years of age half as much. When so fed they soon pick up strength so as to be able to go to relief-work. Those suffering from innutrition must be fed in addition with  $\frac{1}{4}$  lb. of rice



Pattabhiram Pillay—continued.

in the shape of conjee early in the morning. I have had no experience of the effects of 1 lb. ration, but I think it is very small and could simply keep life. In a poor-house, which was opened by the general public and which remained under my superintendence for more than eight months, the paupers were fed but once at 10 ounces or 25 Rupees weight raw rice (cooked) to an adult, and half as much to those under 12 years of age, but these were all such as were infirm and disabled from age or deformity to go to work. They all survived the famine to an individual with this diet and with what they got by begging in the streets which during the famine must necessarily have been very small.

Dr. Gray.

The ration for the ordinary inmates of a poor-house should be—

Grain	...	...	...	20 oz.
Dholl	...	...	...	2 „
Salt	...	...	...	12 drs.
Tamarind	...	...	...	8 „
Chillies	...	...	...	8 „

This is the ration ordered by Government and which is issued at present to the paupers in the Peapali Relief-camp. I find that it is quite sufficient.

Those who are much reduced by innutrition should get that allowed by Government and which is at present used in the Peapali Poor-house Hospital. It is the following :—

*For Adults.*

				lb.	oz.	drs.	
Rice	...	...	...	1	8	0	
Dholl	...	...	...	0	1	8	
Onions	...	...	...	0	0	8	
Salt	...	...	...	0	0	8	
Tamarind	...	...	...	0	0	8	
Chillies	...	...	...	0	0	8	
Garlic	...	...	...	0	0	2	
Mutton	...	...	...	0	3	0	twice a week.
Ghee	...	...	...	0	0	8	

Half of the above for children.

Those who are reduced to a very great extent should be allowed a diet according to the recommendation of the Medical Officer. I have used one pint of conjee (made of milk and rice-flour, arrowroot, &c.) for an adult, and half a pint for a child morning and evening. Moreover, these patients get broth and a little rice (4 or 5 oz.) for their midday meal. *I find that very emaciated children improve wonderfully on this diet.* The improvement is very marked in a few days.

Since the great controversy between Sir R. Temple and Dr. Cornish, I have regarded the 1 lb. ration and half an anna as ruinous to health; but since I came into this district I have been at pains to ascertain what a laborer usually eats *per diem*, and I find that, in the majority of instances, a man very seldom gets more than half a seer, or 1 lb. of grain to eat. I have over and over again questioned people as to their daily wages and the number of people they have to feed at home, and I found that invariably the man cannot afford to eat more than 1 lb. grain a day.

To prove that 1 lb. of grain with half an anna was either insufficient or sufficient I, on the 26th August, got together four Madigas—*i.e.*, four men of the chuckler caste—and placed them on the Temple-ration. On the 26th, 27th, and 28th they did no work. On the 29th they carried big stones from a hill two furlongs away

Dr. Gray—continued.

and placed them round my hut. This was a good day's work. On the 30th and 31st August and 1st September I made them dig a trench round my shed. I superintended their work and can certify that they worked as hard as any cooly employed by the Department of Public Works. The annexed table will show their weights on the days mentioned, also their ages and heights :—

*Results of placing men on the 1 lb. Rations and half an Anna.*

Name.	Age.	Height.	Weight.									Remarks.
			26th Aug.	27th Aug.	28th Aug.	29th Aug.	30th Aug.	31st Aug.	1st Sept.	2nd Sept.	9th Sept.	
	YRS.	FT. IN.	LB.	LB.	LB.	LB.	LB.	LB.	LB.	LB.	LB.	
Mathigadu ...	30	5 5	110½	107½	108	109	108	106½	106½	106½	108½	I weighed them again a week after, on the 9th September, and found that they gained a few pounds. This diet will support life and keep a man in fair condition, but not in a splendid condition of health.
Kumbadu ...	35	5 3	107	104	103	103½	104	103	104½	104	107	
Obigadu ...	19	5 2	92½	91	91	91	92	91	92½	...	92	
Loduganadu ...	17	5 0	78	75½	76	76½	77½	76	76½	77	79	

From these investigations I am of opinion that 1 lb. of grain and half an anna is quite sufficient to keep a person in fair condition of health. These men received 1 lb. of rice each with half an anna; out of the money they purchased three pies worth of dried fish (small) and three pies curry-stuff; these weighed respectively 1½ oz. and 3¼ oz.

I can certify to the fact that they ate nothing else. My shed was nearly a mile from the village and one-third of a mile from the relief-camp, so that it was difficult for these men to leave us unobserved. I had a peon watching over them day and night. Whenever I awoke at night I would see if they were present sleeping in my verandah. Besides this supervision they were promised rewards if they strictly abided by my instructions. After the eight days were over they told me that if they were always sure of 1 lb. (half seer) of rice and half an anna they would be quite content.

Dr. McNally.

The following observations occur in my first report on the Cuddapah Relief-camp (poor-house) on 29th April 1877 :—

"The universal complaint was 'give us meat or let us go away.' The present ration (cholum or ragi 1¼ lb., dhall 1½ oz., with vegetables and condiments) may perhaps be sufficient to support existence in an individual not previously reduced by starvation to the lowest ebb, but it is, without the slightest doubt, inadequate for bringing starved people back to working condition. The proof of this is the miserable state of the people who have remained in the camp since it was first opened. Every one knows that a horse in bad condition cannot be *restored* to working order without a much more liberal allowance than shall be required merely to *keep* him in good condition."

For people already much reduced by famine an easily-digested diet containing a fair proportion of albuminate, either in the form of meat, milk, or leguminous grain, and oil is necessary. The scale of poor-house diet introduced in May 1877 on the recommendation of Surgeons-General Gordon and Smith, was sufficient to restore the condition of people who had not been reduced too far and who had recovered from famine-diarrhoea.

In consequence apparently of the rapid improvement of people on this scale of diet, and the tendency of paupers to prefer it to an

Dr. McNally—continued.

insufficient scale of village-relief, an order (Madras G.O., No. 2,372, of 24th July 1877) was passed restricting it "to persons receiving special treatment under medical care," and directing for the other inmates of relief-camps (poor-houses) "a diet not exceeding 20 oz. of raw grain and 2 oz. of dhal." G.O., No. 2,473, of 8th August, added to this the necessary condiments.

This double scale of diet had only just been introduced when I was obliged to leave, but what I did observe of it led me to the belief that its introduction in the manner directed was not judicious. A second (lower) scale of poor-house diet would be proper *only* for such inmates as had regained fair condition but could not be drafted to relief-works. This class would comprise children too young to work, gosha women, cripples, and lunatics. *All others* should be retained on the superior scale as long as they are kept in a poor-house, that is, until they have been restored to working condition; then they should be sent to earn their living at relief-works or elsewhere.

During the height of famine there are frequent admissions to poor-houses of persons in an almost moribund state. These can only be rescued by medical treatment and special diet in hospital. This should be left to the discretion of the Medical Officer.

I have no certain experience of the effects of the ration for adults, which consists of 1 lb. of raw flour with condiments, beyond what may be gathered from inspections of the physical condition of individuals who had previously been subject to it. Regular reports of these were forwarded to the Sanitary Commissioner, and, as far as they went, they were decidedly unfavorable. Single inspections of this kind, however, cannot be regarded as conclusive, but may be taken to corroborate the more direct evidence of officers who, being stationary, had opportunities of watching the effect of the different rations upon the same individuals.

The query does not specify any particular kind of flour, but it should not be ignored that wheat and most other food-grains have a much higher nutritive value than rice.

In relation to this question it may be noticed that the relief wage was calculated on the price of rice, whereas in most places ragi and cholum, which are the ordinary food of the people, were considerably cheaper than rice. The period of greatest distress was at the time when the stocks of cholum and ragi had been eaten up and imported rice was the only grain obtainable.

Some years ago I was led to make inquiries regarding the average diet of the Madras sepoy, who is not usually an over-fed individual. The following statement exhibits the result obtained. Milk, eggs, and other articles often consumed by sepoys, as well as condiments, have been omitted. The quantities are given in ounces Avoirdupois per diem:—

Articles of Food.	Total Amount (including combined water).	Albuminates.	Fats.	Carbo. Hydrates.	Salts.
Rice ... ..	22·62	1·131	·1809	18·775	·1131
Dholl ... ..	3·525	·7754	·0687	2·185	·1057
Ghee or Oil ...	1·437	...	1·437	...	...
Mutton ... ..	7·434	·8363	·4681	...	·0892
Wheaten flour ...	6·	·66	·12	4·21	·102
Vegetables ...	7·5	·015	·0375	·235	·0525
Total ... ..	48·516	3·4177	2·3122	25·405	·4625



Dr. McNally—continued.

This by no means too liberal diet for a laborer will compare *very* favorably with the best of relief-camp diets.

The proper quantity of condiments must depend entirely on the nature of those condiments.

Dr. Lancaster.

Twenty oz. of raw flour with condiments is, in my judgment, a good diet for ordinary inmates. I have seen inmates improve markedly on 24 oz. of raw flour with condiments. Rice congee and buttermilk may be given to those much reduced by innutrition. I have no definite experience of the 1 lb. ration. I do not think it sufficient.

Mr. Travers.

Two oz. dholi and 24 oz. of raw grain with sufficient condiments, say—

One Pie Chillies,		One Pie Tamarind,
Two Pies Salt,		One „ Curry-stuff,

to season it, is enough for one adult per diem who is an ordinary inmate of a poor-house; for those who receive special treatment, onions, garlic, ghee, vegetable, and occasionally mutton, must be added to the above, with also a larger amount of the ordinary condiments than is given to the ordinary inmates.

I have had no experience of the effects of the ration of 1 lb. of raw flour with condiments.

Mr. Weekes.

A diet of 20 oz. should be given to ordinary inmates, and perhaps 24 to those much reduced by innutrition, but I doubt if giving more food when the system is incapable of assimilation is a step in the right direction. People who are half-starved often naturally long for an immense amount of food. Their wishes, if granted, can often not be realized. They *cannot eat* what they think they can. I am inclined to believe they should be kept on slops for some time. In 1866 we found that to give a person who had been starving a long time solid food was to kill him. It produced a sort of cholera and killed him at once. We had to give such persons for some time only congee-water and gradually prepare them for ordinary feeding. I think that not less than 20 oz. should be given when the pauper has nothing and can have nothing, but what is given him is by the hypothesis reduced to inability to work. As to condiments I am inclined to think that it is a matter which varies and must vary with the habits of the people. I do not believe in theory. Nothing is really yet known for certain in these matters even by the medical profession. The very latest discovery is, I believe, that nitrogenous food is not necessary at all. This upsets the whole of the theory. Again I recollect going over the Bethnal Green Museum last time I was at home. There was a very good collection of food-grains, &c., and an analysis of all of them, and a comparison made of the quantity of each that would have to be eaten to produce the constituents of the body required to repair natural waste according to received theories. I noticed with astonishment that to repair the usual waste of the body it would be necessary for a man to eat daily 20 lb. of potatoes and something like the same quantity of rice; now this I felt at the time condemned the whole theory. It is well known that a man can live on potatoes and on rice, and that it is not necessary to eat such an enormous amount of either of them for that purpose. Again it is now known that the saliva and, I believe, the pancreatic juice or the gastric juice has the property of turning

**Mr. Weekes**—continued.

starch into sugar. If so, rice and potatoes must not be reckoned as starch, but as sugar, which is the thing of all others that is both most easily assimilated and passed into the blood at once and most nutritious. In the same way it has been found lately that plants refused to take up directly what are found to be the constituents of plants, and that it is a mistake to burn manure and offer the potash, soda, &c., of the ash to the plants. When nature by a slight change of the component elements can effect the most marvellous changes in plants and in the body, one need not wonder that the mere analysis of food is not a complete indication or revelation of its properties as applied food.

**Mr. Oldham.**

I have never seen the 1 lb. of raw flour with condiments ration tried. On the present relief-camp ration of 20 oz. of dry grain with 2 oz. of dhal for an adult I find that blind people who were admitted to the camp some months ago in fair condition, keep good condition, but that others who were admitted in very low condition do not improve on the same ration.

**Mr. Cook.**

The ration given to inmates of a poor-house under the present rules is, I think, sufficient to keep them in health, and, if they are not too far gone, they will even improve on it.

Those who are very much reduced are allowed the scale for hospitals and is advisable. I have found that the increase of 4 oz. makes a great difference in their physique. I have never tried the 1 lb. ration with condiments on poor-house inmates, but I have tried it on people at works and found that they rapidly deteriorated. It was not enough to support life, as might have been seen by the people unaccustomed to it picking up roots, leaves, berries, &c., to help them, which only brought on cholera and disease, and those who did not seek this rubbish getting gradually weaker and weaker.

**Mr. H. Shaw.**

The ordinary inmates of a camp or poor-house receive—

In the Madras Presidency—

An adult 20 oz. of rice, 1 oz. of dhal, and 2 pints of pepper-water.

In the hospital 4 oz. extra of rice is given.

Children under twelve years of age receive half of the above allowance.

In the North-Western Provinces, where flour is the staple food of the people, among working paupers—

Men receive 10 chittacks of flour.

2 do. of dhal.

3 Pies weight of salt.

For women 2 chittacks less of flour is given.

To children between ten and fifteen years of age half the allowance of a man, and to all other children half of that of a woman, excepting to weaned infants, who receive 2 chittacks.

Nursing mothers are fed the same as men.

Among non-working paupers, men only are fed as women and no other difference is made.

Rice when cooked increases in measurement cent. per cent., and in weight about 75 per cent.

Flour in weight increases 50 per cent.

The above rations, whether of rice or flour, is ample and the people keep in good condition on it.

Mr. T. H. Homan.

The scale of diet per diem laid down by the Madras Government, viz., 20 oz. of raw grain (weighing when cooked, if rice, from 96 to 100 Rupees, and if ragi, from 75 to 80 Rupees), 2 oz. of dhol together with condiments for adults, and half the same per children is, I consider, generally sufficient to keep ordinary inmates of a poor-house in fair health, though I have seen few adults get fat on it. Some large-framed men require about 4 oz. more per diem, but, as a rule, the above mentioned diet is quite enough for support of life. Persons much reduced from innutrition, but suffering from no disease, should get per diem for some time after admission about 1 lb. of rice-flour, 4 oz. of green-gram, and 4 oz. of meat or vegetables on alternate days together with condiments, and it would be well if these persons were fed three times a day. I consider it quite impossible for an adult to thrive on 1 lb. of raw flour with condiments, though such a diet no doubt would keep a man alive for a considerable time, still it would never put flesh on his bones. I have had much opportunity of observing the condition of adult persons on village relief subsisting on a money-dole sufficient to buy only one 1 lb. of raw rice per diem, and can truly say I never saw a single person thrive on it; and I don't think the addition of a few condiments would have had, in any appreciable degree, bettered their condition. Children, however, in some rare instances, I have seen thrive who were only getting a dole sufficient to buy half a pound, but probably these had other means of subsistence.

Lieut.-Col, Bartleman,

I consider the scale of rations now in use for poor-house and hospital inmates, published in G.O., Nos. 2372 and 2473, dated respectively 24th July and 8th August 1877, as very liberal and quite sufficient to support life and keep the recipients in good condition, though perhaps a larger discretion might be given to Medical Officers in the use of medical comforts, as brandy, port wine, &c., in extreme cases,

Major Baynes,

All inmates of a poor-house on arrival are more or less emaciated; for those who are sent to the "ordinary" poor-house the following daily ration will suffice to arrest further deterioration—

Adults—20 oz. raw grain, 2 oz. dhol, 4 pies worth chilly, tamarind, salt, and vegetables.

Children under twelve years and as young as one year—4 to 12 oz. raw grain,  $\frac{1}{2}$  to 1 oz. dhol, and 3 pies worth condiments; but to recover lost ground and make flesh adults require 24 oz., and children 8 to 16 oz. of raw grain; nursing mothers require even a larger ration of grain, which ration was authorized.

N. B.—Two pies worth of tobacco and betel should be served out to adults on Sundays; it should be withheld from an inmate who has been guilty of a breach of discipline during the previous week. One pie's worth sugar may be given twice a week to children.

The larger ration should not be given immediately on arrival, for then incomers are often unable to assimilate the smaller ration in consequence of their digestion being weakened by previous privations; but this must be left to the judgment of the medical officer.



Major Baynes—continued.

Girls and lads whose puberty has been checked require as large ration as nursing women.

Those who being very emaciated are received into the hospital portion of the poor-house usually require to be fed on conjees or broth at frequent intervals, but with small quantities; sago was found to be the best diet, but it did not approve itself to the patients; any diet which the medical officer orders is allowed to the inmates in the hospital portion of the poor-house.

We do not use flour in Southern India; but on a ration of 1 lb. of raw rice, adults in good condition deteriorate sooner or later, and if its issue had been maintained in the poor-house, the mortality would have been greater than it was; it did not seem to even temporarily allay craving for food in the case of adults recovering from the effects of previous privation.

*N.B.*—A ration is taken to represent the daily maximum of food and divided into two issues.

Of course it will sustain life for a short time, that is to say, a middle-aged healthy adult who gets it will live longer than one who gets nothing; but I have never seen a healthy one in prime of life maintain his condition on it, nor have I ever seen an emaciated one recover on it; in my experience the effect of 1 lb. of rice in such cases is simply to postpone death by starvation.

Rev. Chester.

