the same principle holds. W. Nernst teaches (quoted in *The New Realism*, New York, 1912, p. 238) that, while a large number of physical properties are clearly additive, there are other properties which are not merely additive. Such non-additive properties, he says, are termed constitutive.

Granted, then, that in the course of mental development new constitutive properties of, let us say, the moral and religious emotions and sentiments are characteristic evolutionary features that supervene at critical periods of synthesis, our immediate question is whether they should be regarded as instinctive in that broader sense of the term which is here provisionally accepted. They appear to be distinctive of man in virtue of his inherent constitution as human; they appear to be in large measure beyond volitional control; from the ethical point of view they appear to be the outcome of character (which is the constitutive factor) rather than the sum of the conditions which, of course, must supply the requisite additive data; and on such grounds they may well be claimed to be instinctive in the widest sense of the term. On such grounds, therefore, it can scarcely be denied that the moral and religious sentiments, so widely prevalent in mankind, though they assume varied forms under varied circumstances, have an instinctive basis in the human constitution.

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INSTITUTIONS (Indian).[1]—A native of India, as observed by R. C. Bose in his attractive little work, *The Hindoos as they are*, is a religious character. 'He is born religiously, lives religiously, eats religiously, walks religiously, writes religiously, sleeps religiously, and dies religiously.' All the more important ancient institutions of the Aryan Indians may be said to have a religious tinge. Even the *rules of Government*, as framed by the Brāhmans, are essentially theocratical. It is true that they could never have been fully enforced, but, whenever Brāhmanism was in the ascendant in a Hindu State, the orthodox union of Church and State was carried into practice as much as was found practicable. Thus one of the eight ministers appointed by the great Sivaji, the founder of Mahratta power, was entrusted with the exercise of all the sovereign's ecclesiastical powers, and was to order punishment to be inflicted after investigating into what is and what is not in accordance with the religious law (A.D. 1674). The main inspiring principle of the whole movement initiated by Sivaji, and carried on by his successors, was the preservation of the Hindu religion against foreign aggression.[2] The administration of justice, which was considered one of the principal duties of a king, is similarly characterized, the test by ordeal being a regular feature of judicial proceedings (see LAW).

Caste, whatever its origin, is another important institution of an essentially religious or hierarchical nature. As observed in the Report on the Census of 1901 (p. 360), the most obvious characteristic of the ordinary Hindu is his acceptance of the Brāhmanical supremacy and of the caste system. Although the political power of the Brāhman caste is gone, their influence with Hindu society continues to show itself in what has been called the Brāhmanization of non-Hinduized castes—the endeavour to rise in the social scale by adopting the characteristic social customs of the Brāhmans, such as infant marriage and the prohibition of widow remarriage.