(a.) From the experience obtained in the Dindigul Relief-camp, I would be inclined to adopt the scale allowed by Government in its G.O., 24th July 1878, No. 2372, viz., twenty ounces of raw grain, and two ounces of dhol with condiments. For those much reduced by innutrition I would give no more than this, but change the form of cooking, making it into thick conjee and giving it more frequently, say four times a day instead of twice as in the case of the general inmates. If I found that milk, boiled with the conjee, in the place of condiments, agreed better and was as satisfactory to the person, I would have this used for a time. My idea is that in famine subjects, as in the case of little children, and those very much reduced by a long stage of sickness, the same quantity of food, or even less, given at shorter intervals, is decidedly better for them. It should always be given warm.

(b.)—I have had no experience of the use of flour with natives.

(c.), (d.)—The same.

Surgeon Sturmer.

The ration of 24·20 oz. of dry grain with  $1\frac{1}{2}$  oz. of dhol answered very well. The people soon improved on it. Conjee-water should be given and not thrown away as it was in many places. Meat if procurable should be given once or twice a week, 3 oz. at a time, and 4 oz. of vegetables daily per head (adult). Milk, as a special diet, is needed for those who are very emaciated, but more recoveries take place by careful feeding—a little food only at a time being given—than from any one special diet. I can only judge of the 1 lb. ration from what I saw of coolies on relief works. These received about enough pay to buy 1 lb. of grain and a few condiments, and they

Surgeon Sturmer—continued.

were in worse condition than the people in poor-house, notably at Atmakur, 23rd to 25th May 1877. From weighments made at Nellore, from 22nd April to 27th May 1877, the majority of coolies weighed were found to have lost weight; thus—

					Gained Total lbs.	Lost Total lbs.
Of 16 Men ...	{	7	...	...	17½	0
		9	...	...	0	29
Of 19 Women ...	{	7	...	...	13	0
		12	...	...	0	42½
Of 9 Boys ...	{	2	...	...	1½	0
		7	...	...	0	13½
Of 7 Girls ...	{	2	...	...	1½	0
		5	...	...	0	7½
—	—	—	—	—	—	—
51	{	18 gained	}	...	32½	92½
—		33 lost		—	—	—

six others remained stationary.

QUESTION 27.—Give as fully as possible your views as to the organisation of a poor-house. State how the food should be purchased and stored, what stock-register of it should be kept, and by whom, how given out to be ground, what the grinding task should be, how it should be received back and tested when ground, how given out to the cooking department; how information is to be given to the storekeeper or the head of the cooking department as to the number of rations required for adults and children, for ordinary, special, or sick paupers; in what way and in what vessels the food should be cooked, with how much water and fuel, what the weight of the cooked ration should be, whose duty it should be to test it, how it should be served out to the people, what discipline should be enforced among them while it is being served out and eaten? What precautions should be taken to see that it is eaten when received and not sold or exchanged, and that the children's portions are not taken from them by their parents or other adults? Under what circumstances should warm clothing be given, of what description, and at what probable cost per head? State what the rules of the poor-house should be as to the hours of rising, ablution, calling the roll-call, distributing food, going to and returning from work, and going to sleep? What arrangements should be made for personal ablution and washing clothes? What supervision is necessary to separate and take in time to hospital those who begin to sicken, or to distribute medicine to such as require it but are not sick enough for hospital? State what work the paupers can be set to, what is most suitable for what cases, and how labor is to be enforced. What establishment is required (per hundred paupers) for cooking, grinding, sweeping the enclosures, cleaning the latrines, maintaining discipline, fetching water or wood or grass for thatching, removing the sick to hospital, or carrying out and burying the dead? To what extent may such duties be performed by the stronger of the paupers, and in case suitable persons cannot conveniently be obtained from among them, how should the necessary establishment be paid? What amount of general supervision is necessary? What registers should be kept up as to cash outgoings, stores in stock and issued, daily number fed, and daily expenditure of food, sickness, and death?

**Mr. Price.**

The mode which I consider the best for the organization of a poor-house is stated in the "Instructions." (*Vide* Appendix).

The forms of account will be found in Appendix C. The necessary food should be purchased in the open market by the

Mr. Price—continued.

Revenue Officers. We always kept seven days' stock in store at the poor-house where, as will be seen, a regular store-house is provided for in case of emergencies. The serving out of stores lay with the storekeeper; we used the strongest of the inmates to do the work of grinding. I did away with coolies who were at first employed for this purpose. As for grinding no task was set. We had plenty of hands and they, between them, performed what was required. I would not task at all in poor-houses. The storekeeper knew how many measures of grain he gave out and how many of flour he should receive. It was simply a matter of measuring. The Superintendent gave the storekeeper the list of ordinary and special paupers for the day, and the medical officer for the hospital, and the storekeeper issued accordingly to the cooks. We used both large copper and earthen pots in which to cook food. Copper (*dekshas*) built into a standing furnace are the best. Pots are eternally being broken; the allowance of wood can, if economy is used, be 1 lb. per head; but taking sick, &c., I think that 2 lb. might be given. I never inquired into the subject of the quantity of water required for cooking rations. This was a detail which did not—as we always had as much water as we required—call for attention. The weight of the ration when cooked is given at page 11 of the "Instructions," and the result was ascertained by actual experiment. The food was measured out in tested measures, regarding the filling of which distinct orders were given. The Superintendent had to test the ration; it was served out under his supervision, and that of the storekeeper, by the cooks and Kattubadies (watchmen). Our arrangement was to have a feeding ground at which the people sat in rows marked out, each row being 10 feet from the other. No noise was allowed and no moving from the place occupied. Friends and relatives were allowed to sit together. Water, &c., were served out by cooks, or if paupers preferred it, they could, before they sat down, fill their own drinking vessels from large pots placed at intervals between the rows. No one was allowed, without special permission, to take food off the ground. In wet weather the food had to be served out in the huts. The children were, as a rule, fed separately from the others, *i.e.*, those who could take care of themselves were. The smaller ones were left with the mothers, and all that could be done to prevent the child's ration being eaten was supervision. Do what one could, paupers managed to secrete part of their food and exchanged it through the medium of the cooks, warders, &c., for tobacco, snuff, and betel. Constant watchfulness is by far the best remedy for irregularities in poor-houses. We gave, when the weather became cold and wet, warm clothing to the sick and *quasi*-warm clothing to the others. The clothing for the sick consisted of a *cumbli* (native blanket) costing from 12 Annas to a rupee each, and the covering for the others was two stout rice gunnies sewn together, value about 3 or 4 Annas; one for a child. I do not think anything else required. The natives of this part of India, excepting the "advanced" classes, never wear what we would call warm clothing. The hours of rising, ablution, feeding and lock-up are given in the "Instructions." The roll was called in the morning at 8 and 5-30 P.M. There were no hours fixed for commencing and concluding work; the paupers began after breakfast and ceased at about 4, leaving them two hours' rest in the heat of the day. It was exceedingly difficult in most camps to find occupation for the inmates.

In all camps we had washing places, enclosed by screens of mats, and in these were earthen tubs filled with water for ablution,



Mr. Price—continued.

The washing of clothes of the weakest paupers and of those in hospital was done by a dhoby and charged in the contingent bills. The stronger paupers were, from time to time, taken in batches to the nearest stream or tank and there washed their clothes for themselves. The whole of the inmates of every poor-house were ranked up every day and individually inspected by the Medical Officer in charge, and those requiring medicine, but not sick enough to go to hospital, were brought each day there to be treated. The work to which paupers should be set is mentioned at page 5 of the "Instructions." It is impossible to separate the classes of work suitable to each inmate; grinding, pounding, winnowing and spinning are the most suitable for women, cleaning camp for children, and the other kinds of work for men. In one camp we had some excellent cloths woven, for which there was a very great demand on account of their having been made entirely from country material prepared in the camp, and being consequently stronger than those made from twist. The establishment for camps of two classes are given at page 3 of the "Instructions." The Kattubadies were watchmen. We buried the dead in some places, and this was by a species of contract, as the burying party received a fixed payment; where we burned them the bodies were carried to the burning-ground by specially paid men. The number of this class required would depend entirely upon the mortality of a poor-house. One cook, one scavenger, one warder, one guard per hundred or fraction of a hundred was found to be sufficient. It was found to be far cheaper to buy wood, grass, and materials in the ordinary way than to keep special people to obtain them. Water was generally brought by the paupers themselves, excepting where, as in one or two camps was the case, it had to be carted from some distance. If water-carriers are used, one per hundred is enough. The sick where unable to walk to hospital were carried in a light dhooly by the Kattubadies, and, if Pariahs, by the scavengers. The mode in which these duties can be performed by the paupers themselves is mentioned in the "Instructions." In the Cuddapah Poor-house we finally took all the labor, excepting one paid cook, the scavengers and guards, from amongst the inmates. The supervision of the Superintendent, Gumastah, and Medical Officer in each of their several departments, they in their turn being overlooked by the Relief Officer in charge, is quite sufficient. The forms of accounts are given in Appendix C to the "Instructions." The registers of sickness and death were kept by the Medical Department, and the deaths were entered in the register and reported in the daily strength.

Establishment. The establishment required for each relief-camp will be as follows :—

## 1st Class.

	RS.
1 Superintendent	35
1 Gumastah and Store-keeper	20
4 Warders at 6 Rupees each	24
2 Hospital Warders at Rupees 6	12
3 Constables	22
4 Kattubadies at 4 Rupees each	16
2 Male at 3 Rupees and 3 female Cooks at 2 Rupees each	
with food	12
1 Hospital Cook at Rupees 2 with food	2
6 Toties at Rupees 6-8-0 each	39
Total Rs.	182



## 2nd Class.

	RS.
1 Superintendent ... ..	25
1 Gumastah and Store-keeper ... ..	15
3 Warders at Rupees 6 each ... ..	18
2 Constables ... ..	16
1 Hospital Warder at 6 Rupees ... ..	6
3 Kattubadies at Rupees 4 each ... ..	12
1 Male at 3 Rupees and 2 female Cooks at 2 Rupees with food ... ..	7
1 Hospital Cook at Rupees 2 with food ... ..	2
4 Toties at 6 Rupees each ... ..	24
Total Rs. ...	125

The cooks should be reduced as soon as the services of the paupers themselves can be utilized. Pauper women in sufficiently good bodily condition to allow of their doing some light work may be well employed in pounding and grinding the grain, winnowing it, cleaning the stuff or preparing it for the cooks: male or female paupers may also be usefully detailed as overseers of their respective sheds.

It will be found that the toties will have quite enough to do at first to attend to the sick and infirm, but after a little while the paupers who are recovering strength will be able to assist in this particular work, and the number of toties might then be somewhat reduced.

## Dietary.

The dietary and necessary instructions for the preparation of the food will be found in Appendix B.

Two meals of cooked food will be daily distributed, the first meal at 9 A.M. and the second at 5 P.M.

In the hospital ward the dietary, &c., will be left entirely to the Medical Officers, who will order what they deem requisite.

The Medical Officer may, by a written order in the Medical Officer's Book, direct that any particular inmate may receive special diet.

A "shaniki," or flat earthen dish, and a "muntha" should be given to each pauper. Some will bring their own.

At meal time the paupers should be made to sit in lines. The food should be distributed by the cooks assisted by Kattubadies and pauper overseers. Care should be taken that the authorised quantities are not short issued. To prevent this a proper measure made of tin should be procured by boiling one adult's ration and making the measure to contain the result.

Some provision will have to be made for the convenience of the weak and sickly inmates who are unable to walk to the latrines. Women and children will also foul about, especially in the early mornings, in spite of all precautions. The toties should clean all this and scrape the earth well up with it.

Urinal chatties should be placed in an enclosure outside of the sheds for the use of the inmates, and tubs outside to wash in when there is no tank or river near. These washing tubs should be placed within an enclosure of matted walls. Rubbish and refuse of all kinds should be placed in bins, and removed to a distance daily and buried or burned. Each shed should be cleaned out every morning, and the young boys and girls told off in parties to sweep the camp.

Date mats for sleeping purposes should be supplied to each inmate and washed once a week.

Sanitary arrangements  
and interior economy of  
the camp in general.

Mr. Price—continued.

The paupers should be let out of their sheds at about 5-30 or 6 A.M. They should at once be marched off to the latrines and then to the bath tubs. The sheds will then be swept and the mats taken out and aired. A little tar burnt in a chatty of coal-fire will remove all unpleasant smells in the sheds. With the exception of those in the hospital ward, the inmates are not to be allowed to remain idle; they must be employed in cooking, grinding, winnowing and pounding grain, chopping firewood, cleaning camp, spinning thread, mat, rope or basket-making. In the evening at 6 P.M. the paupers will be locked up for the night.

It will be in some cases necessary to issue common cloths (6 cubits) to many of the women, who are almost naked, and bale cloths or old gunnies to some of the aged men and weakly children.

A Register of Inmates will have to be retained in each camp, which will also show how each pauper is disposed of. Each pauper when admitted will be supplied with a tin ticket bearing a number corresponding with that assigned to him or her in the register, and this must be worn round the neck. These will be issued from head-quarters. A ticket once issued at a relief-camp is not to be re-issued, but must be renumbered and only served out when all the tickets at first received have been exhausted. Thus, supposing that there are 1,000 tickets, the issue of these must go on, and then those which belonged to paupers who have died or have been discharged should be used again, the first being numbered 1,001 and so on. A Store-book, Superintendent's Order Book, Visitors' Book, Medical Officer's Order Book, Indent and Daily Ration Book, and Permanent Advance Account will also be kept. Forms of these will be found in Appendix C.

Every Friday evening after lock-up, the Superintendent should send a memorandum to the Tahsildar of the taluk stating the number of paupers in the camp, males, females and children, and the cost of feeding them, which will only have to be an approximate value, as the grain and other stores will be provided from the taluk on indent in quantities, and issued daily according to the number of the inmates.

The average cost of each pauper can be calculated from the table of daily rations (Appendix B).

A permanent advance of 10 Rs. for first-class and 5 Rs. for second-class camps will be given to each Superintendent for the purpose of purchasing petty articles, such as vegetable, firewood, mutton, stationery, hospital rations, &c., and contingent bills will be sent in for these purchases and the amount thus replenished.

A plan of the camp will be found in Appendix D.

#### *Duties of the Paid Establishment.*

Each depôt will be under the immediate charge of a Superintendent. He will be held responsible for the general executive arrangements for the relief of resident paupers, and will see that in all matters the rules and orders of the Relief Officer to whom he is subordinate are absolutely adhered to by every one. No deviations therefrom will be allowed.

He will retain charge of the permanent advance, see that the accounts are properly kept, forward the weekly returns, see that adequate supplies of grain, &c., at least for three days' consumption

Mr. Price—continued.

are always in store, disburse payments to establishments, and in all ways do his utmost to economise expenditure.

He will enjoin on all concerned under him the necessity of kind treatment of the resident paupers. He will see that discipline, order and regularity are maintained in the camp, and that his subordinates go through their daily work systematically.

He will regulate the daily work of the inmates and see that there is no idling in the camp. He will count the inmates daily and send a daily report to the officer in charge, certifying that he has done so. (*Vide* this office Circular Memo. No. 2,128, dated 18th September 1877.)

The Superintendent will be required to live in or near the camp; a tent or hut will be provided for him.

It will be the special duty of the Gumastah to keep all the accounts, and have charge of all stores. He will see to commissariat arrangements, supervise cooks, issue rations and all other supplies according to the daily requirements. He will also see that in cooking or distributing food caste prejudices are in no way offended.

Warders.

The warders will be distributed in the following manner:—

Stores and cooking enclosure	...	...	...	1
Twenty-ounce ward	...	...	...	2
Twenty-four ounce ward	...	...	...	1
Medical ward	...	...	...	2

They will be held responsible for the cleanliness of their wards, &c., and the inmates, that the ground within their range is properly swept, that the latrines are clean, that the feeding grounds are kept in proper order and the "shanikis" and "munthas" neatly arranged in line, the "shanikis" reversed and the "munthas" placed on top of the "shanikis," and that the drinking and bathing water tubs are filled and the rubbish bins emptied. Two warders will always be on duty at night. They will take it in turns with the Police to walk round the camp and see that the Kattubadies are keeping watch, and that no pauper attempts to escape.

The constables will see that the paupers do not escape, that outsiders have no communication with the inmates within, that strangers are not admitted without an order from the officer in charge; they will guard the stores and help generally in keeping order and regularity.

Police.

Kattubadies.

They will fill the tubs with water, assist in the distribution of food, and take it in turns to watch at night.

Cooks and Toties.

Their duties need not be defined.

He will inspect all resident recipients of relief, report such as may be fit for work, and issue the necessary orders regarding all who are in ill-health or in need of special or professional treatment. He will enter all special diets ordered by him in the "Medical Officer's Order Book." The Superintendent will carry out all such orders without questioning them.

He will particularly see to the sanitary condition of the camp, the water-supply, the cleanliness of the cooking pots and food, the supply of disinfectants and their constant use, and generally to all details affecting the health and sustenance of the paupers.

He will have entire charge of the medical ward, cholera and small-pox sheds, and will be at liberty to order special diets for



Mr. Price—continued.

those inmates of the camp whom he considers to be in need of them.

He should report all deaths to the Sanitary Commissioner and Superintendent in order that entries may be made in the register.

Mr. Crole.

*Rules for the Management of Relief Camp.*

\* \* \* \* \*

3. The reports for the day must be prepared the first thing on the morning following and punctually despatched to Collector and Divisional Officer.

4. The Superintendent must see that all returns and accounts are punctually prepared, and must daily initial the books.

5. These last will be supplied by Divisional Officers with the pages sealed and numbered. Divisional Officers should examine and initial them at each inspection.

6. A Visitors' Book in half margin is to be kept, the left hand column being used for remarks, and the right for Superintendent's explanation, or entry of the fact that any order given has been carried out.

7. Orders for purchase or supply of grain will be issued from time to time as required; a general rule regarding this matter cannot, owing to varying circumstances, be issued.

8. No pauper will be admitted without personal inspection by the officer in charge of the camp.

9. The pauper should then be examined by the Medical Officer, in view to deciding whether the pauper is to be sent to the main camp, placed on the higher ration, or taken to the hospital.

10. When epidemic disease as at present exists, every pauper should be placed in quarantine in a separate part of the detached hospital, and kept under strict observation for ten days. Such paupers must on no account be allowed to mix with the patients.

11. On the admission of a pauper to the main camp, he will be allotted to a particular hut and his name entered in the Hut Register.

12. The huts in the camp should all be numbered, and a separate register maintained for each. This register should contain spaces for (1) date of admission, (2) pauper's name, (3) village, (4) age, and (5) date of discharge.

13. Hut Registrars should be appointed to keep the registers of a certain number of huts. These officers should go over the list daily and keep their registers corrected up to date. They should each give into the Superintendent's Office every evening a memorandum of the total number of paupers in the huts under their charge.

14. A straight line should be notched in the ground on each side of each hut, on which all the occupants should be made to sit for an hour or so before the morning and evening meals.

15. As thus mustered, they must be examined by the Superintendent or his assistant and by the Medical Officer, who will at once send off to hospital any one found to be requiring treatment.

16. Superintendents must either then or when the paupers are collected at meals in the feeding yard, count them once daily.

17. The camp should be divided into two parts, which in large camps should be separated by a fence. The huts in one part will be set apart for women and young children only, leaving those



Mr. Crole—continued.

in the other for the sole occupation of men and boys. Decency requires the enforcement of this rule.

18. In all cases separate huts should be allotted for the different castes.

19. In addition to this women with very young children should be, as much as possible, kept in huts set apart as nurseries.

20. The best behaved and most intelligent pauper in each hut should be appointed as maistry of that hut, and will be held responsible for its cleanliness, for the observance of the camp rules by the inmates, and the enforcement of discipline.

21. The first thing in the morning the hut must be swept, sprinkled with cowdung and water, and all mats, &c., neatly rolled up and put away. After that is done charcoal is to be lit in a broken chatty, some sulphur put on it, and placed on the side the wind blows from. This method of fumigation makes the hut smell quite fresh and clean and prevents disease.

22. The paupers during the above operation are to be kept sitting in rows as above described.

23. The Superintendent must then inspect each hut and enforce obedience to above rule.

24. After the above duties have been completed, it will be time for the morning meal. This must invariably be given at 8 A.M.

25. The feeding yards are provided with two gates on the camp side. At each of them baskets of food, &c., will be kept, and the occupants of one hut at a time will be called to each gate, and there have measured out to them, one by one, the ration allowed by Government.

26. The feeding yard will be divided into separate places for castes and sexes, and as each pauper is served he or she will sit down in one or more lines at the place allotted to the caste and sex to which the pauper belongs. These can be indicated by placards and divided by light bamboo railings.

27. Water should be kept in the centre of the yard and distributed to the paupers, but the latter should not be allowed to rise or move about.

28. Stamped and tested tins, containing the equivalent of the cooked ration of rice and cholum under both the ordinary and the higher scales for adults and children, will be forwarded from the Collector's office. More should be indented for when required, and on no excuse whatever must a ration ever be served to a pauper except in these tin measures.

29. No pauper is allowed to leave the feeding yard until every pauper has been fed.

30. The feeding yard must be kept as scrupulously clean as the huts, pauper labor only being used.

31. The evening meal will be given punctually at 5-30 P.M., exactly in the same way.

32. The morning meal will be given cold and the evening one hot.

33. Each forenoon the Superintendent, taking as the basis of his calculation the figures entered in the Daily Report of the previous day, *plus* any fresh morning admissions and *minus* discharges, will see measured out the grain required for the meal of that evening and next morning. He will also supply for the hospital the amount entered in a written indent to be sent by the Medical

Mr. Crole—continued.

Officer, but all food for hospital use, except extras, such as congees, beef-tea, and so on, must be cooked in the kitchen of the main camp.

34. One cook only should be detailed for cooking extras at the hospital.

35. During the day the camp food will be cooked and divided into two parts,—one to be distributed for the evening meal, and the other to be locked up in the “cooked food-house” under Police guard till next morning.

36. The paupers’ clothes and bodies should be washed in the washing yards at least twice a week, a shed or two at a time being marched off for that purpose.

37. Male and female latrines and washing yards are to be reserved strictly for the sexes for which they are intended, and provision may also be made for the allotment of certain parts to particular castes.

38. Two toties at least are always to be in attendance at each latrine in the hut, attached to which screened dry earth for at least a fortnight’s use must always be kept in stock.

39. Immediately excreta are dropped, a toty is at once to completely cover them with dry earth, while the duty of another will be to shovel them up, dry earth and all, into a basket and to carry them outside to a larger basket, which, when full, is at once to be carried off and thrown into a pit or trench at least 300 yards to leeward of the camp.

40. Cleanliness is everything in a relief-camp, but the most rigorous obedience to the above rules for latrines is absolutely necessary for the safety of the inmates.

41. A latrine superintendent will probably be required to work the toties.

42. Except the latrines, the conservancy and cleaning of the camp must be done by the paupers, and the pounding and preparation of the grain before cooking, as well as the drawing of water and such like duties, must all be done by the paupers themselves.

43. Only the cooks, the office establishment, the camp peons, and the toties should be paid servants.

- 1 Superintendent.
- 1 Assistant do., if camp strength above 1,500, Rupees 40.
- 1 Clerk and Store-keeper, Rupees 15.
- 1 Accountant, Rupees 12.
- 1 Camp Peon for every 300 paupers, on Rupees 6.
- 1 Hut Registrar for every 7 huts containing each 100 paupers, Rupees 6.
- 1 Cook for every 150 paupers.
- 1 Toty for do.

44. The scale of these establishments has already been laid down; it is repeated in the margin.

45. A Police guard will be provided for the purpose of preventing improper ingress or egress to the camp, guarding grain and Government property, preventing theft, and to preserve order. There must be a sentry day and night at the front and at the latrine gates, which are the only openings to be allowed in any camp.

46. During epidemics faggots of wood covered with tar may be burned in open places to clear the air. At such times, and always, hut maistries and toties should be held responsible for giving immediate notice of the very first appearance of any pauper being taken ill.

47. No fire must on any account whatever be allowed in any hut, except the charcoal one for fumigation in the morning.

Mr. Crole—continued.

48. Discharges from camp should be made after the morning meal.

49. Drafts to relief-works will, as arranged with Public Works Department, be made every Monday morning after food-time. On the previous Saturday the Superintendent will notify to the nearest Public Works Department Officer the probable number for whom work will be required on Monday.

50. Nominal Rolls must always be sent with drafts.

51. Corpses must always be burned, not buried.

52. Water is always to be kept ready in large chatties kept for that purpose in case of fire.

53. Tarred chatties are to be provided for hospital use as well as for urinals in all huts at night.

54. No grass is to be allowed to grow within the enclosures.

55. Small trenches are to be dug round each hut, communicating with the general system of drainage of the camp, which must always be kept in working order.

56. If Brahmins and Komaties should come into camp, they are to be provided with accommodation in sheds outside the enclosure, where they are to be mustered and counted twice daily like other paupers. Raw rations are to be issued to them, which they will cook themselves.

57. The patients in hospital will be fed in the yards attached to it, and the above rules will, as far as possible, be observed in the hospital, as well as the main camp.

58. The Medical Officer in charge is responsible for the interior economy of the hospital, but the Superintendent of the camp is responsible for the execution of all work or repairs, and for the delivery of food and supplies to it.

59. The above rules contain nothing which has not been found by the Acting Collector to work well in camps under very various conditions in the Nellore District, and it is trusted that they will be carefully carried out.

60. A copy of the above rules must be posted on a board and hung up in every camp office and surgery.

Mr. Grose.

My arrangements for the organisation of relief-camps are briefly set forth in Appendix K,\* and the accounts I consider desirable in Appendix L.\* They are, I, Daily report, sent daily to the Divisional Officer, containing extracts from books kept in the camp—

- (1) Number of inmates and quantity of rice consumed by them ;
- (2) Particulars as to deaths for one day ;
- (3) Cash chitta for the day ;
- (4) Coolies and artisans employed for hire on camp work ;
- (5) Cholera report ;

II, Hut Register, showing particulars regarding the paupers in each shed : until the camp gets too large this hut register should be abstracted into a camp register ; III, Cash-book ; IV, Rice account ; V, Form of Indent.

The Superintendent should inform the storekeeper what amount of rice, &c., will be required in the morning, basing his statement on the enumeration of the preceding evening. The rations should be cooked during the day. Half should be served out hot in the

Mr. Grose—continued.

evening, and half cold next morning. Children under seven should be fed oftener.

The weighing of the cooked rations is impracticable. Measures must be made to contain approximately the right amounts, and the food must be served out with those measures.

The paupers must be ranged in lines at the feeding times, and no one must be permitted to take food away from the feeding enclosure. Ordinary supervision will prevent parents taking food from their children, &c.

The provision of warm clothing is a very difficult matter. Somehow or other a decent cloth can always be sold, and the recipient comes again for a cloth in a day or two in as bad a state as before. More than that the other women in the camp throw serviceable rags away or sell them in the hope of getting a new cloth. We found that old rice-bags could be used to supply the requisite amount of warmth in the camps. Cloths were sometimes given to women and cumblies to men when they were in hospital, and sometimes when they were leaving the camp. This had to be left entirely to the discretion of the officer in charge (over the superintendent).

Usually camp paupers were allowed to go outside the camp to wash themselves and their clothes, but in one camp I had two washing enclosures—one for men and one for women. A well was sunk in the middle, a mud bank faced with brick and containing chatties burned up to the neck built round it in a square, and washing stones placed on the ground outside the bank. This arrangement succeeded.

To secure cleanliness, &c., on the part of paupers, it is desirable to give them (as a purely Police arrangement not as food) a little betel and tobacco, and to lay it down, as a rule, that the betel and tobacco for a whole shed will be stopped if the shed or its surroundings are left dirty, or if the inmates are disorderly or filthy. Betel is desirable and tobacco almost necessary on medicinal grounds, and the disciplinary effect of this arrangement is wonderfully good.

The Medical Officers must patrol the camp two or three times a day, and take all cases of severe sickness to the hospital.

It is one of the conditions of admission to a relief-camp that the pauper shall be not in a fit condition to work. The only thing they can do usefully is to sweep a little, but able-bodied toties must be employed in large numbers to keep a camp properly clean.

The establishment I found necessary is as follows:—A superintendent on about Rupees 40, and a gumastah on about Rupees 15 (with assistant superintendents and gumastahs where the camp is large), a maistry to look after repairs, &c., one peon for each 200 paupers, one or two for the cookroom, two or three for the hospital, two or four for the latrines, and one for the stores. One toty for each 200 paupers, one cook, one waterman, and one grain-pounder for each 100 paupers: one attendant for each twenty-five cases in hospital, with extra attendants for particularly bad cases. Besides this, each shed should have a gangman chosen from amongst the paupers and held responsible for their cleanliness and order. Such gangmen should be promised a cloth or some slight remuneration. Police should be attached to the camp beginning with a head constable and three constables for 1,000 paupers or less.



Mr. Grose—continued.

The supervision of a well-paid Camp Superintendent always on the spot, and of a Tahsildar or Deputy Tahsildar stationed near are necessary, and that of a European officer is very desirable.

Surgeon Gray.

The cheapest grain of the grains the paupers are accustomed to should be purchased by Government and stored up in a granary. It should be in charge of the grain depôt keeper, who should keep a register showing receipts, issues, and balances. This should be inspected from time to time by the Deputy Collector, Assistant Collector, or a Revenue official.

A person ought to grind 50 seers (of 84 tolas) per diem.

The food should be cooked in large copper vessels capable of containing 50 seers of grain. Copper vessels are essentially necessary for cooking when there are large numbers in camp and hospital. When there were nearly 1,500 paupers in the camp and hospital at Peapali, Kurnool District, the Superintendent encountered very great difficulties in the department. According to orders of the Collector he had to use earthen vessels. Under these circumstances food could not be prepared at the appointed hours. Food which should have been ready at between 8 and 9 A.M. was not ready until 12 noon and 1 P.M. The evening meal was proportionately late—6-30, 7, 7-30, 8 P.M. The cause of these difficulties was the earthen vessels, which could not be obtained large enough and strong enough. They were constantly breaking when on the fire-place. Moreover, food is boiled more quickly in metal vessels, because metal absorbs heat rapidly and parts with it slowly. When there are only 200 or 300 or even 500 in a camp, earthen vessels may be used. It is *not* economical to use earthen vessels in a very large camp.

Regarding the amount of water that rice and cholum require for boiling and the weight of 7 lb. (16 oz.) of each of these grains after boiling, I have ascertained the following by getting them boiled in my presence :—

*Rice*, 16 oz. require 56 oz. of water, and when boiled well no water remains in the vessel ; the boiled rice weighs 54 oz.

*Cholum*, 16 oz. require 30 oz. of water ; the boiled cholum made into a ball weighs 32 oz.

The superintendent should test the food. The food should be distributed to the people in tin measures made to contain a certain fixed amount of cooked food. The food should always be distributed *dry*, and not in water—as congee-water and rice—for in the Chingleput Relief-camps I had occasion to bring to the notice of the Sanitary Commissioner that when food is distributed in this manner each person does not receive the proper amount of rice. Some receive *more* and some *less* than others. I might here mention that the dhol allowed to paupers should be cooked separately and not in the pepper-water, for in the Peapali Relief-camp I have found that those first served get plain pepper-water, and those last served a large quantity of dhol, which must necessarily be the case, for the dhol will gravitate to the bottom.

While food is being served out and eaten great discipline is essential. The paupers should *sit* in lines in enclosures devoted to the different castes. They should not be allowed to *stand* up and yell for food. They should be made to eat their food on the spot, and not be allowed to take food into their sheds. Children who can walk should be arranged in lines away from the adults, and a warder should see that they eat their food and do not give

## Surgeon Gray—continued.

it away to their parents. This is the plan adopted in the Peapali Relief-camp hospital, and I find it answers its purpose.

During the close of the famine (as at the present time) when there are rains and cold winds, those who have no coverings should be supplied with gunny-bags and blankets. In the Peapali Relief-camp we got the gunny-bags for nothing from the Government granary. A blanket costs between 14 Annas and 1 Rupee each. We divide this blanket into two pieces. Half a blanket is found ample. About 8 Annas would be the cost *per head* for warm clothing.

In the hot weather paupers should rise at 5 A.M., in cold and rainy weather 6 or 6-30 A.M. They should bathe during the day. The roll-call should be between 7 and 8 A.M. Food should be distributed at 9 A.M. At 6 P.M. all the paupers should be ordered into their sheds.

Near the latrines there should be a large bathing enclosure, where the paupers should be made to bathe and wash their clothes.

The Medical Officer should hold a general inspection of all the paupers two or three times a week, and weed out those who are beginning to sicken. Those paupers in the camp who are not sick enough for hospital may be mustered in the camp every morning for a dose of medicine or tonic. Those paupers who are suffering from trifling ulcers, which if neglected will become bad ones, should be collected and marched off daily to the hospital, in order to have their ulcers dressed. Dressing once a day for these cases is quite sufficient.

Paupers can be set to the following tasks :—

1. Sweeping.
2. Weeding.
3. Cleaning grain.
4. Grinding corn.
5. Cook-helps.

*Women* for cleaning and grinding corn and as cook-helps.

*Men* for sweeping and weeding ; women also, and children.

Paupers who are considered fit to do the camp work above enumerated and who will not do them should be punished, not by depriving them of food, a portion of their daily allowance, but by tying their hands up to a post fixed in the middle of the camp, so that they may be seen by all, and that other paupers might be warned. A pauper does not like to be tied up for an hour or two. This is the only punishment that can be awarded to a pauper. I have found this punishment useful in deterring paupers from defæcating anywhere and everywhere in the camp. This punishment will also be useful in making lazy paupers work.

*Establishment per 150 Paupers.*

When there are about 1,000 paupers in camp—

One cook.

One sweeper (if paupers are not strong enough for this work).

One toty.

One warder (if 50 paupers are huddled in each shed, then one warder can be put in charge of three sheds).

One waterman.

The sweepers and toties can remove the sick to hospital. This is done in the Peapali Relief-camp.

The establishment for carrying out and burying the dead depends on the mortality in the camp. If ten people die daily, four to carry and four to dig and bury will be found sufficient.

Surgeon Gray—continued.

The above menials should be paid 6 Rupees *per mensem* without food in the camp, but as they generally manage to get it, it would be best to pay them 2 Rupees and give them food in the camp.

Mr. Oldham.

The system which, after a good deal of experience and with some leisure to elaborate it, is now pursued with regard to the four relief-camps at present under my charge is as follows :—

The camps are 10 or 11 miles distant from the taluk head-quarters (Adoni and Bellary). The only stores permitted to be purchased on the spot are fresh meat and milk, and such special condiments as are procurable cheaper on the spot than at head-quarters. There is a storehouse at head-quarters, which is however chiefly an account office, as the articles consumed are contracted for and conveyed direct to the camps, the rates for them being fixed on each market day once a-week.

Stores are supplied on indents which specify the date and amount of last supply and the balance when the indent is drawn.

A store-register is kept besides and an extract from it furnished to the Central Office weekly. Besides this a memorandum of the number of rations, morning and evening, issued in each class is forwarded daily with the daily strength return; and, this is both the basis of check of the number of inmates on inspection and also of the stores consumed.

There is no grinding task. Four able-bodied women on food-wages are allowed for every 100 pauper inmates, and the nature of their duties keeps them fully employed.

The Camp Superintendent, who keeps his own strength register, showing discharges and admissions, has the dry rations issued by weight under his own supervision to the cooking department. The Hospital Assistant does the same for his department which is distinct.