Passing to religious institutions in the proper sense of the term, we may perhaps mention the following as specially characteristic. *Purity*, both external and internal, is a great object with Hindus of every sect and persuasion, and manifold are the rules regarding the avoidance of pollution or defilement, and the removal of its consequences where it has been contracted (see PURIFICATION, FOOD). There is not only a fully developed system of penances (see EXPIATION AND ATONEMENT), but an endless round of devotional acts tending to the expiation of guilt and to the acquisition of spiritual merit. The *saṁskāras* or sacraments, to be performed during pregnancy (*puṁsavana*, *sīmantonnayana*), at childbirth (*jātakarma*), when the child receives a name (*nāmakaraṇa*), when it first gets rice to eat (*annaprāśana*), on the first hair-clipping (*chūḍā*), when the boy is girt with the sacred thread (*upanayana*), on marriage (*vivāha*), after death, etc., are still kept as of old, and form a regular source of income for the Brāhmans officiating at these ceremonies. Thus among the Patane Prabhus of Poona, a highly respectable caste, a birth was said to cost £20 to £40, a thread-girding £20 to £50, the marriage of a son £150 to £400, of a daughter £100 to £500, a girl's coming of age £10 to £20, a pregnancy £10 to £15, the death of an adult £20 to £30, of a child 10s. to £5 (*BG* xviii. 194). Marriage is a particularly expensive and solemn celebration, at which many of the old rites described in Sanskrit literature are still observed, together with many new ones. The special importance and sanctity attributed to the institution of marriage in the Hindu religion become conspicuous equally in the before-mentioned customs of infant marriage and of prohibition of widow remarriage. By betrothing their children at an early age, parents could best provide for their not remaining unmarried, a spinster, especially of the Brāhman caste, being considered a disgrace to her family. This early betrothal was in reality the decisive act, though married life could not begin till some years later; and thus arose the peculiarly Indian institution of virgin widows, remarriage of a woman, like divorce, being unknown to the Brāhmanical law of India (see CHILD-MARRIAGE). The former practice of *satī*, or self-immolation of widows, has been abolished by the British Government. The two ceremonies of tonsure (*q.v.*) and of thread-girding (see INITIATION) are considered important events in the life of a Hindu boy. The ordinary mode of disposing of the dead is by cremation (see DEATH AND DISPOSAL OF THE DEAD). Every death is followed by a certain period of impurity, and by the offering, at regular intervals, of sacrificial oblations called *śrāddha* to the manes. Adopting a boy, though not a sacrament, is a religious act of considerable importance for Indian family life (see ADOPTION). According to the religious duties prevailing in each successive stage of life, there are four *āśramas*, or orders, in the life of a Brāhman, of pupil (*brahmachārin*), married householder (*gṛhastha*), hermit (*vānaprastha*), and ascetic (*yati*, *bhikṣu*). Of these, however, the order of hermits has died out, and the pupil and ascetic are chiefly represented by the *chelas* and *gurus* of the monastic orders of the

[1] The institutions of other countries are sufficiently described, each under its own title.

[2] See K. T. Telang, 'Gleanings from Marâthâ Chronicles,' in *Trans. of the 9th Cong. of Orientalists*, London, 1892, i. 252 ff.

present day, so that the householder is the ordinary type of the modern Brāhman (see ĀŚRAMA).

Monastic life is common enough in India, and many convents (*matha*) possess considerable endowments, for the devolution of which, after the death of their heads, there are special rules of succession (see INHERITANCE). *Idol-worship* exists both in private houses and in public temples. *Bathing*, particularly in a sacred river, is considered highly efficacious, and belongs to the class of daily duties. There are brotherhoods of priests, such as the *Gaṅgāputras*, waiting on the bathers. *Sacrificing* was considered one of the principal duties of a Brāhman, from the discharge of which a considerable part of his income was derived. The horse-sacrifice (*aśvamedha* [*q.v.*]) is an instance of a sacrifice on a large scale which not only is described in Sanskrit literature, but of which there are several historical instances as well, such as the horse-sacrifice of king Puṣyamitra (2nd cent. B.C.), and of king Samudragupta (4th cent. A.D.). The practice of animal sacrifice is nowadays confined to certain religious sects, but other oblations to the gods, to deified ancestors, etc., are very common. Thus the tutelary deity of a respectable Hindu household is worshipped every morning and evening by the hereditary *purohit*, or priest, of the family, who is allowed to carry home, after the close of the service, the offerings of rice, fruits, sweetmeats, and milk made to the god. Endowments for a family idol are very usual, especially in Bengal. *Public charities* are also recommended a great deal, and supposed to confer the highest bliss in a future state on those who offer them. They include the foundation and repair of temples and sanctuaries, together with endowments for the maintenance of the priesthood and of the idol; the establishment of an image in a temple; the digging of pools and tanks, especially near a public road, to supply the thirsty with water; the planting of trees, particularly of sacred trees; the building of lodging-houses or sheds for travellers; the building of flights of steps to descend into a tank or sacred river. Thus king Aśoka in his inscriptions (3rd cent. B.C.) boasts of having planted banyan-trees on the high-roads to give shade to man and beast, of having planted mango-groves, of having ordered wells to be dug and rest-houses to be built, and numerous watering-places to be prepared here and there for the enjoyment of man and beast. Arrangements for the healing of man and beast were provided by the same king. Benevolent institutions and religious establishments were also founded by king Harṣa throughout his empire (7th cent. A.D.).