The food should be cooked in copper boilers. This is an important point. With these boilers less fuel is required than with pots. At the end of operations they always fetch a good price if sold by weight alone. Earthen pots are continually breaking and grain is lost and accidents caused by scalding in consequence.

The allowance of fuel varies. During the monsoon it cannot be brought lower than  $1\frac{1}{2}$  lb. of wood-fuel per inmate per diem. This is for the whole camp consumption. Fires have to be kept lighting in the hospital sheds for fumigation, and the paupers burn a good deal of fuel in them. The rate is high.

A ration is the quantity of food given to a child at one meal. This is the unit. An adult gets four such rations in the day. Five ounces of dry cholam will weigh when boiled and while cooling a little over 14 oz. The same amount of rice will weigh  $15\frac{1}{2}$  oz.

In the cook-sheds a certain number of persons (petty establishment on food-wages) are employed in making the cooked food into balls, each ration into one ball. A standard ball is weighed and set before each ball-maker, who follows this model by eye. This is found to be correct enough. In a small camp each ration is weighed. These rations are tested by the Superintendent and invariably by the inspecting officer (myself or my assistant) on inspection. They are carried in baskets and distributed to the paupers who sit in rows in their respective classes, each with an earthen plate before him. There is no difficulty in maintaining



Mr. Oldham—continued.

discipline by the camp peons and warders on food-wages. The classes, adults and children, should be quite separate.

10. The available supervision has to be relied on. Rations are nevertheless frequently secreted and tossed over the fence to outsiders, who toss in tobacco, &c., in exchange.

11. I have found the distribution of warm clothing a most difficult subject on which no general rule would be useful. The safest plan yet followed is to make over a number of blankets or clothes to the Hospital Assistant, who uses them and recovers them at his discretion. Even then many are stolen or sold or lost.

12. To give a blanket and a coarse sheet costs Rupees 2-4-0 a head.

13. I have had no work-camp during this famine. I have seen discipline in minutiae (rising, going to sleep, personal ablution) enforced in a sick-camp such as mine are, but do not advocate it. Clothes can be washed by a man or woman kept for the purpose. At the present stage of the famine (September 1878) this person has to be paid in cash. Hitherto food-wages sufficed. In my camps all inmates who have to be medically treated are removed to the hospital which form a separate section of the camp.

14. In my camps the children alone are strong enough to be employed and are made to bring sand for the shed-floors and material for repairing the fences.

15. The petty establishment is maintained on the following scale:—

For every 100 Hospital inmates	...	Four warders.
Do. 100 Camp inmates	...	Two do.
Do. 100 Hospital inmates	...	Two scavengers.
Do. 100 Camp inmates	...	One do.
Do. 100 Camp and Hospital inmates	...	One cook.
Do. 100 do.	do.	One water-drawer
Do. 100 do.	do.	Four women to grind corn.

Except the scavengers all are on food-wages.

The warders fetch grass and thatch and do other odds and ends of work.

16. The dead are removed and buried, and for each corpse four annas are paid.

17. I have tried utilizing the stronger paupers as warders and nurses, but failed, that is, they proved useless. Robust people are employed in these capacities.

18. For general supervision there is a Superintendent on Rupees 50 a-month, a Writer on Rupees 15, a Hospital Assistant, with generally a Dresser or paid hospital cooly, four peons on Rupees 7 each (chiefly employed in communicating with head-quarters), and, whenever it is obtainable, a guard of one Head Constable and four Police Constables. The strength of inmates is from 700 to 1,600.

19. The registers are the following:—

- (1.) A Cash or Bill Book.—The Superintendent receives a permanent advance. Copies of the debit side of this book are the bills by which he clears it and gets it renewed.
- (2.) A Store-book—Receipts and Issues.—This is totalled weekly and an extract copy sent to head-quarters.
- (3.) Store-book No. II.—Tools, instruments, baskets, materials.
- (4.) Strength Register.—The columns are: 1, Date; 2, Remaining; 3, Admitted; 4, Total; 5, Discharged; 6, Died; 7, Total; 8, Remaining. A daily extract is sent to head-quarters.



Mr. Oldham—continued.

- (5.) A Register of Diseases in almost the same form, the first column showing the diseases. An extract is submitted daily.
- (6.) Return of Rations.—This shows the number in camp, hospital, and the petty establishment who get a morning and evening meal. An extract is sent daily to headquarters and it is by this that inspecting officers check their muster when they visit, and that the store consumption is checked.
- (7.) A Nominal Roll or Ticket Register.—The inmates are all ticketed.
- (8.) A Register of Orphans.

Mr. Weekes.

The food for about a week should be procured by indent in cheque form on the Tahsildar or other Civil officer, and at once entered in the Store-book, the entry being attested by the initials of the Tahsildar. It should be deposited in the store-house. The register is a simple affair, but should be punctually kept by the store-keeper, and no excuse allowed. The exact amount required for the day should be calculated on the basis of the last evening's muster *plus* any admissions *minus* number discharged or dead, and given out in the morning by the store-keeper, who is responsible for entering the amount there and then as it leaves the store. The grinding task must vary with the strength of the paupers; three persons at one mill is the best arrangement. It should be ground either in the store itself or in a separate special shed under supervision, generally close to the office of the superintendent. It should be reweighed when ground and made over to the cooks, whose cook-shed should have one door only facing the superintendent's office, and overlooked also by the Police guard at the gateway, and the store-keeper should also see that no food is made away with. The inmates should be ranged in two bodies only morning and evening—adults and non-adults—and counted. It is worse than useless to count males and females separately, as it increases this difficulty and makes the officials think it a very laborious matter. Males and females are given the same quantity of food. Large iron boilers should be procured when the numbers exceed 500; otherwise ordinary earthen pots should be used. But where good clay and pots are easily procurable I would prefer the earthen pots, or at any rate prefer them to copper vessels. The water should be made to boil before the food is added and about half fill the pot. The superintendent should test the ration, which should be measured out with tin measures. It should be served out to the people as they sit in rows or lines marked out on the ground, or it might be distributed to the people one by one as they enter the feeding enclosure by different doors according to sex and age. On receiving the food they should proceed to their respective lines. The occupants of a hut at a time should be marched up to the door. No one should be allowed to rise till all have finished their meals. In a closed camp it is almost impossible to sell or exchange the food, and the paupers are only too eager to eat it. The only danger is in the hospital, where the patients often cannot eat the whole of the 24 oz. supplied. The children should be seated in rows by themselves except the very small children. In the rains clothing should be given to those requiring it and to the sick in hospital. Besides the sleeping mat, an empty rice-bag should be given, and if required about two yards of coarse cloth worth about 6 Annas. In hot weather the inmates should

Mr. Weekes—continued.

be made to rise at 6, mustered at 7 or 8, fed at 9 and 5, made to sweep up the huts and yards 6 to 7. They should be set to work after breakfast, induced to wash themselves and clothes in the middle of the day, and go to sleep at nightfall. For personal ablution and clothes-washing enclosures should be made and water-pots kept ready. In practice it is often found easiest to let the people out in gangs by huts to wash at some place close by the camp. But the more self-contained and complete in every requisites a camp is, the better. The Medical Officer should examine every morning every inmate as they are made, at 7 or 8 A. M., to sit in lines each side of their sleeping huts ready for muster, and all sweepers and warders should be strictly enjoined to give instant notice of any case of diarrhoea. The worst is that all are anxious to receive special diet except so far as they are restrained by dread of English medicine. The paupers can be set to spin, weave, and make ropes or baskets, carry water, break stones, weed grass, and keep the camp cleansed. There should be convalescent gangs, who should be set to break stones, which is the best occupation for persons who are weak, as it conserves their strength better than carrying earth, and is specially suited to old people and even people of sedentary habits generally, such as weavers. It would be a very good plan to give a small allowance of tobacco and betel or jaggery conditionally on the paupers doing the work allotted them. I know of no better plan. Per hundred—for cooking one cook is required, for latrines one sweeper, for discipline one warder, and about four constables for each camp. For grinding, sweeping enclosures, fetching water the inmates should be employed. Wood or grass should be contracted for or bought by the bundle. The sweepers should carry the sick to the hospital. A special establishment should be entertained for carrying and burning the dead, say five men per 1,000; where paid labor has to be employed, it should be paid 2 or 3 Rupees with food in the case of cooks and watermen. A superintendent well paid, and a store-keeper, gumastah, or naik, and a hut registrar should be entertained, and probably a latrine superintendent. All cash payments should, as far as possible, be made by the nearest Tahsildar or Deputy Collector, on whom also the camp superintendent should indent for all stores required. A stock register showing all receipts and the quantities daily issued should be most carefully and punctually kept by the store-keeper. A register of the number of inmates and the amount of each kind of food issued should be written out every day, and a copy of the same despatched daily. In large camps an accountant should be kept. The daily return of strength should show the number of admissions to the camp and to hospital and the number on ordinary and special diets and deaths; the total should form the first column in the register of daily expenditure of food. A special death register, giving all possible particulars, should be kept.

Major Baynes.

A poor-house must be divided into two branches; one is allotted to ordinary inmates, who are persons not requiring a special diet or medical treatment; the other to those who do require special diet or medical aid. The former portion will be styled the "ordinary" poor-house, and the latter the "hospital" poor-house. Both portions must be further subdivided by a slight fence; one division should be set apart for the accommodation of caste inmates; the other should be assigned to Pariahs.

Organisation of a poor-house; classification of inmates.

## Major Baynes—continued.

Each of these subdivisions must be further divided into two portions; one to be occupied by the huts, which may be styled the "sleeping quarters," the other to be used for the issue of meals and for exercise, which may be called the "feeding enclosure." In the "sleeping quarters" families, single men and women, boys and girls should be put into separate huts; these huts should not be occupied during the day except in rainy weather.

The feeding enclosure must be divided by fences into three portions, in which men, women, and children over two years of age will be respectively fed.

To render the arrangements perfect, long sheds without side walls should be erected in the feeding enclosure; otherwise heavy rains at meal times not only cause great inconvenience, but much sickness in the form of fever, resulting from severe chills; there were none in my poor-house, nor have I seen them in any other, but the want of them was a serious defect. One hundred people require an area of 140 feet in length by 14 in breadth in which to sit at meal time; the cost of shelter at meal time would be about 4 Annas per head. I would strongly advocate its provision.

The interior arrangement of each caste sub-division in the hospital differs in details from that of the ordinary poor-house; they must be subdivided into five wards—

1. The diarrhoea and dysentery ward.
2. The ulcer and dropsy.
3. The sore-eye.
4. The itch. This disease in famine times is specially virulent.
5. The general or convalescent.

Each ward must of course have its own feeding enclosure with distinct means of access, but separate accommodation for the sexes need only be provided in the sleeping wards.

The small-pox and cholera sheds must be placed at some distance from the main body of the hospital and also from each other.

A hut will also be required as a dead-house, into which bodies should be immediately removed to await interment or cremation.

I must here take the opportunity of remarking that the object of the poor-house hospitals during the last famine appears to me to have been misunderstood; they were made to take the place of the usual dispensaries supported by Local Funds. I consider this a mistake, and would not admit into the poor-house hospitals, as an ordinary occurrence, persons suffering from contagious and chronic diseases, unless they came from the ordinary poor-house or a relief-camp hospital or relief-work. The poor-house hospital should be *primarily* appropriated to recipients of relief; if the Local Fund dispensaries are closed from want of funds, it would be a better plan to make them State grants than to *overcrowd* the poor-houses.

All persons presenting themselves for admission on production of their ticket should be at once taken by the gate-keeper to the Medical Officer in charge, who after inspection tells them off either to the ordinary or hospital portion; in both cases he will send the tickets to the master for entry in the general register. He should receive back from the master the tickets of such persons as he detains in the hospital, with the general register



**Major Baynes**—continued.

number entered on it for entry into his own hospital register (see Appendix B). Persons brought there by the police or camp patrols would be passed in without tickets; should any persons arrive after issue of the evening meal, whom the Medical Officer considers fit for the ordinary camp, he will detain and feed them in his general or convalescent ward, and send them to the master on the following morning. Persons brought in without ticket must be supplied with one by the Medical Officer, which he will send to the master for disposal according to instructions given in the case of ticket-holders.

Assuming 1,200 as the maximum number of inmates, the Staff for supervision. following fixed establishment will be necessary :—

	RS.
1 House master on ... * ..	50
1 Medical officer of rank of Passed Hospital Assistant.	
1 English writer ... ..	15
2 Dispensers on ... ..	10 each.
2 Store-keepers on ... ..	20 "
2 Orderlies ... ..	6 "
2 Gate-keepers on ... ..	5 "
13 Warders on ... ..	6 "
1 Writer for Camp master ... ..	15
1 Head constable and 4 privates.	

He should be an active Eurasian not married, thoroughly acquainted with the vernacular of his taluk, and able to do any sum in arithmetic and vulgar fractions. He will be held responsible for the maintenance of discipline and sanitation in both branches of the poor-house; he will see that the forms and registers connected with the poor-house are properly kept up to date by his writer; his constant attention must be given to the prevention or detection of fraudulent practices or arbitrary misappropriation of food issued to inmates; he should not leave the poor-house precincts without special leave. Should it ever be absolutely necessary for him to do so, he will inform the Medical Officer, who will take temporary charge; he will be present at the receipt and issue of rations, at meal times, and also at the rouse and the lock-up; he will visit the latrines morning and evening after each cleaning, also the sleeping quarters after they have been swept out; he will see that the filter chatties are filled, and that the materials for filtration are renewed once a week; he should also inspect the hospital portion to see that the sanitation is good, but he will in no way interfere with any orders given by the Medical Officer regarding the diet of the inmates of the hospital.

He should have the power of suspending for misconduct any subordinate pending the decision of the Relief Officer; the Medical Officer is of course not regarded as a subordinate.

**Store-keeper.**

One should be appointed to the ordinary poor-house and one to the hospital.

The store-keepers must be able to read and write English and to keep accounts in that language, and they must also speak the vernacular of the taluk in which they are employed.

Their duty is to procure supplies on indent furnished to them by the Poor-house Master and Medical Officer and to keep an account of receipt and issue.

**Major Baynes—continued.**

Should not be of a lower grade than Passed Hospital Assistant; he will be in sole charge of the hospital portion as far as the treatment and diet of its inmates are concerned; he will indent for such supplies as he requires, and will be held responsible for their proper use; should he have cause to complain of any of the hospital servants, he will do so in writing to the Master.

They should be caste men, their duty being to administer medicines under the orders of the Medical Officer, to see that the congees are properly prepared, and that there is always some ready and warm for supply to sudden arrival; they will see that the supply of drinking water in the filters is sufficient, and that the filters are cleansed weekly, and they will bring to the notice of the Medical Officer any defect in the preparation of the food or deficiency in the rations. If procurable for the money, vaccinators should be engaged as dispensers.

One should be detailed for duty with the Master and one with the Medical Officer; they should be Mahomedans, and, if possible, middle-aged pensioned sepoys; they will be employed in taking and bringing letters to and from the post, carrying messages on duty; they will accompany their respective officers when going rounds; they will be liable to dismissal for failure to report any breach of orders or fraudulent practice which may come to their knowledge.

One to be always on duty to receive applicants for admission, or persons brought to the poor-house, and to direct them to the medical officer's quarters; it is well to have a signboard and flag by the roadside where the path to the poor-house leaves the road; at night a lantern should be suspended above the board.

Five to each sub-division of the ordinary poor-house and three to the convalescent ward of the hospital. Three must be always on duty in each sub-division of the ordinary poor-house, and one in the convalescent ward during the day and two at night; the warders on day-duty will come on duty at 6 A.M. and go off at evening lock-up; they will be constantly on the move through their sub-divisions to prevent the committal of nuisances within the sleeping or feeding enclosures; to prevent unlawful egress or ingress; to maintain order, stop fighting, report all cases of sudden sickness to the master or medical officer; they will superintend the sweeping up of their sub-divisions, will ascertain that all inmates turn out of the sleeping quarters in the morning; the warders coming on duty in the morning will escort the inmates to the lavatories, those on night-duty will be relieved by them on their return; during the night the warders will visit every hut once each hour so as to report at once any case of sickness.

The strength of the establishment given below will vary with the number of the inmates:—

One to every one hundred inmates, pay Rupees 8.

Two males to every one hundred inmates of the ordinary poor-house and two males and one female to the same number in the hospital portion.

For any fraction of 100 more than twenty-five and less than fifty, one additional scavenger; and for any fraction over fifty, two scavengers.

Major Baynes—continued.

Adults and children over two years should be divided into feeding gangs of 100 members; each gang must be of the same or equal caste; the adults should be further sub-divided into sexes; this is impracticable in the case of children, as very little ones must go with their bigger sisters or brothers; further members of gangs must all receive the same ration; inmates on twenty ounces must be separated from those on twenty-four. To each gang must be appointed a gangsmen other than an inmate, he must read and write the vernacular of the taluk; he will keep a nominal roll of his gang as per form Appendix B.\* He will be present at the issue of raw rations to his gang cooks; he will muster his gang at the first meal-drum in the space assigned to it; call the roll and give in to the master a report in Form; he will be also present during the issue and consumption of the cooked food, and will see that each member receives his proper ration; he will maintain order in the ranks during meals, and will prevent any food being taken away; gangs should be made to sit down in ranks of fifty facing inwards, with an interval between them of eight feet to afford a passage for the food distributors; in the hospital portion gangsmen are only required in the convalescent ward.

In other wards of the hospital than the convalescent it will be necessary that the female patients should be attended by female scavengers; their strength must be regulated, not only by the number of patients, but by the nature of the prevalent disease, and its determination must be left to the discretion of the medical officer subject to the approval of the European relief officer. At 5 A.M. the scavengers will remove the night chatties and clean out the latrines, and in the evening they will replace the chatties and again cleanse the latrines, and fill up the latrine water-pots. During the day they will remove the sweepings from the enclosure and will be employed in digging pits for reception of nightsoil.

There should always be four vettyans attached to the hospital portion to remove and dispose of corpses, either by interment or cremation, unless the deceased has friends in the poor-house or outside who are willing to perform the funeral rites of his caste. The usual fee for cremation is one rupee; for burial eight annas. They should be paid at the kacheri on voucher furnished by the master.

One male and three females to every gang in the ordinary poor-house and in the convalescent ward; they must be strong and willing, for their duties are hard; they have to clean, cook, and distribute the rations twice a day to 100 persons, and to cleanse their cooking and eating utensils; they must be caste people; if procurable, Vellalabs are the best, as all castes, except Brahmins, can eat food cooked by them, and so by employing them one of the causes which make the poor-house distasteful is removed. This of course entails payment of the cooks, but I am of opinion that the employment of inmates as cooks is objectionable; they are, as a class, *filthy* in their habits, not sufficiently intelligent and rarely strong enough, and if they be strong enough, then they are able to go to a relief-work; the cost of paid cooks is a mere bagatelle; it does not exceed  $2\frac{1}{2}$  Annas per mensem for each inmate. They should receive their food, and in addition a money-payment of  $1\frac{1}{2}$  Annas per diem to males and of 1 Anna to females; this would not be paid daily, but as a monthly

\* Omitted.



Major Baynes—continued.

wage, and would be liable to deduction by fines for bad conduct or by stoppages to make good a short delivery of rations.

Should be selected for carrying drinking-water from the caste ordinary inmates; their duty is to fill up morning and evening the filter pots in the sleeping quarters and feeding enclosures and to supply the cook-room; they will do this work for both branches of the poor-house. The Pariahs can be employed in filling the pots in their own enclosure, but they should not have any connection with the kitchen-pots; and the draw wells for use by Pariahs must be distinct from those used by the caste people; filters constructed out of three pots on a bamboo tripod should be placed at the end of each hut nearest the central partition; at the cook-rooms and also at the corner of each feeding enclosure one filter of the ordinary dimensions for every fifty persons will be required.

Should also be taken from the females and girls of the ordinary poor-house and convalescent ward of the hospital; every morning on return from latrines they will sweep up the whole area of the ordinary poor-house under the superintendence of a warder, and also the feeding enclosures after each meal; all rubbish collected should be deposited outside the enclosure in one spot, whence it will be removed by the scavengers. This duty will be performed in the contagious wards of the hospital by the scavengers.

It will, I think, be granted that the objects to be sought in the adoption of a system for the supply of grain to recipients of charity are the regular delivery of a sufficient quantity of wholesome grain, combined with the least outlay of money; if these results can be obtained by dealing with local grain-sellers, I would advise the daily purchase from them of the daily requirements, for thereby the necessity of providing storage and the opportunity for speculation are limited; but my experience shows that the adoption of this course is calculated to keep the price of grain needlessly high, because native traders will combine but not compete, and the cost of feeding the inmates of poor-houses was certainly enhanced by the monopoly of supply held by them. I only had one small importation of rice direct from Madras in the height of the famine. The saving on each bag was about  $1\frac{1}{2}$  Rupees, and local prices fell immediately but only temporarily. I am therefore of opinion that, if Government were able to supply their own poor-houses with grain, they would reduce their cost, but it must not be undertaken unless it can be carried through to the end.

On the assumption that the supplies are to be locally procured, I would recommend the following system:—On the evening of each day the master and the medical officer furnish their storekeepers with indents as per form Appendix B\* for the amount of supplies required for their respective portion on the following day; these indents should be framed upon the number of inmates shown in the state reports of the date of indent with a margin of 5 per cent. in excess to meet admissions during the next 24 hours; these indents should be filed and checked in the Tahsildar's office weekly by comparison with the daily state reports, which in their turn are checked by comparison with the gangsmen's nominal rolls; copies of these indents should be filed by the master and medical officer.

At 6 the next morning the storekeepers bring to the poor-house and hospital store-rooms the amount of supplies specified in the indents given to them the preceding evening: the articles

**Major Baynes—continued.**

are weighed or measured before the master and the medical officer, who attest the accuracy of their respective deliveries by affixing their signatures to the back of their indents which are given by the store-keepers to the contractor who, on production of his account with these indents as vouchers, receives the amount due to him every Saturday at the Tahsildar's or Deputy Tahsildar's Treasury; the prices of the articles supplied should be determined by the contract to be the same as those officially quoted in the Tahsildar's grain report on day of payment.

The master and medical officer then receive the rations actually required by them for the morning meal, and they sign the store-keeper's register in proof of receipt, and the same process is repeated at 2 P.M. when the evening rations are drawn. The surplus that remains is very small, and is taken into stock by the store-keepers for subsequent distribution during the day if required on minor indents, for these subsequent issues they will obtain every evening when they receive the indents for the next day the signatures of the master or medical officer as the case may be, and their accounts must be made up and balanced every evening; every Saturday any surplus that has accumulated during the week is utilised and removed by a corresponding deduction made from the indents given on that day by the master and medical officer for supplies required on the Sunday. For example, if the master required 100 lbs. of rice on Sunday and his store-keeper's register showed 20 lbs. in stock, he would give an indent for 80 lbs. only; in this way the accumulation of stores is limited to a week.

There are other minor supplies to be made, cooking pots, fire-wood, sulphur for fumigation, &c. The simplest method of supplying fire-wood is to allow a fixed daily sum for each 100 inmates. I found that 2 annas daily for wood and 1 anna for cooking and water-pots for each 100 was the average; it is only 10 pies per head for a month. Other contingent charges are very trifling, and can be safely left to the master or medical officer, who should be provided with a permanent advance of 10 Rupees, the account of which will be kept by the store-keeper.—See Form Appendix B.\*

Cleansing and husking grain. There is no occasion for a task as the grain for each gang is given out by the master and medical officer to the female cooks of each gang; this is done in the morning and afternoon; the grain required for the morning meal is given out at 7 A.M., that for the afternoon at 3 P.M. in presence of each gangman; the correct appropriation of the stores required for use in the hospital wards where patients cannot be fed at regular times and with fixed quantities must be left to the honesty and vigilance of the medical officer and his dispensers. The females husk or grind the grain as the case may be in the cleaning hut, which is simply a roofed in space without walls; no pots are allowed in this shed; one of the police guard should be present during the operation to prevent the cooks carrying grain away, or the ingress of other persons into the shed. As soon as the grain is reported ready for cooking, the master and medical officer (or, if engaged, one of his dispensers) see the grain and condiments measured into the pots of each gang or ward; the gangmen should be present at this operation. When cooked, each gangs-cook turn it out of their pots into large shallow baskets, in which it is allowed to cool slightly, and, if balled in boiling, is stirred about with a stick to separate the grains.

\* Omitted.

Major Baynes—continued.

Earthen vessels were always used; they are objectionable, because it is difficult to clean them, because a considerable portion of the rice sticks to their sides, and because they are so liable to fracture and are so awkward to move. I have frequently seen a heavy pot full of boiled rice smashed in the act of lifting it off the fire, and sometimes the bottom comes out from the mere weight of contents. I would advocate the use of degchis with handles; they should hold 38 measures of raw rice and seven gallons of water, two such pots and one containing six measures of dhol and 12 gallons of water would also be required for each gang of adults.

At a quarter of an hour before the meal time a drum is beaten. The gangsmen should then go to the spaces assigned to their respective gangs in the feeding enclosures and call their rolls; as soon as they are assembled the gangsmen will hand in to the camp-master their reports—See Form 8 N,\* the gangsmen will then go with some members of their gangs to fetch the eating utensils; these are bowls which will hold twelve ounces of rice when boiled and half pint mugs, both made of tin; as soon as these are distributed, the second drum is beaten, then the cooks of each gang bring out their rations, which they distribute; they are furnished with tin measures which hold respectively the rations of rice and condiment soup: the rice is carried in a large open basket by one or two of the gang and the male cook serves it out; the condiment soup is ladled out by the female; care must be taken to see that the dhol is not allowed to drop to the bottom, which it will do if not bruised into flour: the recipients prefer it separated from the condiment soup, as they can see what they get; but the most wholesome mode of giving it is, after it is boiled soft, to grind it into a paste and then put it into the condiment water to make a pea soup. As the rations are given out to the gangs by their own cooks, the responsibility is limited to them, and should any deficit exist it is at once made good by a minor indent on the store-keeper and the cost is recovered from the pay of the cooks; the gangsmen should supervise the issue of each ration, and it is their duty to report at once any deficiency. The only way of securing to the children their full ration is to feed them apart from adults, which was always done.

The use of tin-eating vessels is very desirable. It is impossible to cleanse earthen ones, and they are constantly broken. Inmates should not be allowed to keep their own eating utensils; they never wash them and the smell, besides being unpleasant, attracts swarms of flies; the putrid matter in them renders the fresh food unwholesome, and it is a common sight to see the end of a dirty body-rag doing service for a plate. The only difficulty about the use of tin vessels consists in the certainty of their being stolen, unless great precaution is taken. They should be supplied to gangs on the indent of the gangsmen countersigned by the master (see Appendix B);\* when any member of his gang leaves he should return them into store, getting a receipt for them, those that are in use will be in the charge of the gang servants; after the evening meal, they will be placed by them in a shed set apart for their reception and for that of the gangs cooking pots; this shed will be locked by the store-keeper and be under police guard at night; for the eating vessels of each gang, strong bamboo baskets should be provided into which they should be placed; if any vessel

\* Omitted.



Major Baynes—continued.

is missing at meal time the gangsmen will report to the master; after each meal he will personally see that the gang-cooks get back the proper number.

Cumblies or blankets should be given to hospital patients at the discretion of the medical officer; as a rule, very few of the inmates are accustomed to any other clothing than their cloths; gunny or rice-bags make very good bedding, but in the ordinary poor-house the dry floor of the hut is sufficiently comfortable, and is what the majority have laid on all their lives; but inmates on arrival generally come half-naked; their rags should be taken from them and burnt and a cloth given. A very serviceable woman's cloth can be obtained for 14 annas to 1 rupee, and a man's cloth for 1 rupee; each cloth must be marked with the "broad arrow" or they will be stolen. When an inmate is discharged from camp, this cloth should be taken from him, washed and kept for issue to a new arrival, and an unmarked one should be given to the out-goer. This account should be kept by the master. See Form Appendix B.\*

The rouse should be sounded at 5 A.M.; all inmates in the ordinary camp and in the convalescent ward will then be turned out to the latrines by the warders on duty; when they vacate these, they will be escorted by the warders coming on duty and a police constable to the place set apart for ablution; at 8 A.M. they should return to the feeding enclosure; at 8-45 the first drum is beat, they then fall in by gangs as already described; after breakfast the labor gangs fall in under a warder and constable and go to work; the sweepers sweep up the camp enclosure; the water-carriers fill up the filters and supply the cook-room; those gangs whose turn it is to wash clothing go under a warder to the place set apart for this purpose; all inmates should return at 4 P.M.; at 4-30 P.M. first drum for evening meal is beaten, after this meal the enclosure is swept up; at 6 P.M. the inmates fall in by gangs for roll-call, and they are then turned into the sleeping quarters.

*N.B.*—Cloths need only be washed once a week; this should be done by gangs.

As before explained the warders on duty should find out and report all cases of sickness to the master; a couple of blanket doolies should be ready at his quarters; in ordinary cases of sickness some of the inmates should be made to carry the sick person if unable to walk; but in cases of cholera they will not approach the patient, and it will be necessary to send for the hospital dooly-bearers or vettayan.

This will, of course, be of a very mild description; as already stated, they can be employed on supply of water, sweeping enclosures, repair of fences and huts; the only outside labor is cleaning out drinking wells or breaking metal; but this latter is a costly amusement if the stones have to be brought from any distance, because I would not allow the gangs to go far from the poor-house, otherwise they will certainly desert, because the guard that can be supplied is not strong enough to prevent them, and if they are seen working under strong guards like prisoners the effect on outsiders is very bad and not calculated to encourage an hesitating applicant.

Major Baynes—continued.

## General Register of Admissions.

Registers and Returns to be kept in a poor-house and submitted as directed in Appendix B.

Register of admissions into hospital.  
Account of receipt and issue of stores on indents to be kept for ordinary and hospital portions.

Nominal rolls of inmates.

Contingent accounts of store-keepers.

Daily state.

Eating utensils.

Cloth account.

*N.B.*—There are several minor forms, to describe which here is needless ; for details see Appendix B.\*

The main difference is this, that in a relief-camp hospital there should not be any cases of emaciation or of chronic sickness. The only diseases in it should be those which arise on the work and require prompt and short treatment ; further, the medical officer in a relief-camp would be responsible for its general sanitation.

Difference between a poor-house and relief-camp hospital.

Mr. Longley.

The grain and other stores should be either supplied by a contractor or procured from the nearest Tahsildar on indent in quantities. As a rule, money should not be entrusted to camp-masters for the purchase of stores, excepting a small amount as a permanent advance for the purpose of purchasing petty and contingent articles. The stores should be kept in a store-shed in charge of a gumastah and one or two warders according to the size of the camp.

The food should be cooked in large copper vessels well tinned inside in fire-places specially constructed for the purpose which are very simple in construction, and consume little fuel and cook speedily. There was one in use in the Cuddapah camp which cooked in two copper vessels sufficient raggy food for 200 persons in less than an hour with a consumption of 1 lb. of fuel per head.

The quantity of water required for raggy and cholum pudding depends on the size of the cooking vessel ; the usual mode is to fill the vessel three-quarters full of water which is allowed to boil, and then a third of the boiled water is taken out and kept aside, and the ground grain is put in by degrees and well stirred all the time, more water being added as required, until the whole mass is reduced to the consistency of a thick pudding. The quantity of fuel used in one of the above fire-places is 1 lb. a-head ; an ordinary native oven takes double the quantity. The weight of the cooked ration, whether of raggy, cholum, or cumboo, should be three times the weight of the raw material. It should be the duty of the camp-master and medical officer in charge to test daily some of the cooked rations taken indiscriminately. The food should be served out to the people by the cooks on the feeding-ground, where they should be made to sit in lines ; males, females, and children separately. Each inmate should be made to use his or her own eating-vessel which should not be taken away from the feeding-ground, off feeding hours. The whole feeding arrangements should be supervised by the ordinary staff, and no inmate should be allowed to rise or leave his or her place until the whole have finished eating.

The above arrangements carefully followed will ensure the food being eaten and not sold or exchanged ; and if the children are placed in a line by themselves, the parents will not have the opportunity of taking their portion.

\* Omitted.

Mr. Longley—continued.

As regards warm clothing empty gunny-bags, stripped, or bale cloth are the best and cheapest, and do not cost more than four annas a-head; and they should only be given either when the medical officer orders it, or when the nights are very cold and chilly.

The paupers should be let out of their huts at about 5-30 or 6 A.M. They should be at once marched off to the latrines and then to the bath-tubs, or river, after which they will attend roll-call. The sheds should then be swept, and the mats taken out and aired.

The young boys and girls should then be told off in parties to sweep the camp and throw the rubbish in bins. Between 8 and 9 the first meal of the day should be distributed, and the second meal at 5 P.M. In the evening, at 6 o'clock, the inmates should retire to the huts for the night.

Where there is no tank or river near for personal ablution, a washing or bathing enclosure should be provided with tubs of water to wash in. All able-bodied persons should be made to wash their own clothes; and the clothes of the hospital inmates and others, too weak to undertake the work, should be washed either by an able-bodied inmate or paid dhobi.

The warders in charge of the division should separate and remove to the hospital ward those who begin to sicken; and those who require medicine, but who are not sick enough for hospital, should be kept in an observation shed.

Cooking, grinding, winnowing, and powdering grain, cleaning and sweeping camp, and spinning thread are works most suitable for women. Stone-breaking, chopping fire-wood, picking up and removing rubbish, mat-rope and basket-making and weaving coarse cloth for men; children, as a rule, make themselves generally useful. This light work should be exacted from those able to perform it; and you can only enforce it by desiring labor to be performed, and say that a condition of camp is that, those that are able to do a little light work, must do it for their health sake. Those that work might get a slight increase of food-condiments.

The establishment required for each relief-camp to contain 500 paupers should be as follows:—

	RS.
One Superintendent ... ..	35
One Gumastah and Store-keeper ... ..	20
Four Warders, at Rupees 6 each ... ..	24
Two Hospital Warders, at Rupees 6 each ... ..	12
Three Police Constables ... ..	22
Four Taliaries, at Rupees 4 each ... ..	16
Two males, at Rupees 3, and 3 female cooks, at Rupees 2 each, with food ... ..	12
One Hospital Cook, at Rupees 2, with food ... ..	2
Six Toties, at Rupees 6-8-0 each ... ..	39
Total ... ..	182

For burning or burying the dead two men on daily cooly, at  $2\frac{1}{2}$  annas a-day each, will be able to bury or burn fifty corpses in a week.

With the exception of cleaning latrines, maintaining discipline, fetching water and burying the dead, for which, as a rule, a paid establishment is required, there should be no difficulty in procuring able-bodied pauper inmates to perform all other ordinary duties of a camp. Pay of establishment is shown above.



**Mr. Longley**—continued.

The divisional and relief officers of the district should make it a point of inspecting the camps as often as possible.

The only cash register that need be kept is the permanent advance account, as all large payments should be made from the Taluq Treasury. Form of stock and daily ration accounts are given in Answer 27 (*d*). A hospital register should be kept up, in which the recovery or deaths of the patients should be entered. A weekly death return should also be sent to the chief medical officer of the district.