Hospitality (*q.v.*) is enjoined as a religious duty, being one of the five great devotional acts (*mahāyajña*) according to the Code of Manu (iii. 69), who declares that a Brāhman sojourning in a house without being honoured takes to himself all the merit of the householder's good deeds (*ib.* 100). Making gifts to Brāhmans, and honouring and serving them, are also considered highly meritorious (see GIFTS). Austerities (*tapas*) of every kind, and mortification of the body, are believed to lead not only to heavenly bliss, but to the acquisition of miraculous power in this life, the great deity Śiva himself being represented as practising severe asceticism in a forest. The wonderful performances of Indian ascetics in the way of self-torment are sufficiently well known. *Fasting* is an important element in many of these self-imposed austerities and penances, and seems to have been carried to a surprising extent. It also enters very largely into the composition of the so-called *vratas*, or devotional acts, tending to the gratification of some special desire (see FESTIVALS AND FASTS, VOWS).

Visiting sacred places of *pilgrimage* (*tīrtha*) is supposed to have the effect of wiping off the guilt of even a heavy sin. An ancient Sanskrit text, the *Viṣṇusūtra* (ch. lxxxv.), names no fewer than 53 different places of pilgrimage, including Pushkar, Bodh Gayā, Prayāga (Allahābād), the banks of the Ganges, and of other sacred rivers, etc. Great feasts and pompous religious displays, such as the *Durgā Pūjā* in Bengal and the Car Festival at Purī, still tend as of old to excite the religious fervour of worshippers. In the devotional practices and daily worship of the Brāhmans, texts from the Veda, such as their sacred prayer called *gāyatrī*, occupy a conspicuous place. According to the *smṛti*, Brāhmans had to devote a large number of years to the study of the Vedas, and there were lifelong students (*naiṣṭhikabrahmachārin*) leading an unmarried life in the family of their teacher. Religious education was also to a great extent in the hands of the monks, some of whose educational institutions, such as the great convent of Nālanda (2nd cent. A.D.), were frequented by thousands of pupils. Though Sanskrit learning has gone down very much at the present day, the monastic establishments of the different religious sects continue to be centres of religious instruction. Public recitations from the *Purāṇas* and other sacred books also continue to be in vogue, and the mere repetition of the name of one's guardian deity is considered a meritorious practice.

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INSTITUTIONAL CHURCH.—The 'Institutional Church' is a clumsy title used to describe a modern development of Church life necessitated by new social conditions. It is not clear how the term originated, but it was first heard in America about a quarter of a century ago. Before that time many attempts had been made sporadically to minister through the Churches to the social needs of the community; and social settlements had arisen which were in some instances definitely linked to certain Churches, and in all cases a product of the Christian social spirit. These 'settlements' consisted, at first, of groups of men or women, associated for the study of social conditions, and living the community life. As they developed, however, more elaborate buildings were erected, in which provision was made for educational work and social engagements, so making the settlement central to the life of the community alike for instruction, inspiration, and recreation. In a sense the settlement aimed at the recovery of an old ideal, for time was when the Church stood for education, for the relief of poverty, and generally for the practical care of the community. But many settlements not only had no direct connexion with any Church, but were anxious to emphasize the fact lest any suspicion of proselytizing should attach to their work. On the other hand, those who valued the Church idea and who were anxious to strengthen the position of the Church within the life of the community, looked at the modern problem from this point of view. They saw that there was no institution through which the settlement workers brought their influence to bear upon their neighbours which might not with equal advantage be used by the Christian Church.

It goes without saying that this conviction was