**Mr. Horsfall.**

The kitchens must be kept scrupulously free from intrusion, no one being allowed entry but the camp officials and inspecting officers, and the entrances must be under guard to prevent removal of food or stealing after it is cooked. Distribution should take place as follows:—If the camp is, as it ought to be, a large enclosure, there will be plenty of open ground on which long shelter pendals can be erected. These may be in various shapes according to the shape of the ground, but we found the star-form adopted in Trichinopoly very suitable, the Superintendent occupying the entire space and being thus able to supervise the lines of paupers sitting in the shelter pendals for their daily meals. The paupers occupying each sleeping shed occupied one shelter pendal, and they were easily able to be mustered for their daily meals. Muster should take place at least half an hour or more, according to the numbers and the staff employed, before the meal is served out. For the purposes of muster, the paupers should be summoned by sound of tom-tom and made to sit each one as his name is called in the pendal allotted for his shed. In order that there may be no confusion, paupers on being admitted at the gates should not be allowed to wander about, but should be kept near the gate until a sufficient batch has been collected, and these should be marched off in gangs to the sheds respectively allotted for them under the care of officials whose duty it will be, after taking them to the shed, to point out to them that they must occupy that particular shed always, and when mustered must assemble in one particular shelter pendal. Thus each man will know his shed and his pendals, and when the tom-tom beats will, wherever he may be, know exactly where to go to. It must be understood that at this time I am speaking of the ordinary pauper class, not of the special diet or hospital paupers. As soon as the tom-tom is beaten the cooks will be ready to serve out the food. The kitchen superintendent will see that the correct quantities are supplied according to the list furnished to him by the chief superintendent for the occupants of each shed and placed in baskets, the dholl curry being in pails or chatties. The food will then be carried under guard to each shelter shed where by this time the paupers will have been mustered and will be sitting in rows. Two men to each gang of about 150 will serve out the rations carrying with them the necessary measuring instruments. There will often be an overplus or deficiency of rations, and it will be the duty of the clerk or peon who supervises the administration of food to each, to bring the overplus at once to the superintendent, reporting how many rations, if any, remain unserved and why, and reporting how many, if any, remain to be fed in that gang. The superintendent will then make the necessary arrangements. After taking their food the paupers may be dismissed from the shelter sheds and allowed to do so as they please, subject to camp discipline.

**Mr. T. M. Horsfall.**

The main check on the Native Superintendent of a relief-camp or poor-house is that he should never be himself allowed to buy the stores. In the same way that the overseer of a relief work should get his daily money-supply for the day's wages from the nearest place where money is kept, so the Superintendent of the poor-house should, after the applicants have been admitted every day, send in his indent to the Tahsildar's or Deputy Tahsildar's cusbas, where it will be checked. The contractor appointed by the Tahsildar or European official will supply the articles mentioned in the indent at proper prices, he being paid out of the taluk. If this cannot be conveniently done daily it should be done every two days, or at least bi-weekly. This is the main point, and all the other checks are comparatively mere matters of detail.

**Major Ross.**

The purchase of the grain and food-supply for a poor-house must be left in the hands of the civil officials, who should purchase supplies weekly and send the quantity required to the poor-house on indent furnished and signed by the Camp Superintendent; fraud is less likely to occur by this means than if larger quantities were supplied at a time to the camps.

The rations should in fine weather be distributed in the open air to the inmates, who should be assembled for the purpose, but I would not put any restraint upon their time of eating or the place. I mean I would not compel them to sit and eat their food at the place of distribution.

In rainy weather the food should be distributed in the sheds. I do not think there is any opportunity or likelihood of the food being sold by the inmates of a closed camp. The hospital patients whose appetites are capricious often would exchange their food for that of the ordinary patients, but the maistries in charge would always be able by ordinary negligence to prevent this taking place. The *children* should be made to eat their rations in the presence of the Superintendent or the Head Camp Maistry.

**Mr. Cook,**

The paupers can be employed according to their profession. In my camp I had weavers making cloths, basket and pot-makers, making those respectively; the other inmates who were fit to do anything were employed in white-washing and cleaning the camp. As regards the former, my weavers were bound to give one cloth of six yards each, pot-makers sixty pots, and basket-makers five baskets per day. No particular task was enforced on the white-washing and sweeping people, as this could not be regulated. Of the children, some I had in school, and others I sent out to fetch materials for cleaning and white-washing, respectively. The number of servants per 100 people comes to about 10 per cent.

**Rev. Chester,**

The success of relief-camp depends greatly upon the character of the Superintendent. He needs to be intelligent, energetic, sharp, a good disciplinarian (or with courage and intelligence sufficient to become one), accustomed to work and not afraid of it. But besides all these qualifications, he needs to be kind-hearted and capable of pity. A Relief-camp Superintendent, who is found to be brutal, using undue severity himself, or allowing it on the part of his subordinates in the camp, should be removed from his post forthwith. The Superintendent should have so much assistance that he need neither to be called away from the

Rev. Chester—continued.

relief-camp ground, as for the purchase of rice in the bazaar, or materials for the construction of sheds, &c., nor, while on the camp-ground, be confined to his office from the necessity of having the writing up of admission registers or account-books. For the work to be done outside the camp, as the purchasing of rice, &c., if as in the case of the Dindigul relief-camp, the Sub-Collector's Sheristadar, or one of his Cutcherry clerks has not the time to attend to it, a special and responsible person must be engaged for the duty. Rice or dry grains for the use of the relief-camp, and all materials for sheds, &c., must be bought on the most favorable terms possible, so as to keep the expenditure for the camp at as low a figure as possible. And yet the Superintendent must not be absent from the relief-camp ground more than is absolutely necessary. He must have a hut for his use there, and be on the spot day and night. To prevent his being confined in the office with writing or accounts, he should have a writer, or two, if necessary, to save him all this manual labor and loss of time for outside work and inspection. The daily examination of the registers, the measuring or stock-book, the expense-book, &c., he cannot neglect. He alone should be responsible for the correctness of all these. But the writing and accounts of a relief-camp are very simple and an educated young man of ordinary intelligence could be trained in a few days to do the work. In the Dindigul relief-camp two were engaged for a portion of the time and then one was found enough. Their pay was but Rupees 5 each a-month. The Superintendent should be responsible for everything going on in the relief-camp, and though he may have subordinates under him to attend to the manual labor of the various divisions of the work, he should daily see to it that each is properly attended to. But with the best Native Superintendent who could be secured for the relief-camp, the general supervision must be in the hands of a European, if possible the principal Revenue officer residing near the relief-camp, and his visits to the camp and general inspection should be as systematic and frequent as possible.

The experience of the Dindigul relief-camp, during the late famine, seemed to show that it was best, on the whole, to buy but a few days' supply of rice at a time. Provision should be made, on the relief-camp ground, for a good godown, made secure from rats and thieves, of sufficient size to store at least one week's supply of rice or other grain, together with the other ordinary articles of food required. In Dindigul a contract was made with a few native merchants to bring the rice to the relief-camp ground, at the market rate, at the time of supply. As the rice, grain or any other articles of food are brought to the relief-camp, an entry should be made at once, by the Superintendent's writer, in a book properly ruled for the purpose. The account of the grain merchant should be compared with this book at least twice a week and a daily check made of the book by the Superintendent. Among the relief-camp cooks two, or more if necessary, should be selected to give out the grain needed daily to be ground or cleaned, and the same should receive it back and test it, and then give the requisite portions to each of the cooks. The Superintendent should be present at both these times of measuring the grain. The Medical Officer would see the importance of visiting the relief-camp as early in the morning as possible, and examine those newly applying for admission as the first thing to be attended to. Those admitted should be required to sit in rows in front of the office until their names are entered by the writer in the admission register. But before the entries are made in the book, he can count the number



Rev. Chester—continued.

of new admissions and give the total of adults and children and those requiring special diet to the cooks appointed to do the measuring, and preparation be made at once for cooking. The writer, having in the register the number who may have died since the previous morning or been allowed to leave the camp, should give in the same manner to the Superintendent the number of persons then in the camp to be fed. The cooking of rice or other grains, the vessels, the amount of water and fuel required, must be left to the cooks employed, the Superintendent seeing to it that there is not an unnecessary use of fuel. He, too, is the one to judge if the food is properly cooked. If rice is used as the article of food for the inmates of the camp, there will be no trouble in measuring this in graded tin-measures, properly tested, at the time of the feeding. With certain of the dry grains the ration must be measured as soon as this is cooked and made at once into cakes, which should be covered with mats to keep them warm, until the food is distributed. There should be enclosures of a suitable size made on a particular part of the relief-camp ground as near the kitchen as convenient, with open work reed fences, and in these the people to be fed should be seated in rows, those receiving a half-ration being separated either on one side of the enclosures or in separate enclosures. Those of a low caste will sit together in separate enclosures.

The cooks and the women helping them will bring the cooked rice or grain and condiments and distribute it to the people, using for each the graded tin-measures prepared for the purpose.

The Superintendent, all the peons, and as many of the watchmen as can be spared will be on the spot at the time of feeding to assist in keeping order, and to see that the food is properly and fairly given.

With very few exceptions it will be best to require the food to be eaten in the enclosures, and at once on its being distributed. If the sheds of the relief-camp are built in rows, and one peon is appointed to have the special care of those occupying a particular row, he can see to it that those in his special charge regularly sit together in a particular enclosure, and watch them carefully at the time of eating. He can also visit the shed during the hour or two after the time for meals, and see if any have brought their cooked food to the shed with them. If there are not a sufficient number of relief-camp peons to properly attend to this duty, a few men can be selected from the inmates to assist.

It is not supposed that any of the inmates of a relief-camp will remain there very long at a time, and therefore warm clothing does not need to be generally given to those not obliged to be in hospital. The very aged and anæmic, if coming into the relief-camp with insufficient clothing, might be provided. In the Dindigul Relief-camp we found empty rice or gunny bags, an abundance of which could be purchased for two or three annas each—a very good substitute for a strip of cloth, and both warmer and cheaper. We found many of the village people, not requiring to come into a relief-camp, buying them in the bazaar for their own use.

As the natives could not safely, with regard to health, bathe early in the morning before the sun was well up, or at least have this opinion, there is no special reason for very early rising in a relief-camp. The aged and feeble especially require a longer time for sleep. Determining upon two freshly cooked meals a day, and appointing the hours for these at 9 A.M. and 4 P.M., the hours for bathing would be between 11 and 2, and the hour for roll-call 2 or

Rev. Chester—continued.

3 P.M., depending upon how much time is found necessary for this duty. The time for work would depend upon the character of the work. Heavier work, such as digging trenches round the camp-ground, or repairing village roads near the camp, ought not to be commenced until after the morning meal. Water for drinking, for the use of the kitchen, and for bathing needs to be brought the first thing in the morning.

Eight o'clock at night should be the time when the inmates of the relief-camp are expected to stop talk and go to sleep. On moon-light nights nine o'clock may be the hour.

If there is a tank available near the relief-camp ground, nothing more is needed, the men being given one hour and the women and children sent at another, and the peons in charge of the sheds being required to keep all to time. If no tank is available, spaces need to be enclosed with fences of cocoanut leaves, one for men and another for women and children and provided with chatties of a convenient size for bathing purposes. These are to be filled each morning by the women in the camp to whom this particular work is given by the Superintendent. There must be a regular time when the cloths of the inmates are to be washed, but as to the ones by whom this work must be done a good deal will depend upon the proximity of a tank to the relief-camp ground, and the strength of the individual inmates. Most of them will be able to wash their own cloths.

In the Dindigul Relief-camp I found it a great convenience and advantage to put the work of watching those who were taken sick and seeing to their removal to hospital, and also the distribution of medicine, which had been prescribed by the Hospital Assistants, into the hands of one of the younger peons, who, till the closure of the camp, attended to this duty and was, on this account, freed from the care of either row of sheds. In any case some one must be given to the Hospital Assistant to aid him in his work, and it is of decided advantage to have the same one continued and not changed as would have to be the case if any one from the inmates of the camp were called on to help in this manner.

Women would naturally be employed to bring water for the various uses of the relief-camp, and to do the sweeping. They would also be employed for cleaning and preparing the grain for cooking. The men, as a rule, are not strong enough to do any hard work, or else they would be unable to gain admission to the camp, being rather sent to some relief-work. As a sanitary measure, to keep them longer in the air and give them gentle exercise, employment for a few hours a day could be found for them in digging or renewing the trench round the relief-camp ground; bringing materials for the fences of the various enclosures, and renewing these; cleaning and renewing the earth in front of the sheds; preparing channels for the water; levelling uneven portions of the camp ground; and repairing the various sheds. Such labor could be enforced, if necessary, by stopping off a single meal, or making an example of a few by sending them out of the relief-camp. One man-cook with a woman as an assistant, is needed for an hundred paupers. These can do the cleaning and cooking of the grain. Women can always be found in the camp to assist in grinding and bringing water. Sweeping the enclosures can be done by inmates of the camp.

For the cleaning of the latrines and burying of the dead dependence cannot be placed upon the inmates of the camp, who remain, as a rule, for so short a period. At given times there might be none in the camp of the special caste who would act as toties. For

Rev. Chester—continued.

this there must be a regular establishment. In the Dindigul Relief-camp the toties who cleaned the latrines were willing to attend to the digging of a grave, bringing the body and burying it for a small fixed sum. This and the cost of toties would vary in different localities. Including the cleaning of the latrines connected with all the hospital sheds, and the cleaning of the hospital huts, and extra care of certain cases among the sick, one toty is needed for every hundred paupers. These can also be employed at night for watching at various parts of the camp ground to prevent any of the paupers passing out over the fences, or any intercourse with those on the outside. For maintaining discipline, for assistance at meals, for looking after the paupers if sent to a tank to bathe or wash their cloths, to assist in the admission of persons to the camp, and to act as messengers and general assistants of the Superintendent in every work not done by his writer and the cooks, such servants or peons are indispensable. They should be men of good caste, not too old, and strong and active. At least one is needed for every 150 paupers. In the Dindigul Relief-camp none of the establishment were kept more constantly at work than the peons.

For reasons already given, the cooks, the toties, and the peons or general servants must form a separate establishment, it not being possible to get this special work done by the paupers. The amount to be paid to those three classes of laborers in the camp would depend entirely upon the price of such in the market, and whether there were many persons fitted for this special work out of employment. Those in the Dindigul Relief-camp were secured at from Rupees 4 to Rupees 6 a month.

I have already alluded to the amount of general supervision needed under paragraph 27.

There needs to be at least five books for registers and account-books regularly kept in a relief-camp. First, an admission register, with columns for nominal number, date, name of party admitted, father's name, village, cast, sex, age, and remarks. Second, a nominal register of admissions to the hospital and sick treated each day. This book could also contain the deaths occurring in the relief-camp each day, though it would be better, on the whole, to have the deaths entered in a separate book. Third, a petty cash-book, in which should be entered all money received and the daily expenditure for anything required for the use of the camp. Fourth, a store stock-book, in which should be entered, on the date received, all the grain, curry-stuffs and all articles of food received by weight or measure, and the daily expenditure of the same in the same manner. Fifth, a book in which is entered daily the number fed at each meal, both adults, and those receiving half-rations, the number in the relief-camp daily receiving extra food, though not in hospital, and the number fed in hospital. A tool-book should also be kept as a check upon all the tools supplied from time to time for the use of the camp.

#### Surgeon Sturmer.

There should be a European Superintendent ; under him a Gumasta and Writer. A Police Constable should be always on guard at the grain-store, and another should be stationed at the entrance gate. There should also be a dhobie attached to the camp. The Medical Officer should be held responsible for the Hospital diets. If no Government grain is procurable tenders should be invited for weekly or monthly contracts. The grain should be kept in a good store-shed. The Superintendent should weigh the bags on entrance, and give out every morning and evening the amount required for



Surgeon Sturmer—continued.

the next meal. The camp people should sift, pound or grind the grain. The Superintendent should count the people daily, men, women and children. From the number of these, and from the list of the Medical Officer (who will send in the list of ordinary and special diets required), the Superintendent will be able to ascertain the quantity of grain required for the next meal. If the paupers are counted again in the afternoon (as they should be) the quantity required for the morning meal will be pretty accurately known. Of course if large numbers of people flock to the camp suddenly, the above method will not answer very well, but these sudden influxes are not common after the first burst of the famine. Ordinary earthen chatties answer the purpose very well, but they are apt to break suddenly. If copper caldrons can be obtained easily, they are preferable; but the tinning of them wants careful looking after, as the tin often contains lead. For 100 people, 100 lb. of firewood are required. The weight of 12 oz. of raw rice when cooked should weigh 32·33 oz.; but the weight varies very greatly; new rice weighs very little more when cooked, as it takes up less water. Tin cans made to hold 32 oz. should be distributed to the camps, and the Superintendent should see the people fed. Regarding the serving out of the proper quantity of dhall, this is not so easily managed; it would take too long to weigh out each separate dole, and if given by hand the quantity varies. A spoon made to hold the exact portion might be made. The people should eat the food in the feeding-enclosure, and should under no circumstances take any away. The children should be fed in one enclosure, the women and very young children in another, and the men in a third. Old gunny bags answer the purposes of warm clothing admirably. Cumbles might be used in the Hospital sheds.

The paupers should rise at 6·30 A.M.; the mats, cumbles, and gunny bags should be put out to air, and the floors of the huts swept and cleaned. First meal at 8·30 A.M. At 11 A.M. certain gangs should be sent for ablution. At 4·30 P.M. second meal. Bed at 6·30 P.M. An enclosed place near the latrines should be set apart for washing, and chatties of water should be placed here. This is a better plan than sending the people by gangs to a neighbouring tank. Each pauper should wash once a week, but in a large camp this is scarcely ever done.

The Medical Officer should go round twice a day with the Superintendent and see all the paupers (the feeding-hours are a good time). He can then pick out all those that are sick.

The women can grind and sweep the huts and keep the camp-ground clean. Some of the men should be utilized as toties, others as water-carriers and assistant cooks. Some may do some mat-making. For 100 paupers one paid cook and three assistant cooks, five paid toties and at least ten from among the paupers, and six paid men to bury the dead and to carry the sick to hospital are required.

QUESTION 28.—Refer to the questions regarding a hospital attached to a relief-work, and consider how far the arrangements suitable for such an establishment would also be applicable to a hospital attached to a poor-house. If any difference of system seems desirable, state in detail what seems requisite.

Mr. Longley.

No difference seems desirable in the arrangement of a hospital attached to a relief-work from that of a relief-camp.

Mr. Price.

The description and size of the hospital for a poor-house of 500 is given in the "Instructions." In practice this was found

Mr. Price—continued.

to be too small, and we had to put up other sheds of the same kind. Instead of calculating upon having 5 per cent. of strength sick, one should provide for at least 20 per cent. The ends of the sheds were closed by bamboo-matting walls with a space on top for ventilation and with a door let-in. In hot weather these mats were removed. In some poor-house hospitals we used the ordinary country charpoys; in others a kind of cot made of woven bamboo, peculiar, I believe, to Cuddapah; and in others the patients lay on a mat on the floor which was covered with sand. At first the centre of the hut was converted into a dispensary, which divided the male and female wards, which were shut off from it by partitions; but this was found to be objectionable, and the dispensing work was moved to another building within the hospital enclosure. We used mats of the plaited leaf of the date, and gave cumblies, and in warm weather gunnies as bedding. If the patients were in want of clothing, cloths were given them. There was no particular place given for each patient. They ought certainly to be further apart than the healthy people; I should say that 6 feet of running space would be sufficient. There ought always to be a ward, if possible, for moribund cases. There was in the Cuddapah poor-houses a separate kitchen and cookroom for the hospital, and the Medical Officer was in charge of it and could order what diets he thought fit, which the Superintendent had to supply. The cook need not be of any other caste than that usually employed. There were a female and a male nurse taken, where possible, from pauper inmates, and a separate warder. The Hospital Assistant should be under the general supervision of the Superintending Relief Officer, who should not interfere with him in professional matters, but see that he attends carefully to his duties and sanitation. The only difference that I would make between hospitals on works and those of poor-houses would be having a large dispensing-room in the former.

Mr. Grose.

The hospital for a relief-camp must be more elaborate than a hospital for a relief-work, and must contain a shed or sheds for convalescents.

Dr. Lancaster.

With reference to a hospital in a poor-house, I am of opinion that the *whole* poor-house may be considered (from our experience of relief-camps at present) as practically a large hospital. The relief-camp may be called the "Taluk Hospital," for it is that practically. By far the large majority of inmates require treatment of some kind. Still there should be separate hospital sheds, into which all serious cases are to be treated. All slight cases may be treated as out-patients, these to live in what may be called convalescent sheds. The camp will thus be divided, as it were, into two large parts, viz. :—

- (1) The hospital proper.
- (2) The convalescent sheds.

The medical subordinate will treat the patients in hospital in the hospital sheds, the other patients (classified as out-patients) to be treated every morning, say at 8 o'clock, at the dispensary shed. These slight cases need not then be detained in hospital. All the inmates should be examined every morning; cases of dysentery and diarrhoea should be removed to the camp hospital.

Dr. Lancaster—continued.

The hospital sheds are best built with mud walls 3 feet high and, leaf roof. The eaves should project well over the wall to keep off the rain. There will be ample ventilation by perflation if this is done.

*Refinements of sanitation* are not required in relief-camps. The Medical Officer (Zillah Surgeon) should be consulted in all sanitary matters. Non-professional officers are apt to have theories of their own regarding sanitation, and as these officers are often changed in the course of duty, these individual theories then affect the camp, and often detrimentally.

The floor of the hospital should be raised about a foot high; this keeps the inmates from the damp. Do not use cots of any kind; these become dirty soon, harbour vermin, require bedding, and are a nuisance in the long run. A mud pial answers well; he is accustomed to it; let it be cow-dunged regularly and kept clean.

*Bedding.*—A cumbly and a good gunny will be sufficient. These are easily washed and cleaned. As many of the inmates are admitted in mere rags, a cloth (common coarse one) should be given to each. With constitutions impaired and vital powers reduced to a minimum, these unfortunates cannot withstand the cold. One attendant to every twenty patients is sufficient. All of them will be under the control of the medical subordinate. The medical subordinate will be responsible to the officers in charge of the camp—the Collector and the Zillah Surgeon.

The medical subordinate must be ordered to follow recognised and standard modes of treatment in all cases. All dangerous and scarce drugs should be religiously avoided. When he is in doubt he should consult the nearest Surgeon if possible. A large number of medicines may be bought on the spot from the nearest bazaar. Some of the indigenous drugs are extremely valuable.

He must have a small surgery to keep bottles, medicines, and stores; a shed 20 × 20 feet will be ample.

He must reside on the premises; it is a *sine quâ non*. An active, intelligent man is essentially necessary. If there is the slightest tendency to laziness or illness, the sooner he is removed from the camp the better. His returns must be regularly and punctually sent in.

The hospital kitchen must be, to a certain extent, separated from the ordinary camp one.

The hospital diet of the G.O. of the 24th September and that compiled by Surgeons-General G. Smith and Gordon are admirably suited to hospitals. Any change from those will only make the system too elaborate an one.

A shed for treating contagious and infectious diseases should be invariably erected (the number depending on requirements) well away on the lee of the camp. Ulcer cases should be treated in a separate ward.

The hospital should not be too large, the smaller the better. Long extensive sheds should be avoided. The cottage system is the best. Separate the hospital sheds from the camp proper by a hedge.

*Conservancy of Hospital.*—A good staff of toties is essentially necessary, one to fifteen, twenty at least. Many of these inmates pass their stools involuntarily; these require constant attention; a little dry earth is to be sprinkled over each stool and carried away at once. All foul mats to be cleaned; if they cannot be cleaned they must be burnt.



Dr. Lancaster—continued.

Two or three vessels well tarred must be kept for night use in each shed in one corner with dry earth handy. These vessels must be removed in the morning.

A small latrine *must* be attached to each hospital shed. These may be built with tarred tatty work. They must be cleaned constantly; a stock of dry earth must be kept in each. If the smell is bad on these, the medical subordinate is apt to rush to the aid of disinfectants like Macdougall's powder, &c. *He should fine the toties instead.* If dry earth is properly used, there will be very little need of disinfectants, for there is no better disinfectant than dry earth.

The sheds should be cleaned out daily and fumigated by burning sulphur or coal-tar. The floors should be cow-dunged at least once in a week.

The patients, where practicable, should be allowed to sit out every morning in the sunshine. It has a tonic effect upon them.

The hospital attached to a relief-work should be a movable one. There need be no fence round it; a rough one would do. Severe cases of illness and chronic diseases should be transferred to a relief-camp hospital. All minor cases, wounds, and injuries, and trifling complaints may be treated in the hospital attached to the relief-works.

Surgeon Gray.

The form of the hospital sheds should be that shown on page 2. They should be ranged in long rows, the large axes of the sheds being in the direction of the prevailing winds. Each shed should be 12 feet from the one next it. The sheds should not be arranged in more than two rows. If the sheds have been arranged in two rows, then the rows should be separated by a space not less than 60 feet. The latrines should be to leeward of the sheds, and about 50 yards from the back row of sheds. The terminal sheds of each row should be called special sheds, in which very sick cases are to be placed. Near these sheds should be erected sheds for nurses (women), who should be employed to attend on such cases. This is done in the Peapali Relief-camp. Nurses are of great use.

The dispensary should be about 30 yards in front of the front row of sheds. The hospital cookroom should be on a line with the dispensary and 30 yards from it.

Patients who are not able to walk to the latrines should be instructed to defecate in tarred chatties placed in front of their sheds. One toty for, say, a hundred patients will be found sufficient; and a special toty is necessary for the special sheds in which patients suffering from diarrhoea are. The terminal sheds referred to should be separated into male and female. For the latter sheds a female toty is necessary. This is the case in the Peapali Relief-camp.

It will be found necessary to have night-guards, whose duty it will be to see that the patients do not defecate irregularly in and around the sheds. It will be their duty also to inform the Medical Officer whenever any patient takes suddenly ill or gets worse. Four night-guards will be sufficient for 600 patients, *i.e.*, one for 150 patients.

Ward coolies or warders are necessary, one for every three sheds (containing fifty each). Their duty will be to keep order in the sheds, and to see that tar and sulphur are burned in the sheds according to the Medical Officer's orders. They should burn these themselves.

Surgeon Gray—continued.

The hospital enclosure should have two gates, one in front and one behind. At both gates guards should be placed. The back gate is for carrying out excreta and the dead.

Lanterns should be hung up in the hospital sheds at nights and also in the latrines.

A bath-shed should be built for the patients.

A washerman is necessary for, say, 250 patients to wash their clothes.

Rev. Chester.

The arrangements for the sick in a relief-camp must necessarily be made on a larger scale than when attached to a relief-work. Persons are constantly coming to a relief-camp *because* they are sick. Many have to go directly, on admission, to the hospital. The sheds must be larger; there must be separate sheds for a lying-in hospital, for cholera cases, and for cases of small-pox. There must be latrines and toties engaged to clean them, and an assistant detailed, who remains permanently on the camp-ground to administer the medicine and see to the food required by the sick. As the number in the hospital increases, there will need to be more than one such assistant and an extra toty. More medical assistants would be needed in a relief-camp than on relief-works.

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QUESTION 29.—What system would you pursue for drafting into a relief-work those inmates of a poor-house who recover strength and health there, and become fit for labor?

Mr. Longley.

When pronounced fit for labor by the medical officer, the inmates should be sent in charge of a peon or taliari, accompanied by a list of such inmates, to the Public Works or Civil Officers in charge of the nearest relief-work. Many decamp on the way preferring either to return to their villages or go begging, in the latter case returning again to the camp after a short interval in a worse state than when they last left it. There appears to be no remedy for this.

Mr. J. G. Horsfall.

All inmates of a poor-house who are found capable of work, excepting only those who are required for the working of the poor-house itself, should be expelled the poor-house with the option given them of obtaining employ upon a particular work to which they might be relegated accompanied by a peon and maistry with a nominal roll. They should be allowed the option of employment in a relief-work, but I doubt if more than moral persuasion can be used to force them to work. A professional beggar for instance, who has done nothing all his life but live by begging, will never resort to work, and it would be of little good drafting him to a relief-work where he would be a confirmed idler and which he would take the earliest opportunity of deserting and resort to his own old habits.

Mr. Price.

I would draft them out to the nearest relief-work, not more often than twice a week, in batches in charge of a warder, sending them with nominal rolls and giving them the necessary batta for the march if a short one, but arranging, if it was pretty long, that they should be fed half-way through a Village Magistrate.

Mr. Austin.

Paupers should be sent in small batches of 10 to 15 at a time from camps to the nearest relief-work, and for this purpose there should be a relief-work in the vicinity of every camp; on such work payments should be made daily and the task should be a light one. The Police or camp watcher would receive these batches of paupers with a nominal roll from the Superintendent of the camp and would be bound to produce them before the officer in charge of the work, who should give a receipt for them. Many would no doubt desert and return to the camp, but if re-admission was refused them, unless they were evidently in a critical state, or when re-admitted if they were deprived of condiments or punished in some other way, desertions from relief-works would soon, I think, cease.

Mr. Crole.

In regard to Question 29 the system of drafting out of camps is set forth in No. 2 of the enclosed rules for camps. I should add, however, that I have found it expedient, before finally sending paupers out of camp to works, to keep them at light tasks of stone-breaking within the enclosure, or immediately in front of the camp, without pay for a week. They should be fed and otherwise treated in precisely the same way as other paupers. There are three reasons for this—

- (1st) by gradually hardening the muscles it constitutes a good preparation;
- (2nd) it enables the Camp Superintendent to correct in time any mistake which may have been made in the estimate formed of any pauper's health and strength;
- (3rd) the paupers so drafted more willingly leave the camp where they have received food only in exchange for their labor, to go to the relief-works where they are paid in money.

Mr. Knox.

People ought not to be allowed to leave a camp every day or at any time they liked whether to go to their village or to works; drafts might be made as often as was found convenient, but they should be at regular intervals and at stated times, say every Monday after the morning meal. The inmates should be very carefully examined by the Superintendent and the Medical Officer (if this office was separate), and only such people allowed to go out as were fairly recovered and able to do at least the lowest task allowed on the Government relief-works. They should all be sent with a peon to the nearest work, and a nominal roll should be sent with them. I would make no attempt at coercing them to go to works, and some might very possibly desert on the way; it would be quite enough to give every facility to people who wanted to work by actually leading them to the place where work was to be obtained. If camps were placed in sufficiently accessible position, and they should be always near a line of road, the people when leaving camp would not have far to go to a work, and, as they had left after their morning meal, it would not be necessary to give them any batta; this would be an advantage as it has been found that when people are given batta they very often do not go to the work but resort to their old wandering habits. On the people reaching the work, the officer in charge should send back by the peon a receipt specifying the number of men, women, and children that arrived.

For convenience sake it has been found advisable that the camp officer should advise the work officer of the number of the people



**Mr. Knox**—continued.

he is about to send him; this intimation should be given on the previous Saturday; if this be done, there need be no danger of the work officer having insufficient funds for wages or insufficient food for young children accompanying their parents. Of course exact numbers cannot be given, but a good superintendent would have no difficulty in giving a fairly accurate estimate.

**Mr. T. M. Horsfall.**

Twice a week or every other day those fit for relief-work should be drafted out by the Superintendent aided by the Hospital Assistants. Their names should be struck off the nominal roll, their tickets destroyed, and they should be sent in charge of one or two peons with duplicate nominal roll to the nearest suitable relief-work. The person in charge of the relief-work will keep one nominal roll and return the other. I have nearly invariably found, however, that most, if not all, of these drafted run away on the way, live without food for several days (in preference to working for food), and come back to the camp in the last stage of exhaustion.

Then arises that difficult question and bane of Relief Officers, Should they be received or not?

**Mr. P. Soobien.**

In the vicinity of the poor-house a relief-work should be started to which such of its inmates as recover strength and become fit for labor should be drafted for work. The Superintendent of the poor-house should make weekly or bi-weekly selection of such men among the inmates of the camp with the aid of the medical officer in charge, and send them with a list in charge of a camp peon to the officer in charge of the work who should at once admit them and set them to work.

**Dr. Gray.**

Once a week the Superintendent and the Medical Officer should have an inspection of the paupers, and draft those able to work to the works. These people should be sent under an escort with a nominal roll to the Public Works Department Officer, who should give the Superintendent a receipt for the number received by him.

**Mr. Weekes.**

They should be selected by the Relief Officer or even by the Superintendent and forwarded with duplicate nominal rolls to the nearest light labor work, the officer in charge of which should at once count them and sign and return one list in token of his receipt of the persons sent. Otherwise many wander away and die or qualify themselves for re-admission. It is a good plan before drafting to outside works to accustom convalescent gangs to stone-breaking near the camp, feeding them, and admitting them in the evening as usual. All should be made to do some work that they are fit for as soon as possible as it tends to improve their health and promote cheerfulness and independence except among those who hate working at any time.

**Major Baynes.**

The ordinary poor-house should be visited once a week by the Inspecting Officer in company with the Medical Officer for this purpose; they will select such persons as are considered capable of doing work, either on Class I or II or who should be put on gratuitous relief. Lists of these persons will be prepared in

Drafting inmates to relief-works.

**Major Baynes**—continued.

triplicate according to their classification and signed by the Inspecting and Medical Officer; one copy will be filed by the Master who will send the two others to the Relief Officer, who in the case of persons discharged for labor will forward a list to the Engineer Officer in charge of the works, and on receipt of detailed information from that officer as to the works on which he requires coolies, &c., the Relief Officer will issue detailed orders to the poor-house Master as to the disposal of such coolies; every person thus sent to work is to be supplied with a labor ticket—See Form Appendix A, and marching batta if required. In the case of persons sent to their villages on money dole, the Relief Officer will give notice to the village inspectors, and on receipt of a report from them that they are prepared to carry on payments to them at once, the Master will be instructed to despatch them, each person is to be provided with a ticket—See Form 15, Appendix B, and with also travelling batta if required. The best time to discharge persons from a poor-house is immediately after the morning meal.

**Rev. Chester.**

There should be a careful inspection of all the inmates in the relief-camp by the Medical Officer or his assistant, at least twice a week. In this way he will know the faces, the pulse, and the general strength of every one, and be able to watch how much each is gaining in strength and ability to labour. After each such an inspection the Medical Officer should point out the persons whom he thinks are fit for work and they should be given a meal and a sufficient amount of raw-rice in their hands to enable them to reach the nearest relief-works, where it is known that laborers can be given employment.

**QUESTION 30.**—There are two classes who ordinarily receive gratuitous relief without being inmates of poor-houses. The first is pardanashin or gosha women. What test can be applied to prove their necessity? Would you inquire into their cases through an official or a non-official? Supposing they have hitherto been dependent on a person who now refuses to support them, would you admit them to relief or require him to support them if he is able to do so (1) if they have close natural ties to him; (2) if they have not? Supposing the necessity of relieving them to be established, how would you relieve them, with money or food, or by giving work, such as cotton to spin or grain to grind? How often should this relief be given and in what quantity? When and under what circumstances should this relief cease? Have cases occurred in which dependents of persons in easy circumstances have claimed or obtained relief, and how have such cases been dealt with?

**Sir R. W. Robinson.**

A sound town (where the limited class of gosha females of South India chiefly live) famine administration by the Municipal Commissioners so far as residents are concerned, can master the difficulties of gosha relief, and practically none other, and it should be left to them. In rural villages there can be little difficulty with an efficient village-relief administration.

**Mr. Longley.**

The most suitable test is strict and searching inquiry, by house-to-house visitation, either through a combined official and

Mr. Longley—continued.

non-official agency supervised by a European Officer. When the number of gosha females is large a female East Indian Government Pensioner well acquainted with the habits and customs and language of these females is about the best person to entrust this work to; a salary should be allowed her and the list of females submitted by her should be subjected to a strict and searching test by the best means available, *e.g.*, the priest or other influential member of the Mahomedan community, Tahsildar, Municipal Commissioner, or other local influential individuals.

Gosha females who have close natural ties to a person on whom they are dependent and who has means should not receive State aid. He is bound by the law of his religion to support them. Females who have no such relatives, or having such, but without means, should receive State aid.

They should be relieved by a money-dole. Giving food or work (besides necessitating labor and expense) is unsatisfactory.

The dole should be paid weekly, and should not be less than the value of 1 lb. of grain daily.

The relief should cease when prices have fallen, labor is procurable, and distress disappearing.

Cases of this kind have occurred, and, when discovered, aid has ceased.

Mr. J. G. Horsfall.

The General Deputy Collector is strongly in favor of a strictly regulated village inspection. In villages the officials, the village Munsif and Curnam, should be held responsible for reporting fit and suitable cases. For every 15 or 20 villages a special Inspector, and over every three or four Inspectors the Tahsildar or Deputy Tahsildar with a special officer appointed for each taluk, and the Divisional Officer over all, subject of course to the complete control of the Collector of the district. For villages this would be sufficient, but for towns the assistance of non-officials would be required. Committees might be formed including non-official and officials members, and the towns parcelled off into divisions for inquiring into each individual case. It is not likely that any, strictly speaking, gosha women will require relief at least in this part of India.

In villages the officials would be the best; for towns both officials and non-officials combined.

Class III.—Such cases are too rare to need special provision. The Hindu does not desert his father and mother, wife or children, until he is himself reduced to a state of semi-starvation. Any instance to the contrary should obtain relief whether deserted by a close relative or otherwise. For instance, a Brahmin whose pay is about 50 Rupees a month, but who is taught by his religion to bestow charity, will possibly feed two mendicants daily in ordinary times at a cost not exceeding 5 Rupees per mensem. These people attend daily and receive at his hands their daily food, which in ordinary times is sufficient. When famine comes the Brahmin, although straitened himself, will continue still to expend the same amount in charity; but he finds many more claims upon him and with prices trebled or quadrupled, the actual amount distributed by him is proportionately reduced and is insufficient even to sustain his two dependents. No gosha people should be entitled to receive relief so long as they had jewels and other articles of value. They should be required to do some kind of work, such as cotton-cleaning or spinning, grain to grind, common stitching or any other work that they could be put upon, and payments made daily at



Mr. J. G. Horsfall—continued.

the ordinary money-dole rate allowed. The relief might cease whenever it was found possible to do away with other forms of relief, as relief-camps, money doles. In the General Deputy Collector's division it was discovered that the females and children of some Velama caste people well-to-do claimed and obtained money doles.

Mr. Price.

I consider the relief of gosha females to be a very difficult matter. Inquiries regarding them through men are not satisfactory. They can obtain information regarding the women's belongings, but can rarely see the subjects themselves. I prefer the agency of a respectable Eurasian woman, who can make inquiries and see claimants. I would have the first-mentioned inquiries made through officials upon whom one has some hold. I have already given my experiences in regard to the aid obtained from a non-official. I would not admit gosha women to relief where their natural protectors were able to support them, but refused to do so. I think where a man turns adrift, in times of famine, a person who has no claims of near kindred upon him for maintenance, but whom he could, if he wished, support, *e.g.*, (as was frequently the case) his mistress, he cannot fairly be called upon to maintain her. The woman would, in all probability, have been just as incapable of supporting herself if she had never been the man's paramour. I would admit the latter class, but not the former. I prefer relieving in money. There are very great difficulties in distributing food. Work, such as spinning, &c., might be given; but I think that the trouble and the staff necessary for distribution, collection, and supervision would be so great as to render relief in this form almost, if not quite, as expensive as giving money. Once or twice a week is a sufficient interval at which to make payments. We allowed the same sum per diem as that fixed by Government for village relief, *i.e.*, the price of 1 lb. of grain, and half to children under twelve. I think that it would be proper to make this allowance the value of the ordinary ration of a relief-camp. I should put a stop, and did, to gosha relief when village relief ceased. It is difficult to determine the exact period at which this latter should terminate. One has to judge by a number of concomitant circumstances which cannot easily be put down on paper. I know of no instance in which gosha women who were dependents of persons in easy circumstances obtained relief. Claims were made, but they were, on inquiry and inspection by our agent and on her report, rejected.

Mr. Crole.

Gosha women before being admitted to out-door relief *must* be inspected by a Covenanted or Commissioned Officer, otherwise fraud is endless. They can only be relieved by money payments once a week at the rate of Rupees 0-1-2 *per diem* or so. In the few cases where persons in good circumstances were deaf to expostulations, I have always paid the dole.

I have had more than one case of persons in easy circumstances obtaining this form of relief through the fraud of native officials. I insisted on house-to-house inspection by an officer as above. No case occurred where a gosha woman requiring relief refused inspection, which need not necessarily be of her face. There have been cases of gosha women resorting to camp, where proper provision was made. The return of prices to normal rates determines the cessation of this mode of relief *as a rule*.

Mr. McC. Webster.

The inquiry into the circumstances of Purdanashin women is a difficult matter. No test except giving them work can be applied to prove their necessity. The inquiry into their cases should be made by an official; but the inquirer must of necessity be very much in the dark. In the cases mentioned I should certainly require the person on whom they have hitherto been dependent to support them. Such persons should be relieved by money payments for work done. They should be paid weekly or fortnightly, and relief should cease as soon as the special relief works are stopped. Many people have been turned off the money-dole list by the inspecting (Special Relief) officers, because they were considered not to be fit objects for this form of relief, either because they were fit for work, or because they had friends or relations able to support them.

Mr. Grose.

I have found that gosha women when in real need of relief, but not otherwise, will let an official see them, though sometimes only with their faces covered. I think this is the test that should be applied. Non-officials can seldom be trusted. Men cannot be compelled to support them, however nearly related they may be, and the women should not be left to die. They should be relieved by money doles. If sufficient supervision were available, they might be made to pound grain, clean cotton, &c.; but much supervision would be required, and there is always a want of it in famine operations. For instance, in the town of Nellore there were at one time 627 gosha women receiving relief besides 506 children. To collect grain at the several houses would have taken seventy-nine persons at Rupees 2-7-6 a-day. If the question is what sort of work can best be given to them, I should think cleaning and spinning cotton would be the best. Few could pound grain.

The relief should cease a little before the relief-camps are closed and when the admissions to them become very few.

There were no cases in which the dependents of persons in *easy* circumstances were relieved. Shame and pride prevented this. But there were cases in which one member of the family could possibly have supported the rest, but did not do so.

Relief to gosha women was by no means general throughout the district. In many places the women relinquished their gosha status when threatened with starvation, but in others they would rather have died.

Mr. Austin.

The system of committees for distributing Government relief to gosha women was fully tried in the town of Vellore (having a Mussulman population of about 10,000), and proved an utter failure. The committee was composed of the leading Mussulman gentlemen of the place, many of them descendants of, and nearly connected with, the families of Hyder Ali and Tippu Sahib. It might have been reasonably expected that such persons would have shown at least some common honesty, but the result proved the contrary, and at last frauds became the rule and not the exception, when, with the consent of the Collector, I abolished the committee and did away with their swindle of gosha relief.

I think the only possible way of giving relief to this class without being defrauded at every turn would be to insist on residence in camps specially selected for gosha females, and entirely under female management. They would not of course come into

Mr. Austin—continued.

such camps until the only option left them was the camp or starvation. Then I believe they would make a virtue of necessity and come in readily enough. Once the ice was broken there would be no further difficulty. It would be practically impossible to attempt to make Mussulmans support their relations. In the case of a wife or child neglected by husband or parent the law may step in. In other cases I do not see how we could interfere. The question would arise what relatives is a man bound to support, down to what degree of relationship, and how many of them. Lastly, how are we to ascertain the relationship? The very fact of their being gosha prevents our getting at this. On one point I am clear, viz., that whatever inquiries are to be made should be made by Government officials, who can be held responsible for giving correct information. When in camp some light work might be found for them.

When inquiring into the action of the Gosha Committee of Vellore, the conclusion I arrived at was that *by far the greater portion* of the money granted by Government for gosha relief went into the hands of the dependents of well-to-do Mussulmans, most of them not even being gosha. I am informed that much the same sort of thing went on in the town of Old Arcot, where there was also a Gosha Relief Committee. This committee too was done away with.

Mr. Knox.

The grant of relief to persons in their homes, on the plea that they are gosha women, should be kept within as narrow limits as possible. I am inclined to think we are often imposed upon in this manner; that the woman is not really gosha, but appears in public to her own countrymen; and that the system opens a very wide door for fraud. Very strict inquiries should be made on an application for this kind of relief, to ascertain (1) if there is such a woman in existence, (2) her age and description, (3) if she is really gosha, (4) whether she is in distress or in bad health, (5) what relations she has and whether they are able to support her, and so forth. These inquiries could be best made through the Superintendent of Police, and would probably involve no very great labor, as these women generally congregate in the large towns. He should be aided in making the inquiry by a respectable European or East Indian woman, paid when necessary a suitable fee. The result of the inquiry should be reported to the Collector or Divisional Officer, who would order payment if he agreed as to the necessity for relief on the facts found by the Superintendent of Police.

If a woman had relations who could support her but refused to do so, it might still be necessary to give her relief; inquiry would have to be made to ascertain if the refusal was real or was only got up in collusion with the woman in order to get something out of Government. But, supposing it real, we could not let the woman starve because her relatives were unnatural. In some cases the Courts could compel a man to maintain those dependent on him, for instance a father could be compelled to maintain his children to the extent of his means, or a husband his wife; in such cases, viz., where a resort to the court could obtain redress, interference would be unnecessary. But in other cases, where the courts had no power, it might be necessary for Government to help. There would, in fact, be three sets of circumstances when Government would have to give help—(1) when there were



Mr. Knox—continued.

no relatives, (2) when all the relatives, near or remote, were themselves in distress, (3) where the relatives, though not poor, refused to give help and could not be compelled by the court to do so.

When once it had been decided to give help, I think the relief should take the form of a money dole as small as possible consistent with supporting the woman. The giving of grain or cooked food would be very troublesome, and we would have no trustworthy agency to see that the distribution took place properly. For the same reason I think it would be useless to give these women work to do. To see that they did their work properly would require constant interference and inquiry, and probably the condition would generally be evaded. Payment should be made through the Superintendent of Police, not necessarily in person, but in such manner as should satisfy him that it was properly made, and in this work he might be assisted, if it was found necessary, by the European woman before mentioned. To give as little trouble as possible and to save time payments should not be made oftener than once a month, and it might probably be found sufficient to make it once in two months.

Such would be the scheme I would propose for dealing with gosha women, and it will be seen that a great deal depends upon the searching character of the inquiry made at first by the Superintendent of Police. I have indicated generally the chief points on which inquiry should be made. It is, of course, not possible to go into details as every case must be decided on its own merits. Neither do I know of any particular test by which the reality of the distress could be ascertained; that is, the peculiarity of this form of relief; searching inquiry into each particular case by an intelligent and trustworthy officer is what we must depend upon. I have not met with many cases of application for relief being made by people who had other means of subsistence, say small pensions, but much more frequently persons have called themselves gosha though they were not really so. In all such cases these applicants were simply rejected. I have not met with any case in which the dependents of those in easy circumstances have applied for relief.

Unless a change for the better took place in the circumstances of the woman—and this would be very rare and studiously concealed from the paying officer—payments must continue as long as it was found necessary to keep relief-works open. When prices resumed their normal figure, grain began to flow into the market, and the demand for labor again sprang up, famine works would naturally come to an end; at such a time these payments to a gosha woman might cease on the assumption that she would be able to get a sufficiency of food by weaving, or in whatever manner she used to get it before the famine.

Mr. Fawcett.

Officials, generally village officers, should be employed to inquire. If they tell falsehoods they can be dismissed, whereas no one else can be punished without a criminal prosecution, and perhaps not even then.

Any one that, according to the usual practice, would support them, ought to be made to do so in famine time if he is able. If this is not enforced, no father will support his own children, nor any husband his wife. They will find it cheaper to throw them on the hands of Government.

Mr. Fawcett—continued.

It would generally, I think, cost more trouble than it was worth giving work to gosha women.

Gosha women were relieved on village relief.

Mr. P. Soobien.

In the case of gosha females inquiries should be made through a respectable and trustworthy member of their class regarding their means of subsistence, &c. If a Government official of the class to which the gosha females belong is available, the inquiries should be made by him, and if no such official is available, then the services of a trustworthy non-official member of the class should be utilized for the purpose. If the persons upon whom the gosha females were hitherto dependent for their support were to refuse to support them though they have means, the gosha females should be nevertheless admitted to relief, both in case of their having close natural ties to these persons and of there being no such ties, as there is no way of compelling the unwilling but well-to-do relatives to maintain them. The necessity of relieving them being established by trustworthy inquiries made on the subject, the best way of relieving them is, in my opinion, by payment of money. The payment should be made weekly and the sum paid should be sufficient for their bare subsistence. No work should be demanded in return for the money paid. When the circumstances of the persons on whom the gosha females hitherto depended for their support are improved with the improved prospects of the season, and when other forms of gratuitous relief are discontinued, then this form of relief should also cease. No cases in which dependents of persons in easy circumstances claimed or obtained relief have occurred in my experience.

Mr. Oldham.

*Purdanashin or Gosha Women.*—I know of no fixed test for ascertaining the necessity of these people. Last year inquiries used to be made through a trustworthy Mahomedan subordinate (there are no Hindu gosha women in Adoni), who often admitted that he had been deceived. He was never badly deceived; that is, the persons were always necessitous and pinched to some degree. If the person who used to support women in this position was still able to do so, I used to require him to continue to do so. There were not many instances of this. Very slight pressure sufficed. Before the Madras Government ordered the money-dole I used to give these people a monthly dole of dry grain (the maximum was 15 seers), and require them to spin for it. Afterwards I required them to spin for the money-dole. Many refused to spin and I used the requisition as a test and adhered to it, though told that it operated with great hardship. I frequently investigated cases of death reported to have occurred in this class from want of food, and I never found one established.

But in Orissa, in 1867, I have seen the skeletons of such women lying in their houses, some with their ornaments still on their bones. Relief to them would cease with the general contraction of operations and for the same reasons. I never found any difficulty in closing it. On the contrary this class has invariably been most grateful, and recognised the reasons for its cessation themselves. I have frequently spoken to the members of it through the curtain. There are a good many at Adoni.

A few, two or three, cases occurred in which dependents of persons who, if not in easy circumstances, yet were able to support them, obtained relief. It was done through those persons. The recipients were of course struck off the relief lists on discovery.

Mr. Oldham—continued.

In one case the person who obtained relief for them was convicted and fined for cheating; in the others held up to opprobrium. The class is a sensitive one.

Mr. Weekes.

The test of labor would prove necessity. Either a non-official of respectability or a respectable official might be employed; the latter for choice. I should request the person on whom they depend to feed them if he can, if he can be induced by notoriety or shame in any case, but certainly if they have close natural ties to him, unless for sufficient reason he refuses to support them. I found a poor woman of about thirty, a daughter-in-law of a wealthy merchant; she and her mother were emaciated; the father-in-law refused to support her when enjoined to do so. I saw his son; he was a speechless idiot who made a noise like a goat. The father-in-law gave as the reason of his refusal that the wife had always refused to live with his idiot son, and this was natural, and probably the wife may not have been faithful to her idiot husband. I did not consider he should be bound to support the woman. I asked if he was not ashamed to let the woman starve. He said he had felt shame *once* when she refused to live with his son, and now felt none.

I should relieve Purdanashuns by giving cotton to spin once a week. They would refuse alms, and besides there would be no test. Enough cotton for one week's spinning and enough of money for one week's work should be given at one time. This relief should cease when grain is nearly at its usual price again.

Mr. Shaw.

The case of "Purdanashuns" or "Gosha" women is a delicate, yet difficult one to deal with. The duty of inquiring into their circumstances, however, should be entrusted to a Mahomedan gentleman of known intelligence and respectability.

If the necessity for relieving them be established, those capable of working should be supplied with corn to grind or cotton wool to spin. This may, together with subsistence allowance, be given out once every week at the rate per diem of five seers of grain or one chittack of cotton per woman, which it is considered can be easily done. Those unable to work must be relieved gratuitously.

If it becomes known that this class of persons have got natural protectors who can support them, relief to such should be forthwith discontinued. I have known several instances in which gosha women, the dependents of persons in easy circumstances, have managed to obtain gratuitous relief. Nothing further was done in these cases beyond discontinuing the relief.

Mr. Cotton.

The relief of gosha women is a difficult question. As a member of the Relief Committee, I have learned that trusty women must be employed to visit and report upon their state, and this report should be acted upon by a Civil officer who is in a position to know something about their antecedents. In distributing the Mansion House relief we have given money and clothes, and cotton to spin, but not food. This relief we have given weekly and in the same quantity as to ordinary sufferers; it ceased when prices fell and on the return under renewed circumstances of those they had been dependent upon. We did not find it expedient to call upon the person they depended upon to support them, unless it was found he could do so; but rather encouraged him to get into better circumstances himself.